

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Annie Clark July 1924
Millsaps Campus

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 1, 1925.

CHAS. O. CHALMERS, Manager.

Editorial

1850-1925.

This issue of the Advocate is Number One of Volume Seventy-two. At first glance this simple statement may not seem to be especially significant; but a moment's reflection brings out the fact that the New Orleans Christian Advocate is entering upon its diamond jubilee year.

The first number of the New Orleans Christian Advocate, called a "Specimen Number," was issued on July 10, 1850. This "Specimen Number" was published by a "Committee of the Louisiana, Mississippi, Alabama, and Arkansas Conferences of the Methodist Episcopal Church, South," who, in stating their plans and purposes, issued the following address:

"To the members of the Louisiana, Mississippi, Alabama, and Arkansas Conferences.

"Brethren: The undersigned, delegates from your respective bodies to the late General Conference, held in St. Louis, beg leave to address you on a subject of vital importance to you. We have become thoroughly convinced, both from observation and facts of recent occurrence, that the interests of the Church and the wants of the community, within our respective bounds, demand other and greater facilities for the diffusion of religious knowledge and the exertion of a proper influence upon the public mind.

"Under this conviction we applied to the General Conference for the location of Book Depositories within our bounds, but could get no action. We also asked for permission to establish a religious paper at New Orleans, upon the same basis as the other church papers, which was refused. It did, however, grant us permission to establish one upon our own responsibility; authorizing the Bishop, presiding in our Conference, to appoint an editor when requested to do so. Of this permission, after full and free interchange of opinions and a full discussion of the subject, we have deemed it proper we should avail ourselves. And regarding the enterprise as one of great present importance, we have proceeded to the appointment of a Committee from the delegations of each of our Conferences, to act in the matter until their next sessions; by whom all necessary arrangements will be made, and, if circumstances will justify it, the publication commenced.

"Some of the reasons which have led us to this determination are the following: Firstly, The papers with which we are now supplied are located at points so remote from the greater portion of our territory that they cannot sympathize with our views, understand our interests, nor meet our wants. Secondly, If we establish a paper upon our own responsibility, its profits will be ours; and, we believe, such a paper may be

made to yield a dividend to the Conferences concerned, among which its profits will be divided. Thirdly, We regard New Orleans as a point of very great importance. Suitable agencies employed there, will exert an influence upon a large population and through a wide extent of country.

"As we are determined not to become involved in debt by the enterprise, we have placed the number of subscribers, with which we will commence the publication, high. We ask, therefore, brethren, your hearty co-operation. Bring the subject before your people, explain its advantages, and urge them to subscribe to our paper. Besides the usual contents of a religious paper, it will contain the state of the most important market in the South, and other valuable commercial, and interesting political and general intelligence.

"Believe us, Brethren, yours, affectionately in the Gospel bonds,

"ELISHA CALLAWAY,
"W. MURRAH,
"G. GARRETT,
"A. H. MITCHELL,
"J. HAMILTON,
"T. W. DORMAN,
"WM. P. RATCLIFF,
"WILLIAM MOORES,
"J. F. TRUSLOW,
"WILLIAM WINANS,
"JOHN LANE,
"B. M. DRAKE,
"L. CAMPBELL,
"G. M. ROGERS,
"W. E. DOTY,
"S. W. SPEER,
"R. RANDLE,
"J. N. HAMILL."

Immediately following the above address is the "Prospectus of The New Orleans Christian Advocate," the closing paragraph of which is as follows:

"As we send a copy of the specimen number to each member of the Conferences interested, we trust they will act as Agents; take the work in hand at once and obtain subscribers. Agents are requested to forward the names of subscribers and the money they may receive, to the Committee promptly, that they may know how to act; which consists of, W. Winans, Mississippi Conference; W. E. Doty, Louisiana Conference; J. Hamilton, Alabama Conference; and W. Moores, Arkansas Conference. The Committee."

The response to the statement and appeal of the committee must have been satisfactory, for on Saturday, February 8, 1851, Volume I, Number 1, of the New Orleans Christian Advocate appeared. The name of H. N. McTyeire appeared as editor, and the following appeared as the Publishing Committee: For the Louisiana Conference—R. H. Rivers, W. E. Doty, J. C. Keener; Alabama Conference—J. Hamilton, D. D., T. W. Dorman, W. Murrah. For some reason not stated in the paper, the Mississippi and the Arkansas Conferences must not have entered into the final arrangements for publishing the Advocate, for they are not represented on the Publishing Committee. The subscription price of the paper was fixed at \$2.50 a year in advance, in place of a sliding scale that had been suggested of \$2 in advance, \$2.50 if payment was delayed six months, and \$3 if not paid till the end of the year.

It is interesting to note that a goal of 10,000 subscribers was set in the "Specimen Number," and that "A Plan to Obtain 10,000 Subscribers" was one of the leading articles in that issue.

The office of the Advocate was given as "No. 56 Gravier Street, above the Bookstore of John Ball."

The following articles appeared on the first page of the "Specimen Number:" "The Late Dr. Levings," by B. M. Drake; "Works of Arminius," signed by "Mobile;" "A Question, with a Contribution to an Answer," signed by "W.;" "Our Missions to the Slaves," by "La.;" "Catholic," a protest against dropping the word "Catholic" from the Apostles' Creed, by "Y. O. U.;" "Quarterly Conference," a proposed order of business for the quarterly conference, unsigned; "Blasphemy Against the Holy Ghost," signed by "M.;" "Who Was Zoroaster?" signed by "J."

We had not intended going into such detail concerning the first number of the Advocate, but our interest grew as we looked over those old pages. It is our hope to issue during the year, probably on July 9, a "Diamond Jubilee Number," which will celebrate in some worthy way the history of a religious newspaper that for seventy-five years, with the exception of a period during the Civil War, has made its weekly visits to thousands of homes in the interest of the most virile type of evangelical religion the world has yet known. If we are able to carry out our plans, the special number will be the most notable issue of the Advocate that has appeared in all its history.

The Advocate begins the year 1925 the inheritor of a rich legacy—the lives and labors of those who have been connected with it in the past and of those who have contributed to its pages and sustained it with their prayers through all these years; it is, however, not an organ of the past, but of the present and the future. Holding fast to all that is good, it would press on, keeping step with the march of progress in the church that inevitably leads to the establishment of the Kingdom of God upon earth. Old in years, it is young in spirit, hopeful in outlook, strong in faith, and consecrated in purpose and energy. It covets the prayers, sympathy, and interest of its friends everywhere—and it wishes all its readers a Happy New Year.

THE COST OF WAR.

Mr. Sherwood Eddy, in a recent issue of the Christian Century, gives the following estimate of the material cost of war: "If we had paid \$20,000 an hour from the birth of Christ to the present, the last war would not yet have been paid for. We burned up \$9,000,000 an hour, the equivalent of the endowment of a great university like Columbia every five hours, \$215,000,000 a day. We left an impoverished Europe with a millstone of debt about its neck. More serious still, war destroys human life, the most priceless thing on this earth. The Swedish Society for the Study of Social Consequences of the War records the total direct and indirect death toll of the war as 40,000,000 lives. To this must be added the 20,000,000 wounded, the 9,000,000 war orphans, the 5,000,000 war widows, and the 10,000,000 refugees. We read with horror of a single human sacrifice offered to Dagon or Moloch, to Baal or Ashtaroth; but what shall we say of this modern offering to the pagan god of war?"

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

WAR.

By Thomas Curtis Clark.

A proud king dreamed in his gilded chair;
He dreamed—and sighed, for the lands were fair!
A king said "Yea!" It was but a breath!—
And a million men marched to the gates of death!

A million wives gasped as their husbands sped,
A million babes starved as their fathers bled.
A king sought gain the north and south—
And a million men marched toward the cannon's mouth.

—The Christian Century.

THE FEDERAL COUNCIL SERMON.

By Rev. Dr. S. Parkes Cadman.

Matthew v:16: "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven."

I. The Salt of the Earth.

We gather again to learn that the servants of Christ are the salt of the earth, the light of the world, the city set on a hill that cannot be hid. These encomiums harmonize with the religion of inwardness and freedom which was first revealed by our Lord in Galilee, and afterwards heralded by his apostles throughout the Greco-Roman world.

We meet, as they originally met, in his name, and with the rights which faith in his redemptive mission guarantees to our personal experience. Those rights are not at the mercy of external authority, however deeply entrenched. Neither are they subjected to the vagaries of theological controversy, however zealously waged. In us they are representative of the Protestant Christianity of this nation as a living branch of the Church Universal, which brings forth fruit after its kind and exists in the evangelical succession.

The distinction accorded to his servants carries with it a serious charge which the church must keep. From what it entails we might shrink did we not know that our Lord is in the midst, and will vouchsafe his promised aid. We meet in his name, to meditate upon these, his words, to determine our standards by his teachings. Our Christianity is, or should be, that of Christ himself. It tolerates different schools of thought, embraces numerous denominations, welcomes freedom of inquiry and statement. Its intellectualism is at once its strength and its weakness. Its mysticism has sometimes been unduly repressed, with the consequence that in the rebound some vagaries have afflicted us.

Yet emphatically Protestantism is a religion. It maintains that there is no escape from Pantheism, and from a creed which, if not pessimistic, is without hope for the future, and without consolation for the present, unless it exalts the doctrine of a personal and redeeming God manifested in Jesus Christ as Lord. It penetrates behind science, metaphysics and their different schools; first, into the realm of faith; next, into that of ethics.

Here divine realities are directly dealt with by every individual believer, who is his own priest,

and himself makes the offering of his heart to its Divine Purifier. Immediate contact with God through Christ Jesus is accessible to every repentant and trusting soul. These are the characteristic traits of Protestantism which form the norm by which it should be judged. Its best ethic insists, in common with all Christian churches, upon justice with security for the individual and for the State; upon the laws of Christ's Kingdom as everywhere applicable to human society, and upon the social renewals and readjustments which those laws authorize.

In this faith and this ethic Christianity has shone for the past twenty centuries. It does not depend upon apologetic methods which may stifle doubt, but do not satisfy progressive truth. It is delivered, in itself, from fear of those changes which necessarily attend the expansion of knowledge. The life we live in Christ is expressive, not speculative; a life derived from a union with him whose decrees are registered in the pardoned and upraised spirit and ratified by the experience of all believers from the first until now.

Thus beneath our denominational varieties as the earth's strata are beneath its flora and fauna, is this awareness of God in Christ to which sacrament and service, worship and work constantly testify. Truly, such a Christianity should be in actuality all that our Lord taught it was in possibility; a fortress to defend, and a place to entertain him, a light to enlighten the nations which sit in darkness and in the shadow of death. If we are to walk worthily of the high vocation to which we are called, we must heed the challenge of the text, reiterated as it is by the Christianity of history.

The clearer understanding of these things is the primary condition of progress. To what extent, then, does Protestant Christianity embody the purposes of Christ and his Gospel? To what extent does it preserve the dearly won moral and religious values of the past? To what extent can it be shown that our belief and practices are inseparable from human welfare, not only to-day, but in the long to-morrow?

Answers to these questions do not imply stereotyped thinking. Rather do they necessitate the strict scrutiny of our most honored thought and all its forms in order that we may neither smoulder nor flicker, but flame forth steadily as God's light in the world. It is widely felt by the millions behind this Council that religion in the future must be infinitely broader, richer and more comprehensive if it is to command the allegiance of oncoming generations. It must be, as Principal W. T. Davison insists, "wide as life itself, taking as its province truth, beauty and goodness of all types, in all their manifestations." If religion is to rule in all aspects and departments of human life—social, political, economical, national and international—as surely it ought, its message and guidance must be as wide and various as its claims. Ideas must be widened, superfluous accretions must be abolished, channels of sympathy and action must be broadened and cleansed, all forms of activity controlled, purified, upraised. Man himself must become more of a man in every stage of his development. And this can be realized through the indwelling power of the Highest, inspiring, inhabiting and informing all.

May we not dare to believe that we can discover the foundations of a rational freedom which is expressed in unity; of a catholicity, which does not domineer over personal convictions nor usurp intellectual integrity? This is, indeed, the task confronting God's statesmen to-day, and none can undertake it who does not study our historic growth as communions of the one world church. I can conceive no proceeding more detrimental to Protestantism than the indulgence of useless eulogies of fictitious ambitions emotionally stimulated, oblivious to the challenge of past and present. Hence we are conservative of the precious deposit of our faith, while at the same time we are freemen of Christ, thoroughly persuaded that where he is there is liberty. This liberty has been sorely tried, abused, ignored, or else adopted as a desperate measure by men who felt that they could not live by compulsion. The selfish or benevolent uses of temporal or spiritual power are

to be familiar to us. Theories which have repressed individualism and identified the soul with the system as well as those which have let loose upon us the riot of individualism are to be noted.

In this way alone can Protestantism discern anew its nature or its embassy, and so best serve its enterprises or set in motion fresh movements as bold as the predatory forces of evil that oppose it. Let us, therefore, consider the goings forth of the Lord from the days of old, and say with the Psalmist: "I will remember the years of the right hand of the Most High. I will remember thy wonders in the former times." Hopefulness, forbearance, a more comprehensive charity, are herein involved. At every point of retrospect and its challenge we shall see the better prospect arising from the dying past, the entwining of what has been with what is to be, the strange fashion in which antagonistic parties and their opinions have complemented each other.

The first challenge, broadly speaking, is that the light of an undivided church shall shine upon a torn and exhausted world. Too many retreat from our Lord's ideal for the church, not because they look upon it as incredible, but as impossible. Nevertheless, its fulfillment is inevitable. If he wills her oneness, none can withstand his will. Nor has she a valid title to anything he has not designed her to be. The holiness of her membership is no more vital than its unity in the Spirit and in the organic forms which the Spirit shall ordain. When all believers are thus one as the Son is with the Father, the world will know that he came forth from the Father. Then will the crying needs of the race be met, and its religious hunger appeased.

We crave no artificial comity dictated by expediency; no make-believes or mere compromise. On the contrary, we are denominationalists within limits that do not forbid expansion. We are grateful for the manifest favor of God upon our ancestral churches. We are intent on maintaining their specific contributions to the one Body of our Lord. The new Protestantism cannot be legislated into being. It must grow out of the old as the reaction from its vital impulses. It will thus absorb the historic sense of the traditional churches, blending their venerable gifts with those of the modern mind.

The discipline of Presbyterianism, the reverence of Anglicanism, the independence of Congregationalism, the intelligent enthusiasm of Methodism, the religious education of Lutheranism, the tranquility of the Friends and the democracy of the Baptists, are one and all tokens in us of God's indwelling, many-sided wisdom. They feed the Gospel's lamp with beaten oil, so that its rays illuminate diversified human temperaments and conditions. But the life-principle which vivifies and transmutes them into something better should dominate these types. God must be honored and men must be saved by the inclusiveness, the firmness and the flexibility of our faith.

II. Light from the Past.

If the prayer of our Lord's priesthood has to be answered in Protestantism's spiritual solidarity, scarcely less is its evangelizing zeal challenged by the noble example of the Apostolic and sub-Apostolic churches. A second golden age waits upon our absolute abandonment to the example of these earlier disciples and their successors. We are wont to insist that Protestantism is the offspring of their purer faith. Let us at least be consistent, and cease from armchair or pulpit claims, till we have re-enacted the Apocalypse of those who, seeing all souls regenerate in Christ, revolutionized history when pagan intellectualism and its political jurisdiction were at their meridian. The Christian sense of sufficiency and superiority made the church of the fourth century visible to all men as a Divine creation, whose ministry reached from the Euphrates in the East to Hadrian's Wall in the West. They carried eras of salvation in their hearts and empires of grace in their brains. They forced the proudest social sovereignty to bow to the reign of the Crucified One. Though this allegiance was adulterated, it was a vast improvement on the loyalties it supplanted.

Nor should we forget, in this connection, the strange oblivion in which primitive Christianity

was buried by the wise and the great of earth. How a movement, prolific of world-shaping characters and events, could escape the notice even of so admirable a soul as Marcus Aurelius, who dismissed it with a single scornful allusion, is a mystery even to the profane. Do we not know, however, that the wisdom of the wise is folly with God? That reticence is the refuge of secular spirits confounded by the demonstrations of his power is also well understood. If we would renew the Apostolic succession, let us renew our pledge to those sacrificial methods which insured Apostolic success. The transforming energies of the Evangel we preach surpass the eloquence and the arguments employed to make it clear. While those who shall be saved are added daily to our churches, and walk in the light those churches borrow from their central Sun, we have nothing to fear from surrounding antagonisms.

An admonitory phase of the Apostolic communions is permissible. One by one they lost their first love and drifted into barren controversies or fanatical groups. Though called and chosen at the dawn of the world's eternal light, they quit the field before the fight was won. These holy fellowships of Asia Minor whose very names are in all men's ears, to which the epistles of the New Testament were originally sent, are now extinct. Their candlesticks have been removed from before the sapphire throne. Their fate warns us that every branch must not only be grafted into the Vine, and be filled with its celestial juices; it must also bear fruit or be cut down. Our Reformed Christianity, like that of the early church, was projected into an arena of peril as of promise. It has flourished in outward things, obtained ascendancy in first-rank States, gathered to itself a considerable share of the learning and the material resources of civilized society. Nevertheless, I am forced to the conclusion that before it can proceed to its purpose it needs a fresh baptism in the Life of Christ, and whatsoever that Life implies.

Oneness, holiness, solicitude for souls, through personal contact with their Shepherd and Bishop, are sure to find their organic shape. Here the church-consciousness of the Medievalists takes up the historic challenge. It reminds us that there is a nobler objective than democracy; a more refining affection than the patriotism which varies from self-abnegating devotion to moral lunacy. Pass in review pontiffs like Hildebrand, preachers like St. Bernard, thinkers like St. Thomas, saints like St. Francis.

It is inconceivable that we should treat them as negligible, since they were the bright particular stars of undivided Christianity in the West. To be sure, their intellectual pedigree was mixed, and so is ours. Many of their pet projects bit the dust, and so have some of ours. But they dramatized the Faith in the social life of their time, so that it became vivid and real to all ranks and conditions of men. Above everything else, sacerdotalists though they were to a man, they brought a foul and turbulent feudalism to its knees before the Cross. We do not visualize them to gloat over their errors, but to heed their ideals. In the sequel these proved stronger than physical force or temporal governance. The Medievalists did not exult in church supremacy, except as a protective measure against the veritable destruction which hovered over every form of progress.

It is as though they said to us in this day of contentions and irreligion: "You are the heirs of our supposedly irrational age, who enjoy, as you declare, the light of Sinai and Calvary in an effulgence withheld from us. For the sake of God and the Brotherhood, let it shine. By its searching, expose the militarism which threatens to sink your social order in a sea of blood. Curb the chauvinists who run amuck, as we curbed predacious barons and monarchs who wrecked our peace. Breathe into the countless inventions of your gigantic industrial machinery the spirit which enabled our Guild workmen to put themselves into the product of their toil. Restore to the Kingdom of our Eternal Father the glories of imagination, literature, art and architecture. What science, what beauty, what goodness we

had, we consecrated to him. From you, to whom so much more of these bounties has been given, he requires proportionately. If revolt and disaster fell upon us, they did not come till Dante had sung, St. Theresa had prayed, the cathedrals had been built, the universities established, and the Friars had evangelized the nations. We bequeathed to you the makings of a better era; the essentials of constitutional rule, as found in the writings of devout monastics, and in the Scriptures they safeguarded when classic knowledge was submerged. Our intolerance was palpable, yet it had its divine uses. Our monopolies were often severe, but they successfully resisted a brutal political absolutism which would have lowered Europe to the moral level of Asia."

III. Christianity Resembles its Lord.

It would seem from this fragmentary retrospect that institutional Christianity resembles its Lord, in that it dies to live in better ways. Are we willing, as sectarians, to mount upward on the Cross; to see our petty systems have their day, and cease to be, as but broken lights of Him who is far more than they? If for his sake, we are like-minded with St. Paul, who was prepared to reckon himself accursed from Christ for the salvation of Israel, surely we may shine before men with that Apostle. In this spirit we can satisfy the challenge of the modern world, which frankly accuses Christians of being the worst foes of Christianity. We do not have to lie under the indictment, nor acquiesce in its details. Yet we should realize that the church will never be overthrown by materialism, or sensuality, or malicious wickedness. The gates of Hades cannot prevail against her. But any willful, headstrong sect of the church universal could so provoke the moral indignation of enlightened conscience that, instead of shining radiant and pure, it would make a smother and become a stench.

The salt can lose its savor, and be henceforth trodden under foot of men. The city set upon a hill can be laid waste. We propose in this Council to push such contingencies beyond the bounds of possibility. We assume in every member present his unreserved dedication to the will of God, as he is pleased to reveal it to our expectant hearts. We have to reckon with a Divine Love which burns ere it transforms. The courageous servant of his Lord will not shrink from this process, nor blink disagreeable realities at the bidding of his emotions. He will ask, as one who holds that Christian truth is summed up in Christ's person, Christian character in his example, Christian morality in his teaching, what shall be the attitude of the church toward economics, secularism and war? These are the chief problems before us. Their difficulties challenge our assurance that Christianity, thus understood, is their sole solvent.

Concerning economics, the debate would be clarified if amity and moderation were injected into it. Capitalists are not all "bloated spiders of hell," nor all workers conspirators against public welfare. Ownership is not an unforgivable sin, nor profitable commerce a blight upon humanity. The growth of the social conscience, the increased self-respect of every sort of worker, the determination in certain circles that the Golden Rule shall take the place of some dubious and other infamous maxims that hitherto have governed economics, are exceedingly healthy symptoms. The church believes in the steady elevation of the economic order. She also believes that by its very nature it is and must remain subordinate to spiritual realities. The laborer himself in heart and mind, skilled or unskilled, is the living protoplasm out of which the better social organism must be built. She recognizes the value of the industrialists and capitalists who are faithful to the general weal. She demands that the voice of humanity shall prevail in this complex and inflamed agitation.

Concerning secularism, she records her witness that whatever in the totality of human affairs cannot be related to the teaching of Jesus is injurious. The Western nations are peculiarly susceptible to this drift from the unseen and the

everlasting. Whereas, in the East religion and life go together, in the West material progress has interfered with the consciousness of eternal realities. The present plight of the world, without a major poet, philosopher or master artist, bespeaks its inmost impotence. Much thinking on these issues is abortive. It stresses nationalism as the assessor of the human struggle and individuality as only so much available stuff for the apotheosis of the State. It insists that a country's substance, expansion and pride are the articles of an infallible creed to be implicitly accepted by the people.

If among non-Christians you can find superstition more inimical to progress than those which would make us puppets of a soulless State, I wish you would name them. Those who resent these insolent assumptions may be sure that the New Testament sustains their resentment. Nor need they despair. I know you have pondered the strength and loveliness of the Gospel's program of life; how exquisitely it harmonizes with the ideal of Israel's seers; how divinely it answers the universal needs of men. Surely, you say, it should long since have been everywhere adopted, and nothing less than the mystery of iniquity has prevented its spread. Reflect that though apparently forgotten by multitudes, the Gospel is as eternal as the God who revealed it. What service we render it, which often seems to leave the earth, only to lose itself in the sky, is a light which none can put out, because God has kindled it.

The same consolation applies to war. We are told that pious moralizings about it get us nowhere. Numerous cliques deplore the fact that religion is more interested in defeating the real devil of armed conflict than in minding what they call its own business. What, may one ask, is religion's business if war upon war cannot be so defined? Who has the obligation to resist armed violence if we do not? Who, again, can ponder the political courses run by the pre-war world without a sense of inexpressible shame and repugnance? Behind its proprieties were masked treacherous and greedy diplomacies which almost made actual hostilities in the field a relief from unendurable suspense. In reading apologies of those who were chiefly responsible for the holocaust of the last decade, one's main reaction is a feeling of their utter ignominy, and of the gullibility of those who were handed over to death and to worse than death.

Nor will there be any improvement of the conditions which cause war until the church has rediscovered her unity in a crusade against it. Some are so far ahead in their protest as to be nearly out of sight of a practical eye. You may urge that they ignore realities and therefore cannot hope to exercise any influence over them. I am, nevertheless, of the opinion that the radical wing of pacifism is doing a needed service for both church and State. The advanced guard sees the end from the beginning; they seize and hold aloft the splendid vision of peace which belongs to the Mount of Light. We cannot afford to rebuke them and leave dangerous and misleading chatter about "preparedness" free to circulate.

The issue is joined and we have to meet it. The superorganization of society, the density of its population in given nations, the possibility that lethal chemistry may yet destroy civilized man en masse, are certainly formidable incentives to antagonize war. But they are negative incentives, belonging to the prudential realm. We take our precepts from the very breastplate of the Prince of Peace. We believe that he must prevail until no longer shall nation lift up the sword against nation; neither shall they learn war any more. The appeal of God to his banished children is our appeal to the nations, "Come and let us reason together."

Here, as I see it, is our supreme opportunity to win the respect and confidence of alienated millions. Nay, more! Here is the acid test of the churches as a federated social force. Can they so present in themselves and impress upon the political State the incontrovertible advantages of reason over physical supremacy and of righteousness over armed might as to subdue the

prejudices and hates of mankind and the militaristic dogmas derived from them?

God arranges the chronometry of our spirits so that their striking hours, however delayed by thousands of silent moments, shall summon us to let his light shine. The hour has struck for the condemnation of war. What is our response? Are we to trim; to look upon nailing our colors to the mast as a bit of delusive heroics? Or are we to believe that any action we take cannot but be right if in the presence of a lower principle it follows a higher? If we follow this policy I have no qualms about the outcome. But to do otherwise than is suggested denies the immediate and living God in our midst. Once the die is cast we can give to the winds our fears, hope and be undismayed. Across the tumults of the time we hear his word, which is the response to our adventure in his cause: "Arise, shine, for thy light is come and the glory of the Lord has risen upon thee."

OFFICIAL REPORT OF THE FALL MEETING OF THE COLLEGE OF BISHOPS.

To the fall meeting of the College of Bishops, held in Jacksonville, Fla., Dec. 12-14, no law question was submitted.

Except Bishops Hendrix, Murrah and Boaz, all the Bishops were present.

Home and Foreign Missionary Interests Considered.

Much of the time of this meeting was given to the consideration of our missionary needs at home and abroad. It was believed that only information by the church of the work already done and that needing to be done, was necessary to enable us, not simply to hold what we have already accomplished, but to continue to advance. In order to urge a proper support by the church of this important work, an address to the church will soon be issued.

Communications.

Many communications from different organizations were presented and referred to committees.

A letter was written to Mr. J. B. Duke expressing the appreciation of the College for his generous gift, notice of which had come through the daily press.

A letter was also written to Mr. and Mrs. R. M. McFarlin to thank them for their gifts of the church at Norman, Okla., and the auditorium at Southern Methodist University.

The Pending Plan of Unification.

In connection with the vote to be taken by the Annual Conferences at their sessions in 1925, a short statement to the church was adopted. This statement has already gone forward to our church papers.

The following form to be used in taking the vote was adopted:

The certificates of the vote in each Annual Conference are to be prepared in triplicate, and each certificate is to be signed by the President and Secretary of each Annual Conference. One copy of each certificate is to be retained by the President of the Conference; one copy to be sent promptly to the publishing agents, Messrs. Lamar & Barton, 810 Broadway, Nashville, Tenn., and the third copy to be sent promptly to the Secretary of the College of Bishops, Bishop Collins Denny, 1618 Park Avenue, Richmond, Va.

In connection with the vote, the General Conference took the following action: "Resolved, That it is the opinion of this General Conference that when the question of the adoption of the plan of unification is submitted to the Annual Conferences of our church all such Annual Conferences should vote thereon by ballot, and they are requested so to do, and the Bishops are requested to suggest to each Annual Conference that the vote should be taken by ballot."

The form itself is as follows:

At the Annual Conference of the Methodist Episcopal Church, South, in session in the City of, State of, on the day of 1925, the plan of unification approved July 4, 1924, by the requisite constitutional majority of the General Conference was submitted to the said Annual

Conference by the President thereof. members were present and voted; members voted in favor of the plan, and members voted in opposition.

....., President.

....., Secretary.

Course of Study.

Bishop Dobbs was added to the Committee on the Course of Study for Brazilian preachers.

Because some books selected for our preachers in foreign fields are no longer published, the following action was taken:

"Whenever a Committee of Examination of a Mission or of a Conference in Mission fields is satisfied that it has been impossible for any undergraduate to secure any book in the Course of Study, such committee shall have authority to excuse said candidate from examination on said book."

Young Men's Christian Association.

Bishop Beauchamp was appointed to represent our church on the General Counseling Commission of the International Committee of Young Men's Christian Associations; and Bishops Beauchamp and Dickey were authorized to nominate seven members of our church to serve on the standing committee on the Young Men's Christian Association.

Courtesies.

Our preachers and people in Jacksonville gave the College most hospitable entertainment at the Seminole Hotel, and in addition held a reception in our First Church, and a sea food dinner at the beach. Dr. W. F. Dunkle, our presiding elder in Jacksonville, met every need of the College, and greatly contributed to the efficiency of its work.

Nearly all the bishops preached in our churches on the Sunday included in the time of the sessions.

COLLINS DENNY,

Secretary of the College of Bishops of the Methodist Episcopal Church, South.
Richmond, Va.

THE CENTENARY COLLEGE CAMPAIGN.

A meeting of vital importance to all Southern Methodists was held in Shreveport, Dec. 17 and 18. Following close on the action of the Conference at Crowley pledging \$250,000 toward the million-dollar thank offering to commemorate the centennial of our Centenary College, Bishop Hay called a meeting of the presiding elders of the Louisiana Conference to meet at Shreveport for the purpose of discussing ways and means and perfecting plans for the State-wide church campaign to secure the Conference pledge.

The plan as adopted at the Shreveport meeting provides for a district lay chairman in each district to act as co-chairman with the presiding elder. In addition, there is to be a lay chairman in each church, who, co-operating with the preacher in charge, will have direct charge of the campaign organization in the local community. During the meeting the district chairmen were appointed and tentative selection of the church chairmen made. Between now and the first of the year the chairmen are to be appointed and the preliminary steps are to be taken in the organization of all the churches in the State. The campaign plans are very comprehensive. They call for a campaign in every church throughout Louisiana to take place simultaneously during the week beginning Feb. 22 and ending March 1. Sunday, Feb. 22, has been set aside as Centenary College Sunday, and special appropriate services are to be held in each church on that day. These services will commemorate the centennial year of our century-old college, as well as mark the opening day of the State-wide church phase of the million-dollar thank offering.

Since the beginning of the one hundredth session, Shreveport friends of Centenary have rallied to the support of the college and have subscribed nearly \$250,000 to the thank offering. Centenary College is the oldest college west of the Mississippi River, and for nearly a century has been one of the outstanding Methodist educational institutions of the South. The roster of Centenary alumni and classmen includes many outstanding

Southern figures of the past and present. Enrollment for this present session is larger than before. The phenomenal growth that has been experienced during the past four years has made plans for additional buildings and further endowment imperative. The purpose of the million-dollar thank offering is to provide for the immediate needs of Centenary College and prepare her physical equipment and financial endowment to meet the needs and requirements of her immediate future.

CHIMES DEDICATED.

An interesting service was held Sunday morning, Dec. 14, in the Central Methodist Episcopal Church, South, Meridian, Miss., when the Rev. J. Loyd Decell, for the last four years pastor of Central Church and now presiding elder of the Jackson District, dedicated the chimes recently installed in the church.

The beautiful chimes are the gift of Mr. C. W. Cochran, a prominent and influential official of the church, and are presented as a memorial of his beloved wife, Mrs. Elizabeth Sanford Cochran, who for many years was a devout and active member of the church.

At the close of the sermon Mr. Cochran modestly came forward to the chancel and presented to the church this touching memorial of his beloved wife. The gift was received by Mr. Decell, and by him solemnly dedicated to the service of God.

This splendid gift is a beautiful expression not only of his memory of his noble wife, but also of his devotion to the church, whose imposing house of worship, dedicated last year by Bishop Ainsworth, was made possible largely by his liberal contributions.

Early Christmas morning the chimes will proclaim the coming of the day that celebrates the birth of our Savior. For half an hour the organist will play the inspiring Christmas hymns of the church, turning the thoughts of all to that glad event, and making not only the Methodists of Meridian but the whole community feel their indebtedness to Mr. Cochran for his gracious gift.

A. F. WATKINS.

Meridian, Miss.

IN THE DAYS OF NATIONAL BEGINNINGS.

The "Whence Came" of America.

By H. E. Woolever, Editor, the National Methodist Press.

In the rotunda of the Capitol at Washington hang eight great paintings which are held by the Nation as priceless. They represent the beginnings of this country from the landing of Columbus to the resignation of George Washington as Commander-in-Chief of the Continental Armies, in 1783. The scenes depicted have suggested this story of the early days and the growth of this Republic.

Entering the rotunda from the Senate side, immediately on your left is a painting by Weir, "The Embarkation of the Pilgrims." For the first time in forty years this painting has been thoroughly cleaned, and now the present generation is able to see its content. The removal of the grime shows the center of the painting to be an open Bible in the hands of Elder William Brewster. The warriors' helmets and breastplates have been thrown aside in a heap and the Puritans who are about to sail are kneeling in prayer. A new type of conquest is at hand for the New World. Kneeling between Elder Brewster and Pastor John Robinson, who is imploring divine blessings upon the voyagers, is Governor Carver, the political leader of the company, in devout prayer. In the background is a beautiful rainbow. As one looks upon this picture one's eyes are attracted to the opened Book on the page of which may be easily read:

The New Testament
of Our

Lord and Saviour Jesus Christ.

In this painting the artist gathers into a single

group the essential background of the great Republic. The Bible awakened those forces and provided the ideals and principles which were to give the world this Nation—the only great nation whose genesis was the opened Bible.

As the Word of God in the hands of the people was responsible for the birth of democracy, so the disciples of that same Book became the founders and builders of this Republic. The evidence is unescapable that the Supreme Ruler of men and nations reserved this land for those who had caught the spirit of the New Testament and were ready to die for the right to enjoy religious and political freedom. The conviction that God directed in a peculiar sense the making of this Nation has been declared by its Chief Executives, as may be found in their addresses from the first inaugural of Washington down to the recent address of President Coolidge, when aiding in the dedication at Washington of a monument to Francis Asbury, who, as a pioneer preacher, did much to undergird this Nation with religious truth.

A Land Reserved for Freedom and Equality.

Neither the Anglo-Saxon, nor those imbued with the ideals of religious freedom were the first to attempt the conquest of this land. First Spain and then France, their monarchial ideals backed by brave soldiers and equally courageous Jesuit Fathers, attempted to establish their standards here. If heroism and willingness to endure indescribable hardships could have secured these results, success would have crowned their efforts. Those early Jesuit missionaries showed a spirit of sacrifice seldom excelled, but there seemed to be a force which held out against them. Therefore, with the "fall of Quebec on the Plains of Abraham, the last hope of absolutism in government and religion disappeared from America. No religious foundation had been laid." The James River and Plymouth Bay were waiting the coming of the white sails that would bring the seeds of freedom in government and religion. The "Good-speed" and the "Mayflower" were due. The little colonies which these ships made possible, the one on the banks of the James River, and the other at Plymouth Rock, formed the south and north poles around which a new political world was to revolve—one was composed to the Church of England adherents, the other of Puritans who looked upon the Bible as their sole guide, but Anglo-Saxons both. These two groups unconsciously laid the foundations for all those institutions which are fundamental in a democracy. The church not only gave the ideals necessary for representative government, but it housed the first legislative body to meet in America, on July 30, 1619, and it provided the first schools and schoolmasters of this land. It was responsible for the first printing press, the first production of which was the Bible.

It is evident that religion was not a tradition but a reality in America. It was the one thing above all others to those early Pilgrims. Its imprint was so deeply graven during the formative years of this Republic and its principles so undergird the very foundations of this democracy that if the church should fail the whole structure would go down.

Daily Prayer in Congress.

The first act after the Continental Congress organized and fixed upon its method of voting was to order that a chaplain should be secured to open its deliberations. Another of its early decisions was to import 20,000 Bibles on the basis that "The use of the Bible is so universal and its importance so great." The records of the First Continental Congress, Sept. 6, 1774, give this act: "Resolved, That the Rev. Dr. Duche be desired to open Congress to-morrow morning with prayer, at the Carpenter's Hall, at 9 o'clock." As there were many denominations represented in that early Congress, some question was raised as to which minister should be asked. The one finally chosen was an Episcopal clergyman. John Adams, in a letter to his wife, Abigail, described this initial religious service in connection with the first assembly of all the colonies: "He (Dr. Duche) appeared with the clerk and in his pontificals, and read several prayers in the estab-

lished form; and then read the Collect for the seventh day of September, which was the Thirty-fifth Psalm. After this Mr. Duche, unexpected to everybody, struck out into an extemporary prayer, which filled the bosom of every man present. It had an excellent effect upon everybody here."

The custom of having the national legislature opened by prayer has prevailed from that day to this. As this observance is an act of the legislating bodies themselves and as they elect their own chaplains, it may be taken as indicative of the Christian attitude of those who are called upon to represent the people of this land.

When the Continental Congress was succeeded by the First Congress of the United States, the records show that a joint committee which was raised by the two Houses to draw up rules of procedure provided for a chaplain. Their report was as follows:

"That two chaplains, of different denominations, be appointed to Congress for the present season, the Senate to appoint one and give notice thereof to the House of Representatives, who shall, thereupon, appoint them, but shall exchange weekly."

The chaplains chosen were the Rev. Samuel Prevost and the Rev. William Linn.

It was ordered that, following the address and oath of George Washington, the newly elected President, the chaplain should conduct suitable religious exercises. Therefore, after the delivery of the address, the Congress of the United States adjourned to St. Paul's Chapel in New York for these services.

The deep spiritual content of those early years in our national life is reflected in President Washington's first address. After speaking of his sense of inefficiency for so great a task, and of his retirement, owing to his age, to his Mount Vernon home that he might spend his remaining years in quiet, he says:

"Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that Almighty Being who rules over the universe—who presides in the councils of nations, and whose providential aid can supply every human defect—that his benediction may consecrate to the liberties and happiness of the people of the United States, a Government instituted by themselves for these essential purposes; and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the Great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow-citizens at large less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation, seems to have been distinguished by some token of providential agency; and in the important resolution just accomplished in the system of their united Government, the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings which the past seems to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there are none under the influence of which the proceedings of a new and free Government can more auspiciously commence."

Program of the Pioneers.

The character of this Nation was largely determined before its organization. Preceding the drawing up of the Constitution, there were certain compacts or declarations which are so significant in the development of America and in their revelation of the character and ideals of the early colonists that they cannot be too often recalled to our mind. One of the earliest is the

Mayflower Compact signed the day before the landing at Plymouth Rock:

"In the name of God, Amen: We, whose names are underwritten, the loyal subjects of our dread sovereign, King James—having undertaken, for the glory of God, and the advancement of Christian faith and honor of our king and country, a voyage to plant the first colony in the Northern parts of Virginia, do by these presents, solemnly and mutually in the presence of God, and of one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation and furtherance of the ends aforesaid."

Again the same spirit is evident in the articles of the New England Confederation drawn up in 1643:

"Whereas, we all came into these parts of America with one and the same end and aim, namely, to advance the Kingdom of our Lord Jesus Christ, and to enjoy the liberties of the gospel in purity and peace" * * * "That as in Nation and Religion, so in other respects we be and continue one according to the tenor and true meaning of the ensuing articles."

This same truth is recorded in the familiar lines of the Declaration of Independence:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness."

The first general school law in American history, and which was the key to the development of the public schools of this Nation, was enacted in Massachusetts in 1647 and reflects the religious spirit of the early Puritans:

"It being one chief object of that old deluder, Satan, to keep men from the knowledge of the Scriptures, as in former times by keeping them in an unknown tongue, so in these latter times by persuading from use of tongues, so at least the true sense and meaning of the original might be clouded by false glosses of saint-seeming deceivers, that learning may not be buried in the grave of our fathers in the church and commonwealth, the Lord assisting our endeavors—it is therefore ordered."

Then was given the order for the establishment of schools. This act visioned the elementary, secondary and higher schools which have become familiar in all countries that have been touched by the genius of Protestantism. The schools of Massachusetts, which became a pattern for others of the original colonies, provided learned men for State and church. The pastors usually supervised these schools, and the one matter they insisted upon was that the reading of the Bible should not be neglected.

So numerous are the evidences of God's hand and the acknowledgment of the same in this Nation's development that neither time nor space permits their reciting. Turning from the past to the present we come to the Sixty-eighth Congress now in session. The chaplains are the Rev. J. J. Muir, pastor of Temple Baptist Church, in the Senate; and the Rev. James Shera Montgomery, pastor of Calvary Methodist Episcopal Church, in the House. Each day's session in both Houses is opened with prayer, even though the business in hand be no more than approving the journal and adjourning.

A NOTE OF THANKS.

Mr. Editor: Will you kindly allow me space to express my appreciation to my brethren, who have so kindly written me letters of condolence? I desire, my brethren, to thank you for your kindly expressions of sympathy. Having received so many letters, I take this method of expressing my thanks to you.

We are moving along fairly well with our work. I shall never be able to repay my kind people for their kindnesses to us during the illness and death of my dear companion.

With kindest regards to the Advocate and its readers,

I am affectionately yours,

P. H. HOWSE.

Avera, Miss.

HAPPY NEW YEAR.

By Wayne B. Wheeler.

Uncle Sam starts on his fifth year water wagon journey, happy, prosperous and hopeful. Each month he earns seven billions, saves a billion, pays premiums on a billion dollars worth of new insurance, gives in charity \$25,000,000 at home and \$4,000,000 in philanthropic gifts to wet Europe, and carries in his pocketbook, unbanked, over \$400,000,000. Meanwhile three million dollars of the public debt are paid each working day.

Uncle Sam's garage stores 15,552,077 automobiles, seven-eighths of the world's total. He daily spends over a million dollars on movies, another million on radio, another million on outdoor sports. He has cut over half a million from the yearly arrests for drunkenness, reduced his penitentiary population by 5,000 in the last year, closed the doors of many jails once crowded, decreased alcoholic insanity by two-thirds, and lowered his almshouse ratio from 91 per 100,000 to 71, the smallest in our history. Only one drink cure survives for each ten that prospered under license. He has increased longevity three years per person. He erected homes for 205,193 families during the first six months of the past year. His industrial accidents are 250,000 fewer per year than when beer made men clumsy.

Uncle Sam has 14,346,701 telephones. Few of his children are poor. He saves \$74,000,000 per year, once spent to relieve drink-caused poverty. Instead of beer, he buys bonds until one in five are security holders. Private buyers alone hold over \$4,000,000,000 in foreign bonds, besides the enormous issues of domestic, industrial and public securities.

Over 25,000,000 of his boys and girls are in school. Daily over 3,000 new members join his churches, which spent \$250,000,000 in the past year for new buildings.

Uncle Sam, in renewing his pledge to the Eighteenth Amendment for 1925, wishes all a Happy New Year.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Back in my den! But I have had a flat tire for a month, and have had to put the car in the shop for repairs. Four doctors say I am sound as a dollar, but have overdone the thing, and must "rest." The idea in this speed-mad day. The check for \$350 kindly sent by the Conference scared the wolf away, and checks for "Home Life in Dixie During the War" drove him farther away. These checks for my little book fall like the daily manna in the wilderness. I sent you a copy, but if you ever noticed it, I missed the notice. I know you received it. Did you read it?

You quote Dr. Wareing, editor of the Western Christian Advocate, on the status of the Negro in the Methodist Episcopal Church. He denies that the white and colored members mix in that church. Some time ago I was in the Methodist Book Store in Kansas City. One of the Northern Methodist preachers saw me, and invited me to go up to the preachers' meeting. I accepted his invitation. A Negro preacher was chairman of the meeting, and another Negro read a paper. They called on me for a speech, and I happened to have my paper on "How McFerrin Sold the Bonds," in my pocket, so I read that to them, much to their amusement. I was in the Cincinnati Methodist preachers' meeting some time back, in Dr. Wareing's own city. There were a number of Negro preachers in the meeting, and they sat among the white preachers. One of them read a fine paper on "Ministerial Ethics." I was at the Columbus, Ohio, Centenary, and there Negroes sat beside white people in the street cars, sat with them in the auditorium, ate at the same tables in the cafes. At the General Conference in Springfield, the Negro delegates mingled with the white delegates on perfect equality, and the General Conference adopted this resolution: "Whereas, the treatment of colored peoples in all

parts of the world by Christian nations, for the most part white, constitutes a direct challenge to the teachings and ethics of Jesus; therefore, be it resolved, That we, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or State any discrimination on the basis of race or color; for he hath made of one blood all nations."

Now, these are facts, and it is difficult to harmonize them with Dr. Wareing's statements. One of my main reasons for opposing the present plan of unification is that we can never have a General Conference to meet in the South, because there is no city where our people would put up with the Negro delegates, one hundred of them, mingling with the white people as they do in the Northern General Conference. I am not finding fault with them. Everybody to their likes; but our people don't like that sort of thing, and will not be forced into any such relation to our colored people.

But maybe you are like Sister Steel. When I start on unification she has an urgent and immediate call to attend to something. She says she is worn out with it and tired of hearing about it. I tell her that I am, too, but better be tired of it now than tied by it later. Anyhow, I am mighty glad to be back here in my den, if only for a few days, and am grateful to the Conference for the liberal check that makes it possible for me to rest awhile. Yes, we'll have a Christmas dinner, for Sister Steel received a fine Tennessee ham, and I received from a Texas admirer a check for my book, and ten dollars extra to get a Christmas turkey, and for writing against unification. Hurrah! Have you got one for writing for it? Somebody ought to send you one for being fair, and giving my side a hearing. However, I may be bragging on you too soon. Get your crepe ready, old fellow. We don't intend to be swallowed by the Methodist Episcopal Church; and I don't intend to lose my religion for either of the churches. My attachment is not to an organization, but to the personal Christ. I know whom I have believed; "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature," such as Northern Methodists or Southern Methodists, shall be able to separate us "from the love of God, which is in Christ Jesus my Lord."

The road I have traveled so long,
Shines bright with his footprints of love;
The trials and hardships I've known,
His grace and his faithfulness prove.
I have never found him to fail,
To come to my help when in need,
Or leave me alone with my load,
When I his blest promises plead.

Mansfield, La.

THE UNTROUBLED HEART.

A Communion Talk.

By Rev. Bruce S. Wright, D.D.

"Let not your heart be troubled."—John 14. 1.

Why have I chosen these words for my brief communion talk? I have chosen them because they were first spoken at the first communion.

"Night had fallen with Oriental swiftness upon Jerusalem." Jesus was alone with his disciples in an upper room in the house of a friend. Even an empty room may be put to good use if one has Christ in his life. Isn't every room empty until Christ comes within to dwell there? In any event Jesus transforms every room into which he is invited. The Gideons did a noble service in their determination to place a Bible in every hotel room throughout America. Oh, to be able to put Christ into every hotel room in the United States! And not only into every hotel room, but into every other room. Into the League of Nations room in Geneva. Into the Congressional rooms in Washington. Into the American Federation of Labor rooms whenever they meet. Into the Bankers' Association rooms wherever they are found. Into school and college halls, from primary grade to postgraduate work. Into fac-

tories and mills, offices and stores, homes and churches. Churches? Yes, sometimes we make it difficult for Christ to come into the rooms of our churches. There are twenty-two rooms in this church. We want Christ in every room—the rooms in which we play and the rooms in which we pray; the rooms in which we have friendly visits, and the rooms in which we catch holy visions; the rooms in which we are served food for the strength of the body, and the room in which we partake of the bread and water of life. So that upper room of long ago becomes the type of every room to-day, a room transformed by the presence of Christ.

The upper room. All the disciples present. No, not all. One had left. He had gone out into the night, literally and figuratively. Henceforward his path lay through the dense darkness. Jesus and the eleven were left. All was not well with them. Fright, uncertainty, questionings were written upon the faces of the disciples. They tried to give utterance to their thoughts, but they had no words to frame them. They grasped, convulsively, one another's hands. They looked from one to another. Then they looked to him who sat at the head of the table; his lips moved, he spoke, and this is what they heard him say, "Let not your heart be troubled."

They were troubled. There was the crowded city, and confusion on every hand. There was confusion in their own minds. Their heads were in a whirl. The events of the days had been too much for them. They could not fathom their meaning. They had expected something different. Now their hopes were blasted. One of their number had gone, deliberately gone; gone, as Jesus said and as they well knew, to betray his Lord. And now Jesus says that he, too, is to leave them. What are they to do? Are they to be scattered as sheep without a shepherd? Then, like the calm which comes to storm waters, the voice of Jesus falls upon their ears, stilling their stormy thoughts, "Let not your heart be troubled."

Jesus does not stop here. He gives a reason. He says: "Ye believe in God, believe also in me." He assumes that they believe in God. His assumption is correct, as it is also to-day, when it would be difficult to find many people who do not believe in God. Their conception of God may not be yours, but simply ask the question, "Do you believe in God?" and you will get the answer, "Yes," in such a large majority of cases that it would scarcely be worth while to record the negative vote. Jesus puts belief in God on the same plane as belief in himself. God the Father and Jesus the Saviour are together. Theism quickly passes into Christianity. And if you believe in a man you must believe what he says. Believing in Christ you can accept his words. What does he say? The words of John 14 were spoken to the disciples, but they were also spoken for us.

Hear him as he says: "Let not your heart be troubled." Are you troubled? I do not ask what your trouble is. That I have no right to ask, or know. But the Saviour knows. It may be sin, there is forgiveness. It may be sorrow, there is comfort. It may be temptation, there is triumph. It may be discouragement, there is hope. It may be sickness, there is health. It may be friends who have proved false, there is a "friend that sticketh closer than a brother." It may be death, there is life. Hear the Saviour as he speaks to you through this Communion, "Let not your heart be troubled."

I have read of a business man who led a busy and successful commercial life in the city of London. He was also a loyal churchman and devoted follower of Christ. He needed a cable address for his growing business enterprises. What do you think was the word he chose? It was the word "undisturbed." It was printed on his business letterheads and used in his business, "Undisturbed, London." Let this be our motto and experience! Listen, not to the language of the Communion service, beautiful and stately as it is, nor to the voice of the minister or the music of the organ, but listen to the words of Jesus, "Let not your heart be troubled."—Pittsburgh Christian Advocate.

The Home Circle

THE LITTLE CHILDREN IN JAPAN.

The little children in Japan
Are fearfully polite.
They always thank their bread and milk
Before they take a bite
And say: "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mamma," they say,
"We trust we don't intrude,"
Instead of rushing in to where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street,
And wooden stilts for overshoes
They don't object at all to use.

The little children of Japan
With toys of paper play
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
They haven't any store
Of beds and chairs and parlor things;
And so upon the floor
They sit and sip their tea and smile,
And then they go to sleep awhile.

—Harper's Magazine.

THE KEY TO THE SUNSHINE BOX.

It was plain that Elva's old enemy, Ill Temper, had her in his possession again. We were all sorry, too. She had kept away from him so long a time that we felt she had almost entirely overcome him. But this morning she was very cross. One had to wonder how she could be so cross on such a bright and beautiful morning.

"It is very cloudy this morning," said mamma, as they took their places at the breakfast table.

"Yes," said Uncle Dave, with a sly glance at Elva's scowling face. "If the clouds keep on gathering it will certainly take an April shower to scatter them."

"I wonder where Sunshine is," said mamma. "If he were here, they would soon scatter."

"Sunshine is in the box and cannot get out," replied Uncle Dave, with another sly glance. "Good Temper ran off with the key, and we will not be able to see Sunshine until he comes back and lets him out."

"I wish he would return soon," said mamma. "We do miss Sunshine so much; and then, too, we need him all the time. I wonder how we could find Good Temper?"

"That will not be hard to do. Just pull the cork out of the smile bottle and that will soon bring him back. There is nothing that holds him fast like smiles, but frowns soon chase him away."

"Oh, Uncle Dave, how can you tease me so?" And two bright drops on Elva's long lashes showed that the "April shower" was not far off.

"Why-ee," said Uncle Dave, looking at his niece in much surprise, "we were talking about Sunshine. What makes you think we were talking about you?"

"Because you mean me; you know you do." And Elva had a mind to get real angry and let the shower come down in a torrent. But just then she caught herself. She thought of how she had asked Uncle Dave to show her her faults and help her overcome them, and in what a kind, jolly way he had just done so. And then she thought how very true it was—Good Temper running away with the key as fast as he could and poor Sunshine longing to get out. Her rosy face dimpled all over, the cork to the smile bottle

flew out, and sure enough, that very minute Good Temper came back and let Sunshine out.—Our Boys and Girls.

DOROTHY JANE'S NEEDLES.

The worst part of learning to sew for Dorothy Jane was threading the needle. If mother would only do that for her, she could sew right ahead with even stitches that made mother's eyes shine with pride. But she could not learn to thread a needle, or she thought she could not, and that is just as bad. When mother tried to teach her, she sat and cried till her eyes were so full of tears she could scarcely see the eye of the needle.

One day Dorothy Jane went to visit her grandmother, who lived on the other side of the city. Grandmother sat at the window sewing, and at the same time telling stories to Dorothy Jane, who sat on a little stool by her side.

All at once grandmother stopped right in the middle of a story. "Oh, dear," she cried, "now my thread is gone and I shall have to thread another needle!"

Dorothy Jane thought it very strange that grandmother should dread threading a needle. She was still more surprised to see how hard it was for her to do it. Grandmother did not cry, but sat there patiently trying to find the eye, while the thread just seemed to dodge it, exactly as it always did for Dorothy Jane. At last it slipped into place, and grandmother sighed with relief. "There, now, I have it!" she cried happily.

Dorothy could not keep still any longer. "Why, grandmother," she burst out, "haven't you learned to thread needles either?"

Grandmother laughed a chuckling little laugh. "Why, yes, dear," she answered. "I used to be able to do it as quickly as anybody; but now my old eyes don't see so well, and can hardly find the eye of the needle. I just have to feel around till the thread happens to go in. I am waiting for my little granddaughter to grow big enough to thread my needles for me."

"I'm going to learn right away," answered Dorothy Jane. And sure enough she did.—Selected.

A pessimist is a man who, hearing the knock of opportunity at the door, slips the bolt, thinking it's the wolf.—Fort Wayne News.

As a failure prohibition stands side by side with matrimony, the U. S. A., and human life.—Boston Herald.

TIME OUT

A Good Speller.

"Can you spell 'avoid,' Jakey?" "Sure, teacher. Vot is der void?"—American Legion Weekly.

A New Angle.

An Iowa girl en route to visit friends in New York entered the city by the Hudson tunnel, then took the subway to their address.

"What do you think of the city?" they asked on her arrival.

"I couldn't say," she replied. "I've had only a worm's-eye view."—Watchman-Examiner.

Accurate.

The teacher directed the class to write a brief account of a baseball game. All the pupils were busy during the allotted time except one little boy, who sat motionless, and wrote never a word. The teacher gave him an additional five minutes, calling them off one by one. The fifth minute had almost elapsed when the youngster awoke to life and scrawled a sentence. It ran thus:

"Rain—no game."

Not Likely.

Some ruralites were talking of the strange sights to be seen in a great city, and one paid tribute to New York. "I don't believe any one of you could think of any combination of circumstances that hasn't at some time occurred on the streets there," he said. "I reckon I know of one that's never occurred there," said Si Wilson. "What's that?" asked the other curiously. "I guess," said Si slowly, "that you've never seen, nor ever will see, a brass band that's goin' in one direction and the heft of the folks goin' in the other."—Everybody's Magazine.

Turn About.

A woman wanted to show her Chinese servant the correct way to announce visitors, and one afternoon went out to her front door, rang the bell, and made the man usher her into the drawing room.

The following afternoon the bell rang, and, not hearing him answer it, she went to the door herself. To her surprise, he was standing waiting outside.

"Why, Sing, what are you doing here?" she asked.

"You foolee me yesterday—I foolee you to-day!" was the reply.—The Continent.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OF REV. J. M. WYATT.

The announcement last week of the death of Rev. J. M. Wyatt, our pastor at Tchula, Miss., brought profound sorrow to hosts of Methodists throughout Mississippi and other States, and to many of other denominations who had come to know him as friend. Our personal acquaintance with Brother Wyatt was limited to association at the sessions of the North Mississippi Conference, but that was enough to make us know his genial spirit, his great heart, and his profound concern for the things of the Kingdom. We shall always count it a privilege that our ways met, even in such a casual manner. He was friendly, brotherly, cordial, exhibiting always the characteristics of the Christian gentleman. We mourn his passing.

We glean from the Conference Minutes that he was admitted on trial in 1879; ordained deacon in 1880; ordained elder in 1883; received into full connection in 1885; readmitted in 1911. With the detailed facts of his ministry we are not familiar; but we know that through a long stretch of years he served the church and the Master faithfully, and that he was ready for the summons that called him to his eternal reward. We shall expect to have a suitable memoir for publication in due time.

We extend the sincerest sympathy to his widowed wife and other loved ones and pray that the consolations of the gospel may sustain them in their sorrow.

PERSONAL AND OTHER NOTES.

The Universal Christian Conference on Life and Work will be held in Stockholm, Sweden, during August, 1925. Several tours are being organized for those who will attend.

The editor of the Advocate greatly appreciated a Christmas card from Rev. Julian S. Duncan, of Rio de Janeiro, containing a beautiful picture of the city in which he is now laboring.

The editor is deeply grateful to the many friends throughout Louisiana and Mississippi who so kindly sent him Christmas greetings. To every one of them he returns sincere thanks.

The North Mississippi Conference has had only four secretaries since its organization on Nov. 30, 1870, as follows: John Barcroft, 1870-1889; J. S. Oakley, 1890-1898; T. W. Lewis, 1899-1902; J. R. Countiss, 1903 to the present.

"Methodist Items" is the name of the combina-

tion bulletin of the First Methodist Church and the Price Memorial Church, Greenwood, Miss., Rev. James H. Felts being pastor of First, and Rev. J. O. Dowdle being pastor of Price Memorial.

According to press dispatches, the trustees of Trinity College, Durham, N. C., have voted unanimously to change the name of the institution to "Duke University," thus complying with the condition upon which it will receive a large part of the \$40,000,000 gift recently made by Mr. Duke.

A beautiful wedding was that of Miss Marie, daughter of Mr. and Mrs. T. F. White, to Mr. Harry H. West, at Picayune, Miss., on Dec. 23, 1924, the ceremony being performed by Rev. L. E. Alford, of the Mississippi Conference. The Advocate extends all good wishes to the happy young couple.

At the recent Conference of Evangelists in Memphis, the following were added to the list of general evangelists: Earl B. Moll, Jackson, Miss.; Henry T. Young, De Ridder, La.; Dan E. Kelley, Hattiesburg, Miss.; W. E. Thomas, Nashville, Tenn.; J. C. Patty, Chattanooga, Tenn.; W. B. Hogg, Memphis, Tenn., and Grover Cleveland, Little Rock, Ark.

Mrs. J. C. Wax is the newly elected president of the Woman's Missionary Society at Amory, Miss. Mrs. P. H. Hollis is superintendent of Young People, and Mrs. J. D. Barnette is Junior superintendent. The society at Amory has 136 adult members, working in seven circles. Under the leadership of these competent women, the society plans to make a great record during 1925.

The Memphis Commercial-Appeal recently carried a notice calling for bids to be submitted for the erection of the annex to our church at Amory, Miss., the bids to be submitted on Feb. 3. Mr. L. E. Puckett is chairman of the building committee. This annex will provide ample room for Cradle Roll, Beginners, Primary, and Junior departments, as well as for a large men's Bible class.

The marriage of Greeta, the daughter of Rev. and Mrs. A. J. Gearheard, to Mr. A. M. Welch, of Robeline, La., was performed in the First Methodist Church of Haynesville, La., of which the bride's father is the pastor, on Monday, Dec. 22, 1924, at high noon. The bride is a graduate of Mansfield Female College and a teacher in the Haynesville public schools. Mr. Welch is office manager of the Nash Motor Company of Haynesville, president of the Epworth League, and an honored Christian gentleman. The Advocate extends all good wishes to the happy young couple.

Methodists throughout Louisiana and Mississippi will rejoice to know that Grenada College and Whitworth College have been admitted to full membership in the Southern Association of Colleges for Women. The other members of the Association are as follows: Agnes Scott College; Athens College; Bessie Tift College; Brenau College; Coker College; Chicora College; Florida College for Women; Flora McDonald College; Georgia Normal and Industrial College; La Grange College; Meredith College; Mississippi State College for Women; Newcomb College; Winthrop College; Wesleyan College; Woman's College of Alabama; Baylor College; Blue Mountain College; Belhaven College; Queen's College; Greensboro College; Hollins College; Salem College; Texas Presbyterian Woman's College; Woman's College of Due West; Anderson College; Galloway College; Tennessee College; Judson College; Lander College; Summerland College.

The poll of the Protestant clergy of the United States, conducted by the Christian Century, to discover who are the outstanding preachers of the American pulpit, has just been completed. The number of votes cast was 21,843, and the twenty-five who stand at the top of the list are: Rev. Charles R. Brown, Dean of Yale Divinity School; Rev. Henry Sloane Coffin, Madison Avenue Pres-

byterian Church, New York; Rev. S. Parkes Cadman, Central Congregational Church, Brooklyn; Rev. Russell H. Conwell, Baptist Temple, Philadelphia; Rev. Harry Emerson Fosdick, Special Preacher at the First Presbyterian Church, New York; Rev. George A. Gordon, Old South Church, Boston; Rev. Charles W. Gilkey, Hyde Park Baptist Church, Chicago; Rev. Lynn Harold Hough, Central Methodist Episcopal Church, Detroit; Rev. Newell Dwight Hillis, Plymouth Church, Brooklyn; Bishop Edwin H. Hughes, Methodist Episcopal Church; Rev. Charles E. Jefferson, Broadway Tabernacle, New York; Bishop Francis J. McConnell, Methodist Episcopal Church; Bishop William F. McDowell, Methodist Episcopal Church; Rev. William P. Merrill, Brick Presbyterian Church, New York; Rev. G. Campbell Morgan, Stated Supply in the pulpit of the Fifth Avenue Presbyterian Church, New York; Rev. Mark A. Matthews, First Presbyterian Church, Seattle; Rev. Joseph Fort Newton, Church of Divine Paternity, New York; Rev. Merton S. Rice, Metropolitan Methodist Episcopal Church, Detroit; Rev. Frederick Shannon, Central Church, Chicago; Rev. John Timothy Stone, Fourth Presbyterian Church, Chicago; Rev. William Sunday, evangelist; Dr. Robert E. Speer, Secretary Presbyterian Board of Foreign Missions, New York; Rev. George W. Truett, First Baptist Church, Dallas; Rev. Ernest F. Tittle, First Methodist Episcopal Church, Evanston; Rev. James I. Vance, First Presbyterian Church, Nashville. Without reflecting in the slightest degree upon the pulpit ability of those who have thus been named, we think there are several ministers of the Methodist Episcopal Church, South, who belong in the group.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. S. Oliver, McComb, Miss., 3; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. W. J. Wood, Dublin, Miss., 6; Rev. H. F. Brooks, Jackson, Miss., 18; Rev. R. G. A. Carlisle, Vaiden, Miss., 2; Rev. W. B. Atsworth, Louise, Miss., 8; Rev. R. H. Clegg, Union, Miss., 2; H. W. Rees, Booneville, Miss., 2; Mrs. John T. Cochran, Ruleville, Miss., 7; T. M. Babington, Franklinton, La., 6.

THE OPPORTUNITY AT BACK BAY, BILOXI.

Dear Brethren: South of Back Bay in North Biloxi, is an important and needy field religiously, and it is wide open.

Were we to take the cardinal points of the compass and examine the interests of Methodism in Biloxi, we would find that near the extreme eastern part of Biloxi we have the Wesley Memorial Church and the Wesley House all on one block. Near the south-central is Main Street Methodist Church, that is coming to its own by leaps and bounds. One matter of great interest is its chapter house recently bought, enlarged, and equipped and dedicated to the service of the church. Then, in the western part of Biloxi we have that great property known as the Seashore Camp Ground School, with four hundred and eighty-two yards of beach front and two hundred acres of land, a proposition in which all the Southern Church should be interested. (I doubt if the church has a more valuable property within its bounds.) In the northern part of Biloxi, but south of the Back Bay, we are just beginning. No church is there except the Catholic and ours, and we are just beginning. We have no organized church, and our constituency are the men, women and children who work in the seven oyster factories in the midst of which are our mission belongings. There are also a number of other business interests near.

Our property is within one block of the car line, and on corner lots. It is in two blocks of one of Biloxi's seventy-five thousand dollar new school buildings. The president of the school board said recently at the dedication that it was too small, and they would be compelled to add two more

rooms at once. The Catholics have a nice church building diagonally across the block from our property. Our mission is so situated as not to interfere with Main Street Church, or the Wesley House work, but it is missionary territory, and we are dependent upon friends in and out of Biloxi to aid us in this new enterprise. I have never made a call upon Biloxi without a response—but our need is urgent and great. We have property enough, but we need \$2000 to make us comfortable, attractive, and helpful to the residents of these more than 150 factory houses and other residents in this growing community of North Biloxi. The two thousand dollars needed is to pay for property acquired since my telegram to the Advocate a few days ago.

Send donations to Dr. B. Z. Welch, Biloxi, Miss., or to Rev. L. L. Roberts, Gulfport, Miss., or to me. The presiding elder, Rev. L. L. Roberts, heartily approves of this movement.

WALDO W. MOORE,
Box 500, Biloxi, Miss.

Dec. 29, 1924.

TENTH ANNIVERSARY OF EMORY UNIVERSITY.

Emory University's tenth anniversary as an Atlanta institution will be celebrated on Jan. 26 with the breaking of ground for the new \$400,000 library building on the campus.

On the same date, simultaneous banquets will be held by Emory alumni clubs all over the country, at which a radio address by Dr. Harvey W. Cox, president of the University, will be a feature.

Although the history of the old Emory College dates back to its founding in 1836 at Oxford, the great University of to-day was not formally chartered until Jan. 26, 1915. Classes were first held on the campus in Atlanta in the fall of 1914. During the last ten years, ten beautiful permanent buildings of marble, concrete and steel have been erected. The library building, which is the eleventh to be erected, will be the most pretentious of the group with the exception of the great \$1,500,000 Wesley Memorial Hospital.

The library building eventually will cost \$1,000,000, and will have room for 1,000,000 volumes. The \$400,000 unit to be constructed at this time will occupy a space 185 by 65 feet, and will have a capacity of 300,000 volumes. The plans, drawn by Edward L. Tilton, of New York, embrace the latest and most approved ideas in library construction. Mr. Tilton has built over 100 different libraries in thirty different States.

Emory University now has a collection of more than 110,000 volumes, which will be installed in the new building. The library will also include the University museum, which contains many rare and interesting objects from all parts of the world. Special private rooms will be provided for advanced research work.—Emory News Bulletin.

LYNCHINGS IN 1924.

Dear Sir: I send you the following concerning lynchings for the past year as compiled by Tuskegee Institute in the Department of Records and Research. I find there were 16 persons lynched in 1924. This is the smallest number lynched in any year since records of lynchings have been kept, and is 17 less than the number (33) for the year 1923 and 41 less than the number (57) for the year 1922. Nine of the persons lynched were taken from the hands of the law, 6 from jails and 3 from officers of the law outside of jails.

There were 45 instances in which officers of the law prevented lynchings. Two women, 1 white and 1 colored, were among those thus saved. Eight of these preventions of lynchings were in Northern States and 37 in Southern States. In 36 of the cases the prisoners were removed or the guards augmented, or other precautions taken. In nine other instances, armed force was used to repel the would-be lynchers. In 4 instances during the year persons charged with being connected with lynching mobs were indicted. Of the 19 persons thus before the courts, only 5 were convicted. These were given jail sentences.

Of the 16 persons lynched, all were Negroes. Seven, or less than one-half of those put to death, were charged with rape or attempted rape.

The offenses charged were: Murder, 1; rape, 5; attempted rape, 2; killing officer of the law, 2; insulting woman, 3; attacking woman, 1; killing man in altercation, 1; wounding man, 1.

The States in which lynchings occurred, and the number in each State, are as follows: Florida, 5; Georgia, 2; Illinois, 1; Kentucky, 1; Louisiana, 1; Mississippi, 2; Missouri, 1; South Carolina, 1; Tennessee, 1; Texas 1.

Yours very truly,

R. R. MOTON,

Principal Tuskegee Normal and Industrial Institute.

\$25,000 PEACE PRIZE TO DAVID STARR JORDAN.

The friends of Dr. David Starr Jordan, the veteran pacifist of Leland Stanford University, rejoice that he should be the winner of the prize of \$25,000 offered by Raphael Herman, of Washington, D. C., for the best educational plan calculated to promote world peace. The announcement was made December 7, by Dr. Augustus O. Thomas, president of the World Federation of Education Associations.

The plan calls upon the World Federation to study intensively various subjects fundamental to international understanding and goodwill through committees appointed for the purpose. There should be, Dr. Jordan says, a general world committee on education for peace to co-operate with the education associations of the different nations, and another world committee to co-operate with peace organizations in all parts of the world.

There should be, furthermore, a committee to investigate the present teaching of history the world over, reporting also on textbooks used from the standpoint of international amity.

A committee on the teaching of patriotism which shall attempt to define its true nature.

A committee to consider special plans of promoting mutual interest and understanding between students of various ages.

A committee to consider the possibility of better relations through the international use of athletic sports.

A committee to consider the possibility of a bureau of conciliation in the Department of State or a peace council connected with the same department.

A committee to consider without prejudice the question of military training in school and college.

A committee to consider preparedness in regard to its educational, economic and social aspects.

A committee to consider standing incentives to war and the possibility of their abatement through legislation, public opinion or otherwise.

A committee to study the Hague Court of Arbitration and the World Court.

A committee to consider the League of Nations and the problems involved in our adherence to it.

A general study through a committee and through individuals of the current arguments for war as a cosmic necessity.—National Council Prevention of War Bulletin.

GOING TO SCHOOL IN PANAMA.

From May to December the boys and the girls in Panama often go to school in the rain, for it rains almost every day. Sometimes it pours in torrents. One day six inches of water fell in two hours, like one continuous sheet of spray.

Because it rains so hard and because it is so hot the jungle grows up overnight, and the children in the country find it hard to keep open the paths to school. If they are neglected during vacation, no path is left through the thorny tangles, which swarm with beautiful birds and troublesome insects. The Canal Zone, however, has been cleared of all dangerous animals, so that there is no peril in the thickest jungle.

Now and then there are earthquakes in Panama, but they are small and do no harm. There

never has been a severe earthquake shock, and no one seems to mind the little tremblings that happen occasionally. No pupil ever need stay home from school for fear of an earthquake.

Uncle Sam owns the Canal Zone, ten miles one way by fifty miles the other way, and he gives all the children free schooling. There are more races represented in the Panama schools than there are in one place anywhere else in the world. Seventy or more different lands are represented in the population. A French child may sit next to an Arabian child, or an English boy may sit beside an Ecuadorian.

There is only one real difference between the children, and that is whether they belong to a "gold" or "silver" family. The government pays its high class white employees in gold, and the rest are paid in silver. The "gold" children have the best of everything. The "silver" children, who mostly are negro or Asiatic, do not seem to mind that, as they are content with what they have, for there is enough and to spare for every one in this rich tropical country.

Schools are a rather new thing in Panama—that is, free schools with good teachers. In the old schools every child studied and recited out loud at once, so that the noise was like that of a sawmill in full blast. The American schools in Panama are like the schools at home, except for the queer mixture of pupils from all parts of the world. A bright boy or a bright girl has a good chance of reaching a government position.

The children live in houses that are darkened to keep out the hot sun and screened to keep out mosquitoes. There is a big courtyard, or patio, inside, and the rooms open out on this and not on the street. A fountain often plays in the patio, and ferns, flowers, big broad-leaved bananas, and palms make it very pretty.

Every Panama child learns two things; that mosquitoes are hatched in standing water and that they breed the germs of yellow fever. So no water ever stands stagnant in or around the house or yard, and kerosene is used so much to keep down the insects that very few flowers are seen in the towns. The jungle is full of gorgeous blossoms, and there are seventy-five kinds of orchids.

Every girl and every boy in Panama may have a parrot or a monkey or both, for the jungle is crowded with them ready for the taking. The parrots are as gay-colored as the orchids, and the monkeys can do everything but talk. The Panama children usually have a small menagerie in the patio, and sometimes, like "Mary's little lamb," a pet monkey goes to school and is turned out just as was Mary's lamb, for a monkey is the most mischievous pet in the world, and can upset any schoolroom.—Priscilla Leonard, in Queens Gardens.

The Centenary represents the church's supreme effort to Christianize and Americanize the foreigners in our midst.

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Dedicated by Mrs. E. G. Sewell to
Mrs. H. W. Miller, After the death
of her husband, Dec. 10, 1924.

The thought to us is sweet,
In joy or sorrow drear,
Jesus cares; he helps us meet
And shares with us our tears.

When earthly hopes are gone,
And by the bier we stand;
He calls to us, oh, bruised one,
Look up to the "Golden Strand."

No tears or heartaches there,
No sufferings, sighs or pain.
With Christians we'll live in heavenly
cheer.
And shout his praise again.

To us this is a glorious thought,
We'll meet with those we love;
All self-denials seem as nought
To the joys we'll share above.

We will hear again the song:
"Of Christ beside the sea,"
And praise him all day long,
Our dear Christ of Galilee.

In Memory of Our Grandmother.
(Written by Mrs. Mary Speer Bennett,
Who Has Since Gone to Join That
Beloved Grandmother.)

Christmas Day will soon be here,
With all its love and mirth and cheer,
The time of the year for loving and
giving,
And we all are glad we still are living.

But with all the things to make us
glad,



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There are thoughts to come to make
us sad.

There's no dear grandmother our gifts
to share,
And in her home there's a vacant
chair.

For ninety years she lived on earth
And praised with her life the Savior's
birth,
But as Christmas Day draws nigh
again,
With its "Peace on earth, good will to
men,"

We'll miss her kindly, loving smile,
And will want her badly all the while.
But ah! methinks I see her now
With a shining crown upon her brow;

And she bids us not to shed a tear,
For her spirit still shall hover near,
And wish us "Merry Christmas" as of
yore,
For she has only gone before.

And she patiently waits for us to
come
And dwell with her in the Heavenly
home,
Where pain and sorrow are no more;
She'll meet us there at the open door.

At 10 o'clock Tuesday night, Aug. 5,
1924, the seraphic soul of MRS.
SARAH JOSEPHINE MILLER left its
frail tenement in answer to the call
of the Master to come up higher. Her
husband and five children were pres-
ent (one absent, Mrs. Lovelace, of
Texas) at the moment of her depart-
ure, and could say, "The Lord gave
and the Lord hath taken away—
blessed be the name of the Lord." She
was born May 10, 1855; married, Dec.
17, 1872; was a member of the Meth-
odist church about sixty years. The
funeral services were conducted in
her home at Coldwater, Miss., by their
pastor, Brother Moore. He made a
beautiful talk to the friends and loved
ones on the life of this dear soul as
an example for all Christians. Three
songs were beautifully rendered—
"Abide With Me," "Some Day We'll
Understand," and "Oh, Think of the
Home Over There." Her body was laid
to rest at old Greenleaf cemetery,
near the church where she had be-
longed for years. The writer has
known her for years. She was always
pleasant, kind and loving to her
friends and neighbors—and oh so
sweet and good to her family. Being
in feeble health, she was denied the
privilege of attending church for sev-
eral years, though always so patient
and uncomplaining. Hers was a rare
spiritual nature—a practical Chris-
tian, showing forth the Christian vir-
tues in her daily life.

A precious one from us has gone,
A voice we love is stilled,
A place is vacant in our home
Which never can be filled.

God in his wisdom has recalled
The one that he had given,
And though the body slumbers here,
The soul is safe in Heaven.

May the Lord bless us and help
each one to meet her in heaven, is the
prayer of her friend,

MRS. M. A. CHAMBLEY.

RESOLUTIONS.

God in his all-wise providence has
seen fit to remove from our midst
MRS. GEORGIA WATSON (nee

Smith), a member of the Woman's
Missionary Society of Athens church,
and a very devoted Christian.

In her death the church, community,
and city have lost a member that
will be greatly missed, for she did
truly delight in the service of the
Master, especially in singing; in this
particular work she was gifted, but we
have this consolation, that though she
has gone from our midst, and her
sweet voice is stilled, yet she is sing-
ing in the great angelic host; and in
this she can sing and praise God more
perfectly. God alone knows her many
deeds of love, friendship and kindness.
Her illness was of long duration.
Great suffering she bore in the days
of her illness, but she bore it with
patience and Christian fortitude. It
was a pleasure to minister to her, be-
cause she had such faith in the provi-
dence of God. In all this great trial of
affliction, she never ceased to show
her affection, and was cheerful to the
end.

Be it resolved:

1. That we extend our most sin-
cere sympathy to the bereaved loved
ones and commend them to the care
of "him who doeth all things well."

2. That a copy of these resolutions
be sent to the New Orleans Christian
Advocate for publication, and a copy
be placed in the minutes of the Wom-
an's Missionary Society of the Athens
church.

Signed: Mrs. S. A. Poole, Mrs. F. L.
Brownfield, Committee.
Athens, La.

HAS THE CHURCH A PLACE IN YOUR LIFE?

Christian people have invested mil-
lions of dollars in church buildings,
hospitals, school buildings and orphan-
ages. Every year they spend millions
of dollars upon missions, education,
philanthropy and church programs.
Their gifts are actuated by their de-
sire to serve God and their fellow-
men. They are trying to make the
world better and happier through
their interpretation of the teachings
of Christ.

The church stands for brotherhood.
She stands for good citizenship. She
stands for education. She makes a
great vital contribution to every com-
munity. The church has had a large
part in making the community as good
as it is.

What is your relationship to the
church? Every man owes it to him-
self, to his family, to his community
and to God to become a member of
some church and support her pro-
gram.—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Tremont, at Hopewell, a.m., Jan. 3, 4.
Fulton, at F., p.m., Jan. 4, 5.
Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan.
12, 13.
Prairie and Strong, at Strong, a.m.,
Jan. 18, 19.
Amory ct., at Paine Memorial, p.m.,
Jan. 19, 20.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, Jan. 9.

TIRED EYES Dickey's old reliable Eye
Water refreshes and
strengthens a tired eye. Has been used by thou-
sands for nearly half a century. Always comes
in red folding box. Does not burn or hurt. Price
25c. DICKEY DRUG CO., BRISTOL, VA.

Silver Springs, at Mt. Carmel, Jan.
10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20,
21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan.
24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.
E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Kosciusko ct., at East Union, Jan. 3, 4.
Kosciusko sta., Jan. 4, p.m.
Brooksville, Q. C., Jan. 7.
Noxapater, at N., Jan. 9.
Highpoint, at Center Ridge, Jan. 10, 11.
Louisville, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia,
Jan. 15.
Crawford and Mayhew, at Crawford,
Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Mashulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.
JOS. B. RANDOLPH, P. E.

Greenville Dist.—First Round.

Walls, Jan. 4, 11 a.m.
Tunica, Jan. 4, 7 p.m.
Gunnison, Jan. 11, 11 a.m.
Rosedale, Jan. 11, 7 p.m.
Lula, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.
A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Waterford ct., at Waterford, Jan. 3.
Ashland ct., at Ashland, Jan. 4, 11
a.m.; Q. C., 2 p.m.
Lamar ct., at Lamar, Jan. 4, 7 p.m.;
Jan. 5, 11 a.m.
Ebenezer ct., at Hebron, Jan. 10.
Sallis ct., at Sallis, Jan. 11, 11 a.m.;
Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Mon-
day, Jan. 12.
Duck Hill ct., at Duck Hill, Jan. 18,
11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7
p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.

E. S. LEWIS, P. E.

**Grove's
Tasteless
Chill Tonic**

Makes the Body Strong.
Makes the Blood Rich. 60c

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National Dental Parlors
636 Common St.

Phone Main 2193.

NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped
Dental Parlors South.

THE YEAR HAS GONE.

Dear Brother Carley: The year 1924 is gone, never to return. For health and increase of church membership it has been a remarkable year. Commercially, we have had a hard proposition to keep on top. Towns are overstocked with our farmers—farms are being neglected by the increased use of automobiles, consequently conditions are growing worse. Evidently there will be, sooner or later, another change for the better or worse—God only knows. According to reliable sources, 95% of the automobiles are sold on time; from past experiences of credit, indulgence produce bankruptcy. My opinion is the serious side, our interests concerning the advancement of our Lord's business, will be neglected, which will cause a spiritual dearth. I am of the same opinion as Gipsy Smith—too many of our beloved have their religion in their heels instead of their souls and pocketbooks.

Our district being changed, we cannot determine what definite plans we will pursue on our charge for 1925. Our new pastor and his wife paid us a visit, which was much appreciated; he also filled his first appointment under bad weather conditions. Our convictions are Brother H. C. Murphy will make it good, as he and his wife are possessed of the spirit of our old-time Methodist circuit riders—no sacrifice, no victory. That is required to-day as it was in John Wesley's time to carry on successfully the work for our Master. Without experience, no one knows what it requires to serve the combination of church folks in sawmill towns. It is a hard proposition—automobiles, football and baseball games, which have the influence

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We have limited territory for suitable party to represent us selling COGGINS' MONUMENTS.

If you have spare time, and are anxious to increase your income, we can help you do this. Elaborate designs, samples, sales co-operation, prompt service, will assist you in developing your talent, and increases your income.

Applicant must stand well in his community, honest and energetic.

Liberal commission, delivered prices, work strictly guaranteed to give satisfaction.

We offer this against your ability, and willingness to try. Hundreds of others are successfully selling COGGINS' MEMORIALS, and so can you. Write immediately for contract and particulars.

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Getting Up Nights

CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and postpaid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.

L. B. WALKER, 1877 Gateway Station,
Kansas City, Mo.

and attraction to draw the people from the all important service of worship which we owe our Lord. The vision that presents itself to me is: In years gone by a large percentage of our fellow-citizens were sitting down on the stool of do nothing; at present, with a change of custom, they are riding; the next will be flying. So if they are reached with the gospel, the ministers will have to use scatter-load, like the hunters use.

JAMES H. WALKER.

Pollock, La.

IS IT WORTH WHILE?

By Wayne B. Wheeler.

One day when I was weary and not a thing went right, a quitter, sad and dreary, urged me to leave the fight. He painted me a picture of rest and quiet ease, where Wets would never trouble, and Drys would never tease. It might have seemed quite tempting, if he hadn't made me smile, when he asked the foolish question—Do you think it worth while? For I see folks by millions, now saved from whisky's curse. And still another million snatched from the open hearse. I see the prisons emptied, the homes content has filled, since down the open sewer, John Barleycorn was spilled. Instead of crowded bread lines, I look at bulging banks; an army of investors files past in serried ranks. Upon each mile of highway a flock of flivvers pass, as men step off the brass rail, and step upon the gas. The mirth of joyous children, the smile of happy wives is worth the consecration of many dreamers' lives. I may have missed some pleasure, I may have known some pain, I have amassed no treasure, but I'd do it again! As at this Christmas season, God shows us how to give, I find the truest reason, why it's worth while to live. 'Tis in the call of service, the summons to the fight, against the hosts of evil, and for the truth and right. Enlisted in such service, how could I help but smile, when any ask the question—Do you think it worth while?

(With apologies to Walt Mason.)
Washington, D. C.

"JESUS' TEACHING ON THE USE OF MONEY."

By Garfield Evans.

A book by this title is just off the Cokesbury Press which has been written by Ina C. Brown, of the Epworth League Board. The writer has constantly kept in view the interest and needs of the average reader. Dean R. E. Smith, of Centenary College, writing of the book, says: "The six chapters are packed full of Biblical facts and teachings and illustrations taken from the life of Jesus. His sayings and parables are constantly utilized; striking contrasts and comparisons between the Old and New Testaments are made; stimulating and suggestive questions are appended to each chapter.

"Material and spiritual values are kept in the foreground and proper and correct emphasis is placed upon the supreme things. It is difficult to conceive of a better arrangement or

utilization than has been presented here in these brief six chapters. There is enough truth here to set our young people thinking for a generation.

"If this book is placed in the hands of serious-minded young people, it will transform our church."

Habana, Cuba.

"RING OUT THE OLD, RING IN THE NEW."

An old structure in Europe carries this inscription: "The hours perish and are laid to our charge." The year nineteen twenty-four will, soon be gone. So little of the year remains to us that we count the hours and are startled. "Time is fleeting," says Longfellow. The stern facts of life drive the message home to every mind.

Take an inventory of the year. That is business sagacity. While it is important to know where one stands in business, it is vital to know where one is with respect to character. Have I gained or have I lost? What about spiritual vision and progress? What about my relation to the church and to God?

The New Year will be upon us before we are well aware of it. What will it mean? Surely more than a good resolution. Do not joke about the good resolution, but keep it. Let life be directed by some high purpose, and dedicate it to noble endeavor. Follow the great exemplar and be dominated down the year by the tremendous idealism of Jesus Christ.

The author of David Harum once said: "Heaven is full of days all coming this way." The year is full of days fast coming our way. The mystery of

the coming days we shall be unable to fathom, but we can close the old and help by going reverently to the church of our choice.—Selected.

The Centenary is supporting 500 home mission workers in various parts of the United States.

Right After a Severe Illness

McCoy's Cod Liver Oil Tablets
Helps You Gain Strength and
Put on Needed Weight—
Great.

Nothing like the vitamins in Cod Liver Oil to help convalescing people to quickly get stronger and well—everybody knows that.

But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does do the work.

Ask any regular druggist for a box of McCoy's Cod Liver Oil Tablets. They are sugar coated and as pleasant to take as candy.

Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Hastings' Seeds

The Standard of the South and the best in all America. Half a million families each year depend on Hastings' for their planting needs—seeds, plants and bulbs.

The enlarged new 112 page 1925 Spring Catalog is now ready for mailing. It is the Southern Garden and Planting Guide and needs to be in every home. The covers are in true natural colors and the front cover pictures Stone Mountain with the great Confederate Memorial.

If you ordered in 1924 you will receive this handsome, valuable Seed Book this month. If not, write immediately for special mailing to you.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CON- FERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

A happy New Year will come to all who are devoted to teaching the things that Christ commanded to be taught; for he said, "Lo, I am with you alway, even unto the end of the world." His presence is all we need to make us happy and strong. So long as we walk with him we shall work with him as he works with the Father.

When a Sunday school is floundering around and falling to pieces, it is because there is no definite aim and no determination to find out what Christ would have done. Consecration mean sacrificial service for his sake. Short cuts and easy methods have no place in his plans for building the kingdom. If we suffer with him, we shall also reign with him. Any superintendent will get good results if he will drill the school in the following aim: "The aim of this program of work is to offer a plan by which the Sunday school may lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed through worship, right living, and efficient service."

Then add this for good measure: An increase of 75,000 members in our Sunday schools; 400 working for a gold seal diploma; 40 doing graduate work in religious education; and \$50,000 endowment for the chair of Religious Education in Grenada College. Those who teach the uniform les-

NEW LAMP HAS NO WICK OR CHIMNEY.

Most Brilliant Home Light Known—
Cost One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 26B FFactory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farm or in small town. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Advocate who writes him. He wants one person to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Advertisement.

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sons will find Snowden's Sunday School Lessons the best help available. The price is \$1.25. It is compact, illuminating, and gives the mind of the Spirit. If you use these notes once, you will always want them. The first quarter of the uniform lessons deals with the closing period of Christ's ministry. The last three quarters are studies in the Acts and Epistles.

The Worker's Council is a 32-page magazine of Religious Education especially for Sunday school workers adapted to the needs of our people in city and country. The price is one dollar a year for single subscriptions, eighty cents a year in clubs of five or more to a single address. This magazine should be ordered for each officer and teacher in the school. Give it fair trial, and if it is not the periodical you need, be frank enough to say what you want.

It is our purpose to have the "Missionary Message of the Bible" taught in all our standard training schools during the year. We hope to have at least two hundred or more take this course. We ought to have a hundred classes in our schools take this course as an elective. If we are to have a missionary church, we must have mind and heart saturated with the spirit of Christ through the study of his Word.

LOUISIANA CONFERENCE SUN- DAY SCHOOL ITEMS.

The date of our State-wide Conference is March 31-April 2, instead of March 23-26, formerly announced. This change of date is made to secure representatives from the General Staff at Nashville. We are expecting from the Nashville office, Mr. L. F. Sensabaugh, of the Training Section; Mr. W. C. Owen, of the Adult Department; Mr. Dudley, of the Intermediate-Senior Department, and Miss Marie Parham, of the Elementary Department.

Mr. Clem Baker, Conference Superintendent of the Little Rock Conference, is booked for the Winnfield conference. Mr. Baker was at our meeting two years ago at Alexandria.

Rev. N. E. Joyner, presiding elder of the Monroe District, writes, concerning the Winnfield conference: "I shall do all I can for the Sunday school conference at Winnfield, and trust it may prove the greatest yet."

When the Conference Board at Crowley elected Mrs. J. M. Henry, of Ruston, assistant Conference superintendent, she was considering an offer from the General Board at Nashville, and on Dec. 8 she writes: "I have definitely decided to go to Nashville. * * * You have been more than kind in trying to make satisfactory arrangements for me, and I never can tell you how much I appreciate it. You have before you a wonderful program for the year, and I wish I could help you carry it on. Louisiana made a great step forward last year."

The recent meeting of the General Sunday School Council was considered the best ever held. The attendance at the opening session was over a hundred, against seventy-one last year.

This Council approved the new training course, "The Cokesbury," a course of studies designed to help pastors, superintendents, teachers, and

My Opinion of Whitworth College

We send you cordial greetings at this happy season and pass on to you some interesting facts and kind words about Whitworth.

The members of the Executive Committee of the Board of Trustees assure us they have every reason to believe that we will be placed on the Approved List of the Southern Association at its next meeting, as by that time every requirement for this purpose will be met by the College. In the meantime, we have already been elected to membership in the Southern Association of Colleges for Women. The leading colleges for women in the South are members of this body.

Thus far, session 1924-25 has been an unusually satisfactory one to College authorities.

No doubt you will appreciate the following letter from Prof. Bowlus: "Dear sir: I have been asked to give my opinion of Whitworth College. Here it is: Whitworth College is one of the best governed schools I have ever known. The discipline is firm, kind and impartial; the students are safer within its walls than in many homes. It is distinctly a Christian school—each member of the faculty is a Christian. The standard of Scholarship is high. Brookhaven Public School has more than thirty teachers and over one-third of them are graduates of Whitworth College. To show my appreciation of the College, I have my niece from Ohio here as a Whitworth student. The faculty, the ideals, the atmosphere, all combine to make Whitworth College worthy of the largest patronage. I congratulate the College upon its recent election as a member of the Southern Association of Colleges for Women."

"EDGAR S. BOWLUS,
"Superintendent of Brookhaven Public Schools."

other workers in the small Sunday school.

* * *

Dr. A. S. Lutz, of Shreveport, who was elected Superintendent of Teacher-Training for our Conference, attended the meeting of the General Council.

* * *

Miss Cora Perkins, formerly of New Orleans, now with the Training Section of the General Sunday School Board at Nashville, will spend her holidays in New Orleans. Her many friends extend a hearty welcome.

C. D. ATKINSON,
Conference Superintendent.

TIN CANS HELP IN BUILDING A SUNDAY SCHOOL.

Down in Uruguay they do the best they can with what they have. A photograph was just sent to the World's Sunday School Association, 216 Metropolitan Tower, New York City, by Rev. George P. Howard, Sunday School Secretary for Argentina, showing a Sunday school building of a going, growing school. The description is given graphically in Mr. Howard's own words:

"One of our missionaries over there has a very interesting circuit. His name is Arthur Wesley and he is as aggressive and enterprising as his famous namesake. He found one Sunday school with an attendance of sixty when he took over his circuit two years ago. He now has seven Sunday schools with an average attendance of a little over 1,000. One school is in a very poor section and meets in a mud hut with thatched roof. Twice during the week the whole Sunday school staff go to this same modest little hut to teach the children how to read and write. There is no day school in that section of the country. They have evidently run out of names for their schools, so this one is called the 'G. P. Howard' school! They must have taken me for a rich business man who would show his appreciation of the honor conferred by building them

a suitable school building. One of the packing houses (an American firm) was donating thirty large, empty ten-gallon tins which they plan to open and build a nice little tin school building. The roof will be thatched. You have heard of the 'little red school-house'—when you visit us, I shall show you a number of little tin school-houses!"

FROM HOULKA, MISS.

Dear Dr. Carley: We are entering the second year on the Houlika charge with an outlook which bids fair for a prosperous year in the Master's kingdom.

Our first quarterly conference was a very successful occasion, and some of the hearers have said the elder, Brother Wasson, preached like a bishop; whether he did or did not, it was a most wonderful message.

"We are arranging for a new church at Houlika with adequate Sunday school rooms, and it seems that this will be a good month for the pastor to contribute to the building as the good people of this place have taken care of the grocery bill through Santa Claus. May God bless them. Wishing the editor and readers a happy and prosperous New Year, I am

Yours in Christ,

W. C. MATTOX.

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Dengue, Biliousness, Malaria,
It is the most speedy remedy we know.

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FROM GLOSTER, MISS.

My Dear Dr. Carley: Mrs. Hunt and I are here for a while with our son, Rev. B. M. Hunt, pastor in charge. It would be difficult for any people to excel the fine courtesies shown us during these weeks since the Annual Conference. Important additions have been made to the furnishing of the parsonage, and there have been constant evidences of a general desire to make us all comfortable and assure us that we are among friends. It is one of the great blessings of life to have Christian friends, and with these we have been blessed at all places where our lot has been cast. We remember gratefully those at Lorman, at Port Gibson, and at other points where we were kindly treated in the more remote past.

Fraternally,
ROLFE HUNT.

FROM ATHENS, LA.

Dear Dr. Carley: Inasmuch as there have been others that have felt the need of writing you concerning the work that they had inherited, I thought it nothing contrary to custom for me to say "Good morning" to you and the many readers of the Advocate.

I reached my appointment on Thanksgiving Day, and it was true to its name as far as the preacher and his folks were concerned. We found the parsonage all warm and cozy, with a host of the ladies here to greet us. Such a reception as they gave us is enough to create envy in the hearts of some of the brethren (that is, if I were to tell all); but suffice to say, the Lord has been good to us, and blessed us with a great people to serve. Say, Carley, these folks know what the need of a pastor is, and they put themselves to the task of supplying the need.

To say that I am delighted with the work, is a mild way of expressing myself. Surely God has tried, through the bishop and elders, to give me a task that would try me. All the people are so kind, and are constantly looking after our needs.

HEAVY FRUITER.—3 bales an acre, earliest cotton, 40 bolls weigh pound, 45 per cent lint; wonderful cotton. Write for special prices. Vandiver Seed Company, Lavonia, Ga.

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COUGH and WHOOPING
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No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

Prepared by
JAMES E. ANGELL,
New Orleans, La.

PRICE 35c AND 65c
AT ALL DRUGGISTS

Well, Christmas is nearly here, and Santa Claus has been coming to the parsonage nearly every day since we arrived. I hope he will not forget some others while he is so mindful of us.

I find that the work is not like so many of the brethren complain; it is not run down so bad, but all of the churches seem to have considerable life in them. I wonder sometimes why all of the charges are run down when we fellows get to them.

Yes, I can see the footprints of Harvel, Perry, Kleinschmidt, Wilson, Sheppard, Bennett, and Tarver; all these brethren left a good report—they left the stamp of the Lord Jesus Christ in their ministry, life and conversation. May blessings of God be upon all these brethren, because they left me a goodly inheritance.

Well, Brother Kleinschmidt will be here on the 28th and get me straight, and by that time Santa Claus will have come and gone, and all of us will get down to work. Brethren, pray for me in this new field, that God will give me the greatest year of my life.

J. F. DRING.

Athens, La.

FROM HAYNESVILLE, LA.

Dear Dr. Carley: Just a word to give credit where credit is due. The writer returned from Crowley to take up his fourth year as pastor at Haynesville. He has been most graciously received by as fine a class of people as is to be found in North Louisiana. The stewards have fixed the salary for the pastor \$600 above last year, which is the second similar raise in two years. The congregation has "pounded the preacher" in a liberal way, and Christmas to the preacher's family was just one occasion right after another to be thankful. The preacher spent Christmas in bed, having tumbled off a 12-foot ladder two days previously while aiding in Christmas tree decorating. Head skinned, back bruised, limbs scraped and muscles wrenched were a few of the effects of the tumble, but, thanks, he is up and ambling about again. Haynesville is a beautiful city nestling between pine hills and oil wells. Beautiful homes, paved streets, kind and indulgent people who extend to the preacher and strangers the privilege of fine hospitality, are just a start toward describing a place where the writer delights to be.

A. J. GEARHEARD.

December 26, 1924.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

St. Francisville, Jan. 3, 4.
Istrouma, Jan. 4.
Zachary, at Slaughter, Jan. 10, 11.
Clinton, at Clinton, Jan. 11.
Denham Springs, at Live Oak, Jan. 17, 18.
Natalbany, Jan. 18.
Baker, at Baker, Jan. 24, 25.
Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.
Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.
Washington, at Angie, Feb. 7, 8.
Franklin, Feb. 8, 9.
Springfield, Feb. 14, 15.

Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Minden Dist.—First Round.

Springhill, Dec. 7, preaching 11 a.m.
Sibley, Dec. 14, preaching, 11 a.m.
Haughton and Doyline, at Haughton, Dec. 21; preaching at 11 a.m.
Chestnut, at Heflin, Dec. 28; preaching 11 a.m.
Coushatta, Jan. 4; preaching 11 a.m.; Q. C., 3 p.m.
Campti, at Campti, Jan. 4; preaching, 7 p.m.
Cotton Valley, at Cotton Valley, Jan. 6, 2 p.m.
Ringgold, at Ringgold, Jan. 8, 2 p.m.
Columbia, at Columbia, Jan. 11; preaching, 11 a.m.
Ferryday, Jan. 18.
Winnfield, Jan. 21, 7 p.m.
Jena and Jonesville, Jan. 22, 2 p.m., at Jonesville.
Plain Dealing, at P. D., Jan. 25; preaching, 11 a.m.
Minden, Jan. 27, 7 p.m.
Rochelle, at Rochelle, Feb. 1; preaching, 11 a.m.
Standard, Feb. 4, 2 p.m.
Colfax, Feb. 8; preaching, 11 a.m.
Trout and Good Pine, Feb. 15; preaching, 11 a.m.
Wesley, Feb. 22, at Hall Summit; preaching, 11 a.m.
Winnfield Ct., Feb. 24, 2 p.m., at Winnfield.

K. W. DODSON, P. E.

Shreveport Dist.—First Round.

The dates given below are for the preaching services. The quarterly conferences will be held at a time most convenient for all concerned. The presiding elder urges a full attendance at the meeting of this first quarterly conference. Official notice will be given every member.
Vivian, Dec. 14.
Texas Ave., Dec. 21.
Cedar Grove, Dec. 28, 11 a.m.
Bossier, Dec. 28, 7:30 p.m.
Mooringsport, Jan. 4, 11 a.m.
Oil City, Jan. 4, 7:30 p.m.
Hosston, Jan. 11, 11 a.m.
Belcher, Jan. 11, 7:30 p.m.
Stonewall, Jan. 18, 11 a.m.
Greenwood, Jan. 18, 7:30 p.m.
Mansfield, Jan. 25, 11 a.m.
South Mansfield, Jan. 25, 7:30 p.m.
Mangum Memorial, Feb. 1, 7:30 p.m.
Logansport, Feb. 8.
First Church, Shreveport, Feb. 15, 11 a.m.
Claiborne, Feb. 15, 7:30 p.m.
Noel Memorial, Feb. 22, 11 a.m.
Harmon, Feb. 22, 7:30 p.m.

The District Conference will be

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held in Cedar Grove some time in April. It will be necessary to elect delegates to this conference at the first quarterly conferences. In addition to those named in paragraph 90 of the 1922 Discipline, one lay member from each church in the charge should be elected, "provided, however, that each charge shall not have less than five elected delegates."

The district stewards' meeting will be held at the First Church, Shreveport, on Tuesday, Jan. 6, 2 p.m.

W. W. HOLMES, P. E.

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ARE CURABLE. If you suffer from Leg Sores or Varicose Ulcers, I will send you ABSOLUTELY FREE a copy of my famous book that tells how to be rid of these troubles for all time by using my remarkable painless treatment. It is different from anything you ever heard of, and the result of over 35 years specializing. Simply send your name and address to Dr. H. J. WHITTIER, Suite 979, 421 East 11th Street, Kansas City, Mo.

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For Nuxated Iron is a wonderful new combination of organic iron, like the iron in your own blood. It is entirely different from ordinary iron medicines—does not injure the teeth or disturb the stomach. Furthermore, it is so highly concentrated that one dose is equal to eating one-half quart of spinach or a quart of green vegetables. Take Nuxated Iron for just two weeks and you'll be astonished how much stronger and better you feel. Money back if not delighted. At all good druggists.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

MEMBERSHIP DRIVE, LOUISIANA
CONFERENCE, JUNE 1 TO
DEC. 20, 1924.

New members who have paid three months' dues that have been reported to Mrs. D. Beach Carre, Corresponding Secretary:

Ruston District—Adult, 73; Young People, 0; increase in one month, 20.
Monroe District—Adult, 35; Young People, 1; increase in one month 8.

Shreveport District—Adult, 29; Young People, 0; increase in one month, 1.

Lake Charles District—Adult, 21; Young People, 12; increase in one month, 7.

New Orleans District—Adult, 11; Young People, 13; increase in one month, 2.

Baton Rouge District—Adult, 8; Young People, 0; increase in one month, 3.

Alexandria District—Adult, 3; Young People, 0; increase in one month, 0.

Totals: Adult, 180; Young People, 26; increase in one month, 41 adults.

I am counting on each auxiliary sending me promptly at each meeting the record of all new members who paid three months' dues.

Mrs. Lipscomb, to whom I report at Nashville, sends me a record of two

quarters of 1924, with Florida making a gain of 544 adult members, and Louisiana gaining only 219 for the same time. I think this is due partly to lack of reporting, and also to lack of realizing how few members we really gain, unless a large number of our women pray, study and care how to interest others. We have to love women into the missionary work, and show them the family treats, when Jesus is our Elder Brother.

News has just come that the 1925 meeting of the Woman's Missionary Council will be held in Tulsa, Okla., March 18-25. The general theme will be, "The Christian Way of Life." May each one of us hunt until we find this "Way of Life" and pave it not only with the sand of "good intentions," but with the concrete of prayer, love and service. Then will it be ready for our younger and slower sisters to find it and lead others on. I sincerely hope that all those who can possibly make the trip to Tulsa will plan to go, for the rewards will be rich.

Pray and watch for news of "The Foreign Mission Conference of North America," in Washington, D. C., in January, with 5,000 delegates. It will be the most important meeting on "World Relations" that probably the world has ever had. As your delegate, I ask you to pray that the Holy Ghost will descend upon the meeting and give it the power that has been promised.

Most sincerely,

MRS. D. BEACH CARRE,
Corresponding Secretary.

Active Society at Haynesville, La.

The regular business session of the Missionary Society was held at the church, Monday afternoon, at 3 o'clock. Vice president, Mrs. J. O. Robert, presided in the absence of the president, Mrs. L. P. Dawson.

Hymn 211, "Silent Night! Holy Night!"; lesson subject: "Child Welfare Society Service;" Scripture lesson: "The Sufficient Power" (Acts 2:1-4; Rom. 10:12; Heb. 13-8), Mrs. Robert; Prayer, Mrs. Nancy Beene; Bulletin, Mrs. S. L. Green; "Message from the President of the Woman's Missionary Council," Mrs. Nancy Beene.

Business: Minutes; Report of Treasurer; full amount sent off each quarter; six new members reported, making a total membership of 52.

Report of local treasurer: Circle No. 2 reported \$9 from sale of fancy work.

Report of Junior Missionary Society: 19 members, 2 of the baby division, 6 subscribers to "Young Christian Worker;" \$10 paid on pledges; \$5 on membership dues; \$6.70 on hand; 1 box of kindergarten supplies sent to St. Mark's Hall, New Orleans; 3 socials.

Regular officers were elected for 1925: President, Mrs. L. P. Dawson; Vice President, Mrs. J. O. Robert; Secretary, Mrs. Loy Beene; Treasurer, Mrs. Nancy Beene; Superintendent of Young People, Mrs. C. M. Teat; Superintendent of Mission Study Class, Mrs. C. M. Teat; Teacher, Miss Winnie Camp; Superintendent of Bible Class, Mrs. A. J. Gearheard; Su-

perintendent of Publicity, Mrs. S. L. Green; Superintendent of Social Service, Mrs. P. C. Clark; Superintendent of Supplies, Mrs. Elmer Waller; Superintendent of Local Work, Mrs. D. E. Baucum; Voice agent, Mrs. W. J. Garland.

MRS. S. L. GREEN,
Superintendent of Publicity.

A Call to Prayer.

At the recent session of the Executive Committee of the Woman's Missionary Council, it was voted that the issue of unification now before the church is such a serious and vital one as to demand much united and personal prayer on the part of all classes of our Methodist people. Therefore, we are calling the Woman's Missionary Society to united prayer at the January meeting, and as often thereafter as they shall come together. We are urging also that this same matter shall be continuously a subject of private prayer until the issue is settled.

Let us pray:

1. That a spirit of love and mutual forbearance prevail in our public and private discussions of the subject.

2. That we shall seek earnestly to know for ourselves and to have a thorough understanding regarding the issue involved.

3. That in the final decision of the matter God's will may be done for his church.

This may all be summed up in Paul's prayer for the Philippians: "And this I pray, that your life may abound more and more in the knowledge and discernment so that you may prove the things that are excellent; that you may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God." (Philippians 1:9-10.)

Let great care be taken that the introduction of this topic may not be the occasion of partisan discussion, but that every woman of whatever opinion may feel the sincerity of the purpose of the call and be able to enter whole-heartedly into the prayer covenant.

"I NEED THEE."

By W. L. Underwood.

I'm glad, dear Lord, for the life you gave

On Calvary's cruel tree;
My wandering, sin-stained soul to save,
And bring back home to thee.

Forgive me, Lord, for the wrongs I do,
And keep my hand in Thine:

I need Thee every moment through,
For I'm poor, and weak and blind.

Just let me keep on the upward way,
No more from Thee to roam;
And my wandering feet, may they never stray

From the path that leads to Home.
Amory, Miss.

CHRISTIAN-OWNED PLANT IN CHINA.

With the growth of factory problems in China, including the large use of woman and child labor, there is

QUIETS COUGHS

Safe and reliable for coughs, colds, croup, bronchial, "flu," and whooping coughs and those sleep-disturbing night coughs.

For more than half a century

CHAMBERLAIN'S COUGH REMEDY

Carefully made of the best cough-relieving medicines obtainable, has stopped coughs and colds of children and grown persons everywhere.

Keep a bottle in your home all the time
No Narcotics. Sold everywhere.

some comfort to be found in the example being set by certain Christian employers. Thus, Mr. and Mrs. Frank Gaylord Cook, now traveling in the Orient, write of being taken in Shanghai to the Commercial Press. "This," they say, "was started by Christian Chinese and has always been run on Christian principles, though a paying business enterprise. About 500 out of 3,000 employees are professing Christians. There is a 9-hour day, no Sunday work, a grant of two months' pay for mothers at the time their babies are born, a nursery where mothers can bring their babies and go out and nurse them, a primary school, a dispensary, an attractive garden and a club building which we did not see. There are bonuses and a savings department and retiring grants, and about everything up-to-date except shop committees or anything in the least approaching shop representation on the management. The capital is \$5,000,000, and there is not a foreigner connected with the concern."—Christian Century.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about \$2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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BURNS have been
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Gray's Ointment

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By giving baby the harmless, purely vegetable, infants' and children's regulator.

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brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

MESSAGES OF THE CHURCHES
OF OTHER LANDS.

From the Fifth Quadrennial Meeting
of the Federal Council of the
Churches of Christ in America,
Atlanta, Dec. 3-9, 1924.

The Federal Council of the Churches of Christ in America assembled at Atlanta for its fifth quadrennial meeting conveys to the churches of other lands assurance of its high appreciation of the messages received from them.

The achievements of these churches in Christian life and service bring new inspiration. Their courage in the midst of grave difficulties enkindles new faith. The rich variety in which their life manifests itself affords new intimations of the fullness that is in Christ.

Throughout our deliberations there has been a consciousness of the sympathy of our fellow-believers beyond the sea and a growing sense of the larger relationships in which we are made one with them.

To the hope expressed by these sister churches for closer co-operation in the defense and furtherance of the common cause, the Federal Council responds whole-heartedly.

To its sincere sympathy for those churches passing through great trials, it would in the largest measure possible add practical aid. It feels honored to join forces thus with the so-called "helping churches" of Europe which at a time of great distress have aided with such notable generosity and devotion. With gratitude it recognizes the value of the Central Bureau

for Relief, not only as an organization for conveying material help to points of need, but also as a continuing agency for drawing together in increasingly vital relations the churches of two continents.

The growing sense of Protestant solidarity, developed by the common need and the common summons to more sacrificial service, qualifies us all alike for an advance in the name of Christ of greater momentum and power.

At a critical moment when in every country conditions make an unprecedented demand for those things for which the churches of Christ supremely stand, it is ours to meet the challenge by an as yet unexampled unity of spirit and a hitherto unattained effectiveness of co-operative effort.

May the years just before us be marked by a more manifest leadership by the Spirit of the Living God; a more compelling vision of the things which he would have us together achieve and a more adequate reinforcement of the inner life of all our churches by that strength which is from above.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Foxworth, at Foxworth, Jan. 4.
Magnolia, Jan. 7, 7 p.m.
Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson, Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Taylorville, at T., Jan. 3, 4.
Heidelberg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Plave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

ROBT SELBY, P. E.

Jackson Dist.—First Round.

Harrisville, at Harrisville, Jan. 3, 4, 11 a.m.
Mendenhall, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m.
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Porterville, at Chapel Hill, Jan. 3.
Cleveland, at Mellen, Jan. 8.
DeKalb, at Pleasant Ridge, Jan. 9, 10.
Vimville, at Pleasant Hill, Jan. 13.
Matherville, at Poplar Springs, Jan. 16, 17.

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For the treatment of non-contagious chronic ailments by improved naturopathic methods. Neuritis, neurasthenia, high blood pressure. Excellent climate. Pleasant surroundings. Good food and care. Moderate charges. Write us about your trouble. Pamphlets free.

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Shubuta, p.m., Jan. 17.
Bucatanua, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Shiloh, at Clear Creek, Jan. 2, 11 a.m.
Trenton, at New Prospect, Jan. 3, 4.
Raleigh, at Raleigh, Jan. 4, 5.
Carthage, at Carthage, Jan. 9, 11 a.m.
North Leake, at Singleton, Jan. 10, 11.
Newton, Jan. 14, 7:30 p.m.
Harperville and Lena, at Harperville, Jan. 12, 11 a.m.
Laurel, First Church, Jan. 23, 7:30 p.m.
Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Mentorum, at Pinegrove, Q. C., Sat., Jan. 3, 11 a.m.; preaching, Sun., Jan. 4, 11 a.m.
Ocean Springs, at O. S., preaching Jan. 4, 7:30 p.m.; Q. C., Mon. night, Jan. 5.
Moss Point, Q. C., Tuesday night, Jan. 6.
Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. 8.
Logtown, Q. C., Sat. night, Jan. 10; preaching, Sun. Jan. 11, 11 a.m.
Bay St. Louis, preaching, Jan. 11, 7:30 p.m.; Q. C., Mon. night, Jan. 12.
Biloxi, Q. C., Wed. night, Jan. 14.
Vancleave, at Mt. Pleasant, Q. C., Sat., Jan. 17, 11 a.m.; preaching, Sun., Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7:30 p.m.

Americus, at Pleasant Hill, Q. C., Sat., Jan. 24, 11 a.m.; preaching, Sun., Jan. 25, 11 a.m.
Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.
Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.
Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching, Sun., Feb. 8, 11 a.m.
Wiggins, preaching Feb. 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Harriston, at Lorman, 11 a.m., Jan. 4.
Roxie, at Roxie, 7:30 p.m., Jan. 4.
Utica, at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

DEEP-SEATED

Freckles

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 16 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

We recommend Othine Complexion Soap for use with Othine

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HUSBAND SAID
WHY NOT TRY IT

Wife Said She Would. Result,
Lydia E. Pinkham's Vegetable
Compound Made Her
Well and Strong

East Hardwick, Vt.—"Last winter I was not able to do any work at all. I



had backache, headache, side ache, and was sick all the time for six months. We read about Lydia E. Pinkham's Vegetable Compound in the newspapers, and my husband said to me, 'Why don't you try it?' So I said I would, and he went and got me a dozen bottles. It has done me more good than I can ever tell, and my friends say, 'What have you done to yourself? You look so well.' I tell them it is the Vegetable Compound that makes me so well and strong. There is no use to suffer with backache and pains. I will tell every one what it has done for me." —Mrs. FRED. PRIMO, Route No. 2, East Hardwick, Vermont.

Housewives make a great mistake in allowing themselves to become so ill that it is well-nigh impossible for them to attend to their household duties.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

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Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for



Colds	Headache
Pain	Neuralgia
Toothache	Lumbago
Neuritis	Rheumatism

Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

FROM THE FRENCH FIELD.

Dear Brother Carley: Just to state to our good Christian friends of Louisiana and Mississippi that I just closed a series of Christmas trees in the French fields which were very interesting and encouraging. I held five altogether.

As we all know, the real spirit of Christmas is "giving" instead of "getting." Life for many men is a search for material treasure. The ideal and ambition of many men can be summed up in the tiny word, "get." God's great word is "give." In order to right the wrongs and relieve the wretchedness of earth we must oust that selfish word, "get," and enthrone in its place the heaven-born word, "give."

I am happy to state such cannot be said of the good Christians of Louisiana and Texas. I have estimated that I have received the value of approximately \$150 of toys to be distributed among the French children of South Louisiana.

The first was held at Eagle Island, which was very good. In spite of the people's uneducational facilities, the program was well prepared. Each child recited its pieces very well; it has really surprised me. We then, after the program, distributed the toys among the children.

The second one was at Point au Chien. The program was very well prepared, too; we are not surprised for it to be well prepared, because we had Miss Hooper, the mother of Point au Chien church, to help to prepare it. In spite of the cold weather, the people were there ready to take part in the program. Many strangers were present. We then distributed the toys to the children—many poor little children, with their pale faces, came to our program who never had come to a Christmas program before. Think what it had meant to them!

The third was at Bayou Blue. On the Monday night the weather was cold and rainy; but in spite of all that, we had a wonderful time with the children. The church was full of people. Some men in the community we had hard work to get them to our church, but in spite of our endeavor we couldn't; on the Christmas program day we finally got them in our church. Many toys were distributed among the children of that community.

The fourth one was at Labadieville. The weather was so cold and rainy the people were not expecting us. We had to drive three miles in the mud; but we put our chains on our Ford, and launched out into the muddy road, in order to be able to tell them the beautiful news of the Saviour's birth. And to our surprise, we had some people who we never had dreamed would come to our church; they drove three miles in the muddy road to hear

our program. We have distributed toys to seventy-three children in Labadieville. By the way, Labadieville is the place where the good Christians of First Methodist Church of New Orleans have raised enough money to build us a chapel right after Christmas, which will be the first Methodist church on the Bayou Lafourche, a bayou about 150 miles long. Think what it will mean to those people! We have one old woman of about 73 years old; she said during our fixing the Christmas tree that she never had seen a real Christmas tree before. Think of that!

Then on Wednesday night we had one at Napoleonville, one of the strongest Roman Catholic headquarters. Cold? We could hardly go outdoors. But in spite of that cold weather, people came just the same.

It was the first Christmas tree in

the history of the place. All were so eager to have us. An old man of 66 years told me after the program: "I was a Roman Catholic for sixty-six years, and also an altar child, but the priest never told me why we had a tree on Christmas. But I was fortunate at the age of 66 years that you told me. I know to-day."

G. A. LaGRANGE, P. C.,
Bayou Blue Circuit.
Houma, La.

THE NEW YEAR.

By Margaret E. Sangster, in the
Christian Herald.

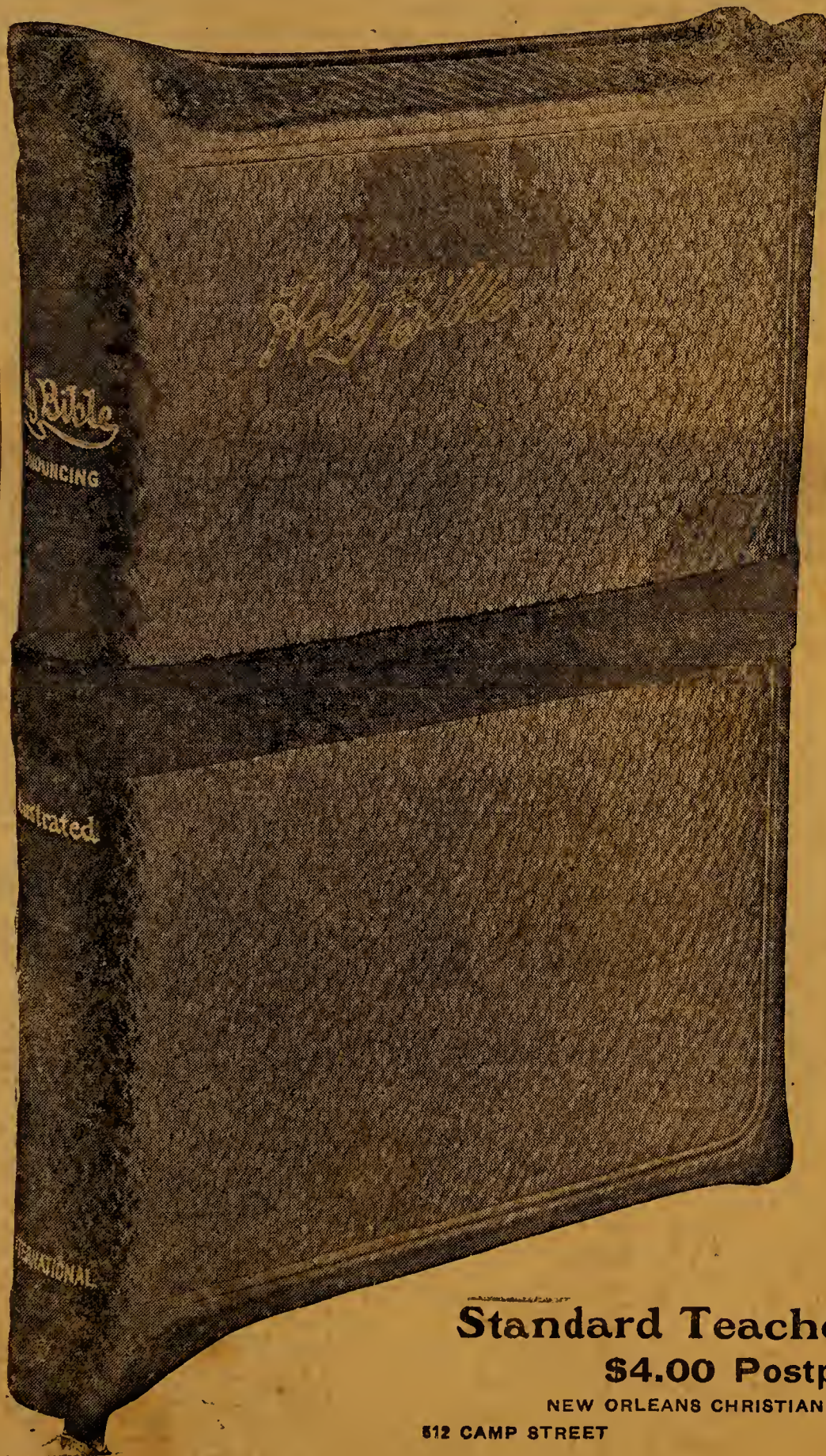
The New Year peeps across the line,
Where earth and blue sky meet—
The New Year is a baby thing,
With dimpled hands and feet,
And, oh, his smile is innocent,

And very calm, and sweet!

So young is he, so joy-possessed,
It seems a shame that he
Must grow as old and gray and sad
As he one day will be . . .
Must ever know the depths of fear,
And pain, and mystery.

A baby thing, this glad New Year,
A child on living's brim—
So plump he is—so bright his eyes,
So sound he is of limb . . .
Our hearts go out in sympathy
And tender love, to him.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 8, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A GREAT YEAR AHEAD.

When we say that we hope the year 1925 will be a great year for Methodism in Louisiana and Mississippi, we are not unmindful of the fact that "hope hath in it somewhat of expectation." As a matter of fact, we confidently expect the year upon which we have just entered to be a noteworthy one in its accomplishments for the promotion of the Kingdom of God. Our expectation is based upon the following grounds:

In the first place, peace and harmony among the brethren prevail generally throughout the two States. There are differences of opinion, of course, concerning some of the matters before the church; but these differences are largely only such as can be held without personal animosity or bitterness of spirit, and we believe they are thus held generally. It would be tragic if friends could not differ in opinion without losing their regard for one another. It is a constant joy to the editor to realize that the bonds of friendship between him and some of his brethren have not even been strained by their radical differences of opinion concerning the matter of unification, for example. We attended the sessions of our three patronizing Conferences and had delightful fellowship with men of various opinions; we had good opportunity to hear and observe, and we did not detect anything that would suggest a state of affairs that would operate against the most brotherly co-operation in the work of the church throughout its bounds. Peace and harmony prevail, and that happy fact points to a great year.

In the second place, we expect this to be a great year because a great and worthy program is before us for accomplishment. We believe we have detected already an earnestness in the evangelistic note that insures a year of great success in our revival work. In spite of other interests that must have their full share of attention, soul-winning is the one great work to which the church is committed and in which our preachers and people are diligently engaged.

The welfare of our educational institutions has at last come to hold its proper place in our planning. Grenada College, Whitworth College, and Millsaps College in Mississippi, and Centenary College and Maunfield College in Louisiana are in the program this year for great things—and great things must be done, will be done, for them. The adequate endowment of our schools for girls is a task to which the church has committed itself, and it will not falter until that task has been achieved. The raising of a million dollar thank offering to celebrate the centennial of Centenary College is the outstanding feature of the educational program in Louisiana.

The completion of the Centenary for Missions

movement, and the continuance of the Special Movement for Superannuate Endowment, are two other features of the program for the year that will have the sympathy and support of our preachers and people. The fact that we have a great and worthy program before us insures a great year.

In the third place, we expect this to be a great year because we have a type of episcopal leadership that is vigorous, inspiring, and efficient. Bishop W. N. Ainsworth has already proved himself a great leader in Mississippi; and Bishop Sam R. Hay has entered upon his work in Louisiana in a way that has brought cheer to the Methodist forces of the State.

Last of all, and best of all, God is with us. We are trying to do the work to which he has called us, and his promises to those who are faithful cannot fail. May the fruition of our labors be all that it promises to be as we look forward to the activities of another year in the service of the Kingdom!

WHY SO?

The following news dispatch came out of Paris on Jan. 2: "The New Year's Day reception of the members of the diplomatic corps at the Palace of the Elysee Thursday followed the traditional form, with Monsignor Cerretti, the papal nuncio, acting as dean and presenting the good wishes of the corps to President Doumergue. The papal nuncio ranks as dean, however greatly the other diplomatic representatives may be his seniors in length of service. Nothing in the ceremony served to recall the fact that the abolition of France's representative at the Vatican and consequently the recall of the nuncio from Paris form a part of the policy to which the present Government is pledged."

We wonder why it is that the papal nuncio, in spite of the fact that France is pledged to break off diplomatic relations with the Vatican, should outrank all other diplomatic representatives regardless of their length of service. We do not wonder, either, for it is the settled policy of the Roman Catholic Church to assert supremacy in all the affairs of this world. It would doubtless please Rome very greatly to have its representative in Washington looked upon as the dean of the diplomatic corps accredited to our Government. God forbid that it should ever come to be so!

THE CART BEFORE THE HORSE.

The time has come, in our judgment, when the church must, in fact as well as theory, put definitely spiritual ends first if it would retain the hearty loyalty of its membership and the enthusiastic support of its constituency. We do not be-

lieve that any leader of the church or any organization has consciously put the raising of money ahead of spiritual development of the people; but the everlasting need of money to carry on the work of the church is so great and so pressing that the securing of that money sometimes seems to be the end toward which all our activities are turned.

When the church comes to be looked upon generally as a money-collecting organization, it has lost its strongest appeal to the human heart, and it must take its place with other organizations that are confessedly dependent upon money for their success. We do not wish to be understood as saying that the church has asked for too much money or that the people have given too much. When we remember that the Methodist Episcopal Church, South, stands next to last among the leading denominations of America in amount of per capita giving, we realize well enough that we not only have not lived up to our privileges, but also that we have not even met our obligations; it is not so much a matter of amount as it is of method.

The psychology of a situation is a peculiar thing. When people get an idea into their heads, that idea dominates their attitudes and feelings toward the thing concerning which it is held, whether the idea be correct or not. The actual facts may be all against the idea—but as long as the idea persists, facts mean very little. He has a very poor knowledge of human nature indeed who disregards the psychology of a situation.

When scarcely a Sunday passes without a special and urgent plea from the pulpit for money; when the mails every week almost are laden with appeals to thousands of preachers and members of the church for special contributions; when special meeting after special meeting is held—local, State, connectional, national—the final aim of which is to induce the people to give more money, the feeling is almost sure to express itself, "It's money, money, money, all the time." And with that feeling there is likely to come a tightening of the purse strings, a hardening of the heart, a growing feeling of irritation, and finally the defiant challenge, "Get it if you can!"

After all, it is not money the church wants—it is people. The mission of the church is not to see how much it can get from people, but to see how much of hope and comfort and inspiration and power and salvation it can give to them. When the impression is created that the church wants to get instead of to give, the cart has been put before the horse, and the result is unfortunate if not disastrous.

If the time ever comes—and we devoutly pray that it may come—when the church can go for a whole year without any special emphasis upon raising money, but with tremendous emphasis upon the saving of souls, we believe the psychology of the situation will be so changed that the people generally will welcome as a privilege an opportunity to give and not lament it simply as "another collection." When the heart of the church is warmed with the reviving fire of saving grace, the giving of the people will be cheerful, spontaneous, and adequate.

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A REPORT FROM BRAZIL.

The Report is from Rev. G. D. Parker, Santa Maria, Brazil, Santa Maria District, South Brazil Conference.

The Santa Maria District covers a territory more or less the size of Louisiana; it takes a whole day traveling by train southeast to reach one of its limits, which is Santa Anna, on the Uruguay frontier, and six hours by train in another direction to reach its boundary on the west. Stations and circuits lie between these extremities. Just now railway communications are cut off due to a revolution. An automobile is greatly needed to work this large district, a good part of which could be done in a car.

The Annual Conference, South Brazil, has just been held in this district and church. We have a small local membership, as the probation is strict, only about 80 members, but these raised for all purposes last year the sum of \$2,500 (exchange at \$4,000); of this amount \$130 was on Superannuate Endowment fund, exceeding the quota; 579 new members were reported from all charges in the Conference, and the sum of \$31,242.50 was raised for all purposes. The statistics for the three Conferences in Brazil are: 2,156 new members and \$138,742.50 raised for all purposes, most of which was for pastoral support. Truly a great achievement, for which we thank God. As I have no assistant, not even a local preacher within the bounds of the charge, of course I cannot do much on the circuit, which is large and scattered over territory in various directions. A week or more ago I had a five-mile walk and took an entire day to make a visit upon a sick woman on the circuit which could have been made in a couple of hours with a car. During the summer holidays I have a theological seminary student help me on the circuit.

We have no day school, but three years ago opened in this city Centenary College, which is under the direction of the Woman's Council. We opened a small cottage with a few students, and now occupy one of the largest and best mission school buildings on the continent with an attendance of about 170 pupils, 40 of whom are boarders. It is a Normal Fitting School for teachers, as well as offering the regular course.

Next March we are planning to open a day school in a needy part of the city for poor children.

We are using private houses occupied by members of our church as chapels in this city, thus saving the item of rent; we have services in two of these in opposite extremities of the city. In Rio Pardo and Cachoeira we have rented halls: in the former we have no church building, but a very remarkable congregation organized less than two years ago; the pastor is a local preacher.

A good deal of pioneer work is being done on the Rio Pardo circuit mentioned above; private homes, theatres, halls, etc., are used for services where the people can be gathered together and the gospel preached. In the far distant interior towns and villages this work is being carried on;

we have a horse and road cart for these trips, which sometimes occupy a week or more.

On the occasion of the Annual Conference, already mentioned, we had a very interesting Institute for the preachers which preceded the Conference two days and which considered every phase of pastoral work, preparation and delivery of sermons, etc.

Last Sunday there was celebrated the annual ceremony of visiting the cemetery, burning candles over the graves of the dead and decorating the graves with flowers, known in all Roman Catholic countries as "Dia dos Finados," the "Day of the Dead," on which masses are said for the souls in purgatory.

The missionary committee of our local Sunday school printed 1,000 copies of a tract that holds forth the Christian's hope of immortality and faith in the reward of the righteous, and two of the members took their position at the gate of the cemetery and distributed them to all who entered. That same day was World's Temperance Sunday school lesson, "The Prodigal Son"—and the same committee printed an appropriate folder in which the woes of the drunkard and the evils of alcohol were printed in the form of a wine glass, and distributed to all who attended our service.

It is almost impossible to keep enough Bibles on hand for the increasing demand; besides Bibles, I have sold a large number of books on personal purity for young men, general subjects for all classes, and books for children. It is a very encouraging sign of the times the interest our people are taking in good literature, and also many who do not belong to our communion. A few days ago a young man who has been subscribing for a cinema magazine, which treats that subject only, told me that he was cutting his subscription and wished me to subscribe for the National Geographic, as it is more solid reading; he studies English with me.

The last Sunday in October is observed in our Sunday school as Rally Day; on that day in our Central school we had 265 present. One man, just received into church membership and redeemed from a life of shame, poverty and drink, brought twenty-four children with him. A lady, public school teacher, brought twenty-five and made many apologies for bringing so few since she had the promise of forty. At a recent Decision Day service in the Sunday school about fifteen persons took a public stand for Christ. One Sunday in each month the missionary committee presents a program with maps, charts, appropriate music, etc., taking the pupils in imagination to the great mission fields of the world, not neglecting to study conditions in Brazil as well. Recently we had a chart talk, showing every town and village in this State where the gospel is preached, marked in red, and those without the gospel in blue, and it looked very blue. The school is graded and thoroughly organized into Primary, Intermediate and Adult Departments, Home Department and Cradle Roll. There is a Normal class besides the regular weekly meeting of the teachers for the study of the lesson, methods, etc.

We have two afternoon schools which are conducted by pupils of the present school; these are conducted in needy neighborhoods. Strict grading is done in the Central Sunday school, and each pupil has his monthly and quarterly average made out; besides, presence, punctuality, offering, lesson studied, Bible in hand, etc., are required; the last two not required in the Primary Department. It will interest you to know that one little girl in the beginners' class, about five years of age, has not lost a single point in more than a year, notwithstanding cold, rain and other inclement conditions.

The church at Cachoeira on this district, Derly Chaves, pastor, sent up to Conference a communication to the Bishop stating that it will support its pastor from now on, thus ceasing to receive the subvention from the general or bulk sum. This movement is gaining ground daily, and our people are recognizing the fact that they are contributing toward the evangelization of the regions beyond when they support their pastors.

We are needing a building in Rio Pardo which

has been opened up since the Centenary campaign and not included in our askings. The newly organized church there will provide the lot. We are also needing a chapel in the soldiers' section of this city, where we have a promising work started, also opened up since the Centenary askings and not contemplated by that fund. One thousand dollars would do it; we will furnish the lot.

Pray especially for the children in our Sunday schools and our young people; our future church is in their hands.

THE COMING YEAR—A NEW YEAR MEDITATION.

By Richard Braunstein.

This is no age for the dreamer if by "dreamer" we mean the contemplator of the skies or the discoverer of strange visions in zodiac signs or the gazer at the hearth-fire. If we mean by "dreamer" the man who thinks, we have discovered the need of the age—certainly the thinker is acceptable in every age and everywhere. It was one of the philosophical tenets of Pythagoras and his disciples to review, by careful meditation, the events of each day. Cicero, though of a different school, adopted the rule merely for its intellectual advantages.

The rule is infinitely more applicable to Christians. Summerfield was in the habit of selecting a text every morning as the theme of his meditations through the day—a point around which his thoughts could revolve at every interval of leisure and to which he could summon them away from every casual and especially every hurtful suggestion of the senses or of the tempter. The formation of the meditative habit—who can doubt its value to Christian character and conduct? How it inspires. How it suggests. How it enriches. How it clarifies. It promotes self-inspection and self-comparison with the Scripture and other idealistic standards of perfection.

As we stand before the open door of 1925, let us stand not as idle dreamers, mere wishers, but as thinkers. Our personal lives and the lives of the institutions of which we are representative and they of us, demand real, searching thought. Thoughtlessness is one of the crimes that require eternal policing. The slogan, "Watch Your Step," means more than a traffic regulation governing the route of our locomotion by trolley, train, or automobile—it means that old mistakes must not be repeated, old errors must not be duplicated. There is not a pastor or layman, anywhere, who does not know, after deliberation, why the local church failed in the last twelve months and where the leaks occurred that spelled inefficiency and the halting of programs.

"Institutions are the lengthened shadows of men"—churches, Sunday schools, the energetics of the kingdom in every phase and sphere. As we think, we are—and the organization is for which we are responsible. As we meditate, we meditate—through those organizations. As we commune with God and self, we communicate to the world in general.

The thinker leaves his footprints on the sands of time. The mere dreamer leaves his heel-prints on his desk.

The New Year may mean any number of things, but it can never be a Happy New Year unless we hail it with the poet:

"Another year is but another call of God
To do some deed undone and duty we forgot,
To think some wider thought of man and good;
To see and love with kindlier eye and warmer heart,
Until acquainted more with Him and keener eyed
To sense the need of man, we serve
With larger sacrifice and readier hand our kind."
—Zion's Herald.

Fourteen mountain schools furnish a splendid opportunity for service through Methodist Centenary funds. Each of these schools is to receive \$10,000 a year during the five-year Centenary period. There are 3,787 pupils enrolled in these schools, and 172 of them are enlisted as volunteers for life service.

"WHITHER BOUND" OF AMERICA.

By H. E. Woolever, Editor, the National Methodist Press.

Without question, the Book which the Pilgrims used as their guide and which has been used in taking the oath of office by the Presidents down through the years, has had a most profound influence upon the part this nation has played in world affairs. At this time, as the citizens of the United States stand upon the threshold of a new year, it is not amiss that they glance over the past and consider the future. The individual character of the citizens of this country influences its present status no less than did the individual worth of those pioneer fathers determine the type of its foundations. There are three great factors which have played their part in the development of the civilization of North America. They are religion, learning, and orderly government. The last named was the result of the other two, as the second was of the first. Incidentally, we are reminded of this relationship by a peculiar circumstance which must be noted by many who now visit the National Capital. Those great buildings which house the Congress and the Supreme Court of the United States form the apex of a triangle, the left leg of which rests upon that symbol of learning, the Congressional Library; the right upon the Methodist building, representative of the great interest and influence of the church of Christ in this nation. If you remove or weaken either of these basic factors which have made possible this free government, you jeopardize our whole democratic system.

There are forces at work which are continually beating against the foundations which our forefathers held as essential. During the years new influences which come with wealth and ease have had marked effect upon this nation, millions have come from lands not enjoying the benefits that come from an opened Bible, and in many places greed has supplanted the nobler virtues of our fathers. An early New England pastor made this statement: "God sifted a whole nation that he might send his choice grain out into the wilderness." It seems that now the time has come when America must refine the undeveloped elements which have entered into her composition. The refining, however, should be by those means which alone can develop the true character of worthy citizenship.

A single handful of facts is sufficient to indicate the growing perils to a nation founded on the high ideals of America. These facts need not be the cause for alarm, but they are symptoms which should so concern the people of this nation that greater care will be taken to preserve and develop those elements which gave birth to a democracy based upon justice, equality and righteousness.

National Reminders.

The mention of a few will call to mind a number of tendencies which are counter to our truly American ideals. They appear as warning signals to those who cherish the United States at her best.

One-half of the people of this country are unchurched. Whereas, once the Bible was taught in every school, now in most of our schools the Bible is neglected, and in many States outlawed. Over 26,000,000 youth, under 25 years of age, are receiving no regular Bible teaching. Illiteracy has mounted up until we have 8,000,000 who are "part-illiterate," over 6,000,000 totally illiterate, and an equal number who cannot read and understand the language in which our laws are written. Over 1,000,000 children under 15 years of age are exploited for the sake of their labor. Our criminal population increased from 1910 to 1922 at the rate of 16.6 per cent, which is a greater rate of increase than that of our total population. Whereas, our forefathers were ready to die for the right to govern themselves, over one-third of our people are not sufficiently concerned to cast their ballots. The stability of American homes is being shattered until one out of every seven in this country is a subject of the divorce courts. In Oregon there is nearly one divorce to every

two marriages, and in Oklahoma there is one to three. It is not necessary to continue this list of reminders.

Prominent leaders in the economic and professional life of our country have declared that America's greatest need is a revival of "old-fashioned religion." Millions of people have followed strange gods. Our nation and our civilization depend upon a return to a reverence and obedience to Jehovah. Otherwise, how may we expect to escape the penalties which have befallen other peoples? The United States cannot endure without the church, which gathers its strength from the Living Word. But we are not without hope. At the beginning of the new year millions of Americans, conscious of our national possibilities and dangers, are offering up the prayer voiced in Kipling's lines:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

IF I HAD A MILLION DOLLARS.

A great many people have discussed the question as to what they would do in the event of that tremendous thing happening to them, but it must be admitted that the discussion, though often interesting enough, does not seem to have led up to any very definite or worth-while conclusions. At any rate the contingency is so remote with the majority of us that the discussion has a difficulty in making itself seem worth taking up in any serious way.

But there is a very practical question as to our money and what we ought to do with it that each one of us ought to look at once in a while at least. Whether it comes to us in large sums or in small, it comes bringing its own obligations and responsibilities, and the way we look at these has much to do with making both life and character. And so it is a much better question to ask about what I am doing with the few dollars I do get than to discuss at length what I would do if that sum were multiplied by a few hundred thousand—though, of course, it may not be quite as exciting.

It may be admitted at once that this is a matter about which no man has the right to dogmatize. You have no right to say what I shall do with my money and I have, in the same way, no right to dictate to you. But it can and ought to be said with equal emphasis that neither one of us has any right to thrust the question aside, or to insist that the matter of the conscientious use of money is not for us. And it must be admitted, too, that each one of us, no matter how little or how much we get, must bring the issue to consideration in the light of the highest Christian principles and standards.

And even when we are quite willing to do that, we may still have a very serious and difficult problem on our hands. Indeed it comes very near to being one of the very finest and most exacting of fine arts to the Christian man—the Christian use of the money that is his.

But the whole matter begins to assume a hopeful shape when we come to the place where we are ready to admit that our conscience and our money belong together, and must be kept together all their way through life. The important question is not, for instance, that I should be able always to say with fine discernment what place culture and comfort should have in my life, and how much of my money I should spend upon these things, as it is that I should always fully and freely admit that even in these things I am to be a real Christian, living in a world that has many needs from which I dare not dissociate myself altogether. The fact that I haven't very much money does not at all free me from responsibility in this connection, but when I come to the place where I am ready honestly to face the question the problem becomes wonderfully simplified, whether I have much or little.

There come times to many of us when we greatly desire to have money—not from any emphatically selfish point of view, but rather with the thought of the good and helpful ends we might make it serve. In those moods it might

furnish a useful corrective to remember that a long history records the fact that human progress and happiness has not always been greatly helped by the mere giving of money, even in large and generous amounts. The spirit that desires to give and help has been the one thing that has greatly moved the world along, and somehow it is able to do very much even without very large bank accounts. Some of the very best things that I would be able to do if I had a million dollars I can do almost as well without any such sum, if I have the mind and heart and kindness to do them. And perhaps I feel a little more like doing them, not having the money, than I would if I had it. So why should I complain of a fate that persistently refuses to make me a millionaire!—Christian Guardian.

PRACTICAL CHRISTIANITY.

By J. E. Crawford.

Of all the tributes that have been paid to the Man of Nazareth none is more significant, or full of meaning, than the apostle Peter's reference to him as the one anointed with the Holy Ghost and power, "who went about doing good." The ministry of Christ was constructive. His goodness was positive. He did not go about merely refraining from evil; he went about doing good. He exalted conduct above creed, deeds above words, and spirit above form. He laid more emphasis upon the blessedness of serving God and our fellow men here than he did upon the bliss of heaven hereafter.

Christianity is a religion for the everyday of life. To interpret it any other way is to misread the life and teaching of Jesus. He attended church on the Sabbath. Though he was a physician, he did not allow any good work he was engaged in to keep him away. But his religion was an everyday religion. The claims he made to the Messiahship on the Sabbath were strongly attested by his thronging activities during the week. To him every day was God's day and afforded him an opportunity for service. His service was not simply of the lip, but likewise of the heart and hand. **Words do not fully convey the Gospel message.** The truth must be lived. The Gospel is never wholly expressed until incarnated in a life. The best commentary we can have on the New Testament is an everyday Christian.

Christianity is a religion for every man. Jesus was the first true democrat. His mission was to the Gentile as well as to the Jew, to Barbarian as well as Greek, to high and low, to rich and poor alike. By means of the vision on the housetop at Joppa he taught Peter to call no man common or unclean. His noble democracy appeals to all. He discovered the individual. He recognized the inherent worth of humanity even at its worst. He had scorn and contempt for none. Contrary to the ideals and practice of the world, he taught the doctrine of the survival of the weakest through the loving care of the strong. He impressed three words indelibly upon the minds of man—"last," "least," and "lost." He makes the last to be first, the least to be greatest, and the lost to be found. Unless we know that we have a Gospel for everybody, we cannot be sure that we have a Gospel for anybody.

Christianity is a religion for the entire man. In the Gospels, we see Jesus concerned about the bodies and minds of people as well as about their souls. He took cognizance of the entire man—physical, intellectual, and spiritual. He would not preach to starving people. He ceased teaching when the multitudes became hungry and wrought a miracle to satisfy their hunger. After his resurrection, he did not consider himself above preparing a meal for his disciples. In the light of his examples and precepts it is great to snatch a soul as a brand from the eternal burning, but it is greater to save a whole life for Christian service. Following in his footsteps, we are to save not only the souls of men, but the whole man for God.

A religion that stands the everyday test, the every man test, and the entire man test is a prac-

tical religion. It qualifies us for the noblest living and highest efficiency here and now. It is the kind of religion the world needs; it is the sort that will save human society. This is the religion that Jesus taught by word of mouth and deed of life.

One day a Christian worker was telling the story of Christ to a group of children. As she related incident after incident by which she could bring out the matchless life of Jesus, bit by bit, one of the children who was listening very intently exclaimed: "I know him; he lives near us."

We are living epistles known and read of all men.

Does the world see Jesus in us?—Methodist Layman.

ANDREW JACKSON BONNETTE.

Andrew Jackson Bonnette was born in Jackson Parish, La., near the site of the town of Eros, on April 4, 1869. His parents were Daniel Bonnette and Sarah Murphy, both of whom passed away before he reached manhood. At the age of 18 he was converted and became a member of the Methodist Church, but did not become active in church work until he reached the age of 27. He entered the ministry of the Congregational Methodist Church in 1903, and in December, 1908, with a number of other preachers who sought a larger sphere of usefulness, was received into the membership and ministry of the Methodist Episcopal Church, South.

His pastoral charges since that time have been as follows: Hornbeck, 1909-11; Sulphur and Vinton, 1912-15; Oberlin, 1916-17; Cotton Valley, 1918-22; Plain Dealing, 1923-24.

He was married to Miss Pearl Tyler at Pleasant Hill, La., Dec. 6, 1891, who was a most valuable helpmeet to him during all the years of his wedded life. Two children were born from this happy union, Mrs. William C. Hattie, of Shreveport, and Guy Bonnette, of Alexandria.

Brother Bonnette reached the Annual Conference at its recent session in Crowley with one of the best reports of his ministry, having received upward of one hundred into the church during the year, and with a happy heart, but with an illness that made it necessary for him to undergo a surgical operation from which he was unable to recover. He passed away in the early morning of Dec. 1, and his body was brought to Shreveport for interment. The funeral services were held in the Texas Avenue Church with the assistance and presence of twenty of his ministerial brethren.

The writer had the privilege of being his presiding elder in three different charges, and testifies from an intimate and affectionate acquaintance to the fact that Brother Bonnette was entirely consecrated to the call of Christ and the church, and loyal to the last limit. He was modest and unassuming, pure and guileless in character, yet, withal, strong and courageous. He held a firm grip on the affections of the various congregations he served, on one charge remaining beyond the time limit.

During his illness, though anxious to live, he expressed a perfect willingness to go if in that way the will of God might be wrought out in him, and as he neared the end, with his devoted wife by his side, he exclaimed, "Glory to God!"

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

R. H. WYNN.

Lake Charles, La.

ON UNIFICATION.

By W. S. Holmes.

Recently I visited two old ante bellum aristocratic neighborhoods, one in Mississippi and one in Louisiana. At the latter place I went into the fine old churchyard and looked at the inscriptions on the tombstones. The people had come from Massachusetts, from New York, from Vir-

ginia, from Kentucky and elsewhere, but scarcely any from the lower South. And yet they were ardent in their support of the Confederacy. They had magnificent homes, built by the finest architects, and furnished in exquisite taste with furnishings imported from Europe. But their glory has departed. Economic conditions have made it impossible to keep up these old places. Those old settlers were Episcopaliaus, and since they had the wealth and leadership of the time, they suffered more from the Civil War and from reconstruction than any other people. And yet the Episcopal Church did not divide. Why? I do not know. But why did we divide? All my life I have been told that there was no other recourse, and I accepted that statement as a literal fact. Recently, however, I got a copy of the Journal of the General Conference of 1844 and read every word of it, and I am obliged to revise my earlier opinion. With the pressure brought upon them on the slavery question, the Northern members were obliged to do something, and it does seem to me that they offered more than might have been expected. I cannot enter into any argument here, but if you doubt this assertion, get the Journal and read it with an open mind. But observe that as soon as the separation had taken place, the fight began. It has kept up ever since, and will ever keep up until union takes place. Mr. Woodrow Wilson said: "Self-interest divides men: what unites them is seeking for the right." Let us be governed not by the former, but by the latter impulse.

Lest you might attribute the contents of this paper to a lack of Southern sentiment, let me say that I was born in 1866 on one of those old cotton plantations whose house has some historic reputation. My father had been a Confederate soldier, and while he was plowing in the field I was frequently associated with his father, a man of fine education and wide reading. As I walked up and down the front gallery with him, I heard him say, more than once, "If I were dictator of this land and could, I would put my foot on every 'blammed' Yankee's head and send him to hell as far as a pigeon could fly in a thousand years." Then as we walked he would burst out with, "Blammed black Republicans!" I cannot describe the effect these words had upon me, uttered as they were in my early years. No words can describe the feeling of hatred and loathing I had for Yankees and Republicans, and, brethren, I have had a fight to overcome them. I have been in nearly every State of this Union, and whenever a slighting remark was made about the South I took it up. I am a Southerner first and an American afterwards. I am intensely proud of the fact that the South laid the foundations of this government. Every State except the six New England and the four Middle States were added to this country by Southerners. The Canadian line would have been at the Ohio River but for Southern soldiers and the leadership of George Rogers Clark. The Louisiana Purchase and the Mexican War by which we secured all the territory west of the Mississippi, except the Oregon territory, was secured by Southern valor and diplomacy and over the protest of New England. The Oregon territory was secured by the same men. It would be impossible in a short article to go over the part achieved by the South in the organization of the government, the constitution, the supreme court and such things.

A book recently published by the Manufacturers Record of Baltimore shows that the South led not only in politics, but in economics and manufacture and in enterprise generally. The invention of the cotton gin and the enormous profits made on cotton growing in its beginning, turned the thoughts of our people to that and from every other line of endeavor. It is shown that the building of the cotton industry itself was the most successful enterprise ever undertaken by any people at any time. Other nations have tried in vain to equal it. So the South was a leader in every line. But are we content to rest upon the past? The South has played a small part in the life of the nation since 1865. We now have an opportunity to begin to live in our father's house as children and not as outcasts.

This article is already so long that I cannot attempt to answer the arguments of those opposed to unification, but they are generally based upon prejudices or fear, neither of which ever got anybody anywhere unless it was to run away.

The Northern Church has gone further in its concessions to us than might have been expected, and if we turn them down through past hates or fear of the Negro, are we worthy of our ancestors? Prejudice, hate, fear, refusal to co-operate, work injury to those who possess them, and not upon those against whom they are held.

Again, opponents almost without exception threaten a division of the church if unification succeeds. Not one of them has said there would be division if unification fails. Do they attribute more religion to the pros than to the Antis?

Politicians understand that they must have an organization to put over their ideas. The Republican Party is the greatest political organization in America, hence its almost uniform success. Verily the children of this world are wiser than the children of light.

The church has only begun her work. At times it would seem that the rising tide of worldliness would overwhelm her even in this so-called Christian country. Shall she not perfect her organization for the fight? Shall we not take the first great step? Shall we not have the faith that overcometh the world? Or are we afraid?

Baton Rouge, La.

ANOTHER SAINTLY VOICE ON UNIFICATION.

By Bishop W. N. Ainsworth.

In the New Orleans Advocate of December 11, Bishop E. E. Hoss is quoted in the interest of the pending plan of Unification, the quotation being from an address which he made to the General Conference of 1914 in Oklahoma City. It is appropriate to call attention to the following paragraph, which fell from the same saintly lips in Baltimore in 1917 on the occasion of the first meeting of the Joint Commission on Unification. I heard Bishop Hoss speak these words, and they also appear in his published volume on "Methodist Fraternity and Federation."

The paragraph is as follows: "All the existing compacts, including those that were framed by the Cape May Commission and those that have since been framed by the Joint Commission on Federation, must first be honored, not in the breach, but in the observance of them. It is not worth while to enter into any new covenants till we are ready both in the letter and in the spirit to observe the old ones. The church that is faithless in one engagement will, if interest or convenience require it, be faithless to another, and does not deserve to be trusted. If it be said in answer to this dictum that General Conferences cannot always control the actions of their agents or enforce the terms of their own voluntary contracts, then it only remains to further affirm that general Conferences which are so impotent are practicing a fraud when they make such compacts. This language is perfectly general in its scope, and hits only those, but all those, who are in the way of it. Here I stand stubbornly, and from this position I will not budge an inch."

The above paragraph is worth while, and is good reading right now.

SAFETY SIGNALS.

By Rev. S. J. Davies.

It may be a little late for New Year's greetings and New Year's promises, still I wish to throw in the lap of time a token of appreciation and gratitude to my many friends to-day. So many, some known, others unknown to me, have spoken or written words of helpfulness and encouragement that I am in a measure constrained to say, "I thank you." May I not quote from Longfellow's Hyperion as a wish and steadfast hope to each of these friends and to the kindly editor, manager and the printers of our Advocate: "Look not mournfully to the Past—it comes not back again; wisely improve the Present—it is thine;

go forth to meet the shadowy Future without fear and with a manly heart." These tokens of appreciation that come are the golden links that hold us in a circle of like thought and sympathy. They are the jewels woven into the tapestry of life, and make this life fit to adorn the place of the King. Don't mistake me, please; I am not in the market place bidding for these—I am only grateful that sometimes they come my way.

The beauty, joy and meaning of living lie not far from here. To serve is to live, and all true service makes life richer and fuller. Hiding the lamp of life under a bushel is the acme of selfishness, and no selfish man or woman can be happy, because these have nothing to be happy about. The law of compensation is twin brother to the law of sharing the good and blessed gifts one possesses. Giving forth nothing means receiving nothing. Out of struggle comes strength, out of service comes song, and possibly such singing that angels might bend to listen. Incense from the altar may symbolize prayer, yet far more fragrant is that arising from hearts bound in fellowship and mutual sympathy. May God's choicest blessing rest upon these friends, known or unknown, who with gracious words and kindly deeds in no small measure make every day a new day and every year a New Year.

* * *

In that funereal, bell-like tone that belongs to the sons of Senegambia, he cries out as he shuffles up the driveway, "trash man," then not infrequently hurries back to his truck before the busy housewife can show him the garbage can. Trash man, trash gang, trash reading—there is no trash literature—trash talk, trash thought—is there any end to it? It gets in the way, it abounds everywhere, it is a first-class, all-around nuisance. Litter, common trash, breeds germs and all sorts of unwholesome vermin; it befouls the yard, bespoils beauty and is the enemy to health. All trash belongs to the surface. It can't exist in the depths. When buried, it sinks to mold and mingles with the earth.

I have not mentioned trashy religion. It might do right well for all of us to draw a moral or preach a sermon just here. So I will leave it with you, and my text is "Keep clear of all trash."—Book of Common Sense, chapters first and last.

GOOD LITERATURE SUNDAY.

Good Literature Sunday, Jan. 25, 1925, authorized by the College of Bishops of the Methodist Episcopal Church, South, will be more widely observed throughout Southern Methodist territory in 1925 than on the occasion of its first observance in 1924, it is predicted by T. Ray Wiggins, circulation manager of connectional publications.

According to Mr. Wiggins, the purpose of Good Literature Sunday is to increase the circulation of the "Christian Advocate," the general organ of the denomination, and the various Conference organs. Special folders containing plans and suggestions for the observance of the day will be sent to the 7,000 pastors of the church by Dr. A. J. Lamar and John W. Barton, publishing agents of the Methodist Episcopal Church, South, and Mr. Wiggins, circulation manager.

"The Christian Advocate," says Mr. Wiggins, "the general organ of the denomination, published in Nashville, serves a constituency of nearly three million Southern Methodists, and has for more than sixty years been recognized as a powerful influence in furthering denominational movements. It contains departments of secular news, family life, brief world news, and religious news. Dr. Alfred F. Smith, formerly of Missouri, is editor of the Christian Advocate.

"The Conference organs deal with matters of local interest and keep Methodists posted as to the participation of their sections in the affairs of the church. It is to promote the circulation of these weekly church papers that Good Literature Sunday was inaugurated," adds Mr. Wiggins.

The various Conference organs of Southern Methodism are the Alabama Christian Advocate; Arkansas Methodist; Baltimore Southern Meth-

odist; Central Methodist; Florida Christian Advocate; Methodist Advocate (Tennessee); Methodist Advocate (West Virginia); New Orleans Christian Advocate; North Carolina Christian Advocate; Oklahoma Methodist; Pacific Methodist Advocate; Richmond Christian Advocate; St. Louis Christian Advocate; Southern Christian Advocate; Texas Christian Advocate; Wesleyan Christian Advocate. They serve the thirty-eight Annual Conference divisions of the church.

A WORD OF APPRECIATION.

Dear Dr. Carley: Please give me a little space in the columns of the Advocate to send a brief message of appreciation, out of a crushed and broken heart, to the hosts of sweet friends who have remembered us in our sorrow. Hundreds of telegram and letters have come to us from all sections, each the tender effort of some dear friend to pour the oil of comfort on our bruised lives; and all bearing beautiful testimony to the godly life, character and influence of our now sainted loved one. Thanks, a thousand thanks, to all who have mingled their tears with ours; and who have held us close to the throne of divine grace in their prayers!

Happy, joyous, buoyant, as was his wont, our faithful messenger of the Christ went home to God while in the preparation of his Christmas sermon. Swiftly the Death Angel came, and he was caught up to his eternal reward. There "was no moaning at the bar, when he put out to sea." And we doubt not the immediate, rapturous vision of his divine Pilot, face to face.

An infinite, loving God alone can reward the precious people of Tchula, his last charge, for their wondrous response to his brief ministry among them; and for their tender ministrations to us since his going.

With love and deepest gratitude,

MRS. J. M. WYATT,
104 Cotton Street,
Greenwood, Miss.

THE SPIRIT OF UNIFICATION.

By Rev. H. P. Lewis.

"It is the Spirit that quickeneth."—Jesus.
"The world is my parish."—John Wesley.
"In unity there is strength."
"That they all may be one."—Jesus.

It is soul-stirring to get a vision of united Methodism.

As the vision of possession of the Promised Land stirred the hearts and faith of Caleb and Joshua when Caleb said, "Let us go up at once and possess; for we are well able to overcome it," so the vision of a united church, working to bring in the Kingdom, stirs the hearts of those who favor it.

We have prophets enough, prophesying the direful consequences of unification, based upon past misunderstandings of a former generation that have never been cleared up, and upon the frailties of human nature that many seem to fear will never be brought under subjection to the Spirit of Christ.

So far as I have been able to understand, most of the present opponents to the pending plan are strongly in favor of unification on some basis; and in their opposition to the present plan they have brought forth almost every conceivable argument to show up the weak points in the plan before us that may be developed in the working out of the same. They have served a great work for the church in doing this. As the Spirit of Christ moves us on towards unification, our leaders on both sides can take note of these defects and possible weaknesses and correct them.

But with conditions within the territory of both churches so trying because of the present division that constant irritation and needless expense is laid upon both organizations to maintain their present relation, and with the spirit of Christ condemning our divided condition, and with such a large majority of the trusted leadership of both churches favoring our adopting the present plan

as a "first step" towards unification, and these leaders being also willing to trust one another to do the righteous, Christlike thing towards perfecting a great united church, I can see nothing in the future to fear.

A friend of mine recently wrote me as follows: "The world is sorely in need of faith, hope, and love, the greatest being love. With this fundamental need in mind, I am ready to trust my brethren of the Northern Methodist Church enough to unite with them on the pending plan of unification, thus making a great adventure of faith, exercising a great hope of better and more glorious days coming, and also manifesting a spirit of brotherly love and good will, without which there never can be peace on earth, or salvation for men. I am ready to launch out into the deep and dare for God and humanity the world over. With such a motive, and I thoroughly believe the leaders of both churches have such motive (they say they have), I firmly believe God will direct and bless the enlarged program to his glory and untold benefit to all the earth.

"Come on, Charles Wesley, and let us hear you sing again:

"O, that the world might taste and see
The riches of his grace!
The arms of love that compass me,
Would all mankind embrace."

"Somehow, when I hear dear Brother Charles Wesley singing that song, and I see the flash of his eye, when John Wesley says, 'The world is my parish,' then I have no ears to hear wranglings about race issues, nor any eye to see the Negro scarecrow. If Jesus Christ is not big enough to control the situation and enable us as North and South to live and labor together, then we have no gospel for the world. When we allow sectional pride and earthly relationship to influence our work for God's Kingdom, we are trifling with eternal issues, and world-wide need. This is a crucial time for Methodism, a time to pray and thoroughly examine ourselves."

Bishop McDowell wisely says: "The power to predict the future is not so valuable or so truly prophetic as the power to see what the future ought to be and to help create it." The future of Methodism ought to be a united church, and, starting with the present proposed plan, I believe under God's leadership, it can and will be worked out.

Ruleville, Miss.

A PRAYER FOR THE NEW YEAR.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead;
Lead me aright,
'Though strength should falter and though heart
should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.

Joy is like restless day; but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—Adelaide A. Proctor.

Wesleyan Institute for Mexican Boys, San Antonio, Tex., has been remade by the Centenary.

WHO ARE SPIRITUAL?

By Rev. John Leonard Cole.

As an adjective modifying "people," what does the word "spiritual" really mean? Every little while I hear the people in prayer meeting talking about the "spiritual people" in the church. Sometimes I find myself arranging the members of the parish in grades, or levels, of "spirituality." On the one side we put all those whom we regard as belonging to the "elite" of the soul, the aristocracy of the kingdom, and on the other, those whom we regard as "nominal Christians," "worldly," "carnal," "lukewarm," "driftwood"—call them what you please; only, they are not "spiritual."

Now, this cataloguing tendency on the part of pious churchmen and preachers is fraught with danger. The Redeemer of all of us foresaw the habit and tried to discourage it, by telling a story about tares and wheat, and stressing the fact that separating and pigeonholing was the angels' business and not the husbandmen's, and that the time was the "end of the world" and not the present moment, or the next official board meeting. Undeniably, there are grades in religious experience; there are "babes" and "grown men"; there is a stage of "blade," of "ear," and of "full corn in the ear." And it may be that the expression "aristocracy of the soul" or the "elite of the kingdom" is perfectly allowable. But this must be guaranteed: that the basis of the aristocracy is correct, the grounds of admission into the "inner circle" are fair and reasonable.

A group of some two hundred citizens in our town were meeting every day at lunch to report on progress in, and get inspiration for, the labor of raising fifty thousand dollars for a home for aged people. In answer to the criticism leveled against them, and the work, that these noonday gatherings were "social functions of the blue-blood aristocracy of Bennington," a speaker replied with fine sentiment, "This is the aristocracy of the town—the aristocracy of those who see what ought to be done, and do it!" An aristocracy grounded on service to others, and co-operation for common good, will not disturb even the democrat tinged with red. Of such aristocrats, whose glory is not in ancestry, in wealth, or in the degrees appended to their names, New England, and America, has great need. When purity of character, or a co-operative passion to build up the community, is the mark of the "blue blood," he never becomes a snob, or stirs up resentment in the "common people."

Likewise, in establishing religious peers, the right basis is the prime essential; unless the tests are of the right kind, religious snobbery and division are liable to result. There are so many false tests and unfair criteria of spirituality! In certain lands, the ability to lie naked on a bed of spikes is regarded as a mark of religious devotion. Time was when to sit for several years on top of a pillar also was considered an evidence of consecration. And hundreds of men and women have been looked upon by Christians as holy above others because they promised to renounce property, the pleasures of marriage, and to obey an ecclesiastical superior. Then, later, people were regarded as specially spiritual who could repeat—and swallow mentally—all the articles of the Westminster Confession and Catechism. Or, the things that they did not do, the ecclesiastically "verboten" things, were the ticket to sainthood. Occasionally, even, men and women are admitted to the circle of the "spiritual" because they are thin, pale, and ascetic-looking, while some stouter brother, who suggests rather a fat friar, or a butcher, than the leader of the Holy Club at Oxford, is, on the basis of build and complexion, ruled out as ineligible for sainthood!

In matters of definition, the best authority is the expert in the line that is being discussed. So, passing over Noah Webster, and even J. H. Thayer, of Greek Lexicon fame, one arrives at the feet of the greatest expert in spiritual matters, this side of the "teacher sent from God," Paul, "a servant of the Lord Jesus Christ." He speaks of spiritual people rather frequently, and gives

the basis of their spirituality, not in the didactic, dictionary-like manner, but in a rather incidental, yet more human and illuminating way, as he writes letters to Christian friends.

For instance, in the Epistle to the Romans, he is discussing this very matter of the spiritual and the carnal, in the course of which he gives a very illuminating clew as to what he considers one mark of a spiritually minded person: "Those who follow the flesh have their interests in the flesh, and those who follow the Spirit ('spiritually minded' in the Authorized Version) have their interests in the Spirit." Some find their interests in the baseball diamond, some in the stock market, and some in the "movies." Luckily, there were when Paul wrote—and some still survive—those who found their interests in "the Spirit," that is, in God and His doings. Such people, who are really enthusiastic about God, who "serve God for fun," as Bishop Quayle says, or who are "God-intoxicated," as Spinoza puts it, possess one requirement of spirituality, according to Paul.

As there are "fans" over the screen stars, and home-run-hitters; as the stage and the trout-stream have their "fans," why should we not have "fans" for God, people who are fairly "keen" about Him and His business—folks like the one who said, many years ago, that the "zeal for thy house hath eaten me up"? Here, at any rate, we have one measuring-stick for the truly spiritual: rule out the sour-visaged "saints," the whiners, and those who "endure religion," and rule in, on Paul's authority, those who find their most absorbing passion, their keenest delight, in God!

Again, Paul was writing to his Corinthian church members about the discourteous way they broke in upon one another in their testimonies and "prophecies" in church meetings, bidding them be respectful, self-controlled, and harmonious in the assemblies. "God is a God not of disorder but of harmony," he declared to them. So convinced is this expert in church and soul that he declares to them that any man who thinks he is "spiritual" will acknowledge that his, Paul's, judgment, in this case, is God's own command. "Love of concord" is, then, another synonym that Paul furnishes us for "spiritual."

Those who put harmony above personal assertion, who are able to recognize the truth and value in other people's "revelations," who are willing to "wait their turn," and above all desire the progress and harmony of the congregation to be unhindered—these are the "spiritual" in a good sense. Here we can establish a pretty safe boundary-line, and put on the one side the contentious and disorderly, the intolerant (they may be reactionary or liberal), and on the other side those who are sympathetic and open-minded, who dread schisms and church squabbles, and will go a second or even third mile to avoid losing a brother's love; who would rather the church should advance, or the kingdom of God move on, in blessed unity, than that their pet theological doctrine or ecclesiastical project should triumph. Those who have a "God of harmony" and put no other God before Him rightly belong to the spiritual elite.

The apostle showed plainly what he thought the temper and conduct of a spiritual person would be like when he was writing to the congregation known as "Galatians" about their behavior toward what we should call "backsliders." "Even if any one is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness." Kindly yearning over, lovingly correcting, the erring member is characteristic of "ye which are spiritual."

The quality he mentions here corresponds exactly to those that inhere in the supreme spiritual "gift," the "more excellent way," pointed out in the charming "hymn to love": "rejoiceth not with unrighteousness," "beareth all things, believeth all things, hopeth all things." When a brother who "began well" has gone wrong, or a sister Christian has fallen into sin, and there is no palliation or doubt about it; when he or she has been "detected in some trespass," even as unmistakably as a certain woman was "taken in adultery," a Christian who deserves the name of

spiritual will not say, "I told you!" will never contemptuously comment, "Driftwood," "Cross them off—never any asset to the church, anyhow." His heart will be heavy as he thinks of converts who began but never finished, the incorrigible rascals in the intermediate department, the old down-and-out who gets converted periodically; and in a spirit of meekness and humility and gentleness, he will lay plans for "setting the offender right" and keeping him right. This quality that enters into spirituality is a mixture of Jesus' tender disappointment in Peter when he fell, Moses' patience and intercession over the ungrateful children of Israel when he asked God to forgive them or blot out his own name from the book, and the "passion for souls" Paul felt when he declared himself willing to be "accursed from Christ for the sake of my brothers."

Certainly these three references do not adequately define that beautifully broad, heavenly-sounding word "spiritual." But these three—enthusiasm for God, love of concord, and burden for others—do help to give a "local habitation and a name" to this adjective which is too apt to be an "airy nothing," or to connote qualities that are born of our personal theological prejudices. When interpreted by the trained mind and catholic spirit of Paul, it appears to be a word, after all, very much concerned with this world, but touching another, higher world too.

The "spiritual people," in this Scriptural sense, will not be found grouped in any one body, Methodist, Nazarene, or Anglican, but among all bodies of Christians, sharing those heavenly-earthly traits which compel people to say even as they do about their Master, "Thou seemest human and divine." Keen about God, but also liking folks intensely and desiring that harmony and rightness may prevail among them—these are earth's "saints," the really spiritual.—Zion's Herald.

WATCH YOUR READING.

It seems scarcely necessary to advise a minister to watch his reading. Most of them are careful and highly selective. It is very easy to become desultory and promiscuous. Much time is spent in reading magazines and other journals, the contents of which quickly pass from mind. There is a snare in magazines that must always be carefully guarded against. At the same time no pastor or any individual worker can afford not to read the weekly and monthly journals. He must, however, be very careful in selecting the ones to which he devotes his time. Then he should read with a pencil and mark carefully; and then, after reading, study and seek to store in the mind the facts and information thus obtained. Otherwise his reading vitiates his mind, squanders his time, and leaves him in a worse state than that in which he was before he began his reading.

At the recent meeting of the Federal Council of the Churches of Christ in America, the new president, Dr. S. Parkes Cadman, was the guest of the editors of the Council at a luncheon. During his remarks he said: "Every pastor should have some journal or magazine which he calls definitely his own, in which each month he takes personal delight, in which he can thoroughly soak and souse himself in a spirit that particularly appeals to him, and out of which he can receive that which makes him what he is. Every minister should have coming into his home this type of a journal. He should not share it with others. He should make it his own source spring and look to it as his authority for facts, interpretations, and ultimate positions."

This was a look into the great preacher's own heart and intellectual life. There is scarcely a man in this country who has a broader range of vision and a larger amount of information. Those looking for the secrets of greatness may find the same in this revelation of the method of Dr. Cadman.—Western Christian Advocate.

The Centenary has conducted a \$37,000,000 business, collected \$18,750,000, and handled the accounts of 900,000 customers on an overhead expense of only 8%, so that 92% of all its money actually reaches the field.

The Home Circle

I JES' P'ETEND.

I jes' p'etend my Dad's alive,
'At Mamma doesn't have to work,
'At she can stay at home all day,
An' doesn't have to go to clerk
In 't ol' store—I jes' p'etend!

An' I p'etend 'at we all live
In a b-i-g house in a fine street,
An' 'at we have a dra' big car,
An' lots of 'licious things to eat,
An' lots of close—I jes' p'etend-

I jes' p'etend the kids at school
Don't laugh at my ol' close an' shoes,
An' 'at they all like me—a lot—
'At sometimes in the games they choose
Me, too, to play—I jes' p'tend!

An' after school, I jes' p'etend
When I go home again an' cook
An' sweep an' dust till Mamma comes,
'At I'm a princess in a book!
It's lots of fun jes' to p'etend!

An' me an' Mamma, we p'etend
'At we are eatin' off gold plates,
'At we have turkey an' ice cream,
An' cake an' raisins, nuts an' dates—
An', oh, yes—butter!—we p'etend!

An' when I go to bed at night
I jes' p'etend 'at I am not
So awful cold. I snuggle down
An' make believe 'at I'm too hot—
Sometimes all night, I jes' p'etend!

An' when I hear the kids all talk
'Bout Santa Claus an' his reindeer,
An' all the things he's goin' to bring,
I jes' p'etend 'at he'll stop here!—
I wisht he knew how I p'etend!

For maybe, then, he'd bring or send
Some things to us—like I p'etend!

—Roselle Mercier Montgomery.

THE WINTER PICNIC.

Peggy had come from the city to spend this week on the farm with May, and May had promised to take her on a winter picnic as a treat.

"But, Cousin May, I never heard of a winter picnic," said Peggy.

"Well, you are going to take part in one this very morning," answered her cousin.

"Are we going to take things to eat?"

"Of course we are, Peggy, but neither you nor I shall eat a bite! I'm going to take a little basket of things. Hurry and get on your coat and overshoes, my dear."

Peggy was a much puzzled little girl, but May wouldn't explain the least bit more. She only told Peggy to hurry.

The two girls bundled up well, for Jack Frost was in the air that day. They buckled their overshoes high, and they took along their skates, for there was ice on the pond.

"Now," said May as she fastened the last buckle, "let's be off. There's our picnic basket on the shelf."

"But that's such a little basket," exclaimed Peggy, "and it's empty."

"Just wait," said May, "we shall fill it at the barn."

"Oh, so we are going to make a fire and roast things?"

"Never a fire shall we have, and never a bite shall we eat on this picnic," declared May.

"Goodness me!" sighed Peggy. "What kind of a picnic is this going to be?"

"I told you that it was a winter picnic," said May with a merry laugh, "but here we are at the barn. Let's fill the basket to the brim."

Greatly wondering, Peggy followed Cousin May into the barn. May knew just what she wished

to take. With wide eyes Peggy watched her fill the basket. First to go in was a big ear of corn, next several heads of wheat, then a measure of oats and a handful of buckwheat, and last, some walnuts and hickory nuts from May's little store in the loft. Then the little basket was full.

"The picnic place," said May, "is in the woods near the pond. Every week this winter I've been giving a picnic there. To-day's should be most welcome on account of the snow."

The two started merrily down the slope toward the woods. Peggy's eyes danced. She thought that she knew now what sort of picnic it was to be. Soon they entered the woods, and May guided Peggy toward a little knoll, well sheltered with trees and shrubs.

"Here is the picnic place," said May. "This big rock covered with snow is the picnic table. Come, help me set the table, Peggy dear!"

Peggy began to unpack the basket. May stuck the big ear of corn upright in the center of the table while Peggy arranged the heads of wheat round the ear. Then she and May placed the nuts all round the edge, as if they were dishes. Finally Peggy made little pictures on the snow with the oats and buckwheat. The feast looked inviting.

"But where are our guests, Cousin May?" asked Peggy when they had finished.

"S-s-sh!" May warned her. "They are probably watching us this very minute. Let's go skating on the pond now, and when we come back later the picnic folk will be at the table."

The ice on the pond was as smooth as smooth could be, and the two girls had a glorious time skating. But they soon crept back to see whether the picnic folk had arrived. Yes, indeed they had. They seemed to be enjoying themselves greatly.

Peggy was so pleased with the picture that the picnic folk made at the table that she nearly cried out. But a warning from Cousin May fortunately stopped her just in time.

Among the guests were a gray squirrel, a beautiful cardinal, and a saucy bluejay. There were many snowbirds, too, and a song-sparrow. And there at the corn was a little white bunny.

Oh, but it was a busy picnic! Of course the guests were not showing good manners. They turned their backs to one another, and they often scolded. But the little girls excused those faults, for the picnic folk were very hungry.

"Why, Cousin May," whispered Peggy as they turned to go skating again, "a winter picnic is

the very best kind of picnic. It's so good to give those hungry things a bite to eat!"

And that week there were two winter picnics for the picnic folk on Cousin May's farm, because Peggy said that she wanted to give one that was all her own.—Youth's Companion.

"TIME OUT."

Ask the Radio Fan.

A jazz band is a group of citizens who are paid for playing static.—Detroit Times.

Worth Working For, Too.

"Hello, Joe, who're you working for now?"

"Same bunch—wife an' five kids!"—Toronto Goblin.

Wrong Variety.

Wife—"Don't you think this a duck of a hat, dear?"

Husband—"Yes, but I'd prefer a duck with a smaller bill."

By the Clock.

The janitor's little boy, very black, was nicknamed "Midnight" by his white friends. He didn't mind their calling him that, but when one day one of his own race exclaimed, "Hellow Midnight!" he retorted indignantly:

"You's jes' about quarter to twelve yo'self."—The Continent.

None Indeed.

Magistrate—"With what instrument or article did your wife inflict these wounds on your face and hand?"

Wilkins—"With a motter, yer Onnor."

Magistrate—"A what?"

Wilkins—"A motter; one o' these frames wid 'There's No Place Like Home' in it."—Exchange.

Not Enough Business.

The colored chauffeur of a Southern family which attends the Episcopal church was asked by his mistress one Sunday morning to come in to the service instead of waiting outside. He did so.

"How did you like the service, Jim?" she inquired afterward.

"Not much, missus," replied Jim. "That ain't no church foh me. Dey wastes too much time readin' the minutes of the previous meetin'."—Watchman-Examiner.

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New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

"The work here has started off well and the outlook for a great year is fine," writes Rev. W. B. Baker from Lula, Miss.

Rev. T. C. Cooper, of Homewood, Miss., reports that much interest is being shown in the work of the church throughout his charge.

Rev. W. P. George, of Saucier, Miss., accompanied by Rev. S. W. Johnson, paid the Advocate office an appreciated call on Wednesday of last week.

Rev. W. W. Perry is well pleased with his appointment to the Many and Peason charge, Louisiana Conference, and he reports that the work has started well.

Rev. T. D. Lipscomb has been cordially received and well "pounded" on the Bernice charge, to which he was appointed at the recent session of the Louisiana Conference.

Rev. W. L. Atkins is a student at Millsaps College and at the same time is serving as pastor of the Winona circuit, North Mississippi Conference. He is "making good" in both places.

Dr. Briscoe Carter, Centenary Secretary-Treasurer of the Louisiana Conference, and Rev. C. D. Atkinson, Conference Sunday School Superintendent, paid the Advocate office appreciated calls last week.

The churches of Brooklyn, New York, believe in advertising. In the December 20 issue of the Brooklyn Daily Eagle there were more than one hundred display advertisements of churches of all denominations.

The parsonage of the Wesson charge, Mississippi Conference, is being improved at a cost of more than a thousand dollars, which will make it a comfortable and attractive home. Rev. J. S. Purcell and family are the happy occupants.

On Christmas Eve, Rev. M. M. Black and family, of Richton, Miss., were the recipients of a generous "pounding" at the hands of the members of the congregation, and they are deeply grateful for the substantial expression of appreciation.

The Pacific Methodist Advocate of Dec. 25 contains an interesting letter from Rev. M. B. Sharbrough, of Wiggins, Miss., the well known

and greatly beloved member of the Mississippi Conference. Brother Sharbrough was a member of the Pacific and the Los Angeles Conferences for twenty-eight years.

Last Sunday was a good day at La Branch Street, McComb, Miss. Two sisters, twins, joined the church on profession of faith, and at the night service, Rev. William Morrow, a young preacher of the congregation who is attending Asbury College, delivered a soul-stirring sermon. Rev. A. S. Oliver is the pastor at LaBranch.

Rev. J. E. Cunningham, presiding elder of the Greenwood District, North Mississippi Conference, authorizes the Advocate to announce that Rev. John W. Robertson has been appointed by Bishop Ainsworth as pastor at Tchula, Miss., to fill the vacancy caused by the death of Rev. J. M. Wyatt.

Mr. and Mrs. Robert M. McFarlin have built and presented to the Methodist Episcopal Church, South, in Norman, Oklahoma, a completely equipped church building, at a cost of \$650,000, in memory of their little son, Robert M. McFarlin, Jr., who was born in 1891 and died in 1893. It is said to be the greatest church building in the Southwest.

Rev. H. P. Lewis has had a great beginning on the Ruleville charge, North Mississippi Conference. He and his family were royally received by the whole community, and all signs point toward a successful year. Brother and Sister Lewis had the joy of having all their children with them for the holidays. They have two sons in college.

Rev. and Mrs. M. L. Burton entertained at the district parsonage the four superannuates of Meridian, Miss., with their wives, at a good, old-fashioned turkey dinner on New Year's Day, the guests being Brothers Peebles, Witt, Martin, and Alford, with their wives. Rev. and Mrs. A. M. Broadfoot, of East End, were also guests. It was a very happy occasion.

Rev. Henry T. Young, general evangelist, is engaged in a meeting at Carson, La., which will close on Jan. 11. He has some open dates during the latter part of this month and during February and March that he could give where needed. Brother Young has proved himself to be very efficient in the evangelistic work. Those interested can get into communication with him by addressing him at DeRidder, La., Box 786.

Rev. J. C. Price, of Mangham, La., writes: "We were graciously received by the good people of the charge. They have placed several things in the parsonage to make us comfortable. One afternoon we drove out in our new Ford to see some of our people; on our return, we found the dining room and kitchen tables literally covered with everything to eat we needed, and things to cook and eat in. We didn't have words to express our gratefulness for this kindness, but hope we can work it out in service to them."

The Gypsy Smith tabernacle meeting at Richton, Miss., closed on Dec. 14 with very gratifying results. Hundreds of church members consecrated themselves, scores of unsaved men and women decided for God and his service, and the churches of the community were all greatly strengthened spiritually. The first service in the beautiful new Methodist church was held on Friday evening, Dec. 19, at which time eleven new members were received into the church. Six others have joined since, making a total of eleven by vows and six by letter—converts during the Gypsy Smith meeting.

REV. J. L. FERGUSON RETURNS TO MILLSAPS COLLEGE.

Friends of Rev. J. L. Ferguson and of Millsaps College will be gratified to learn that he will return to the college, taking the position as head

of the Department of Religious Education just vacated by the resignation of Rev. C. A. Bowen. Professor Ferguson was for many years connected with the college, first as head master of the academy, and later, after the creation of the Department of Religious Education in 1921, as associate professor in that department. He received his training at Vanderbilt University and Emory University, having received the B. D. degree from Emory, 1916, and later having done graduate work at the University of Chicago and Northwestern University. For the past two years he has been employed by the General Sunday School Board as assistant secretary of Missions and Sunday School Extension. Thus he is admirably equipped for his new work both by experience and by training, and returns to a field where he has many friends and an admirable record of achievement. It is a striking tribute to the position of leadership which the Department of Religious Education at Millsaps College has attained that both the men who created it have been "requisitioned" for the connexional work of the church in this field.

FOREIGN MISSIONS CONVENTION.

Southern Methodism will be represented by upwards of 150 delegates at the interdenominational foreign missions convention of the United States and Canada, to be held in Washington, D. C., Jan. 28-Feb. 2, 1925. Of this number fifty-two are representatives of the Woman's Department, Board of Missions of the Methodist Episcopal Church, South.

The foreign missions convention, considered by leaders as the outstanding religious event of 1925, will bring together 5,000 delegates from foreign mission boards and societies in the United States and Canada. The participating Protestant boards of missions maintain, it is said, 25,000 foreign missionaries and represent a foreign constituency of 100,000 native Christians.

Such a world conference has not been held in the United States since the Ecumenical Conference met in New York twenty-five years ago, says Fennell P. Turner, of New York, executive secretary. The purpose of the convention, according to leaders, is educational, and seeks to enlarge the interest of Christian people in foreign mission responsibilities.

The sessions will be held in the new auditorium at New York Avenue and Nineteenth Street, built especially for convention purposes. The meeting will open at 3 o'clock, Wednesday, Jan. 28, and close Monday evening, Feb. 2.

Delegations include officers and members of foreign mission boards of Protestant churches in North America; pastors of churches; laymen and laywomen in equal numbers; general church officials; theological and college professors; foreign missionaries at home on furlough; student volunteers and other candidates for foreign fields; editors; representatives of churches on mission fields; and representatives of national foreign missions organizations of Great Britain, Continental Europe, South Africa, and Australia.

According to announcement, the program will include two platform meetings each day during forenoons and evenings, at which times internationally known speakers will deliver addresses. Simultaneous conferences are to be held each afternoon, and provisions have been made for denominational group meetings on the afternoon of Monday, Feb. 2, to consider the best methods of carrying back to the churches the results of the convention.

Admission to the convention will be by tickets furnished delegates presenting credentials issued by the secretary of the foreign missions convention and countersigned by secretaries of mission boards appointing the delegates. Rev. A. C. Zumbunnen and Miss Mabel K. Howell, Lambuth Building, Nashville, are issuing credentials to Southern Methodist delegates. Dr. E. H. Rawlings and Mrs. H. R. Steele, of the Board of Missions of the Methodist Episcopal Church, South, are members of the committee on arrangements. —Secular Press Bureau.

STATEMENTS CONCERNING THE LAYMEN'S CHURCH LEAGUE.

When the group of laymen from ten different States met in New York on October 11 and 12, 1924, it was with the idea of conferring together about the possibility of laymen as a class making a larger contribution to the spiritual efficiency of the church than they are doing to-day.

At the close of two full days of conference and prayer it was unanimously voted to inaugurate the Laymen's Church League—"to promote the spiritual efficiency of the church."

The name and the proposed working plan for the movement are provisional until a representative Laymen's General Conference may be able to act upon all matters of general policy.

It is in no sense a revival of the Laymen's Missionary Movement, but is intended to increase the efficiency of laymen along all vital spiritual lines.

It is proposed that the Laymen's Church League "act as a publicity bureau and clearing house of information upon all fruitful lines of Christian effort now being carried on by groups of laymen." This declaration, approved by the League, states clearly and unmistakably the policy proposed in its relation to other lay activities, whether operating through independent groups, denominations, or through interdenominational agencies.

Organizations or denominational agencies co-operating in this movement do not in any way relinquish control and direction of their organized activities. Through the sending of representatives to the General Conference they insure having a part in planning any permanent organization that may be effected at that time, if such an organization is launched, in addition to the benefits which will flow from this "Christian Forum."

In consideration of the different branches of men's work, the evangelistic emphasis for laymen was primarily in the minds of those attending the first meeting. Doubtless practically all other spiritual results can be obtained if laymen can be set seriously at winning souls to Christ. It was deemed advisable, however, to present reports on related subjects, and provision is made for this through the eight Commissions.

The subjects of the Commissions are as follows:

1. Victorious and Fruitful Living.
2. Christ in Business.
3. The Gospel and the Church.
4. Christ in Education.
5. Laymen and Missions.
6. Laymen and Stewardship.
7. Enlisting and Training Ministers.
8. Laymen and Organization.

It is not proposed to supplant any of the work now being so successfully carried on by groups of laymen, but rather to supplement them. One way of meeting this end is for live groups of working laymen to share their experiences locally, and by districts, and nationally. This should lead to greatly increased spiritual activity by laymen everywhere.

In view of the splendid results now being achieved by groups of laymen in many individual churches and communions, we believe that this rich experience should be gathered together and given the widest possible publicity in order to help other groups to work out the best programs for their own use, and also to stimulate the organization of many new groups.

No Working Policy has been considered, beyond the General Conference. In case it should seem wise to that Conference to provide some simple, permanent agency, to act as a clearing-house, the leaders of the Laymen's Church League would expect that the Committee to be in charge of any such work should be chosen by the different co-operating agencies. The Provisional and Executive Committees of the Laymen's Church League, as now existing, expect to cease functioning as soon as the General Conference is over.

It is proposed to hold a General Conference in 1925. Representatives to this Conference from different denominations shall be selected through, and arrangements for their registration

made by, the organized denominational agencies of men's work. This representation of about one thousand laymen will be apportioned to the denominations of evangelical faith operating in North America.

Arrangements are being made for a parallel District Convention, when it is expected several thousand men will be present to hear the speakers who will appear on the Conference program.

PLENTIFUL PROSPERITY.

Every proof that dry America is prosperous is afforded in the statement of the Federal Reserve Board, as of Nov. 9. Business conditions in the United States are such, according to the statement, as to show that the summer's recession has been overcome.

It is admitted that current production is somewhat below that of the same season in 1923, but it is found to be of much greater volume than in June, July and August.

The board's views are markedly optimistic, and stress is laid on possibilities of the immediate future for a generally prosperous period. In agriculture, the board shows, there is a better feeling and the level of prices at marketing time is above that of last year.

The principal industries showing increases in production for September and October were iron, steel, textiles, coal, automobiles, rubber tires and leather. Other lines accomplished less in their advances, but nearly all showed characteristics of healthy expansion.

Stocks stored last spring were greatly depleted during the summer, when production was low, but there was steady buying by the customer. As a result, the retailer is now in the market to make substantial purchases to meet the calls of his trade. A heavy holiday business is anticipated.

Among the proofs leaned upon by the board to back up its optimistic declaration is the increase in factory employment. Admittedly employment is a barometer of conditions, and the reading of this barometer discloses that not only has there been an increase in the actual number of workers employed, but with increased activity has come an important reduction in the number of part-time workers.

Evidence is found, the board reports, of continued and rapid liquidation of accumulated indebtedness at banks in the agricultural districts.

Along with the report of the Federal Reserve Board comes the newspaper story that the Illinois Central Railroad has awarded a contract for a \$10,000,000 extension project in connection with the construction of 168 miles of a new line from Edgewood, Ill., to Fulton, Ky. During September the company placed orders for equipment valued at \$17,500,000.

Throughout the country, according to physicians and health officials, there is an "epidemic" of health. Many hospitals have been able to close a floor at a time in order to make necessary repairs.

According to F. W. Dodge Corporation, building construction increased considerably in October. Contracts awarded during the month in six eastern States which include about seven-eighths of the total construction of the country, amounted to \$410,090,800. The increase over September was 19 per cent, and over that of October, 1923, 14 per cent. The increase is accounted for by a number of big public works and utilities projects.

The national banks of the country reached the highest point in resources on Oct. 10 of this year since Nov. 15, 1920, according to an announcement by Comptroller Dawes of the currency. These resources totaled \$23,323,061,000. The banks included in the report total 8,074. The results of the bank call of Oct. 10 showed an increase of \$75,000,000 in the banks' total resources since the call of June 30 and an increase of \$1,610,185,000 since the call of Sept. 15, 1923.

And the figures, in the opinion of the comptroller, reflect in a measure the prosperity of the country as well as the natural growth of its wealth, since there has been no slackening in the

increase of its resources at any time in the last year. Deposits of the national institutions were reported Oct. 10 at \$19,108,798,000, or a gain of \$760,961,000 over the amount entrusted to them on June 30. It was \$2,068,268,000 larger than the amount of deposits at the September call a year ago. Thus national bank resources are in perfect harmony with the reports on building construction in heralding the prosperity of the dry United States.—World League Against Alcoholism.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Buena Vista, Miss., 4; Rev. D. E. Vickers, Ocean Springs, Miss., 2; W. H. Underwood, Watson, La., 2; Rev. G. R. Ellis, Seminary, Miss., 2; Rev. J. F. Dring, Athens, La., 2; Rev. W. W. Perry, Many, La., 6; Rev. W. B. Baker, Lula, Miss., 2; Rev. R. C. Mayo, High Point, Miss., 2.

TO THE LAYMEN OF SEASHORT DISTRICT.

You are requested to attend an important meeting at Gulfport on Jan. 21, 1925. Have your pastors attend this meeting with you, as they have an interest in the matters to be handled at this meeting.

W. E. BARNES,
District Lay Leader.

SERVED HIM RIGHT.

A determined-looking man entered a barber shop and demanded a "haircut without conversation."

"Excuse me, sir," said the man in charge, "but—"

"I won't excuse another word," interrupted the customer. "I've just left my regular barber because he was so talkative, and I insist on you cutting my hair without chatter."

When the click of the scissors had been going on for about ten minutes the man in the chair found that his head was looking like a well-worn scrubbing brush.

"What do you mean by this?" he roared.

"It's the best I can do, sir," replied the man. "I never cut anybody's hair before in my life. You see, the barber has gone out to lunch. I'm the plumber just come to look at a leaking pipe."

Centenary missionaries are going in and out among the Five Civilized Tribes as well as the "wild" or "blanket" Kiowas and Comanches of Oklahoma. Native evangelists preach in the tribal dialects, and thus the Gospel is being carried to the red men who otherwise could not have it.

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Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

THOMAS BRELAND PICKETT was born Sept. 28, 1903, and died Nov. 6, 1924, at 2:30 o'clock. We can truthfully say he was loved by everybody who knew him. He had to suffer only a short while. During his illness he bore all sufferings patiently. It was sad to see him go, yet God knows best. Just twenty-one summers had he spent with us—it seems but yesterday since he was a tiny baby in mother's arms. He leaves father, mother, and two sisters, together with many relatives and friends, to mourn his going away. He is not dead, but only gone on to that home above where he no longer needs our poor protection, and where Christ doth rule. Fold him, O Father, in thine arms, and let him henceforth be a messenger of love between our human hearts and thee. He has gone, yet his memory we cherish with love. Let us strive to meet him in heaven. The funeral services were conducted by Rev. Eugene Stevens, after which his body was laid to rest in the Pleasant Hill cemetery. His departure has saddened our hearts, and we miss him, but our loss is his gain. He is now waiting at the beautiful gateway of heaven and beckoning his loved ones home.

His father and mother,
MR. AND MRS. L. D. PICKETT.

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1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, Gen. Agt.,
M. E. Church, South, 808 Broadway,
Nashville, Tenn.

On Dec. 18, 1924, the Death Angel came into the home of W. G. Gray and called for the husband and father, W. G. GRAY. He was a faithful member of Hebron Methodist church, on the Waynesboro charge, Meridian District. He was 71 years old the 30th of November, 1924. He married Miss Annie E. DuBose, a sister of Bishop H. M. DuBose. They were married forty-six years ago the night he was taken seriously sick. He had been in bad health for about three years, not being able to attend church services regularly; but he read his Bible and prayed in his home. Many times we, the family, could hear him uttering words in prayer as he lay on his bed of affliction. He was patient through his sickness, and said he knew that he was one of the Shepherd's sheep, and if this was his time to go, he was ready. All that could be done for him was done, but God knew best. Oh, how we miss him and how lonely the home is without him! Let us lift our eyes above the lifeless form and behold him in glory, not suffering but reposing in heaven. On the day following his death he was laid to rest in the cemetery at Hebron church, near the old home, in the presence of a large concourse of loved ones and friends, beneath a bank of beautiful flowers. The funeral was conducted by Rev. R. A. Sibley, his pastor, assisted by Rev. W. A. Hays and Rev. J. L. Carter. He leaves a wife, nine children, sixteen grandchildren, one sister and one brother, and a host of relatives and friends, who miss him and cherish his memory. One baby was waiting for him on the other shore. We miss him, but we will see him again, glorified in the likeness of the ascended Jesus, if we are faithful. Blessed are the dead which die in the Lord.

HIS LOVED ONES.

RESOLUTIONS.

Whereas, in his divine wisdom, the Commander of the universe has seen fit to call from this sphere of earthly usefulness the spirit of our beloved sister, MRS. BERTHA BAKER; and,

Whereas, the Woman's Missionary Society of the Methodist Episcopal Church, South, has sustained in her death an irreplaceable loss and an inexpressible grief; and,

Whereas, in expressing the sorrow at her early demise and its pride in her wonderful life, this Missionary Society embellishes its record by a share in the light surrounding her name;

Now therefore, be it resolved, That the Woman's Missionary Society does most sincerely mourn the death of our beloved sister and president, and adjoins its membership to honor her memory by a conscientious zeal for the things she was striving for.

Be it further resolved, That a copy of this resolution be sent to the family, a copy furnished to the Jena Times, and the New Orleans Christian Advocate, and a copy spread on the minutes of this Society.

Signed: Mrs. A. C. Warner, Mrs. L. P. Moreland, Mrs. A. D. Flowers, Committee.

Jena, La.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NO TURNING BACK.

After a long drawn out contest, prohibition came as the triumph of the conscience of a nation. The reform progressed slowly but surely, and there is no turning back. It is the greatest moral victory ever won at the polls.

Alcohol as a beverage has been indicted as criminal, brought to the bar of judgment, condemned and executed.

Our nation will be saloonless evermore and will lead the world in the great crusade which will drive intoxicating liquor from the globe.—William Jennings Bryan.

EDISON PRAISES PROHIBITION.

Thomas A. Edison, great American inventor, when asked the other day what he thought of prohibition, said: "Sober America! I am for it by all means. I know prohibition is a failure in the cities, but when wood alcohol kills off all the old soaks prohibition will have its day. The boys and girls of the next generation won't have any taste for the stuff."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Verona, at V., a.m., Jan. 11, 12.
Nettleton, at New Chapel, p.m., Jan. 12, 13.
Prairie and Strong, at Strong, a.m., Jan. 18, 19.
Amory ct., at Paine Memorial, p.m., Jan. 19, 20.

L. P. WASSON, P. E.

Corinth Dist.—First Round.

Sherman, at Sherman, Jan. 3, 4.
Guntown, at Guntown, Jan. 7.
Mooreville, at Allen's Chapel, Jan. 8.
Mantachie, at Palestine, r. 9.
Silver Springs, at Mt. Carmel, Jan. 10, 11.
Dumas, at New Hope, Jan. 14.
Blue Mountain at Blue Mt., Jan. 15.
Chalybeate, at Camp Ground, Jan. 16.
Wheeler, at Wheeler, Jan. 17, 18.
Booneville Ct., at Blackland, Jan. 20, 21.
Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.
Marietta, at Marietta, Jan. 31, Feb. 1.
E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Noxapater, at N., Jan. 9.
Highpoint, at Center Ridge, Jan. 10, 11.
Louisville, Jan. 11, p.m.
West Point, Q. C., Jan. 14.
Artesia and Schaeffers, at Artesia, Jan. 15.
Crawford and Mayhew, at Crawford, Jan. 16.
Macon ct., at Salem, Jan. 18, a.m.
Macon sta., Jan. 18, p.m.
Shuqualak, at S., Jan. 21.
Mashulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.

JOS. B. RANDOLPH, P. E.

Greenville Dist.—First Round.

Gunnison, Jan. 11, 11 a.m.
Rosedale, Jan. 11, 7 p.m.
Lula, Jan. 18, 11 a.m.
Friars Point, Jan. 18, 7 p.m.

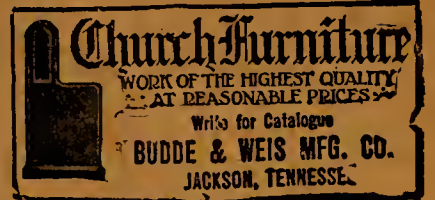
A. T. McILWAIN, P. E.

Grenada Dist.—First Round.

Ebenezer ct., at Hebron, Jan. 10.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.



Sallis ct., at Sallis, Jan. 11, 11 a.m.; Q. C., 2 p.m.
Durant, Jan. 11, 11 a.m.; Q. C., Monday, Jan. 12
Duck Hill ct., at Duck Hill, Jan. 18, 11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.

E. S. LEWIS, P. E.

Sardis Dist.—First Round.

Arkabutla, at Hunter's Chapel, Q. C., Jan. 7, 11 a.m.
Longtown, at Longtown, Q. C., Jan. 9, 11 a.m.
Cockrum, at Palestine, Q. C., Jan. 10, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 11, 11 a.m.
Horn Lake, at Horn Lake, Q. C., Jan. 12, 11 a.m.
Mount Pleasant, at Mount Pleasant, Q. C., Jan. 13, 11 a.m.
Shuford at Eureka, Jan. 16, 11 a.m.
Crenshaw, at Sledge, Jan. 18, 11 a.m.
Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25, 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.
J. TILLERY LEWIS, P. E.

BRONCHITIS

Leaves a bad cough; so does "flu." But you can stop these lingering, weakening, sleep-disturbing coughs with

CHAMBERLAIN'S COUGH REMEDY

Used and recommended since 1872, it has relieved the coughs and colds of both children and grown persons everywhere.

Keep a bottle in your home all the time
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FROM LOGTOWN, MISS.

At the last session of the Mississippi Annual Conference I was appointed to serve the Bolton charge for the ensuing Conference year. Conditions developed, however, which, as I thought, made it impracticable for me to go to Bolton, even though my newly made presiding elder, Brother J. L. Decell, suggested that I go on. When he found that I was unwilling to go under the existing circumstances, he proceeded promptly in effecting an exchange between Brother J. S. Weems and me, my present presiding elder, Brother L. L. Roberts, consenting thereto. Hence Brother Weems is at Bolton, and here I am at Logtown. I am sure Brother Weems will do a great work at Bolton. We all know he is a strong preacher and a deserving fellow, and a warm personal friend of mine.

Within one hour's time, Brother Decell had secured the changes and gotten the voice of the Bishop in confirmation, showing that he is thoroughly competent to fill the important position he now occupies in our church.

Our reception at Logtown was most cordial. The good people have left nothing undone to make it comfortable for us in every particular. Not only did they receive us heartily, with a table well laden with an inviting, steaming hot dinner and a well filled pantry of good things, but since the day we came, good things, valuable things, have been coming all along.

Big Savings on Church Pews

Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars.

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MARRIED TWELVE YEARS BEFORE BABY CAME

Gladly Recommends Lydia E. Pinkham's Vegetable Compound

Louisville, Nebraska.—"I was married twelve years before my boy was born. I had a lot of female troubles and had been treated by a physician for them but they continued much the same. Then I read your advertisement in the newspapers and thought I would give Lydia E. Pinkham's Vegetable Compound a good trial, for if it had helped

others, why not me? I have taken 36 bottles of the medicine and am never without it in the house. My baby boy is three years old now and I sure am happy since I got relief from my troubles. When any one has troubles like mine, or any ways like mine, I am always glad to recommend the Vegetable Compound so that they will get the right kind of medicine."—Mrs. JOE NOVAK, Box 662, Louisville, Neb.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

Among other things was a handsome Christmas check for Mrs. Schultz, as well as another for the preacher; a big, fine gobbler for Christmas; three wonderful baskets of fruit and a present for every member of the family. Evidently Logtown is the home of "Old Santa." There are a number of other things the preacher receives gratis, which is something "new under the sun" to me, e. g., wood delivered in woodshed, lights and water, ice delivered every needful day, telephone, a parsonage cow, and a Ford car, all of which make it very attractive indeed.

As I move about "spying out the land," I find the trail of a lot of good men. The tracks of Brother J. E. Gray are still seen here and there—he has a warm place in the hearts of the people here. There still remains the material evidence of Brother H. L. Norton. It was during his pastorate here that the nice, large, roomy parsonage was built at Logtown which just suits this man's family of healthy children. The people often speak of Brother Norton and his labors of love. And, too, our sainted Brother L. E. Alford, "bless his memory," the people here still mourn his loss. In his own way he began an unfinished task, but his labors do follow him. Brother T. H. King, our immediate predecessor, as every one knows, a strong gospel preacher, has many friends here and the people speak very kindly of his work among them.

So you can see that I have a list of strong, good men to follow, and I am asking all who read this to pray that I measure up to the need, and prove myself a workman who needeth not be ashamed. We have had some real spiritual, heartfelt services in the few weeks we have been here, and have started the work of the Conference year looking for great things for our dear Lord's kingdom.

C. A. SCHULTZ, P. C.
Logtown, Miss.

BIG BUSINESS MAN HAS TIME FOR CHURCH WORK.

Several hundred prominent Methodists from various parts of Arkansas met at Little Rock recently to attend a "Couch day" banquet, held in honor of H. C. Couch, of Pine Bluff, who has been president of the board of trustees of Henderson-Brown College at Arkadelphia for a number of years. This banquet was held in connection with the campaign now being waged to raise \$400,000 for the maintenance of the Methodist college at Arkadelphia, and it was stated that excellent progress is being made by the workers.

Those who know of the important position which H. C. Couch holds as head of big power service and development concerns in Arkansas, Louisiana and Mississippi, might be surprised that he could find time to devote to any "outside" work, such as being president of a college board and directing a financial campaign. For a long time Mr. Couch has been directing a financial campaign in order to carry out his plans for the water power development in the State and in the organization of big development projects in other States.

The average man who had such great tasks before him and such heavy responsibilities upon him would

plead that he had no time to give to the country.—Daily Graphic, Pine Bluff, Ark.

SPRING CRUISE TO THE MEDITERRANEAN

(THE WICKER TOURS)

TENTH PALESTINE PILGRIMAGE AND EUROPEAN TOUR
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BELL-ANS
25¢ AND 75¢ PACKAGES EVERYWHERE

Health and good looks
—the reward of internal cleanliness.

IF YOU do not keep clean internally your looks and health are undermined together. A clogged intestine breeds poisons that reach every part of the body. These poisons ruin the complexion and undermine health. Constipation brings on such ailments as headaches, bilious attacks and insomnia, each of which saps your health and vitality.

Avoid Laxatives—say Doctors

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition.

Medical science has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.



Nujol
REG. U.S. PAT. OFF.
For Internal Cleanliness

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Standard Training School for the Meridian District will be held at Central Church, Meridian, Jan. 11 to 16, with the following faculty:

"Missionary Message of the Bible," Rev. J. L. Ferguson; "The Sunday School," Rev. Homer S. Thompson; "The Pupil," Rev. J. C. Chambers; "Intermediate-Senior Organization," Miss Barnett Spratt; "Junior Lesson Material," Mrs. Clay E. Smith; "Primary Lesson Material," Mr. W. B. Ferguson; "Beginners' Lesson Material," Miss Willette Allen.

This means a very strong faculty, and gives Meridian the largest selection of courses ever offered in a school in the Mississippi Conference. We feel that the workers of the district will back this effort to the limit. The Vicksburg school will be held March 15 to 21. The program now is for five teachers. That will be the strongest course offered in the Vicksburg District.

The Jackson school will be held April 19 to 24, with seven teachers. The definite arrangements of the courses have not yet been decided upon, but I hope to bring to Jackson the same type faculty that we have at the strongest and best schools.

The Seashore Camp Ground school is scheduled for May 31 to June 5. We wish to have Dr. Chappell for a course on Evangelism at this school. This will be a most attractive course for pastors.

We have many things to be thankful and grateful for. Last year was, by far, the best year in the history of the Board, and if the same increase keeps up, this year will far surpass last.

BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161

**Thedford's
BLACK-DRAUGHT
LIVER MEDICINE**

There is a special call to all Sunday schools who are not directed to missionary offering. Send your missionary Sunday's collection to Rev. J. C. Chambers, 214½ West Capitol Street, Jackson, Miss., and begin to share in the Mississippi-Korean Sunday school Special.

Four Sunday schools have already lined up definitely for this work. The December distribution of the fund was \$58. The Board has given \$2,400 for this fund, so our first month saw only one-fourth of what we should have received. For January we have received \$25. It is sincerely hoped that each Sunday school will send its missionary offering here, if you are not already lined up for a special. The work is needy, and blessings are sure to come to each participating in this work.

The Cokesbury course is now open to all "C" type schools. We are desperately anxious that every rural community avail itself of the Cokesbury course.

Write me for information in regard to this matter.

Yours in Him,

JOHN C. CHAMBERS.

SPECIAL NOTICE.

Mrs. M. C. Ballard is working among the Mexican children in the New Mexico Conference. The Elementary Department has asked that her traveling expenses be paid.

She has been doing a very fine work for these Mexicans. She has been paying her own traveling expenses for some time.

We shall be very glad to handle your contribution for you and to see that you get information about the work being done. If you desire to get a full share, it is \$25; if you care to make a smaller contribution, send it to me.

Yours in the work,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

What has been done to increase your Sunday school membership to the full capacity of your church building? It cannot be done without prayer and real work.

Are you ready to begin to instruct your teachers in the one chief task of the church, that of winning souls to Jesus Christ? We call this "The Evangelistic Campaign." Winning souls is our main work. It cannot be done without proper preparation. Do you want a star in your crown?

Do you want to help win souls in New Mexico? We have a great, good woman in that needy field employed by the General Sunday School Board. She must have a little money to pay her way as she works. Will some one of our Junior Departments take \$25 or \$50 as a Missionary Special and thus help evangelize our neighbors? Say the word, and you shall be put in touch with this inviting field. Others are helping; won't you?

Do you want a Grenada College Special for the purpose of endowing the chair of Religious Education in that institution? The easiest thing in the world to do is to procrastinate, put off, put off, and put off and do nothing. God gives us this blessed op-

My Opinion of Whitworth College

We send you cordial greetings at this happy season and pass on to you some interesting facts and kind words about Whitworth.

The members of the Executive Committee of the Board of Trustees assure us they have every reason to believe that we will be placed on the Approved List of the Southern Association at its next meeting, as by that time every requirement for this purpose will be met by the College. In the meantime, we have already been elected to membership in the Southern Association of Colleges for Women. The leading colleges for women in the South are members of this body.

Thus far, session 1924-25 has been an unusually satisfactory one to College authorities.

No doubt you will appreciate the following letter from Prof. Bowlus: "Dear sir: I have been asked to give my opinion of Whitworth College. Here it is: Whitworth College is one of the best governed schools I have ever known. The discipline is firm, kind and impartial; the students are safer within its walls than in many homes. It is distinctly a Christian school—each member of the faculty is a Christian. The standard of Scholarship is high. Brookhaven Public School has more than thirty teachers and over one-third of them are graduates of Whitworth College. To show my appreciation of the College, I have my niece from Ohio here as a Whitworth student. The faculty, the ideals, the atmosphere, all combine to make Whitworth College worthy of the largest patronage. I congratulate the College upon its recent election as a member of the Southern Association of Colleges for Women."

"EDGAR S. BOWLUS,

"Superintendent of Brookhaven Public Schools."

portunity of doing something for his Kingdom. Have we not waited too long already?

The first book in the Cokesbury course of study for Sunday school officers and teachers is ready for use. The title of the book is, "The Small Sunday School; Its Plan and Work."

The price is sixty cents. Order from Lamar & Barton. The chapter headings are as follows: The Present Awakening; Organizing the Small Sunday School; Selecting and Training the Workers; the Workers' Council; the Sunday Session; Worship and Training in Worship; What to Teach—Lesson Courses; Through the Week; Special Days; Records and Reports; Sunday School Building and Equipment; the Sunday School Teacher as an Evangelist. Order a copy of the book and see if it is not what you want your teacher to study. We all know that if we are to teach religion to others, we must have a good case of religion as our personal experience and we must know how to approach the individuals we propose to teach, and we must know the art of presenting Christ so that he will be accepted as personal Lord and Saviour. If we delegate this work to another, then another will receive the reward.

WHERE TO SEND THE MISSIONARY COLLECTION OF THE SUNDAY SCHOOL.

The Sunday schools that take collections for missions should send the money to the following: If your school does not carry a Missionary Special, send the regular monthly collection to W. M. Cassidy, Jr., treasurer of the Board of Missions, Lambuth Building, Nashville, Tenn. If your school has a special with the Board of Missions, send the money to the above given address. If your school is supporting some special work of the Sunday School Board, send the money to A. L. Dietrich, treasurer General Sunday School Board, 810 Broadway, Nashville, Tenn. In every instance state that the money is from the Sunday school, and give the name of the charge, the district and the Conference. It is important to observe these directions to avoid confusion and the misappropriation of funds.

R. G. LORD,

Sup't of Missions, North Mississippi Conference S. S. Board.
Coahoma, Miss.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

/C. D. Atkinson, Conference Sup't.

There is need of two Conference council meetings. The elementary

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1000 Workers, men and women, to place our Bibles, Testaments and Religious as well as Educational Books in homes. Big profit. Full or spare time. **JOIN HANDS WITH US.** Write to-day for free information.

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Chicago, Ill.

workers need such a meeting, and there is need of leaders in all departments in our Conference work for a council together. Definite plans will be announced later as to these two meetings.

* * *

Last year, at the Homer conference, one of the most interesting and profitable parts of the program was the evening given over to "district features." Each of our seven districts presented facts, figures and features in Sunday school work. This year we hope to repeat this part of the program, giving more time for the leaders in each district to prepare for district night. We will ask the members of the General Staff present at the Winnfield conference to act as our judges on district night, awarding best honor to the district which makes the best showing.

* * *

The presiding elder of the Ruston District, Brother W. D. Kleinschmidt, writes as follows about his Sunday school work:

"At the present writing, I am not prepared to say very much about the (Continued on next page.)"

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Dengue, Biliousness, Malaria,**
It is the most speedy remedy we know.

HEAVY FRUITER.—3 bales an acre, earliest cotton, 40 bolls weigh pound, 45 per cent lint; wonderful cotton. Write for special prices. Vandal Seed Company, Lavonia, Ga.

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
**DR. OANNADAY, 1900 Park Square,
SEDALIA, MO.**

SUNDAY SCHOOL.

(Continued from page 12)

Sunday school work of the Ruston District, since the greater part of the district is new territory to me. However, with a very limited understanding, I find the interest is growing. The Men's Bible Classes of the district are very well organized, and it shall be my purpose to use this movement to do some very constructive work in the activities of the church.

"I find in this district, as in other districts, there is a crying need for effective leadership. The training department of our church is amply able to take care of this situation, and we shall do our utmost to carry this important work to every Sunday school. I would offer this suggestion: that each Sunday school have within its own bounds a training class under some effective leader, for observation has proved, when once we get a taste of leadership training we continue to study until we become thoroughly qualified.

"I shall do all in my power to further the interest of every department of Sunday school work, and trust and pray that 1925 will be a banner year."

* * *

At the recent General Council meeting, at Nashville, the Committee on Training Workers made this report concerning teacher training in the local classes:

1. We call attention to the importance of a continual and comprehensive program of teacher training work in the local schools and recommend that, if possible, it be articulated with the courses offered in the Standard Training Schools.

2. As various types of local classes that have been successfully tried, we suggest the following:

a. Prospective teachers' class.

b. Class for officers and teachers already in service, in connection with Wednesday evening service, or by means of the one-week, one-teacher school, or other means.

c. The mothers' class in the Sunday school, or in connection with the Home and Parent-teacher Work.

d. Bible courses in connection with the Woman's Missionary Society.

e. Personal enrichment courses for adolescents as a part of the curriculum of the local Sunday school.

f. High school classes in places where week-day religious education is provided, giving both high school and teacher training credit.

g. A class in educational evangelism for the workers during the evangelistic campaign.

h. The pastor's class for training in church membership.

3. We urge district organizations to assume responsibility of providing teachers for local training classes where competent teachers are not available.

A CHRISTIAN'S FINANCIAL CREED.

By Harris Franklin Rall.

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach and heal and save his children, and help bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.—Christian Advocate (N. Y.).

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Melville, at Melville, Dec. 7, 1924.
Eunice, at Eunice, Dec. 14, 1924.
Oberlin, at Oberlin, Dec. 21, 1924.
Oakdale, 11 a.m., Dec. 28, 1924.
Elizabeth 7:30 p.m., Dec. 28, 1924.
Provencal, 11 a.m.; Q. C., 2 p.m., Jan. 4, 1925.

Natchitoches, Q. C., after night services, Jan. 4.

Alexandria, at night, Jan. 5.
Pineville, Dec. 31, 1924 (watch night).
Kurthwood, Jan. 11, 11 a.m.

Boyce, Jan. 11 at night.
Evergreen, at Cheneyville, Jan. 25, 11 a.m.; Q. C., 2 p.m.

Bunkie, Jan. 25, at night.
Evangeline, at V. P., Feb. 1; Q. C., 2 p.m.

Pleasant Hill, at Pleasant Hill, Feb. 8, 11 a.m.; Q. C., 2 p.m.

Pelican, at Pelican, Feb. 9, 2 p.m.
Opelousas, Feb. 15, 11 a.m.

Lecompte, Feb. 15, at night.
Marksville, Feb. 22.

Melder, at Hineston, March 1, 11 a.m.; Q. C., after morning service.

Glenmora, March 1, at night.

The district stewards will meet at the European Hotel Jan. 99 at 11 a. m.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Zachary, at Slaughter, Jan. 10, 11.
Clinton, at Clinton, Jan. 11.

Denham Springs, at Live Oak, Jan. 17, 18.

Natalbany, Jan. 18.
Baker, at Baker, Jan. 24, 25.

Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.

Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.

Washington, at Angie, Feb. 7, 8.
Franklinton, Feb. 8, 9.

Springfield, Feb. 14, 15.
Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round (Revised).

Leesville, Sunday, Jan. 11, 11 a.m.
Barham, Sunday, Jan. 11, 7:30 a.m.

De Ridder, Sunday, Jan. 18, 11 a.m.
Merryville, Sunday, Jan. 18, 7:30 p.m.

Maxie, at Maxie, Sunday, Jan. 25, 11 a.m.

Crowley, Sunday, Jan. 25, 7:30 p.m.
Indian Bayou, Sunday, Feb. 1, 11 a.m.

Rayne, Sunday, Feb. 1, 7:30 p.m.
Lafayette, Sunday, Feb. 8, 11 a.m.

New Iberia, Sunday, Feb. 8, 7:30 p.m.
Sulphur, at Vinton, Sunday, Feb. 15, 11 a.m.

Lake Arthur, Sunday, Feb. 15, 7:30 p.m.

Lake Charles, Sunday, Feb. 22, 7:30 p.m.

Neame, Sunday, Feb. 22, 11 a.m.
J. B. WILLIAMS, P. E.

Minden Dist.—First Round.

Cotton Valley, at Cotton Valley, Jan. 6, 2 p.m.

Ringgold, at Ringgold, Jan. 8, 2 p.m.
Columbia, at Columbia, Jan. 11; preaching, 11 a.m.

Ferriday, Jan. 18.
Winnfield, Jan. 21, 7 p.m.

Jena and Jonesville, Jan. 22, 2 p.m., at Jonesville.

Plain Dealing, at P. D., Jan. 25; preaching, 11 a.m.

Minden, Jan. 27, 7 p.m.

Rochelle, at Rochelle, Feb. 1; preaching, 11 a.m.

Standard, Feb. 4, 2 p.m.
Colfax, Feb. 8; preaching, 11 a.m.

Trout and Good Pine, Feb. 15; preaching, 11 a.m.

Wesley, Feb. 22, at Hall Summitt; preaching, 11 a.m.

Winnfield Ct., Feb. 24, 2 p.m., at Winnfield.

K. W. DODSON, P. E.

New Orleans Dist.—First Round.

Houma, Jan. 11, morning.

Bayou Blue, Jan. 11, evening.
Lydia, Jan. 18, morning.

St. Martinville, Jan. 18, evening.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Jeanerette, Jan. 25, morning.
Franklin, Jan. 25, evening.
Morgan City, Feb. 1.
Covington, Feb. 8, morning.
Slidell, Feb. 8, evening.
First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round.

Bernice, at Bernice, Jan. 11, 11 a.m.
Dubach, at Dubach, Jan. 11, 7:30 p.m.
Calhoun, at Calhoun, Jan. 18, 11 a.m.
Eros, at Eros, Jan. 18, 7:30 p.m.
Haynesville, Jan. 21, 2:30 p.m.
Homer, Jan. 21, 7:30 p.m.
Clay, at Wesley, Jan. 25, 11 a.m.
Ruston, Jan. 25, 7:30 p.m.
Ouachita, at Brooklyn, Feb. 1, 11 a.m.
Dodson, at Chatham, Feb. 1, 7:30 p.m.
Simsboro, Feb. 4, 10 a.m.
Bienville, Feb. 8, 11 a.m.

The district stewards will meet at Ruston on Wednesday, Jan. 7, 1925, at 10 a.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

The dates given below are for the preaching services. The quarterly conferences will be held at a time most convenient for all concerned. The presiding elder urges a full attendance at the meeting of this first quarterly conference. Official notice will be given every member.

Hosston, Jan. 11, 11 a.m.
Belcher, Jan. 11, 7:30 p.m.
Stonewall, Jan. 18, 11 a.m.
Greenwood, Jan. 18, 7:30 p.m.
Mansfield, Jan. 25, 11 a.m.
South Mansfield, Jan. 25, 7:30 p.m.
Mangum Memorial, Feb. 1, 7:30 p.m.
Logansport, Feb. 8.

First Church, Shreveport, Feb. 15, 11 a.m.

Claiborne, Feb. 15, 7:30 p.m.
Noel Memorial, Feb. 22, 11 a.m.

Harmon, Feb. 22, 7:30 p.m.
The District Conference will be held in Cedar Grove some time in April. It will be necessary to elect delegates to this conference at the first quarterly conferences. In addition to those named in paragraph 90 of the 1922 Discipline, one lay member from each church in the charge should be elected, "provided, however, that each charge shall not have less than five elected delegates."

The district stewards' meeting will be held at the First Church, Shreveport, on Tuesday, Jan. 6, 2 p.m.

W. W. HOLMES, P. E.

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Opera Chairs,
Folding Chairs,
Kindergarten Chairs
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

ANGELL'S

COUGH and WHOOPING
Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

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New Orleans, La.

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512 Camp Street

New Orleans

MOTORIZING THE CHURCH.

By E. A. Hungerford, in the Christian Herald.

The automobile is a tremendous asset in the realm of religion. Go to any church edifice on a Sunday morning and see the line of cars drawn up in front of the place—cars which have brought people to divine worship. It is a sight which will change the attitude of many who are pessimistic about the church's usefulness in this age.

Consider, for instance, the motor car as a medium of the church's effectiveness in a rural community. It is well illustrated in the experience of a small village where I was born and reared, and where I visit summers. Before the general use of automobiles and the era of good roads which they have ushered in, the one church in this town was gradually going into a decline. A few women of mature years and a much smaller number of elderly men gave their feeble support to the institution. The young people took practically no interest in the church's program.

One day a minister arrived to be a shepherd to this disjointed flock. He observed that most of the inhabitants owned motor vehicles of one sort or another. One thing was sure, these cars were not conveying many of their

owners to church. He dreamed a dream of consecrated automobiles. Then he proceeded to make his dream come true.

One of his first acts was to purchase a car for his own use. "The equipment of the modern preacher is incomplete without an automobile," he said as he paid the first installment on his new purchase.

By this significant act, this parson trebled the size of his parish. With his machine he could bring the cheer of his congenial presence to many more of the sick and aged than would otherwise have been possible. He could get out and meet people at their daily tasks and come to appreciate their problems and spiritual needs.

He did this faithfully and effectively. Each succeeding Sunday saw a few more cars lined up in front of his church. "Every car that stands in front of a church is a good advertisement of religion," he said. "It indicates that there is life inside of the edifice." People for miles around, who had not been to the service for so long they had forgotten how the inside of the church building looked, began to go regularly. Most of them came in automobiles.

Every automobile owner was made a committee of one to bring his machine loaded with folks to church. Some cars made several trips on this sort of committee service. Elderly people who had just naturally decided that the inspiration of divine worship was not for them during their feeble sunset years of life suddenly found themselves being carefully helped into a church-going car and whisked to the meeting they delighted to attend.

Not only was the edifice crowded on Sundays, but other meetings were better attended. The church became a greater factor in the community's social life, and automobiles conveyed the people to the parties and entertainments that were conducted under the church's auspices. When the annual Sunday school picnic came along, every pleasure car and truck was commandeered for the event. Everybody went. Because the automobile has greatly shortened the time it takes to get from one point to another—say from a Sunday school picnic to the farm barn where cows are waiting to be milked—the farmers did not have to leave their fun in the middle of the afternoon as used to be the case.

The church's finances improved. The larger congregations brought larger collections, and the members of the official board, by using their machines, were able to get around to solicit funds as had not been possible in pre-auto days. The minister's salary became more respectable. And due largely to the converted automobile even the mid-week prayer meetings became important events.

This minister has set the cars for miles around at work for the church. What is being done in this place is being repeated to a greater or lesser degree in many other townships.

PASTOR AND WIFE ENTERTAIN AT GALLMAN, MISS.

On Tuesday, Dec. 16, at the Methodist parsonage in Gallman, Miss., Rev. J. E. J. Ferguson and wife entertained most delightfully the entire official board of Gallman circuit. In addition, the wives of all officers were

present to grace and bless the occasion, also the presiding elder, Brother Lewis, and wife. It was certainly a most beneficial and enjoyable occasion. The forenoon was devoted to a round table discussion as to general conditions, which was beneficial as well as entertaining.

After a most delightful dinner, the afternoon was devoted principally to business, as the first quarterly conference was held, all members manifesting a true spirit of earnestness and zeal for the year's work.

We people feel that the Lord has truly blessed us by sending Brother and Sister Ferguson to our midst to labor for and with us for the Master, and everything leads us to hope and believe that we have entered into a pleasant and profitable year under the guidance of God and the leadership of Brothers Lewis for presiding elder and Ferguson as our pastor.

A STEWARD.

"I LEAVE EVERY CENT."

Rabbi Stephen S. Wise a few days ago gave utterance to a forceful, honest, and stinging word about selfishness which ought to be read by every one making a will, for it says a needed word which is too often forgotten. He was speaking of selfishness and criticizing people whose charitable bequests are painfully meager in proportion to their income. Then he added: "I would respect a man who had courage to proclaim in his will, 'I leave every cent to my wife and children; let the rest of the world go to hell.'" That seems a cruel and brutal thing to say; yet it exactly expresses the real attitude of many people who die and leave considerable estate entirely to their own families. Such a frank statement as that of Dr. Wise throws into clear light the selfishness of such an act.—Exchange.

THE PREACHER.

By Bishop Quayle.

One such preacher I will describe. His face is luscious, his eyes are qualified, gentle, yet soaked with fire which might at any time leap into tongues of flame like eruptive mountains. His hand pressure is gentle. He owns a bleeding and a broken heart. Much trouble has trampled his winefat till the blood of those grapes has issued in manhood. His face has smiles. You could not infer his grief by any word or sigh, but were you skilled in the unwritten language you would know—you would know. His voice is wistful and has sweetness like a man at dream. His voice is music. He walks the fitful ways of life unfretted. He brings memories of the tempest. The sunlight kindles while he fares along his journey. His sayings are big with peace. Life feels the comfort of him as it feels the comfort of the twilight and the dark. He has had intercourse with God. Angels and he are at rare friendship. His life abides not in sunset but in noon. I wonder sometimes as I meet him, as I hear him, whether I have met angel or man, and then I know I have met both. He is man-angel. He has met the Lord.—Selected.

CHEST COLDS

Apply over throat and chest—cover with hot flannel cloth.

VICKS
VAPORUB
Over 17 Million Jars Used Yearly

Woman's Missionary Society

YOUNG PEOPLE AT MERRYVILLE, LA.

The Young People's Missionary Society of the Methodist Episcopal Church, South, has done nicely, although the membership is composed of young people who either attend school or work every day. They have met regularly in program and business meetings once a month, social meeting each month except one, and each Thursday night while studying "Save America."

Membership offering for each member has been made to date. Sent box valued at \$15 to St. Mark's Hall, New Orleans, in June, and a box valued at \$7.50 to MacDonell Wesley House, Houma, La., in December.

Have made twenty-five visits to sick and strangers; and local work, in value, amounted to \$30. Have \$4 cash on hand to help bring Christmas cheer to little ones during the holidays.

The Society started with 12 members, and has increased to 16.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Miller's Antiseptic Oil, Known as

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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

Will You Live To Be Eighty?

If You Are Getting Along in Years, Cod Liver Oil Will Give You Strength and Vitality to go Further.

At no time of life is Cod Liver Oil more helpful than in old age.

Full of vitamins—it is a body builder—a strength promoter unequalled.

But of course you know that nowadays you don't have to take the horrible nasty tasting, ill smelling oil itself.

Science has made that unnecessary for now you can get McCoy's Cod Liver Oil Tablets at any drug store—60 tablets for 60 cents and as they are sugar coated they are as easy to take as candy.

Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

Then if you are not satisfied—just ask your druggist to return your money—for McCoy's Cod Liver Oil Tablets—original and genuine—are guaranteed.

ROCHE'S HERBAL EMBROCATION



The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or E. FOUGERA & CO., Inc. 90-92 Beekman St., New York

The Remedy That Has Passed The Test



It has been before the public for more than fifty years—

It is a scientifically compounded prescription

It has healed thousands—

It is of special value in diseases of catarrhal nature—

Catarrh is inflammation of the mucous membranes. It manifests itself in the nose, the throat, the stomach, the bowels and other parts of the body.

PE-RU-NA

will prove helpful wherever and whenever there is catarrhal inflammation.

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ARE YOU HELPING YOUR CHILD?

Your child's usefulness, happiness and success in life are dependent largely upon the care you give it, the watchfulness you keep over it and the intelligence with which you guide it.

You are responsible to a great degree for the actions of its future, be they for good or bad. A child forms its habits from what it sees, and the habits become a permanent part of its whole life.

If a child sees clearly, he or she will think clearly. The eye is the mirror of the brain, and if each image that the eye reflects on the brain is in proper perspective, the impression made and concepts received will be correct. But if the vision is defective, the impressions made and concepts received will be defective, and thoughts and opinions expressed will be distorted.

This is not only true of a child—it is true also of older people. The World War proved that about 29 per cent of the young manhood of the nation between the ages of 21 and 31 years were suffering from defective vision.

The only way to correct this alarming condition is to adapt corrective treatment early in life. It is the mis-

sion of the Eyesight Conservation Council of America, with headquarters in New York City, to acquaint the public with the great need for better vision.

The clarion call for eyesight conservation must ring through the length and breadth of our land. The responsibility must be placed and the evil corrected. Educators who are moulding the lives of our nation's manhood and womanhood are doing their utmost to make the future generations a better people, physically, but they must have the co-operation of parents.

Father! Mother! Are you doing what you can? Are you helping your child? Are you watching over it and guiding it intelligently?

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Jan. 11, 11 a.m.
Wesson and Beauregard, at Wesson, Jan. 11, 7 p.m.
Georgetown, at Georgetown, Jan. 14, 7 p.m.
Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Heidelberg, at Sandersville, Jan. 10, 11.
Eucutta, at Eucutta, Jan. 11, 12.
Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Piave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

ROBT SELBY, P. E.

Jackson Dist.—First Round.

Mendenhall, at D'Lo, Jan. 4, 7 p.m.; Jan. 5, 10 a.m.
Benton, at Benton, Jan. 10, 11, 11 a.m.
Vaughn, at Vaughn, Jan. 11, 7 p.m.; Jan. 12, 10 a.m.
Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Cleveland, at Mellen, Jan. 8.
DeKalb, at Pleasant Ridge, Jan. 9, 10.
Vimville, at Pleasant Hill, Jan. 13.
Matherville, at Poplar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatunna, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Carthage, at Carthage, Jan. 9, 11 a.m.
North Leake, at Singleton, Jan. 10, 11.
Newton, Jan. 14, 7:30 p.m.
Harperville and Lena, at Harperville, Jan. 12, 11 a.m.
Laurel, First Church, Jan. 23, 7:30 p.m.

Physician Explains Who Should Take Nuxated Iron

Practical Advice on How To Help Build Up Great Strength, Energy and Endurance

"Lack of iron in the blood not only makes a man a physical and mental weakling, nervous, irritable, easily fatigued, but it utterly robs him of that virile force, that stamina and strength of will which are so necessary to success and power in every walk of life," said a well known New England physician recently. "It may also transform a beautiful sweet-tempered woman into one who is cross, nervous and irritable. I have strongly emphasized the great necessity of physicians making blood examinations of their weak, anaemic, run-down patients. Thousands of persons go on year after year suffering from physical weakness and a highly nervous condition due to lack of sufficient iron in their red blood corpuscles without ever realizing the real cause of their trouble. Without iron in your blood your food merely passes through the body something like corn through an old mill with rollers so wide apart that the mill can't grind."

"For want of iron you may be an old man at thirty, dull of intellect, poor in memory, nervous, irritable and all 'run down,' while at 50 or 60 with plenty of iron in your blood you may still be young in feeling, full of life, your whole being brimming over with vim and energy."

"But be sure the iron you take is organic iron—Nuxated Iron—and not metallic iron which people usually take. Organic Iron—Nuxated Iron—is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on small pieces of iron filings and is therefore an entirely different thing from Nuxated Iron. Nuxated Iron represents organic iron in such a highly concentrated form that one dose is estimated to be approximately equivalent (in organic iron content) to eating one-half quart of spinach, one quart of green vegetables or half a dozen baked apples. It is like taking extracts of beef instead of eating pounds of meat."

Millions of people annually are using Nuxated Iron. It quickly helps make rich red blood, revitalize worn-out exhausted nerves and give increased strength and energy. Your money will be refunded by the manufacturers if it does not produce satisfactory results.

For sale by all druggists.

NUXATED IRON ENRICHES THE BLOOD—GIVES YOU NEW STRENGTH AND ENERGY

Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Pascagoula, Q. C., Wed. night, Jan. 7.
Escatawpa, Q. C., at Escatawpa, Thursday night, Jan. 8.
Logtown, Q. C., Sat. night, Jan. 10; preaching, Sun. Jan. 11, 11 a.m.
Bay St. Louis, preaching, Jan. 11, 7:30 p.m.; Q. C., Mon. night, Jan. 12.
Biloxi, Q. C., Wed. night, Jan. 14.
Vanceleave, at Mt. Pleasant, Q. C., Sat. Jan. 17, 11 a.m.; preaching, Sun. Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7:30 p.m.
Americus, at Pleasant Hill, Q. C., Sat. Jan. 24, 11 a.m.; preaching, Sun. Jan. 25, 11 a.m.

Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.

Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.

Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb. 8, 11 a.m.

Wiggins, preaching Feb. 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Utica, at Utica, 11 a.m., Jan. 11.
Rocky Springs, at Hickory Ridge, p.m., Jan. 11.
Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

Grove's
Tasteless
Chill Tonic
Invigorates, Purifies and
Enriches the Blood. 60c



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Health is Most Important to You.

Columbus, Ga.—"Doctor Pierce's Golden Medical Discovery is certainly a grand medicine for stomach trouble. I have suffered greatly all my life from a disordered stomach. My food seemed to set so heavy, no matter what I ate. I have taken many of the medicines advertised for this trouble, but none of them has ever come up to Golden Medical Discovery for giving prompt and lasting relief. Whenever I have a sluggish liver, with sick-headaches and constipation, I have found Dr. Pierce's Pleasant Pellets a very efficient remedy. They do not gripe or cause any other distressing condition such as a great many pills do."—Mrs. Laura Kimbrough, 3503 Erlene Avenue.

Obtain this Medical Discovery of Doctor Pierce's at your nearest drug store, in tablets or liquid, or send 10c. to Doctor Pierce's Invalids Hotel in Buffalo, N. Y., for trial package, and write for free medical advice.

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Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monosaceticacidester of Salicylicacid

FROM BUENA VISTA, MISS.

Just a few lines from the Buena Vista circuit, one of the best circuits in North Mississippi Conference.

I arrived home from West Point, Nov. 3, and started out next morning to organize my forces. I continued in this work, holding church conferences, meeting with the officers of the different churches, making our assessments, planning the repairing and furnishing of our churches and parsonages. We found the people ready to respond and willing to co-operate with us in everything suggested for the upbuilding of the circuit and the glory of God. We are planning to repair, furnish, or paint every church, also to do some very necessary repairing on the parsonage. When we have completed all this good work, I will write you again and give you a concise account of same.

We had a beautiful Thanksgiving service at McCondy. They put a curtain across in front of the pulpit, and refused to let me occupy it—just asked me to make a little talk in front of the stand; afterward they removed the curtains, and there was not room for even as small a fellow as I am. Almost everything to fill a pantry was there, and they just said: "This is for our pastor." Well, we managed to get it all in the Ford and "rattled" off home, happy as larks.

Then we had our first quarterly conference, Dec. 5, which was my birthday, and some of the good women from Pleasant Grove sent a box, containing a dressed hen, cakes, fruit, nuts and butter. Our presiding elder, Brother Wasson, took dinner with us, and said he hoped I would have many more such birthdays, and invite him every time. The quarterly conference was the best I ever attended; the salary was raised \$200 over last year, and over one-fourth of the assement for the year was paid. The Grenada College special was accepted, and has been paid with 50% excess. Christmas offerings came from Egypt and Pleasant Grove that filled our pantry and made us to thank the Lord for such faithful friends. It certainly is good to be among so many good people that are thoughtful of your needs. If any

preacher has a better report than this, I would like to hear from him.

I am enclosing you herewith a check and a list of renewals.

E. C. DRISKELL, P. C.

A HAPPY NEW YEAR!

God make your year a happy one—

Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always

pleasant, but by showing you where men and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one!—
Cleland B. McAfee.

COURAGE.

And so, in strife of the battle of life,
It's easy to fight when you're winning;

It's easy to slave, and starve, and be brave,

When the dawn of success is beginning.

But the man who can meet despair and defeat

With a cheer, there's the man of God's choosing;

The man who can fight to heaven's own height

Is the man who fights when he's losing.

—Robert W. Service.

During the last three years the Centenary has erected in the homeland 443 new churches worth \$39,605,192, and 375 parsonages worth \$7,522,112. It has also expended \$838,090 for district parsonages.

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"WHEELER STUDENTS
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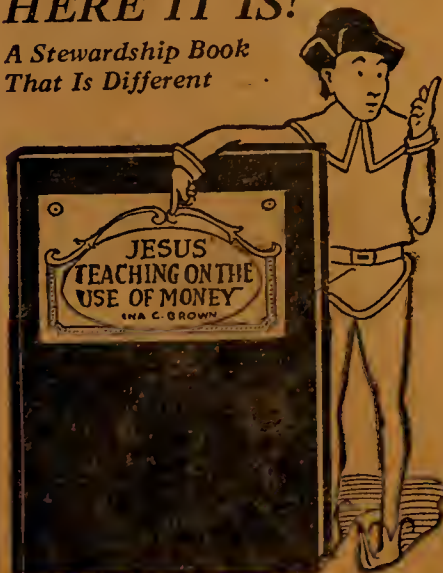
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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nelle Clark July 1924
Millsaps Campus

Vol. 72—No. 3.

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences,

at Episcopal Church, South.

Whole No. 3527.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 15, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"FIFTEEN DOLLARS AND A PRAYER."

The Presbyterian Hospital of this city will celebrate its eighteenth anniversary with appropriate exercises on Jan. 17. An invitation to attend the exercises and a brief printed statement concerning the work of the hospital, have brought to our attention the significant words used as the caption of this paragraph—"Fifteen Dollars and a Prayer."

Seventeen years ago the only assets of what has become one of the outstanding institutions of its kind in the city were "fifteen dollars and a prayer." The growth of the institution from that insignificant beginning is one of the modern miracles of grace. The hospital is located near the center of commercial New Orleans, with a frontage of 300 feet on Carondelet Street, 189 feet on Girod Street, and 115 feet on Baronne Street. Located on this site are the buildings, substantially constructed and splendidly equipped, in which the work of the institution is carried on. During the year 1924 the Corinne Casanas Free Clinic for the Poor, an integral part of the institution, treated 7,600 patients, giving many of them free medicine, pathological tests, and Roentgen examinations. A training school for nurses is maintained—said to be the oldest in Louisiana—in which a large number of young women are thoroughly instructed in their chosen profession.

From the initial assets of "fifteen dollars and a prayer," the assets of the institution are now in excess of \$1,000,000—or will be in excess of that amount when a bequest of approximately \$400,000 made the institution last year becomes available.

"Fifteen dollars and a prayer!" That was not an insignificant beginning. The amount of money was small—but it was coupled with a prayer. No beginning is insignificant that includes prayer—and no beginning is auspicious that leaves out prayer. It is prayer that does things. Some of these days we are going to learn that power comes through prayer, and then we are going to learn how to pray. We can learn, for there is a great Teacher ready to instruct us if we will let him. Without prayer, money is valueless; with prayer, fifteen dollars can grow in seventeen years to more than a million dollars, and be the means of accomplishing untold good. It is prayer that counts.

CENTENARY COLLEGE AND THE NEXT CENTURY.

The history of Centenary College, an institution of learning owned and controlled by the Methodist Episcopal Church, South, located at Shreveport, La., reads like a romance.

It was established one hundred years ago, if

we begin its history with the founding of the College of Louisiana at Jackson, La., in 1825, this institution having been acquired and absorbed by the institution established at Brandon, Miss., by the Methodist Church in 1839.

Of the 630 colleges in the United States, only 54 are older than Centenary, and not one of these older colleges is west of the Mississippi River. The institution at Jackson was established just thirteen years after Louisiana was admitted to the Union.

From the first, Centenary College took high rank among the educational institutions of the country, and by 1860 she had earned national recognition as a leader in the cause of Christian education. Centenary College has always laid the emphasis upon Christian education.

During the period of the Civil War, Centenary was closed. The property was taken possession of by the Union forces and used as headquarters for a considerable length of time. Practically all the students enlisted in the Confederate armies—and every member of the Senior Class of 1861 died on the battlefield.

After the re-opening of the college in 1868, work was carried on successfully at Jackson, La., for many years; but in the course of time various economic changes made expedient its removal to Shreveport, La., where, since 1908, it has carried on the work begun so long ago.

The first few years at Shreveport were a period of great difficulty and struggle, made so by the lack of buildings, equipment, and an adequate endowment; but the board of trustees and those who were directly concerned with the administration of the affairs of the institution held on with indomitable courage and undimmed faith, and piloted it safely through as severe a crisis as it had ever known.

In the early days of 1921, a new day began to dawn. A group of ten men, earnest, determined, public-spirited, far-sighted, took upon themselves the solving of the immediate problems of the college and the forming of a program that would provide adequately for its future. The difficulty of their task and their marvelous success are indicated by the following facts:

Total enrollment, session 1920-21.....	43
Total enrollment, session 1921-22.....	112
Total enrollment, session 1922-23.....	290
Total enrollment, session 1923-24.....	404
Total enrollment thus far, 1924-25.....	432

The productive endowment on Dec. 31, 1920, was \$90,000; the productive endowment on May 31, 1924, was \$653,657.93; the total assets on Dec. 31, 1920, were \$426,400; the total assets on May 31, 1924, were \$1,217,206.30.

The phenomenal growth shown by the above figures has brought with it a problem that the

Methodists of Louisiana and other kindly disposed friends of Christian education are called upon to solve. New class rooms are urgently needed to take care of the constantly increasing number of students; a new dormitory is urgently needed to provide living quarters for the student body; an enlarged and modernized library has become a necessity if the highest grade college work is to be maintained; an administration building containing offices, library, and auditorium must be built; an adequate gymnasium and athletic field must be provided; the campus needs to be permanently improved and beautified; provision must be made to take care of a bonded indebtedness of approximately \$200,000; the productive endowment must be increased by at least \$300,000.

One Million Dollars Will Meet All the Above Requirements.

This million dollars should be raised by the Methodists of Louisiana and by other friends of Christian education as a Thank Offering in recognition of the century of work already done and as a pledge that the next century shall be equally fruitful in blessing the church, the State, and the nation.

The recent Louisiana Annual Conference, held at Crowley, with practical unanimity and with a marked degree of enthusiasm, not only endorsed the movement to raise a One Million Dollar Thank Offering, but also pledged the co-operation of the ministry and laity of the church throughout the State in raising \$250,000 of the total amount. The citizens of Shreveport, in addition to hundreds of thousands of dollars given previously, have already pledged approximately \$250,000 more toward this Million Dollar Thank Offering. The church throughout the State will soon be given an opportunity to do its part in this most noteworthy undertaking ever enterprised by Louisiana Methodism. We do not believe the church will fall short of what is expected of her. If every pastor will study even briefly the history of Centenary College and its contribution to the church in the past; if every one will bring himself to realize the great need of Christian education in this particular period of the world's history; if every one will visualize the possibilities for usefulness of Centenary College for another century; and if every pastor will then pass on to his people what he has learned and what he has realized and what he has visualized, what may appear to be a task will become an opportunity, and what might seem to be a burden will become a blessing.

Centenary College has been great for a hundred years; we must make it greater for a hundred years to come. Now is the time to translate thought and feeling and sentiment in terms of money that will insure forever the educational prosperity of Louisiana Methodism.

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THE SAVIOR AND HUMAN EXTREMITY.

By Rev. Charles E. McLean.

In uttering the words, "When my father and my mother forsake me, then the Lord will lift me up," the Psalmist gave in one sentence one of the most clearcut word pictures of human extremity on record, and one of the most impressive expressions of the reach of God's yearning to save men that we have any knowledge of. One can hardly imagine a man so desperately wicked that mother's love turns discouraged and disgusted away. And if God still lingers, loves, hopes and helps after mother has acknowledged defeat and has gone away, then he is a Friend indeed and a Savior in extremity.

Another statement carrying a different view of the same idea is that recorded in Acts 4:12, from the lips of Peter: "Neither is there salvation in any other: for there is none other name under heaven give among men whereby we must be saved." Here is an unqualified declaration that the redemption of mankind comes through Jesus' name; that there can be no redemption without his name, and that there is redemption in no other name. And this is a testimony that from all the extremities of temptation, sin, degradation and fear that men are heirs to, there is no way of escape possible save through the name of the Christ of God.

The coming of Jesus into the world seems significant in this regard. We are reminded that he came during an era of universal peace. But it was a peace founded upon military power, a peace both unstable in its structure and transient in its nature. Civilizations had followed one another like waves that break upon the sandbars. Each in turn had fallen into decay, and now Rome, the heiress of the ages, had seen her glory fade and was staggering downhill to destruction. It was in those days when the best that humanity could contrive was proving a failure, and the world seemed to be going to pieces about men's ears that Christianity stood ready to gird up the hearts of men. Jesus came "in the fullness of time" just when the converging strength of bygone civilizations was crumbling to pieces and human extremity was soon to become an almost universal consciousness.

We might notice, also, the testimony of God concerning his salvation. There is nothing in Scripture and less in human experience to justify a confidence that a man may save himself apart from God's plan and help. And while the Bible abounds with strong expressions from God concerning the why and how of his work of redemption, perhaps none of them reveal him as the Savior of men in extremity as does the nomenclature of his Revelation. When one consults a physician to discover the nature of, and the remedy for, an ailment, quite often the use of one or two words may unfold the realities of the case to the patient quite as well as would an explanation of the trouble. For example, the mentioning of "knife," or "Radium," by a physician to a patient in connection with his needs, might easily convey the idea of a very serious condition, without further comment.

In his use of words, God has left scant room for speculation concerning the seriousness of sin and the terrible extremities in which the sinner always lives.

We find him promising men a Savior, and the immediate inference is that men are lost. To the serious-minded, this is a terrible thought. If the spectacle be that of teeming millions wandering feverishly, without rest, without direction, without knowledge and without hope, or if it be one of slipping over the brink into the pit of destruction and everlasting ruin, they are alike horrible to contemplate.

Again we find the title, "Redeemer," used, and therefrom may swiftly conclude that there is an all-pervading forfeiture and slavery attached to the lives and beings of men.

Then, too, we find God speaking of delivering humanity, and here is implied the spectacle of man in captivity, or—still truer to life—as the victim and prey of evil. Perhaps nothing is so agonizing as the sight of a repulsive creature slowly crushing the form and beauty and life out of its weak and helpless victim. And what can bring the sinner to a sense of his desperate extremity more readily than the consciousness that he is a prey to a power which he cannot, unaided, hope to defeat?

The term, "Sun of Righteousness," is also applied to the promised Savior and is one filled with a message to the thoughtful. Realizing as we do the inseparable connection and vital relation between the physical sun and all life upon earth, we can readily understand the absurdity of hoping for spiritual life and development expressed in righteousness, apart from Christ, the Savior.

If we inquire into the experiences of the saints, we find that outstanding conversions and confessions are usually hinged upon extremities. Paul reckoned himself to be the "chief of sinners," and certainly his conversion came at a time when he was all but consumed with a fanatical regard for the dead religion of his people. Doubtless a few more scenes like the killing of Stephen would have driven him mad or confirmed him as a hater of Christ and of Christians. Mary Magdalene and the woman of Samaria were in the last stages of wickedness. Peter cried out in his helplessness: "To whom shall we go? Thou hast the words of eternal life." From Old Testament days we hear the cry of David "out of the depths," and Jacob's experiences serve as almost a type in this respect. If we imagine ourselves standing by his side as he stirs into consciousness after his famous vision of the ladder let down from heaven, and imagine ourselves inquiring of him if he does not purpose to take full advantage of this gracious visitation and settle once for all time the question of his soul's salvation, would it greatly surprise us if he should reply, as hastily as he builded and anointed the pillar of stones and gathered up his few belongings preparatory to resuming his flight: "Not now; the running is too good yet?" Later when he stood with an angry Laban behind him, a sworn enemy facing him, and with the unfriendly and dangerous unknown on either hand, his desperate straits drove him to God, where he found a new life and a new name, and God made even "his enemies to be at peace with him."

A sense of extremity is essential to the dissemination of divine grace. It is human nature, we know, for us to try every trick in our bags before admitting defeat in our battle for righteousness. But since an offer of help to a man able to help himself constitutes, in one sense, a challenge to his manhood, we should realize that God is either mocking us or is bringing to us in our extremity, relief and redemption that are impossible to be had from any other source.

Humanity makes no enduring progress that does not look to its utter dependence upon God. Millions of rotting carcasses and wrecked lives in every age witness the failure of human wisdom and contrivance, and serve as the wear and tear of the race's progress toward the limits of its power and towards an indispensable bridge of faith to its God. Even to-day men and nations

depend upon their wealth in gold; their ingenuity and prowess in combat, and the range of their artillery to balance their deficiencies in judgment and in the elements of rectitude.

The task of the church and its ministry is to bring humanity to a consciousness of its vital and extreme need of God. Men must be smoked out of every retreat until, defenseless, they are smitten with the divine conviction that sin kills, and they are sinners; that salvation makes alive, and Jesus is the Savior.

We are not advocating an eternal fire insurance policy that has superior merit as compared with other brands. We are messengers of a Gospel that is unique—the sole hope of salvation for the races of men. It has many would-be rivals, but not one possible substitute.

It is no accident that Christianity is adapted to the problems and needs of every branch of the human family. The revelation of God in Christ is calculated to effect the salvation of every class, type and race, and so it strikes at human nature and human needs and does not operate primarily in the realm of physical and social environments and mental processes of the several races. Humanity is hardly a unit in anything save in its nature and in its needs, and here a universal Savior is indispensable. The redemption and transformation of human nature and the satisfaction of human needs will serve to unify the races in one Divine Spirit and shall hold aloft the Christ of God as the one ideal of character and behavior, then will sin with its host of plagues, its hatred and its wars, vanish as a blight of darkness before the glory and brightness of the newly risen sun, and universal brotherhood will become a fact and cease to be a doctrine, and the meaning of peace will dawn upon the world. For if the peoples of the world are ever bound together in unity, understanding and brotherly love, it will be with bonds of a common religious faith and not by the jugglery of diplomacy or by artful displays of statesmanship.

No name exists that is great enough to encompass the world with saving strength and challenge the admiration, faith, obedience and love of humanity, save the Name of Jesus Christ of Nazareth. Every man-devised religion is circumscribed by the limitations of the man or men who develop it. Always, the best that men can contrive proves but a vain hope for deliverance. Only Jesus Christ is universal. Through him and by him and for him were the worlds created, and upon him hang the universe and the lives and hopes of men. He is the glory of God, the Father, who has "given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father." Shout that name around the world, and let "the kingdoms of this world become the kingdoms of our Lord and of his Christ." And let the Savior reign for ever and ever, for if he reign not, "who will show us any good?"

WHY BISHOP LEONARD BECAME PRESIDENT OF ANTI-SALOON LEAGUE.

The following dramatic story was told by Bishop Adna Wright Leonard, President of the Anti-Saloon League of New York, in a recent address, and is reprinted from the Saratogian:

"He says he undertook the work largely because of what happened to his father when the Bishop was a small boy.

"My father," he said, "was prohibition candidate for governor of Ohio when prohibition comparatively was in its infancy. Some of the Methodist people wanted to read father out of the church for mixing in what they termed 'dirty politics.' One newspaper charged that I, then a small boy, peddled liquor in ink bottles around the school house.

"My father polled the largest vote ever accorded a prohibition candidate in Ohio. This fired his political enemies to new fury. Election night a howling mob visited our little home, set

fire to the verandas and held aloft a knotted rope with which the infuriated men threatened to hang my father. Our family, with only one absent, gathered in a back room facing the destruction of our home—and death. We all knelt in prayer, and God heard our appeals and saved us.

"Do you wonder that I, the youngest of that family group, vowed that I would devote my life to striking blows at the greatest evil the country ever has known? That's why I accepted the presidency of the Anti-Saloon League."—The American Issue.

CONCERNING UNIFICATION.

By Rev. M. L. Burton.

Union—a good word, but used here with reference to the uniting of the two major bodies of Methodism in the United States—has produced some strange reactions. Four years ago we had a plan that united everything, and put the Negro in a separate region to himself. It was bitterly opposed by people of both churches. I found myself heartily in accord with the opponents, for it undertook to do what never has been done and, I fear, never will be done.

We have before us now a plan of union by jurisdictional co-operation. I found myself in favor of it at the first reading. The more I read and study, the more convinced I am that it is a practical plan. I've learned some things that I never knew before, if indeed I know them now. We are told by some of the opponents of the plan that the Methodist Episcopal Church, South, is an ideal church; that we have no heterodoxy, our preachers and people have the highest type of piety; that our schools are dependable and everything is lovely with us, and that the Northern Methodist Church is a materialistic church. This all sounds good, but if my memory serves me correctly, some of the most earnest opponents of the plan have, for the last several years, made it appear that the Methodist Episcopal Church, South, was going on the rocks. I am sure the literature can be had now in which Emory University, Southern Methodist University, and many of the colleges were charged with teaching things that are now urged against joining with the Methodist Episcopal Church. Some of the opponents of the plan have unctiously advised those who favor the plan that they go into the Northern Methodist Church. I, for one, don't intend to take their advice. I joined the Methodist Episcopal Church, South, before some of these people were born, and expect to continue a member of the church whether separated or united.

The Methodist Episcopal Church, South, has had a good many struggles; especially has she had opposition every time she undertook a step forward. The matter of laity rights was before the General Conference for several sessions. It was opposed bitterly by some of the people who are most bitter in their opposition to unification. The Centenary campaign found no co-operation in the hearts of some men who were counted leaders of the church. The Educational campaign found opposition. The truth is, there is no progress without opposition. History demonstrates this to be true.

We are told by the opponents of the plan that the Northern Church aspires to be a world church, and we do not. If this is true of us, then we are not Wesleyan, for the world was Wesley's parish. If this is true, what are we doing in China, Korea, Siberia, Japan, Africa, Mexico, Cuba, and Brazil? If we are not a world church, we would better sell out, pay up the missionary debt, close all the missionary offices, and take our stand by the grand old Primitive Baptist Church, and get an expurgated New Testament.

Then we are told that the Methodist Episcopal Church, South, is a white man's church. For the sake of argument, grant the truth of the statement; then answer, what have we been doing in China for more than fifty years; in Japan since 1886; in Korea for more than a score of years; in Mexico and in Africa? If we are a white man's church, we are not a Christian church, for there

is no Christian gospel to the white man alone. Christ died for all. He said take the gospel to the uttermost parts of the earth. The greatest calamity that could come to the Methodist Episcopal Church, South, would be the convincing of the Epworth Leaguers who are supporting the African mission that they are members of a white man's church, and should not send the gospel to the unfortunate Africans.

If the attitude is correct, then Philip made a mistake when the spirit led him to preach to the Ethiopian. I think it would be helpful for those who make so much ado about the Negro, to read the history of Methodism, and especially the life of Coke by Bishop Candler, and spend a while on Simon's house with Peter.

Methodism taught the modern church how to preach to the Negro. A few slaves in a bishop's home was the occasion for the separation. If the plan is defeated, it will be two Negroes in the College of Bishops of the Methodist Episcopal Church that occasion it.

A church to be a Christian church must have a world vision. Social equality is not a matter of race, it is a matter of choice, and all people of a given race do not move in a socially equal set. Were it pertinent to the question, there could be given a number of instances where social equality is lacking among the purest of the white race.

The writers against the pending plan speak of fears as if they were facts. I have seen no real facts urged against the plan. One writer acknowledged that it was fear and not fact on which he based his opposition.

It might be illuminating for some of the leaders of the opposition to state whether they favor any plan of unification. If my memory serves me correctly, one of them was reported as having said in 1916 that if the union took place, he would join the Salvation Army. When the Southern Methodist League was organized in Memphis, one of the purposes set out in the call was opposition to unification and the preservation of the Methodist Episcopal Church, South.

Much has been said about people quitting the church and going to other denominations. If the present plan of unification is right, it is so regardless of what one or more individuals may do. A threat to quit if you can't have your own way is childish; like the little girl who said to her playmate, "If you don't play like I want you to, I'll take my doll rags and go home."

Then, too, we are told about the trouble in the Cumberland Presbyterian Church. There is no parallel between the two cases, and by no process of reasoning can one be made.

Certain laymen have urged the defeat of the plan on the ground that wealthy laymen were withholding their contributions. The purpose of this is to intimidate, and make one vote to save a few dollars. I would suggest to these and all others who wish to shake their pocketbooks in the faces of the friends of unification, that they read what the Discipline had to say in regard to receiving rich men into the church as late as 1836. It is a fact that cannot be disputed, that more money has been tendered to the Methodist Episcopal Church, South, since this plan has been pending, by men born and reared in the South, than in any other like period of the church's history.

The opponents of the plan have figured it out that they have the plan beaten by so many hundred votes. That is fine from their viewpoint, if it be so. I'm by no means sure which way it will go. Mr. Davis and his campaign committee, on the eve of the election, figured a landslide for Democracy, but when the votes were cast Mr. Coolidge had practically two to one. The opponents of the plan at Chattanooga had figured out how many they thought they would poll against the plan. Failing to poll the number of votes against, one of their friends wrote to all the delegates, both lay and clerical, who voted for the plan, to know whether they really favored it, or simply voted for it so as to send it down to the Annual Conferences. I have never seen the results tabulated.

Much has been said about the overlapping. I

make the statement advisedly that the Northern Church is in the South by invitation, and that the Southern Church has gone over the border by invitation. The reason there are more Northern churches in the South than Southern churches in the North, is because immigration has been southward rather than northward. The first white Methodist Episcopal Church organized in Mississippi was on the invitation of a preacher who, when the first invitation was extended, was a member of the Mississippi Conference. The Methodist Episcopal Church did not respond, and he, with the members who sympathized with him, went into the Methodist Protestant Church. Then the Methodist Episcopal Church, some time later, came down and took over the work.

In case the plan does not carry, what will happen? If both churches vote it down, we'll be on equal footing; if the Northern Church approves and we do not, we will lose some members along the border. If the plan carries and the purposes expressed by some of the opponents are carried out, we'll lose some members in the Gulf States.

The Methodist Church is facing a crisis in the United States. There is no time for Christian people to be saying hard things about each other. The Lord God Omnipotent reigneth. Let us remember that we are dealing with that institution for which Christ gave his life. Let love be without dissimulation.

Meridian, Miss.

LEARN FROM YOUR MINISTRY.

It is not every minister who learns from his own ministry. To be able to gather information from one's experience that may prove to be enlightening and disciplining is given but to the few. Many men blunder on never learning from experience. What hope can we have for this type of man? It was Dr. John Henry Jowett who said, in viewing his first pastorate at Newcastle:

"I have learned this lesson, 'that sin is mighty, but God is mightier;'

"I have learned that man is impotent to redeem himself;

"I have learned that no man need be regarded as beyond redemption;

"I have learned that for the ruined life there is restoration, a power, a peace, and a joy unspeakable;

"I have learned that the care and the misery of this church are in the homes where Christ is absent;

"I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed;

"These are the lessons of my ministry. Upon the experience of these severe years of labor I declare with a glad and confident heart that Jesus has power and willingness to redeem everybody."

This is a remarkable statement of a very remarkable man. We wish that this sentence might be written so that every minister might see it, "I have learned that the care and the misery of this church are in the homes where Christ is absent." How many pastors have discovered this to be true! Yea, verily, many of them. The absent Christ accounts for the care and misery for many of the homes in our churches. Would to God that we had the power to bring this great truth home to this type of family—care, misery, soul hunger, discontent, battle with poverty, because Christ is not there. It surely was a very beautiful testimony for the great preacher to make in commendation of the families of his church when he said, "I have learned that the happiest and most beautiful homes connected with this congregation are the homes of the redeemed."

Ah! this is the secret of the message and purpose of Jesus Christ. Happiest homes, most beautiful homes, are those who recognize him. When will we learn as Christians that there is a power in the gospel which, if experienced by being insisted upon, will create happy and beautiful home life?—Western Christian Advocate.

TO REV. H. P. LEWIS.

My Dear Brother Lewis: Your monograph, "The Spirit of Unification," which appeared in the New Orleans Christian Advocate of Jan. 8, impressed me as has no other contribution made to the Unification issue. Your brief paper is an irenicum. You are due the thanks of all Methodists, regardless of the views they may hold concerning the pending plan of Unification. In the decision of this question only that which is done in the spirit of Christ and in the light of a large vision of his kingdom can hope for divine favor or work a worthy end in the history of the years to come.

I am addressing you this open note, not only because I remember with satisfaction my years of Conference comradeship with your sainted father, but also because it is precisely the men of your spirit and your place in the ranks of the ministry who are to settle this question through a confluence of Christly judgment and a ballot directed, as all will trust, of the Holy Ghost.

For one, I shall be prepared to accept as providential whatever result may come of the vote to be taken in the Annual Conferences, especially if we can be assured of the prevalence of such a spirit as that breathed in your utterance. This I say in the order of a spiritual habitude, always exercising myself to be submissive to the higher will, and also believing in the Pauline democracy of order and obedience to administration. But I cordially support the contention that the Unification of Methodism is a question which does not make its appeal to the issues of a dead past, but rather to the dynamical present and to the eternity-determining future. If we loyally address ourselves to the demands of the present and the future, the past will care for itself. The greatest age of the world impends. Its largest hope is peace, unity of ideal and purpose on the part of those who love truth and the deliverance of men. Those who falter at the past will fail of the future. It is not what now is, or what has been, but what should be, that proposes the true motive to will and the true objective to faith.

Leaving Antioch for the Graeco-Roman hinterland, on his first missionary journey, St. Paul parted with his past, as also with the traditions of his early faith, and risked all on the hope of a world to be redeemed and united in Christ. Even fellow-apostles doubted the wisdom of his gentle mission; but the outcome justified his faith, and thereupon the whole apostolate trailed in the shining wake of his world triumph. "I conferred not with flesh and blood." "Neither count I my life dear unto me." "Forgetting those things which are behind, I press forward." These were the high points of his realized faith. Methodism has the world age before it, with a world in sore need of redemption, peace and religious unity. A united continental Methodism will be America's highest pledge of good-will to religion, to the nation, to the world. Reaction will surely lose us the opportunity to realize what is before us; faith can compass its fullness. The whole enterprise is expounded in faith; faith in God, faith in the Master's promised unity of the church, faith in Methodism, and faith in ourselves.

There are arguments that might be employed, strong, appealing, convincing arguments: from the border, from distressed fields beyond the mountains, where, next to the evangel itself, unity is needed; arguments for economy, enterprise and efficiency in administration; but the argument of ultimate periphery and insistence is the argument of faith and spiritual vision. Methodism has grown in numbers, in wealth and in a character of influence which cannot be doubted; but, through certain handicaps of history, it has failed to meet fully the pledge of its beginning; nor, until these handicaps be removed, can it fulfill the destiny before it. We of this generation have but a brief time in which to redeem our obligation to the future. We should not leave to our children the denominational situations which have so distressed the years of our own life.

Very faithfully, your brother,

H. M. DU BOSE.

Winston-Salem, N. C.

WE MUST GO FORWARD.

It is well known throughout the church by this time that the Board of Missions faces serious embarrassment in sustaining the work under its direction unless the income of the Board can be materially increased. It is also known that nearly every missionary board of this country faces a situation as serious as ours, and this of course adds to our discomfort.

We must face and will face the situation fairly and courageously. With the present outlook there are for us but two alternatives. We must hold the line where it is, or we must fall back to a new position.

To hold what we have gained will require a better income than we now have. As we face the situation there are certain facts that ought to be kept in mind in the interest of justice and that we may meet this crisis as Christians ought to meet it.

In the first place, the financial difficulties of the Board are not due to reckless or needless expenditures in the fields. This does not mean that every dollar has been wisely spent. That would require more than human wisdom. Without doubt the money has been carefully spent, and certainly no field has had a larger appropriation than it needed. No field has been occupied that should have been abandoned. On the contrary, large areas have been neglected that should have been occupied and held. Within two years we have organized three new missions in Europe. There are, no doubt, those who think we should not be in Europe, but careful, unprejudiced, and intelligent study ought to convince any one that no church in modern times has occupied positions of such importance and promise as our church occupies to-day in three countries of Continental Europe.

Surely we have not paid our missionaries too much. Their salaries are pitifully small. We have spent a good deal for buildings and equipment, but in the main these are below rather than above what they ought to be if they are to serve their purpose in the best way. It may be that the cost of administration can be and should be reduced, but in the aggregate this is not great enough to cause the serious difficulties the Board faces at this time. There is only one cause of the Board's embarrassment to-day. There has been a sharper decline in the contributions of our people than any one had reason to expect. The Board of Missions finds itself in a position not unlike that of the farmer who has a partial crop failure. He planted and tilled his fields with expectations based on past experiences and successes. But the seasons were unusual, and his crops were below his expectations.

The second fact is, the decline in missionary giving is not due to a lack of ability. There are many poor among us, but altogether we are the best housed and fed and clothed people in the world. We have more luxuries and spend more for pleasure than any people who ever lived on the planet. We are, in fact, living extravagantly, and the fewest of us are guiltless of this charge. Nor is this decline in missionary giving due to a lack of liberality. Our people are not stingy. On the contrary, it has never been easier to raise money for the church. In confirmation of this, visit the many beautiful churches we are building and see the amounts raised for church purposes. Unfortunately, we are inclined to spend more for ourselves than for others, or rather we are inclined to spend all that is needful for ourselves and as little as possible for others.

The third fact is the passion for the salvation of the world does not grip us as it should. We would resent the charge that our people are anti-missionary. They are not. But the great majority of them have a poor conception of the size and importance of the missionary task. They still think it can be financed with intermittent contributions of idle coins and with hat collections. The business of missions is by all odds the biggest business of the world. We in this country are largely concerned with things, while

only the occasional man of us sees the surging masses of humanity that sweep across the continents of the earth like a storm-whipped sea. He who hushed the sea to sleep in the long ago would speak to those wild human masses and quiet them. No other voice can bring them peace. But he depends upon us to carry the message to them. We are willing to do it if it can be done for a few cents per month. The Great Commission ought to be read in every church every Sunday, and by all our firesides every night until the Christian passion for a lost world grips us and makes us restless. Nothing less than this will solve our difficulties. Board management and administrative skill will not do it. When we pray and weep for the world for which Christ gave his life—pray and weep until we are ready to give our own lives if need be—then will this greatest enterprise go forward.

With these facts before us will we as a church retreat? We do not believe it. Our hope is in God and in the fundamental loyalty of our people.

Perhaps our best source of income for immediate purposes is in the unpaid Centenary pledges. Every congregation and every individual ought to use and must use great diligence in gathering up and paying in the last available dollar of Centenary money. There is enough of this that can be collected to take care of the present deficit and, added to the regular income of the Board, take care of the budget through this year and next. Then our regular income must be increased. The Centenary is temporary, but the work of the Board is perpetual. The Board of Missions was doing business long before the Centenary was heard of, and will be long after the Centenary period is past. The Board was able to make some significant gains with the aid of money raised through the Centenary Movement, but unless a larger regular income can be secured these gains will be lost.

We must go forward, but to do it will require our very best. There must be no discouragement, no faltering. Southern Methodism is able to do her share of the task, and she will. With the situation of the world as it is and with the gospel what it is, we are probably right now on the eve of the greatest missionary movement in human history. Unless we are, then we are approaching the most tragic hour in human history.—Editorial, January Missionary Voice.

DISTRICT LAYMEN'S MASS MEETING.

Dear Dr. Carley: I am handing you herewith a list of District Laymen's Mass Meetings, to be held in the two Conferences. They are getting to you a little late, but this is the best we could do.

In these meetings they are to discuss the "Five-Point Goal" adopted by the Board of Lay Activities and each Annual Conference. They are very important meetings, and I trust you will give them space in next week's Advocate.

Yours in Service,

W. D. HAWKINS,
Field-Secretary Treasurer.

Mississippi Conference.

Vicksburg District—Crawford Street, Vicksburg, Jan. 14, 11:30 a.m.

Jackson District—Galloway Memorial, Jackson, Jan. 16, 10 a.m.

Newton District—Newton, Jan. 18, 10 a.m.

Hattiesburg District—Main Street, Hattiesburg, Jan. 19, 10 a.m.

Meridian District—Central Church, Meridian, Jan. 20, 10 a.m.

Seashore District—First Church, Gulfport, Jan. 21, 10 a.m.

Brookhaven District—Brookhaven, Jan. 22, 10 a.m.

North Mississippi Conference.

Columbus District—Starkville, Jan. 16.

Aberdeen District—Pontotoc, Jan. 19.

Corinth District—New Albany, Jan. 20.

Sardis District—Sardis, Jan. 21.

Greenwood District—Greenwood, Jan. 23.

Grenada District—Grenada, Jan. 25.

Greenville District—Greenville, Feb. 1.

TO THE LAYMEN

The laymen of Methodism, by specific action of the General Board of Lay Activities and all the Conference Boards, stand committed to certain "goals."

One of these goals is "a concrete Church-wide movement for stewardship cultivation and an appeal to all our members for loyalty to every pledge they have made to the Church." Another provides for the use of lay speakers in the Churches.

* * *

The present Carrying-On Campaign and the Advance World Program of the Centenary Commission and the Board of Missions are in line with the laymen's declared aims. The cause represented by these movements is fundamental in Christianity.

The Board of Lay Activities is, therefore, co-operating in these important enterprises, in an endeavor to speedily secure the payment of all unpaid Centenary pledges and the raising of a sufficient sum of money to cover our missionary budget and prevent a retrenchment in the missionary program which has been built up through the years and at the cost of so much sacrificial effort.

* * *

Loyal laymen of Methodism are asked to co-operate in the following matters:

1. Attend the District Mass Meeting to be held in your district under the direction of the district lay leader. This is especially desired by the Board

of Lay Activities for the entire lay policy of the Church will be under consideration. General officers will attend when possible.

2. Consult with the pastor and place a lay speaker in every Church on every Sunday between January 15 and March 15. Secure at your district meeting or from the General Board of Lay Activities, care Lamar & Barton, Nashville, Tenn., a copy of the January issue of the "Methodist Layman." Read this carefully and follow its suggestions. It contains subjects and material for lay speeches.

3. Consult with the pastor and organize your Church to study the book, "The Task Ahead," from February 15 to February 22. This book covers every mission field at home and abroad, and the whole Church will study it during this period.

4. Organize the Missionary Committee in every church to assist during the period from January 15 to March 15, in the collection of the balances due on Centenary pledges.

It has often been said that the great missionary advance of our Church owed its success to the laymen. The laymen can finish this task if they will. They can send our Church onward to still greater achievements in the evangelization of the world, and they will.

Let each lay leader, associate lay leader, and layman gird himself for service.

Fraternally yours,

G. L. MORELOCK,
General Secretary,
Board of Lay Activities.

LOUISIANA CONFERENCE EDUCATIONAL NOTES.

The Christian Education Movement, with its message, has awakened a lively interest in the religious welfare of the youth of this generation. Expressions of deep interest have come from all sources. Everywhere attention is being turned towards the college youth as representing the responsibility for this generation. Here is the fountain-head that must be kept shot through with the Christian ideal. The full realization of this ideal in life and character is the very embodiment of Christian Education.

Frequently, we receive very interesting letters from those who have pledged for Christian Education, and are now meeting these payments with joy. Recently two missionaries, one from Mexico and one from Cuba, sent in their payments. They keep up to date with their payments. God bless them in their noble work, and in their needy fields. They fully appreciate the great value of Christian Education to the youth of a nation.

Then, again, right after the meeting of the Annual Conference, we usually hear from the superannuates and the widows of preachers who have pledged to this Movement. How truly loyal they are to the church and gladly help in the onward movements of the Kingdom! They learned to sacrifice for her interest and keep it up to the very end. Their contribution is like ointment poured forth, and should be a lesson to the church to keep the faith with those who have sacrificed and toiled.

Again, our Conference called for January 8 to 15 to be a special time for the payment of educational pledges. No better time than right now to begin the year with your pledge paid up.

One young preacher wrote me as follows: "I hope to cut my pledge in the middle this year. Of course, this pledge is to be everlasting with me. Maybe not the same amount, but I plan to devote a definite sum to Christian Education every year. I want to do this because this experience has taught me the inexpressible value of the tithe. I'm persuaded that in no other way would I have been able to devote more than \$100 out of our total salary of \$501, with nearly \$300 from other sources, total about \$800. In addition, we paid off back debts and lived well."

Is not this a fine spirit? One that ought to permeate our whole church. It was another young preacher, John Harvard, who gave his all for education, who has become immortalized in the great university that bears his name. So the contribution put into Christian Education at this time means a multiplication of an influence that will usher in an era of peace. This young preacher, as a soldier in the world war, could anticipate what a Movement for Christian Education meant to the generations to come.

We want others to rise up and catch a vision of what is really going on in our midst. Great foundations are being laid for a far-reaching work. Put your heart, life, and money back of the educational movements of the day. God is calling through the church, and he expects all to be faithful to their trust in performing the task that is closest to them.

ALBERT S. LUTZ,
Conference Secretary of Education.
Shreveport, La.

THE PERIL OF THE DEPTHS.

The test of a man's resolution is his willingness to take a chance. The test of a man's abilities is his capacity for endurance. Many men never call upon themselves to take a chance; neither to test their abilities to any large degree. They never discover their own real strength. They never get beyond their depths. They never know what it is to struggle for life against great odds. They never know what the deep waters are. These are the experiences of life that make for greatness.

St. Paul understood the significance of this when, after many various tests, and deep waters, and struggles for survival, he was able to de-

clare: "Neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor heights, nor depths, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus my Lord."

These thoughts contain a declaration that cannot be appreciated save by those who have ventured largely in those formidable experiences, in which the great majority of men go down to obscurity and death. It takes maturity to appreciate Paul's statement. Indeed, these words, almost a boast, cannot be comprehended by the man who has spent his life in shallow waters.

A coast line spiritual existence never carries a man out beyond his depths, but the love of God is like a mighty ocean into which the soul passes and in which it may play comfortably in clear waters that lap the ankles, that cleanse the feet, but give no concern for safety.

The shore line is the safety line. Beyond lies the increasing depths. If one never attempts them, he can never know the far-reaches and the profound distances and the immeasurable waters of love, of forgiveness, of support, of patience, of restoration, of the keeping power of God. How can a man sincerely declare, "Death shall not separate me from the love of God," if he has not approached the depths wherein the peril of death lies hidden in the dark shadows? How can a man sincerely claim that he would wage his life for the love of Christ if he has not in some way called upon the very vitals of his existence, to try themselves out as he struggles to follow the lead of his Christ resisting the forces that would tempt him away to the luxurious fields where comfort and ease and possessions bid him come possess them as the satisfaction of his soul? What man can boast that neither angels nor principalities can separate him from the love of Christ, when he has never felt the influence of mystical personal forces in his life, seeking to influence him against his faith and to contradict the counsel of his conscience? Yea, verily, a man can never know these trying, testing experiences that reveal the heart of the spiritual life if he fails to wager, to venture, beyond the depths.

Will any one boast that he will not permit things present, nor things to come, to separate him from the love of God which is in Christ Jesus? Ah! here is the most subtle betrayal of the soul. A man may resist unto death. A man may fight for his life, and a man may wrestle with angels and principalities and believe that none of these can separate him from his regard for the divine love. However, let him be cautious when he declares that things present shall not do so, for these are the subtle peril of every man's spiritual resolution. They are the things about us that hourly occupy our ear and eye and hand and mind. They are the daily round and the common task. Before we know what has happened these "things present" have separated us from the love of God which is in Christ Jesus our Lord. Do you fail to see it? Have you ever thought how things present—the daily duty, the daily responsibility, the daily occupation, the daily burden—how these lord it over us? They get in between us and Christ. They separate us from him. They do this so quietly as to betray us. We do not feel ourselves called upon to exert our strongest powers. If principalities were to oppose us we could rise and fight with all our might, but present things, things about us, they work our betrayal. They separate us from the love of God which is in Christ Jesus our Lord before we know what has happened.—Western Christian Advocate.

IN COMMENDATION OF REV. H. T. YOUNG.

Dear Brother Carley: Allow me to speak through the columns of your paper a word of appreciation of Brother H. T. Young. He is, as you know, making his headquarters at De Ridder, where he has recently bought a home. I have found him to be very helpful in getting the year's work started here, and willing to assist in every possible manner in making things pleasant for myself and family.

Regarding his ability and usefulness as a gen-

eral evangelist in our church, I believe we will find him developing into one of our most helpful men. He is, as is well known, thoroughly orthodox in his faith. While standing firmly on his convictions as to what is right and wrong, and what the church with her representatives should stand for, he is at the same time capable of presenting the great truths of our church in a most attractive way. His work at De Ridder has been splendid from every standpoint. He has practically doubled the membership, while at the same time leading the flock toward a higher plane of life and service. None of us can make a mistake in using this godly man. Incidentally, I wish to say that while pastor of this church for two years he held three successful revivals, doing his own preaching in every one. That in itself is a remarkable record.

Cordially yours,

ELMER C. GUNN.

De Ridder, La.

HAS THE BONE COMPLETELY SET?

There is always something depressing in the act of taking an old calendar down from the wall and throwing it into the waste basket. We cannot escape the feeling that something is happening inside of us as we train our fingers to write the numerals of a new year. Even at twenty-five we begin to sigh longingly for our lost youth. New Year's day ought not to cause a wave of depression even to the oldest. But it would be a fine thing if all of us could think a little earnestly on the theme of just what it is that constitutes the zest and glory of youth. We have always had a feeling that, whatever else enters into it, it has something to do with the thickness of the skull.

A young man some time ago was holding in his arms the first very young baby which he had ever been allowed to touch. He was in a festive mood for the reason that access to the baby could not be denied him, because the baby was his own. As he was whirling the youngster gaily around the room, the lady who had a half interest in the baby kept pleading with him "to look out for the baby's head!"

"What's the matter with his head?" he inquired. "There is a soft spot on the top of it," warned the mother.

"Well," replied the father anxiously, "you ought to send for the doctor right away."

"No," said the mother. "The doctor could not do anything about it. The soft spot is there to allow room for the brain to grow. The bone has not completely set."

That is the real glory of youth—the bone has not completely set. There is still room for the brain to grow, and occasionally—O miracle of miracles!—opportunity for a new idea to find its way within the bone-box of the brain.

It is a glory not necessarily confined to the young in years. It ought to be the glory of the whole span of life.

The tragedy is that in so many cases the bone sets so early and so completely. How tightly and solidly it sets sometimes! Many men who go around telling the world that they are "hard-headed business men" are entirely too modest. They understate the case. The head is not merely hard. It is solid. There is no more chance for a new idea to get in that there is for a breeze to blow through a billiard ball.

Let the new year bring clearly to mind again the remembrance that the important thing about the program of any soul is not the number of years that have passed over it, but whether in the providence of God there is still room for the brain to grow, room for the soul to expand, an opening through which the messages, both of the living God and the living world around us, may come into the secret places of the heart and keep us vibrant, alert, divinely alive!—H. E. Luccock, Contributing Editor, Methodist Episcopal Church.

The Centenary has erected at Smithville, Okla., the Willis Fulsom Training School for Indian boys and girls. It is our only institution for the red men—the gift of the Centenary to the church.

The Home Circle

HELEN'S MIDNIGHT RIDE.

By C. E. Shuler.

"Pet" was the name of a very old horse, who had "seen his best days." He was old and somewhat stiff, but still of value to his master. He couldn't travel very rapidly on the road any more, but sometimes when he was let into the meadow, where the grass was green and a sparkling brook of cool, fresh water trickled by, he seemed to feel so good that he would try to run and kick a bit, just as when he was a colt.

Helen was very fond of "Old Pet," as she called the horse, and always went with her father to give feed and water to the faithful old creature. And Pet seemed to know that Helen was his friend, too, for sometimes he would rub his great nose against her as if to say, "That was good oats you gave me." Then Helen would sometimes give Pet a bit of candy—and how he did enjoy that! Most horses like candy just as well as do girls and boys.

One night when Helen was about ten years of age, she was awakened by her mother, who said father was very, very ill. Mother seemed so much alarmed that Helen knew something very serious had occurred. She arose and dressed as rapidly as she could. When she hastened downstairs she found her mother telephoning for the doctor.

"What in the world shall we do?" said mother, excitedly. "The line is out of order, and father may die if we cannot get a doctor shortly."

There were no neighbors living nearby, and it was two miles to the town where Dr. Jenkins lived.

"Oh, mother, let me take Pet and ride to town," cried Helen. "Really I can ride him, I'm sure. Please, mother!"

Her mother hesitated. "Oh, my dear, I'm afraid you can't ride Pet. He might stumble and throw you off, and you'd most likely break your neck, or be otherwise badly injured."

"No, no, mamma. Pet won't stumble if I tell him not to. Please, hurry, let me go. Papa may die if we don't get the doctor."

"Well, you may try—but do be careful Helen. Come, I will help you bridle Pet."

"No, mamma, you stay with daddy. He'll need you; and I can put the bridle on Pet myself."

Helen took the lantern and hastened toward the stable. It was a big undertaking for a girl so small, but she was very brave; and then, too, the thought that her papa's life was in danger and might depend upon Pet and her just now, made her even more anxious to do her duty. Helen had been taught to pray, and she breathed a little prayer to her heavenly Father as she hastened toward the stable.

She put the lantern where it could not set anything afire. "Petty, we'll have to do our best," she whispered, as she seized the bridle and placed it on Pet's head, while he was still lying down. "Now, if I can get on your back, old fellow, we'll be all right."

Pet shook his head as if he did not think it possible for such a tiny girl to ride him, but Helen hastily untied the animal, then ran to open the stable door.

She was about to urge Pet to arise, when she thought of stories she had read about the Arabs and their camels in the deserts.

"Just the thing, Petty!" she exclaimed to the horse. "You're my camel now, see? Just hold still until I get on your back."

Saying this, she clambered on the animal's back while he was lying. Then speaking to him, she succeeded in getting him to arise. It was hard work keeping her balance, but she clung desperately to the bridle and Pet's mane, and succeeded in keeping her seat.

Then she guided the animal through the door and out into the highway. Her mother was at the front door and called good-bye to her. "Be

very careful, dear. Don't go too fast, or he may stumble; he's old and stiff, you know."

Helen promised. Certainly Pet did not go too rapidly! But they made the best time possible. Helen clung to Pet's mane and talked to him kindly. The old animal seemed to understand that it was an important trip and did his best.

It was a much-surprised doctor that hoisted his window that night when he heard a child's voice calling from the street below. In the light of the street lamp he beheld the tiny rider.

"Well, well, girlie," he exclaimed, recognizing Helen, "what does this mean?"

"Oh, doctor, please—you're to come to our house right away! Daddy's awful sick, an' mamma's crying, and—Pet and I had to come for you. We couldn't telephone, you know."

"All right, my dear. I'll be right down. Just wait a bit." And the doctor slammed down the window with a bang.

In a few minutes he was at the door, satchel in hand.

"Now, Helen girl," he said, "I know you're a good rider, but won't you let me tie your horse in the stable and then you can ride up with me in the car. After your father gets better, he can come back and get Pet."

Helen agreed, and soon they were back at her home. After the doctor had eased her father's suffering, he turned to the mother.

"That's a brave little girl of yours," he said. "I tell you she deserves a great deal of praise for her daring ride to-night."

"Yes," replied Helen's mother, "she's a good girl, and would do anything for her father or mother, I'm sure."

"I might add," continued the doctor gravely, "that she has done something for her father to-night. For while he's out of danger now, your girl's heroism undoubtedly saved his life. I got here none too soon. She's a little heroine, I'll say."

Helen blushed. "But don't forget Pet," she said. "He should share the credit. He did his best."

And Pet did. He received an extra quart of oats that day, and a nice, big piece of candy besides!—Religious Telescope.

The Centenary has established three day schools in Tampa; greatly increased the number of preachers, workers, and churches wherever immigrants abound in the South and Southwest.

"TIME OUT."

Books to Suit.

Lady—Have you a nice, creepy book?

Clerk—Yes, ma'am. Are you a bookworm?—Jester.

Hard to Do.

"What was the most difficult thing you ever did?"

"I made ten easy payments."—Life.

Appearances Deceive.

G. A.—Have you read "Freckles?"

W. W.—Well, I should say not. That's my veil. —Watchman-Examiner.

Good-bye!

Western Exchange: "Sunday morning, Mr. Frazer sang, 'I May Not Pass This Way Again,' to the great delight of the congregation."—Exchange.

Obliging.

Tramp—Your dog just bit a piece of flesh out of my leg, mum.

Woman—Glad you mentioned it. I was just going to feed him.—Exchange.

Criminal Negligence.

"Bill's going to sue the company for damages."

"Why? Wot did they do to 'im?"

"They blew the quittin' whistle when 'e was carryin' a 'eavy piece of iron, and 'e dropped it on 'is foot."—Successful Farming.

Got What He Needed.

"Come, come, my man. You have been looking around a long time without buying. What do you want?"

"Guess I want another floorwalker," stated the gentleman addressed. "I'm the owner of this outfit."—Louisville Courier-Journal.

Salesmanship.

An actor visited a tailor over on the East Side. There was a gaudy suit he admired. The proprietor took it from the window and had him try it on. "It is such a fit," he exclaimed, "your friends won't know you. Go ahead, I ask you; just step outside for a few moments."

The actor walked out, and after a short time came in again. The proprietor came up to him, rubbing his hands, and said, "Stranger, what can I do for you?"—St. Louis Globe-Democrat.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. E. B. Sharp, of Hernando, Miss., says that "everything is lovely" on his charge.

All reports indicate that the Billy Sunday meeting in Jackson, Miss., is attracting great crowds and accomplishing great good.

The Rayne Memorial and the Carrollton Avenue congregations, both of this city, are preparing to erect commodious Sunday school buildings at an early date.

We take this extract from a personal letter from a friend in Durant, Miss.: "Dr. C. M. Chapman is making good. The church has raised the salary \$400 above that of last year."

Dr. Theodore Copeland is in the midst of a great revival at Madill, Okla., in which all the churches of the city are united. The services are being held in a large tabernacle.

Dr. J. H. Light, a distinguished member of the Baltimore Conference and well known throughout the church, died on Dec. 29. He was presiding elder of the Moorefield District at the time of his death.

The following changes in the quarterly conference dates of the Corinth District were received too late for insertion in last week's Advocate: Chalybeate, at Camp Ground, Jan. 13; Blue Mountain, at Blue Mountain, Jan. 26.

Rev. J. T. Abney, writing from Fernwood, Miss., says: "We have entered into the work with hopeful outlook for a prosperous year. The people here are profuse in their expressions of kindness. We appreciate this very much."

Rev. Wm. B. Van Valkenburgh, formerly pastor of the Methodist Episcopal Church at Westboro, Mass., has returned South and will make his home at Elton, La. He will assist in teaching at the Evangelical School at Basile, La.

Rev. Claude P. Jones, appointed Conference evangelist at the recent session of the Mississippi Conference, is engaged in a great meeting at Cumberland, Md. Ten churches are united in the meeting and gracious results are following the preaching.

Rev. H. W. May is preaching to fine congregations at New Iberia, La., and there are other evidences of interest in the work of the church.

We regret to learn that Mrs. May has been ill for quite awhile. We sincerely trust that she will soon be restored to health.

At the meeting of the Corinth Ministers' Union, Corinth, Miss., on January 5, Rev. E. Nash Broyles was elected president and Rev. T. G. Henry was elected secretary-treasurer. The election to the presidency was quite an honor to the new pastor of the Methodist church.

Rev. Lyman Carley, Ellisville, Miss., the honored father of the editor of the Advocate, spent part of the holidays with relatives in Columbia, Miss. Through the courtesy of the pastor, Rev. W. W. Graves, he preached at the 11 o'clock service at the Methodist church on Sunday morning.

Dr. Geo. E. Butcher, a lifelong and faithful member of the Methodist Church, died at his home in Oakdale, La., on January 5. The Advocate extends sincere sympathy to his sorrowing loved ones and friends. His two daughters, Misses Anne and Mabel, are students in Mansfield College.

Rev. J. W. Faulk is greatly pleased with his new appointment, Oak Grove, La. He writes: "We have been royally received here, and prospects are good for a successful year. The people here and at Kilbourne have been pounding us heavily and we are enjoying it very much. This is a great field."

In a personal note to the editor, Rev. W. W. Graves, of Columbia, Miss., writes: "We are delighted with our new field of labor. The people have received us royally and have been very lavish in their kind attentions to us. Our congregations are large, the future looks very encouraging, and I am happy in the work."

Rev. Elmer C. Gunn, the new pastor at De Ridder, La., says: "Things are moving along nicely here. I have never served among a kinder or more appreciative people. We are delighted with the reception extended us and with the outlook for the future." A weekly bulletin has been authorized by the board of stewards at De Ridder.

Rev. Daniel P. Yeager, pastor of the Porterville charge, Mississippi Conference, and Miss Lora Davis were married at the district parsonage in Meridian, Miss., on Dec. 28, Rev. M. L. Burton, presiding elder, officiating. The Advocate extends all good wishes to the happy couple and prays the richest blessings of heaven upon them in their work.

A note from Rev. L. F. Alford, Meridian, Miss., brings the sad news that his wife's mother, Mrs. W. H. Curtis, passed peacefully away on Monday, January 5. She was buried the following day in Magnolia Cemetery. She was a lifelong Methodist and lived to a ripe old age. She was ready for the summons. We extend sincere sympathy to the bereaved family and friends.

The Greenwood District Standard Training School will be held at Greenwood, Miss., January 18-23. The instructors are: Rev. J. C. Chambers, of the Mississippi Conference; Rev. J. E. Stephens; Rev. W. W. Woollard; Mrs. W. W. Adams, of Memphis, Tenn. Rev. J. E. Cunningham is educational director, Rev. J. H. Felts is registrar, and Rev. R. H. B. Gladney is executive secretary.

The sixth meeting of the Educational Association of the Methodist Episcopal Church, South, will be held at the Hotel Chisca, Memphis, Tenn., February 4-5. A most interesting program has been prepared. The officers of the Association are: Dr. Henry N. Snyder, Wofford College, president; Dr. J. R. Countiss, Grenada College, first vice president; Dr. Paul B. Kern, School of Theology, Southern Methodist University, second

vice president; Dr. W. E. Hogan, treasurer of the Board of Education, secretary-treasurer.

Rev. F. B. Hill, of Lecompte, La., kindly gives us the figures from the latest English papers concerning the proposed union of the Wesleyan Methodist, the Primitive Methodist, and the United Methodist bodies. The vote to date is as follows by quarterly conferences: Wesleyan Methodist—for union, 539; against, 86; tie, 11. Primitive Methodist—for, 578; against, 92; tie, 11. United Methodist—for, 220; against, 44; tie, 5. About 100 more Wesleyan quarterly meetings are to be heard from.

The Epworth Methodist Church, this city, located on Banks and Scott Streets, has recently purchased a lot on Canal Street on the uptown side between Carrollton Avenue and South Solomon Street, measuring 90 by 160. The present site of the church will be sold and a temporary building erected on the new site some time next summer. The purchase of this more prominent and more desirable lot is in keeping with the program of progress being carried out under the vigorous leadership of Rev. J. B. Grambling, pastor of Epworth.

We acknowledge the honor of an invitation to attend the opening of the Montgomery Memorial Hospital, Montgomery, Ala., January 14-15. This institution has been established by the Alabama and the North Alabama Conferences. Dr. Frank W. Brandon, a brother of Governor Brandon, is superintendent. The principal addresses at the opening were announced to be delivered by Bishop Warren A. Candler, chairman of the General Hospital Board, and Dr. C. C. Jarrell, secretary of the General Board.

Dr. R. L. Russell, secretary of the Home Department, Board of Missions, requests us to say that Rev. Andrew Johnson, D. D., and Prof. C. P. Gossett are purchasing a large tent and would like to hold some revival meetings in the Gulf Coast country this winter. Dr. Johnson is one of our general evangelists, a very strong preacher, and he is doing a fine type of work. Prof. Gossett is one of our evangelistic singers. They will go anywhere they may be called. Dr. Russell commends them highly to the preachers of Mississippi and Alabama.

We learn with great sorrow of the death of Mrs. E. A. Neblett, widow of the late Rev. R. A. Neblett, a charter member of the North Mississippi Conference, and mother of Rev. R. P. Neblett, our pastor at Drew, Miss. The funeral was held from the Methodist church at Iuka, Miss., at 11 o'clock last Sunday, interment being in the Oak Grove Cemetery by the side of her late husband. Five children remain, all active workers in the church. Mrs. Neblett was a woman of great culture and high attainments, for several years a teacher in prominent educational institutions. Her Christian character was rarely beautiful. She lived to an advanced age and was ready for the summons. We extend tender sympathy to the sorrowing family and friends.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. Holyfield, Hermonville, Miss., 2; J. R. Abels, Ponchatoula, La., 10 (nine part time); Rev. A. S. Oliver, McComb, Miss., 3; Rev. E. B. Sharp, Hernando, Miss., 3; Rev. J. T. Abney, Fernwood, Miss., 2; Rev. H. F. Brooks, Jackson, Miss., 4; Rev. A. M. Shaw, Oakdale, La., 2.

SEVENTY-FIVE VIGOROUS AND USEFUL YEARS.

On the authority of the General Conference of the Methodist Episcopal Church, South, which met in St. Louis, May 1-14, 1850, two local or territorial Christian Advocates were authorized and began publication. The New Orleans Christian

Advocate began with its first number Feb. 8, 1851. The St. Louis Christian Advocate began with its first number Aug. 31, 1851. Each paper, including the period during the war between the States when publication was suspended, is entering upon its seventy-fifth year.

This volume of the St. Louis Christian Advocate bears the number seventy-five. This virile and vital messenger of the church salutes its conferees and extends most cordial greetings to the editor of the New Orleans Christian Advocate, his co-workers and great host of readers.—St. Louis Christian Advocate.

The editor of the New Orleans Christian Advocate heartily reciprocates the cordial greetings of Dr. Ransford, of the St. Louis Christian Advocate.

WINDOWS.

By Bruce S. Wright, D.D.

I have read of a man who said: "If I were building a house and it could possibly be arranged I should want it constructed with six sides, with windows on each side. And I should want this house so located that from one side I could look out upon lofty mountains whose chaste white summits kiss the sky. From the second side I should like to look out upon the restless sea, and listen to its deep, mellow voice, so full of mystery and awe. From another side I should want to feast my eyes on a lovely garden, filled with flowers and sloping down to a broad, slow-moving stream. Passing to a fourth window I should like to peer into the silent, green-carpeted aisles of a forest primeval. From yet another I should want a vista of waving fields of grain and verdant hills. And from the sixth window I should like to see the hurrying throngs of people and hear the rumble of traffic. Those six windows would fit my every mood." I think that man is too extravagant. A house with four sides is good enough for me. But I want windows on every side. Not small windows such as our fathers made, but large windows, wide and deep and tall. And I want the shades lifted, not drawn through most of the year, like the old-fashioned parlor. For the house of which I speak has no parlor; it has a living room. Out through the first window we look toward God. This must be the first window, all life depends upon this fact, the fact of God. Keep your window open toward God. Let the light of a great assurance stream in through your window, so that you can say as John Wesley said when he gathered up the varied and rich experiences of his long life in this one sentence, "The best of all is that God is with us." Our second window opens toward God's world. John climaxed them all as he looked and saw a pure river of water of life, clear as crystal; and on either side of the river the tree of life. The window on the third side of our house opens towards God's people. For, after all, God's sublimest creation is not fields, but folks. Folks are the object of his surpassing love. I cannot have confidence in any man's word or outlook who says he loves God, but who does not love folks. But our house has a fourth side, and a fourth wide-open window, and the name of that window is God's way. God has a way for you. What is that way? It is the way of righteousness, of holiness, of peace, of joy, of work well done, of temptation overcome, of labor requited, rest earned and sorrow sanctified; in a word, it is the transformed way.

"The poem hangs on the berry bush,
When comes the poet's eye;
The street begins to masquerade,
When Shakespeare passes by."

And when you look out of your window upon your way and find that it is God's way, it is a transformed way. Then your way will be as the shining light, that shineth more and more unto the perfect day.

Lord, I thank Thee for windows, I praise Thee

for eyes with which I am able to look out through the open windows. Help me to

"Keep the windows open in my soul,
That the glory of the universe
May beautify it."
—Pittsburgh Christian Advocate.

WHERE TO SEND THE MISSIONARY COLLECTION OF THE SUNDAY SCHOOL.

The Sunday schools that take collections for missions should send the money to the following: If your school does not carry a Missionary Special, send the regular monthly collection to W. M. Cassidy, Jr., Treasurer Board of Missions, Lambuth Building, Nashville, Tenn. If your school has a special with the Board of Missions, send the money to the above address. If your school is supporting some special work of the Sunday School Board, send the money to A. L. Dietrich, Treasurer General Sunday School Board, 810 Broadway, Nashville, Tenn. In every instance state that the money is from the Sunday school, and give the name of the charge, the district and the Conference. It is important to observe these directions to avoid confusion and the misappropriation of funds.

R. G. LORD,

Superintendent of Missions,
North Mississippi Conference S. S. Board.
Coahoma, Miss.

PREACH THE WORD.

This is the fundamental requirement. Unless it be done, and done consistently, neither pastor nor people make any enduring progress. It is not unlikely that in every congregation there are those who prefer essays to sermons, and there are always those who will come to a sacred concert given at the hour of worship, who will not darken the door of the church at other times. More than that, they will probably remark that if the church had more services like that it would do better. As a matter of fact, if it turned itself to such labors as that, it would perish in short order. The preacher who desires the progress of the Kingdom above all other things will not allow such influences to turn him aside from the truly great work for which he is commissioned. Artists and essayists have their place and render their service. But the world has not yet turned to them for salvation. They are not primarily equipped with that force which has within it the redemptive qualities.

It is not new knowledge that is to save the world. The very fact that we live in a day of new and surprising things is apt to mislead some into thinking that it is the new, the unusual, the surprising, that has in it merit. The preaching of the things of the modern day may be interesting and instructive, but it does not save. With the Word, the Gospel, the great message of the Scripture, there is no need for turning aside to other things. The deeper one delves into the rich, auriferous rock of the Scripture, the more treasure one discovers. To unfold the Word and to reveal its truths to those who, by every token, need just that service above all others, is to do a first-class piece of work. It is just this type of work that builds men up in faith, and gives them strength and heart power. No preacher who is constantly searching the Scriptures and finding in them treasures new and old is in any danger of growing stale. He is ever as fresh as his message. Preach the Word!—Texas Christian Advocate.

MENDACITY OF THE WET PROPAGANDA.

Are we not getting a considerable reverberation of the big noise that prohibition does not prohibit? And yet can any of these special pleaders point to a Keeley Cure that has not gone out of business? Sixty Keeley Cures have closed their doors. And can they bring forward any jail statistics that show that crime is not decreasing? What is becoming of the jails and poor-houses?

They are rented for granaries and store houses.

A question: If prohibition does not prohibit, how is it that since the prohibition law was passed drunkenness has decreased in the United States 65 per cent, pauperism has decreased 17 per cent, and insanity, 11 per cent. Federal Prohibition Commissioner Roy A. Haynes says there has been a decrease of 17,500,000 drinkers of intoxicating beverages in the United States in the last two years, and the one million steady drinkers are imbibing only 5 per cent of the quantity they used to consume, while the nation's drink bill has declined two billion dollars annually. Blackwell's Island prison (New York), after twenty months of prohibition, ran out of inmates. —Central Christian Advocate.

TO THE LAYMEN OF SEASHORE DISTRICT.

You are requested to attend an important meeting at Gulfport on Jan. 21, 1925. Have your pastors attend this meeting with you, as they have an interest in the matters to be handled at this meeting.

W. E. BARNES,
District Lay Leader.

The Centenary went to Tucson, the seat of the University of Arizona, in which only three or four professors were church members, and in two years won two congregations.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS?

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early. Sailings March 15 and June 23.

REV. J. M. ROWLAND,
Editor Richmond Christian Advocate,
P. O. Box 584, Richmond, Va.

PONCHATOU LA, LA.

Forty-eight miles from New Orleans, on the I. C. R. R., in the Strawberry Belt. If you want a Lot of Ground or Farm here, buy now while it is cheap. Write Chas. D. Abels, salesman for J. R. Abels, Real Estate Broker, Ponchatoula, La.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

HIGH SCHOOL POSITION WANTED by experienced teacher; college graduate; teaches Latin, French and English. Address Miss Walker, care Christian Advocate, New Orleans, La.

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A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. C. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

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The Palms
Open The Gates of The Temple
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Lead Kindly Light
The Lord is My Shepherd
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Holy Night

After all, there's no music so beautiful as these famous hymns and sacred masterpieces. They never grow old—never go out of style. And think of it! We offer you all 16 of them for only \$2.98. Eight 10-inch, double-faced records of guaranteed highest quality. Beautifully blended voices of famous singers—wonderful harmony. Play them on any phonograph.

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Send me on 10 days trial, your 16 Sacred Songs on 8 double-face, 10-inch records, guaranteed equal or better than any records made. I will pay postman only \$2.98, plus delivery charges on arrival. However, this is not a purchase. If records don't entirely please me, I will return them within 10 days and you will refund my money without question.

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MAKES WEAK FOLKS STRONG

Everybody knows that nasty-tasting, evil-smelling Cod Liver Oil is chock full of Vitamines and is a wonderful flesh producer and strength creator.

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A box of 60 tablets for 60 cents—and if any thin man or woman don't gain at least 5 pounds in 30 days—money back. Ask any good druggist anywhere.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CARL HINES was born in Russell County, Ala., Nov. 29, 1885, and died at the home of his mother, near Clay, La., Sept. 3, 1924, making him, at the time of his demise, 39 years, 2 months, and 27 days old. He joined the Methodist Episcopal Church, South, twenty-five years ago, being about 14 years of age at the time. It was the writer's privilege to be his pastor for four years, and during all that time I never heard a word said by any one that would cast the least reflection on his character. Several years of failing health preceded his departure to the Eternal City. "He possessed his soul in patience until he heard the Master calling him to his Eternal Home." The life which he lived is sufficient evidence to impress us to believe that he has entered into the heavenly rest that remains alone to the people of God. The funeral was held at New Prospect Church, his old home church, where he had so long held his membership. The funeral service was conducted by his pastor, Rev. L. W. Smart, in the presence of a large congregation, who had gathered to show the great love that they had for their friend and brother. He never married, but remained at home with his mother until he was called from labor to rest. May the blessings of the great Heavenly Father rest upon the dear mother and loved ones.

H. J. BOLTZ.

JEFFERSON DAVIS PALMER was born May 22, 1862, and died Sept. 25, 1924, in the sixty-third year of his life. In 1885 he married Miss Nannie H. Greer, with whom he lived happily for twenty-eight years, and then gave her up in death until their meeting again in the world beyond. To them were born two daughters, Mrs. Mary Christian and Mrs. John Ward, who live to mourn the death of their parents. In 1915 he married Mrs. T. E. Barrow, who survives him. Other immediate relatives consist of two brothers, William Palmer, of Summerfield, and Milo Palmer, of Minden, and one sister, the wife of Congressman J. N. Sandlin, of Minden. Mr. Palmer was born in Claiborne Parish, of parents who came from Georgia, and brought with them belief in the doctrines taught by John Wesley. They were earnest Christians, and were soon identified with the Colquitt Methodist Episcopal Church, South. To this church, naturally, their son turned in early youth, and remained a member for fifty-two years. Uncle Jeff Palmer was able to say on his death bed that he could not remember to have defrauded any man, white or black, in all his life. For nearly half a century his religion was honesty in money matters. He stood by the church financially. The Colquitt church has never been known to fail to pay up in full to every claim, because Jeff Palmer's unerring check stood to cover the balance. He confided to his pastor the belief that he was too much a commercial Christian and not enough a spiritual Christian. Many earnest conversations and prayers resulted from this confession,

and within two years of his death he claimed that perfect peace that casteth out fear. He was ready to die, and in death lost all dread of eternity, and gave his last moments in deep concern for his neighbors and loved ones. He was an energetic man. "Keep going," was the watchword of his life. He amassed a portion of this world's goods and used the portion he did not need to help others. In his death a good man has gone away. His body sleeps in the Colquitt cemetery.

A. J. GEARHEARD.

Haynesville, La.

BENJAMIN F. KOONCE was born July 24, 1860, and died Nov. 6, 1924, thus being 64 years, 3 months, and 11 days old at his death. He was married to Miss Susau J. Franklin, the daughter of Rev. John Franklin, March 25, 1897. To this union were given five children. The three boys are Jethron, Eral, and Alton, the last named preceding his father to the better world just seven months before. The girls, Misses Jewell and Lethea, as well as Eral, are at home to comfort their mother in her sad hours of grief. Jethron is married, and lives in Shreveport, La. Besides the immediate family just named, there are three brothers of the deceased and many relatives of both families to mourn the passing away of Ben Koonce. He was reared by Christian parents and taught to live an honest and upright life; and while he never attached himself to any church, he was a true man at heart, and was always ready to do his part in the way of building and maintaining churches, school houses, and all other enterprises that tended to the uplift of his community. He was not a demonstrative man as a Christian, yet, at heart, he was Christian, and, no doubt, in his last days evidenced to his companion that he was saved. B. F. Koonce was a home-loving man. He was an affectionate husband and loving father. All was done for him that could be done, but to no avail. We laid his body by the side of his son, Alton, in the family plot at Holly Grove church. The funeral was largely attended, and many beautiful floral wreaths were laid on his grave. The pastor, assisted by Rev. A. K. McClelland, our pastor at Barham, conducted the funeral service. He is gone, but not forgotten.

His friend,

W. W. PERRY.

The subject of this sketch, THOMAS H. BROWN, son of R. B. and Mary Harrison Brown, was born at Olive Branch, Miss., Jan. 23, 1861 and died at his home in Lula, Miss., Dec. 4, 1924. After funeral services in the home, his remains were carried to Memphis and interred. Mr. Brown was married by Rev. J. E. Cunningham to Miss Marie Meyers, of Como, Miss., June 11, 1902, soon after which they moved to Lula, Miss. It was my good fortune to have the opportunity of visiting in the home while pastor, and frequently since, and I shall always be glad of the acquaintance and growing friendship for Mr. Brown. He was a true man, doing what he believed right and despising shams. He was a man of very positive convictions, charitable and kind-hearted. He had the greatest reverence for the Sabbath, the church, and sacred things. His frequent references in loving terms to his mother were beautiful.

WANTED Capable high class salesmen to sell fruit and shade trees, a pleasant and profitable line. We want only honest and reliable salesmen who can and will work, and will pay well for services rendered. General knowledge of orchards and shade trees desirable. Write for offer giving references. Howard Hickory Co., Hickory, N. C.

He is survived by his wife, one brother, N. C. Brown, of Covington, Tenn., and three sisters: Miss Mollie Brown, of Itasca, Tex.; Mrs. Susie B. Griffin, of the same place, and Mrs. J. C. McCulloch, of Buntyn, Tenn., all of whom were with him at the end. May each one find God's grace comforting, and may they all meet again in that home above, where separations never come.

S. A. BROWN.

Winona, Miss.

FROM THE SCOTLAND CHARGE.

Dear Brother Carley: You may say that I and my family are safe and well situated at Caseyville, on the Scotland charge. We arrived in Caseyville Nov. 22. Some of the good people met us at the parsonage, and gave us a good pounding, a well-prepared supper, and all extended a very royal welcome. I found the work, or charge, in good shape. My predecessor, Rev. J. L. Carter, wrought well, and was indeed popular. We are amongst a fine people. I think I have the best circuit in the Mississippi Conference (as I see it). Many of my people are deeply and thoroughly religious—they are a praying people. So the lines have fallen unto me in pleasant places. All glory to the Lord Almighty.

Yours for a good year,

J. W. PRICE, P.C.

The Centenary has increased the charges in the Texas Mexican Mission 50%.

Here is Yours!

An opportunity to engage in a dignified position selling Coggins Monuments. Intuition bids you act now. Territory is being assigned daily.

COGGINS MEMORIALS, executed in ELBERTON BLUE GRANITE, "The Stone Eternal," or GEORGIA MARBLE, are unexcelled for beauty and durability. What more fitting tribute can be paid a departed loved one

Mr. Palk, of Oklahoma, writes us:—"Enclose the fifth order from Mr. Crenshaw, and the Gamble order enclosed was unsolicited." He speaks from ten years' experience, and says further: "Your monuments have always been better than we have expected."

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A NOTE FROM REV. S. W. MILLER.

Dear Dr. Carley: I note with sorrow the death of Rev. J. M. Wyatt. He was a very close friend of mine. In 1885 I was with him often, and preached for him quite a number of times during the year. He was a very quiet, sweet-spirited, earnest gospel preacher; so, while he is gone, we know where to look for him when we leave the shores of time.

I am sending you a dollar to renew my subscription for the Advocate. I have been superannuated for some time, but I still love the church and keep in touch with my old North Mississippi Conference. I expect to visit some parts of Mississippi this summer.

I am also sending you a copy of a booklet, which I wrote in 1884, but did not publish it till this fall. I had quite a scrap over the leading thought in it with Rev. Angus Dowlen in 1885 through the columns of the New Or-

leans Advocate, but, transferring that fall, the controversy closed.

Dr. Jones, professor in the State University, examined it thoroughly. In 1902 I met him at Dallas in the General Conference, and the first thing he said was, "What have you done with that manuscript?" He added: "You ought by all means have it published—its leading thought is an answer to the Calvinistic idea of foreknowledge of God, which is the Gibraltar of Calvinism." It is indorsed by every one who has read it. One college president said to me, "You have something new in it." One Bible class teacher from North Mississippi wrote me to price them by the dozen lots.

I will send them anywhere for 25 cents, or \$2.50 a dozen, prepaid.

With love to all my old friends and a wish for your success, I am yours in Christ,

S. W. MILLER.

Frisco, Texas.

THE METHODIST ITINERANCY.

By Rev. M. H. McCormack, Jr.

There are being attacks made upon our beloved itinerant system of evangelizing the world. Some go so far as to accuse us of believing in apostolic succession because we have the itinerancy and episcopacy, which, of course, is absurd. Many of our preachers allow themselves to become slack in their whole-hearted support of our fundamental doctrine of itinerancy, because they sometimes failed to get exactly the appointment they desired. This is indeed a great evil and we should do all in our power to throw it off.

The itinerant plan of preaching the saving doctrine and administering the ordinances and discipline of the Gospel of Christ is the only way to carry out the Methodist theory, "the world is our parish."

The Supreme Head of the church has reserved to himself the inalienable right to select and call whom he will to preach the Gospel; so when laborers are needed we pray the Lord of the harvests to send them. God calls no unconverted man to enter upon the work of the ministry while yet in an unconverted state, and, in view of this fact, we require all who profess to be "inwardly moved by the Holy Spirit to preach the Gospel" to answer affirmatively the following questions: "Do you know God as a pardoning God? Have you the love of God abiding in you? Do you desire nothing but God? Are you holy in all manner of conversation?" If they then pass other necessary examinations of character, ability, education, etc., we feel that the Supreme Head of the church has really called them to the ministry. But to be sure that one is a "real case," we try him out in the real work of the ministry for two years. If he then proves successful, we admit him into the full connection of God's itinerant ministry.

Being first duly recommended by the quarterly conference of the charge wherein they live to the district conference, where they undergo a suitable examination as to their Christian experience, talents, and prospective usefulness, candidates for the minis-

try are licensed to preach and granted recommendation to the Annual Conference, where, after due examinations, they are admitted into the probationary class of itinerant preachers. A well selected literary and theological course of study, divided into quadrennial sections, is immediately assigned them, which they are required to pursue four consecutive years at least; having to undergo an examination at the end of each year. They are put to work simultaneously with their Conference Course of study; so that theory and practice go hand in hand.

Again, these incipient itinerants are always put under the observation of experienced seniors in the capacity of presiding elders, whose duty it is to watch over them and use them as "clay in the potter's hands." In the beginning of their ministry the young ministers have a number of congregations remote from each other to serve, and are in most cases removed at the end of the first year to other fields of labor, so they can use the same discourses repeatedly with such emendations and additions as experience may suggest until they attain such perfection as we usually find even in written sermons. One of the first practical lessons they learn is to speak extemporaneously, and they soon become such adepts in this mode of speaking that to confine them to a manuscript would be to impose on them a grievous yoke of bondage. The consequence is, they become ready workmen, prepared at all times and under all circumstances to preach the Gospel to every grade of society. Those are merely some of the advan-

(Continued on Page 15.)

RUN-DOWN WEAK, NERVOUS

Benefited by First Bottle of Lydia E. Pinkham's Vegetable Compound

Lancaster, Pa.—"After I was married I became terribly run-down and was weak and nervous. My sister-in-law told me to try Lydia E. Pinkham's Vegetable Compound. My husband got me a bottle at once, and it did me so much good that I kept on taking it. I began to feel well and strong again and was able to do my housework up to the time my baby was born—a nice fat little girl in the best of health. I surely am recommending the Vegetable Compound to my friends when they have troubles like mine, and I am perfectly willing for you to use these facts as a testimonial."

—Mrs. FRANK H. GRIMM, 533 Locust Street, Lancaster, Pa.

Women should heed such symptoms as pains, backache, nervousness, a run-down condition and irregularity, as they indicate some form of female trouble.

Lydia E. Pinkham's Vegetable Compound is a dependable medicine for all these troubles. For sale by druggists everywhere.

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Gargle with warm salt water
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This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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69th Catalog
Spring 1925

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1925 NOTICE

Make up your mind to have the finest garden, the most exquisite flowers and the heaviest yielding crops in 1925.

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This big, new, 1925 Catalog—the Standard Planting Guide—makes selecting and ordering the right kinds easy. 112 pages, 250 pictures from photographs with many in natural colors, culture directions and accurate descriptions.

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Sunday School

LOUISIANA CONFERENCE.

Mr. A. M. Mayo, superintendent of the Sunday school at Lake Charles, writes: "Trust you had a very profitable session at the Sunday School Council. Brother Wynn is having a wonderfully fine start, and, as you said some time ago, he would be a help in Sunday school. Every department of the church is looking up."

The Baton Rouge District Secretary, Mr. D. B. Tally, of Bogalusa, writes: "Our district, Baton Rouge, is progressing nicely—not as fast as we would like, of course, but some progress is being made in the Sunday school work. The Teacher Training work under Brother Cline, of Baton Rouge, has shown the most pronounced forward movement this year. While our district is not in the lead, it is still not lagging very far behind the lead, and is some distance from the foot. I believe our preachers are gradually waking up to the fact that the Sunday school is really a part of their work, and that the Master meant it when he told Peter to "feed my lambs," just as much so as when he told him to "feed my sheep." Some of our preachers seem to think the sheep should be fed before the lambs, but the Master said "feed my lambs" first, or, rather, before he said "feed my sheep," and letting the lambs hustle for themselves, till it is indeed gratifying to find our entire people waking up to the needs of the children, and the fact that they need soul-nourishing food to fit them for life."

Carrollton Avenue and Rayne Memorial Sunday schools of New Orleans are about ready to start with their building plans. The pastor at Ponchatoula is planning to build a Sunday school annex. He writes: "Raised nearly a thousand dollars in November on an annex fund."

The writer had the pleasure of visiting the Glenmora Sunday school recently. The pastor of the Sunday school is Rev. A. S. J. Neil, who is giving special attention to his Sunday school work. The superintendent is Prof. R. E. Galloway. This school is

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The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C.—Special.—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world 13 weeks on trial for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his greatly improved paper he makes this rare offer to bring its circulation up to a million a week. You will like this paper; it is 31 years old and now better than ever; no other publication like it anywhere. Try it. Only 15 cents in stamps or coin mailed at once to Pathfinder, 116 Pathfinder Bldg., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.—Adv.

working on the "B" type program with a good deal of interest.

From one end of the Conference to the other we hear about plans for Standard Training Schools for 1925. Good news comes from the Monroe, Ruston, Shreveport, and other districts.

Louisiana Methodism is now looking towards the Winnfield conference. Rev. Alonzo Early, former Conference Sunday School Superintendent, thinks that Winnfield is the geographical center of Louisiana Methodism, and that our attendance at this coming conference will be the largest yet.

Dean R. E. Smith, Conference Superintendent of Adult Work, is planning to be at the Winnfield conference on Wesley Bible Class Federation Day, and will no doubt make this feature one of the outstanding features of the Winnfield conference.

Rev. H. S. Johns, Conference Superintendent of the Adolescence Group, is hard at work on his part of the Winnfield conference. A member from the General Staff, Mr. Dudley, Boys' Work Secretary, will visit our conference and aid Mr. Johns in his group conferences.

Dr. A. S. Lutz, Superintendent of Teacher Training, is helping to promote the Winnfield conference with a great deal of enthusiasm.

C. D. ATKINSON,
Conference Superintendent.

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

During the past six days, Rev. J. E. Cunningham, presiding elder of the Greenwood District, and I have held services at Schlater, Greenwood, Price Memorial, Moorhead, Sunflower, Inverness, Indianola, Itta Bena, Minter City, Webb, Drew, Ruleville, Sidon, Cruger, and Tchula. In most of these places we have presented the aim of the Sunday school and the items in point VII of the Program of Work. This point deals with Leadership Training in the local church. We have had a most hearty response, and have the promise of fifty or more to attend the training school to be held at Greenwood Jan. 18-23.

We have learned that it is wise to make our prophecies after the work has been done; but the prospects are all we could ask. Jim Cunningham is a true yoke-fellow. He is giving himself whole-heartedly to the work of training his leaders.

EAGER FOR SUNDAY SCHOOLS IN HUNGARY.

The Hungary Sunday School Association is an effective organization under the leadership of J. Victor, Secretary, of Budapest. This Association was brought into being when that country was visited by W. C. Pearce, L.H.D., Associate General Secretary of the World's Sunday School Association, about three years ago, and he met with them again last summer following the World's Sunday School Convention in Glasgow. Mr. Victor is constantly addressing mass meetings and groups of Sunday school leaders.

Frequently a new Sunday school is organized, and the teachers must often be obtained from those who never saw a Sunday school. Following a recent instruction class, Mr. Victor wrote concerning the teaching force: "Some of them were farmers, two were teachers at a secondary school, and one was the chief officer of the political district. On Sunday, after the class teaching, I found all of them had done very well."

At Furta there was a festival on the occasion of new bells being placed in the spire. The old ones had been removed during the war. The pastor was anxious to raise the spiritual level of his congregation, and combined this event with a conference on home mission work, in which one of the chief subjects was the Sunday school. Just as the children gathered, the new bells were rung for the first time. Here also a number of the young farmers were ready to join the school as teachers. At Miskolc, the town of 999 boot-makers, as it is called, about 100 teachers gathered from the surrounding country to see the demonstration and learn what a Sunday school was like.—Sunday School News.

CROWDS STUDY SUNDAY SCHOOL WORK IN KOREA.

How to get 1,500 people who were interested in knowing more about Sunday school work into a building which ordinarily would not hold that number is told by Rev. W. T. Thompson, D.D., who made a six months' deputation trip to Korea in co-operation with the World's Sunday School Association. At Shinweiju, by conservative estimate, at least 1,500 were present. There are no benches in most of the Korean churches, the people sitting on the floor. The method of using the building to capacity is this: The people are asked to stand while the hymn is being sung, then they are asked to move forward as close to the pulpit as they can, after which they are told to sit down. As others come in at the rear, the audience is requested to repeat this process. Two or three times each night at Shinweiju they were asked to do this, and the result was a truly crowded audience of students.

While in Korea, Dr. Thompson traveled some 6,000 miles and visited sixteen of the mission stations. The work at each station was in the nature of a School of Methods. In conjunction with Rev. J. G. Holdcroft, D.D., General Secretary of the Korean Sunday School Association, and other helpers, some vital subjects would be taught to the classes in the morning and afternoon, and in the evening there would be a meeting with a popular address. Perhaps the best school was held at Shinweiju, a city on the Yalu River. No missionary has ever resided there, and the responsibility of setting up the school was altogether on the Koreans. Though the time was mid-winter and the river bad (two feet of ice on it), there were 358 regularly enrolled students. These men and women met there for five days, studying three hours in the morning and two hours in the afternoon, and then returning for an address on Religious Education at night. At the evening meetings, the building as described above was packed almost to suffocation.—World-Wide Sunday School News.

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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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CONSECRATED HIS ALL.

Some time ago we stood by the grave of a man in a churchyard in Philadelphia who did a great deal for his country in the Revolutionary War. He was not a brilliant orator, able to make a speech like Patrick Henry, neither could he write such political documents as Thomas Jefferson wrote in his town. He was not a strategist like Washington, nor a dashing soldier like Light Horse Harry Lee. He was just a plain business man, but his heart was in the right place. He did as much towards winning independence for this country as any of the men mentioned above. In the darkest days of our struggle when the patriotic army under Washington was out at Valley Forge starving, ragged, and freezing to death, and leaving on the snows the blood from their shoeless feet, Robert Morris, of Philadelphia, did a wonderful thing. He not only turned over all his own money, but he pledged his business, and borrowed all the money he could to keep Washington going. As we stood by his silent grave our heart was lifted up in adoration to God for a man who counted liberty to be of more value than money. In this day when the cause of Christ is suffering, and when the church is confronted with the possibility of retrenching and curtailing its work, both at home and abroad, we need people with the spirit of Robert Morris who will put all their earthly possessions on the altar.—Pacific Methodist Advocate.

He who cannot feel indignation against wrong cannot in a manly way forgive injury. The only revenge which is essentially Christian is that of retaliating by forgiveness.—F. W. Robertson.

It seems hard to be generous, not easy to be just, to the times upon which our lot is cast. Yet much that we now look upon as prosaic, and perhaps decry as unreal, if read as history would enchain our imagination, if spoken as prophecy would stir our very souls.—Dora Greenwell.

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Dengue, Biliousness, Malaria,
It is the most speedy remedy we know.**

FROM GRAND CANE, LA.

Dear Dr. Carley: A "please remit" from the business manager of our excellent Advocate reminds, along with so many other reminders of various kinds, how swiftly time flies. Wouldn't it be great, if in this hurry-up day, more people appreciated and lived the truths Phillip Doddridge (1702-51) expressed in the following:

"To-morrow, Lord, is thine,
Lodged in thy sov'reign hand;
And if its sun arise and shine,
It shines by thy command.

"The present moment flies,
And bears our life away;
Oh, make thy servants truly wise,
That they may live to-day!

"Since on this winged hour
Eternity is hung,
Awake, by thine almighty power,
The aged and the young."

To one who knows the Grand Cane charge and high-class men who have served it as pastors and presiding elders, it is useless to try to add a word of information. We doubt if the kindly reception so many of our preachers are writing so wisely about exceed that extended to the present unworthy "P. C." and family here. Of course, the best of all is that back of the motive prompting our good people to do all these commendable things is the spirit of loyalty to our king. Besides the splendid reception upon our arrival here, the big box of goodies sent by our Woman's Missionary Society, the Christmas turkey and other such things, one of the good brethren at Stonewall has furnished us with a fine Jersey cow from his herd of full-bloods.

Best of all, this loyalty to our King and real life is manifesting itself in the spiritual interests of the church. There is a noteworthy upgrade along all lines. We want to do something worth while for grand old Centenary College, and of course every one here is much interested in Mansfield. Our two girls, Lois and Mary Kathryn, are delighted with the faculty, the student body, and, in fact, with the whole atmosphere in our Mansfield College. But please 'cuse me for taking so much space, I must "ring off" and write you a check for my subscription and get busy trying to induce others to subscribe for our extra good New Orleans Advocate.

Wish I had time and space to add my little word of commendation for those fine editorials.

LEE R. SPARKS.

WHY DRINK MILK?

By the Children's Bureau, United States Department of Labor.

There is nothing "just as good as" milk.

Milk supplies some of all the material necessary for growth, and also furnishes energy for work, play and warmth. It is an indispensable part of the diet of mothers who are nursing babies, and of young children. A pint and a half a day is a safe allowance of milk for an average child, while pregnant or nursing mothers, infants and many children need a quart of milk a day.

Milk can furnish all the protein the body needs. A quart of milk supplies as much protein as seven ounces of sirloin steak or four large eggs.

Milk supplies minerals. If the growing child does not have an abundance of minerals in his diet this deficiency may show in stunted growth, weak bones or poor teeth. Special care must be taken to select foods rich in lime, phosphorus and iron. Our bones and teeth are made largely of lime, which is a form of calcium. One quart of milk will furnish as much calcium as ten large oranges, thirty-two eggs or twenty pounds of beef. Milk is also a valuable source of phosphorus and supplies some iron.

The body must also be provided with certain essential substances called vitamins, if health and normal development are to be assured. All known vitamins are found in fresh milk; but one or possibly two of the vitamins may be lacking in poor, stale or heated milk.

Milk needs supplementing to supply certain minerals and vitamins in sufficient quantity, and, after the early months of life, for energy and roughage. Every baby, particularly those not breast fed, should receive daily the juice of some acid fruit, such as orange or tomato. In winter when it is impossible to be outdoors in the direct sunlight for long periods, all infants, whether nursed or artificially fed, should be given cod-liver oil. Older children need, in addition to milk, fruit, vegetables, meat, fish or eggs, bread, cereal and potato.

Single copies of the folder, "Why Drink Milk?" may be obtained free of charge from the Children's Bureau, United States Department of Labor, Washington, D. C.

However intense the stimulus which ambition or even conscience may give to the intellect and will, it is not to be compared with the might assumed by the faculties of their own accord when released from fear and care, and flung into the Almighty hand to be wielded at his will. There is no instrument so tremendous in this world as a human soul thus committed to what is diviner than itself. . . . Be it saintly woman or be it the God-fearing Puritan, "None mount so high as those who know not whither they go."—James Martineau.

A vessel will sink whether filled with heavy stones or with sand. Fine grains or sand will bury travelers in the desert. Fine flakes of snow, so

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light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift they will bury whole houses and their dwellers. Fine, delicate sins, as people think them, will chill the soul and take away its life.—Dr. Pusey.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Barlow, at Rehoboth, Jan. 18.
Gallman, at Bethesda, Jan. 25.
Scotland, at Gallatia, Feb. 1.
Fernwood, at Fernwood, Feb. 8, 11 a.m.
McComb, Pearl River Avenue, Feb. 8, 7 p.m.
Tylertown, Feb. 15.
Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Collins, at Collins, Jan. 17, 18.
Magee and Sanatorium, at Magee, Jan. 18, 19.
Leakesville, at Pine Grove, Jan. 24, 25.
Lucedale, at Lucedale, Jan. 25, 26.
Lucedale ct., at Leaf, Jan. 26.
New Augusta, at N. A., Jan. 31, Feb. 1.
Richton, at Ovette, Feb. 1, 2.
Avera, at Piave, Feb. 7, 8.
Mt. Olive, at M. O., Feb. 11, 12.

ROBT SELBY, P. E.

Jackson Dist.—First Round.

Camden, at Camden, Jan. 17, 18, 11 a.m.
Sharon, Jan. 18, 3 p.m.
Canton, Jan. 18, 7 p.m.; Jan. 19, 7 p.m.
Eden, at Eden, Jan. 24, 25, 11 a.m.
Yazoo City, Jan. 25, 3 p.m., 7 p.m.
Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.
Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Matherville, at Poplar Springs, Jan. 16, 17.
Shubuta, p.m., Jan. 17.
Bucatanua, at State Line, Jan. 25.
Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.

M. L. BURTON, P. E.

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Clothes for Men Now Sold in
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[Separate Entrance on Bourbon Street]

Newton Dist.—First Round.

Laurel, First Church, Jan. 23, 7:30 p.m.
Laurel, Kingston, Jan. 24, 7:30 p.m.
Laurel, West End, Jan. 25, 2:30 p.m.
Union, at Union, Jan. 30, 10 a.m.
Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Vancleave, at Mt. Pleasant, Q. C., Sat., Jan. 17, 11 a.m.; preaching, Sun., Jan. 18, 11 a.m.
Coalville, at Coalville, preaching and Q. C., Sun., Jan. 18, 7:30 p.m.
Americus, at Pleasant Hill, Q. C., Sat., Jan. 24, 11 a.m.; preaching, Sun., Jan. 25, 11 a.m.
Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.
Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.
Gulfport, Q. C., Wed. night, Feb. 4.
Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb. 8, 11 a.m.
Wiggins, preaching Feb., 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Nebo, at Nebo, 11 a.m., Jan. 18.
Rosetta and Mount Vernon, at Mount Olive, 3:30 p.m., Jan. 18.
Hermanville, at Hermanville, Jan. 25.
Fayette, Feb. 1.
Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

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COUGH and WHOOPING
Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
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Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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Columbia, S. C.—"I was suffering with a breakdown in health, and became discouraged. I suffered with bearing pains and pains down through my limbs, my appetite was poor and I became frail and weak. Nothing I took seemed to do me any good. One day my husband got one of Dr. Pierce's pamphlets and we soon decided to try the 'Favorite Prescription.' My husband bought a half dozen bottles to start with. I began to improve at once and before these bottles were gone I was perfectly well and have been well ever since."—Mrs. Hattie Wessinger, 209 Sumpter St.

Your health is the most valuable asset you have—do not delay but obtain this "Prescription" now.

At all drug stores in tablets or liquid. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice. Send 10c for trial pkg. tablets.

BIBLES DISTRIBUTED IN NEW ORLEANS.

My report from the Sub-depository, the Southwestern Agency of the American Bible Society, located at 900 St. Charles Street New Orleans, La., for the year is submitted herewith:

The total distribution has been 69,864 volumes, consisting of 2,899 Bibles, 2,500 Testaments, and 64,465 Portions; 44,414 volumes have been sales 25,450 volumes have been donations; over five thousand of these have gone to hospitals, jails, the Seamen's Bethel, shipyards, and on railroad trains. Cash sales have been \$3,199.87. Donations and discounts have been \$663.55. Total value, \$3,863.42. Thousands have been distributed while on our back platform campaign, in about one hundred towns and stations at which the train stops; 5,000 were given to the poor children of New Orleans; 7,000 volumes have been paid for by one of our good friends and a friend of the Master.

This is one of the leading seaports of America. Ships come here from all parts of the world, bringing into our midst people of all nationalities. The Bible can be given to the nations of the earth from this great commercial center. If we can kindle a beacon light here, its guiding rays will shine around the world.

The present population of New Orleans is estimated at 419,000. New Orleans is the one spot on the globe where lines of commerce are drawn through a given gateway, in such number, and from such sources of supply to such centers of demand. And New Orleans is the one spot on the globe where English-speaking folk of Northern strain, and Spanish-speaking folk from Southern climes have good mutual understanding based on nearer knowledge of one another.

The port of New Orleans has a present frontage of forty-one miles on both sides of the Mississippi River, about six miles of which are equipped with wharves, steel sheds, cotton warehouses, grain elevators, coal tipples and other modern facilities. Railroads and private wharves, elevators and warehouses bring the total improved frontage to nearly nine miles, with berthing space for ninety vessels 500 feet long. New Orleans is the largest United States market for bananas, rice and burlaps, and one of the largest for cotton, sugar and coffee. It is a recognized jobbing center for Central and South America and five Southern States.

Will you pray, co-operate and help in the distribution of God's Word? You could not make an investment in Kingdom work that would pay greater dividends for years to come in the salvation and enlightenment of many, many thousands.

"Cast thy bread upon the waters; for thou shalt find it after many days." Ecclesiastes 11:1.

Were Jesus to come as you are reading this, what would you like him to say about what you will do regarding this matter?

Yours in the name of the Master,
G. A. PERKINS.

Jan. 1, 1925.

The Centenary has given \$50,000 each to a dozen mountain schools in which 700 young Christian workers are in training.

*Internal cleanliness
protects against disease*

IN CONSTIPATION, say intestinal specialists, lies the primary cause of more than three-quarters of all illness, including the gravest diseases of life.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

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Medical science has found at last in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

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If your blood is thin, pale and watery, keeping you weak, nervous and run-down, you need rich, red blood with plenty of iron in it to give you strength, energy and endurance. It would surely astonish you to see how in two short weeks a little more iron in your blood would help renew the elasticity, the strength and energy of earlier days. It is the iron in your blood that enables you to get the good out of your food. Without iron, nothing you eat does you any good. Your food simply passes through you and your body is literally starving on three big meals a day.

This newer form of iron known as Nuxated Iron is like the iron in fresh vegetables and like the iron in your blood in concentrated form. It may be had from all druggists with a guarantee of entirely satisfactory results or your money back.

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RICH, RED BLOOD**

THE METHODIST ITINERANCY.

(Continued from Page 11.)

tages of our itinerant system to our preachers.

The advantages of our itinerant system to our lay people of the charges are wonderful. One is that the annual, biennial, or quadrennial interchange of preachers insures to the different charges, sooner or later, the advantages of every variety of talent in the whole ministry. Now they have with them a declaimer, to arouse them to the active duties of Christianity; next year, perhaps, a logician to defend the church from assailants, and to indoctrinate the young members; here a son of thunder to awaken; there a son of consolation to lead them to Christ.

If new settlements are formed, or new countries are opened for the introduction of the Gospel, our itinerant system has the men ready to enter the field, while ministers of other churches are waiting for a call or looking for an eligible location, or arranging the preliminaries for an adequate salary.

Space will not permit me to relate more of the many wonderful advantages of our justly famous system, but I will say in closing that it is scriptural, practical, systematic, and in every way more successful in pleasing all concerned. There are, of course, some minor disadvantages, and some concessions of feeling and individual interests have to be made by both parties in order to keep the system pure and in good working condition; but these trivial disadvantages and concessions dwindle into insignificance when compared with the efficiency of the plan in accomplishing the contemplated good everywhere among the masses of people.

So let us all learn to appreciate the wonderful blessing God has bestowed on us in our itinerancy. The laity and clergy of our church should show their appreciation to the Almighty by always being whole-hearted supporters of our itinerancy.

Perth, Miss.

A LITTLE BROWN BIRD.

By Margaret E. Sangster, in the
Christian Herald.

A brown little bird in a wooden cage,
But his throat was sweet with mirth—
And his song was bright as the stars at night,

That shine on a silent earth—
He trilled, and murmured, and chirped and sang

As happy as he could be—
And it seemed to us—oh, so small he was—

Like a splendid mystery,
That a song as great as his song, could dwell

In the heart of a feathered thing—
And we stood aside and our eyes were wide

And the notes that he could sing!

A brown little bird in a wooden cage,
In a cluttered wayside shop;
But his voice was strong as his cheery song,

And he never seemed to stop!
And I wondered if he, a captive there,
Had ever a wistful dream

"Dr. Guild knows how to preach to the modern day a message that is equally full of gospel and of interest."

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By Lewis Thurber Guild

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"I took eight bottles and I can certainly say that it helped me. It is a fine tonic. It built me up and seemed to strengthen me. I grew less nervous and began to sleep better.

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Of flying out where the skies are wide

And the pearly cloud-ships gleam.
I wondered if he could know the thrill
Of the birds that are not tame!
But his song was gay as a roundelay,
And it crushed the thoughts that came.

A brown little bird in a wooden cage,
What a message he could give
To folk who moan and who scold and groan

At the way that they must live!
Just to sit all day on a little perch,
With his head held on one side,
And never know that the trees are green,

That the earth is broad and wide

A little bird in a wooden cage,
With his music true and sweet,
Makes the world seem fair and beyond compare
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FROM LAKE, MISS.

My Dear Brother Carley: We arrived at Lake on time after the Conference at Canton. We spent five very happy years at De Kalb, and on our leaving the folks showed their appreciation in a way that showed we did not know how they loved us. They gave us the best send-off we ever got. The Missionary Society gave Mrs. White a shower, very valuable indeed. That is a very fine body of people that compose the De Kalb circuit. I think Brother Bailey is fortunate to be at De Kalb; and I think I am very fortunate to be at Lake. I feel that it is more than I deserve. I hope I will be able to repay them for all their goodness to us.

When we arrived at the parsonage, three good women were there awaiting us with a good dinner. That night, the folks came in droves and spent some two or three hours with us, giving us the warmest reception and the biggest "pounding" we have received in these thirty-five years. Surely our lot has fallen in a good place. I find these people very affectionate and thoughtful of their preacher. The kind words and tender and warm handshakes and remembrances of us have won our hearts, and we are doing our best for them.

Twelve persons have been received into the church to date by certificate, vows, and baptism.

We have such a nice parsonage—practically new and well furnished—and a splendid bunch of women to look after it and our comfort.

Our first quarterly conference is in the past. Brother Alford was on hand, preached us a good sermon, and in a very brotherly manner presided over the conference. Considering the weather, the reports were O. K. This is the first time I have been associated closely with Brother Alford. I find him very loyal and straightforward, honest and conscientious. I am sure this is going to be one of the best years of my life—I just feel that way. I am delighted with the bunch of mill folk; they are here in the Sunday school, preaching service, Missionary Society, all taking part. Men who hold good positions at the mill pray in

public and help in the church. We are expecting great things as the year goes by.

M. L. WHITE.

FROM FAYETTE, MISS.

We are beginning our second year; were very cordially received by all. It is good to be here among such loyal and appreciative people.

Please permit me to write a few lines relative to the work of last year before writing briefly of the beginning of this Conference year.

We were the recipients of far more beautiful tokens of appreciation and love than we can here mention. We have a beautiful and comfortable parsonage, well furnished, a little less than \$1000 having been added in improvements and furnishings. Fifty members were added to the church, though no revival was held.

We have reasons to rejoice as we begin the new year. We could not hope to be more beautifully remembered than we were Christmas. Congregations are very good. A few less than a hundred communed last Sunday.

We appreciate very much a 20% raise in salary over last year. We love our people, and are praying that God may use us in winning souls.

JASPER L. SMITH, P. C.

Splendor from within! It is the only thing which makes the real and lasting splendor without. Trust that inevitable law of self-expression. Be, not seem! Be to seem! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's work-shop. For whoever

would be fairer, illumination must begin in the soul—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company; and spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates: "Ye gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"—William C. Gannett.

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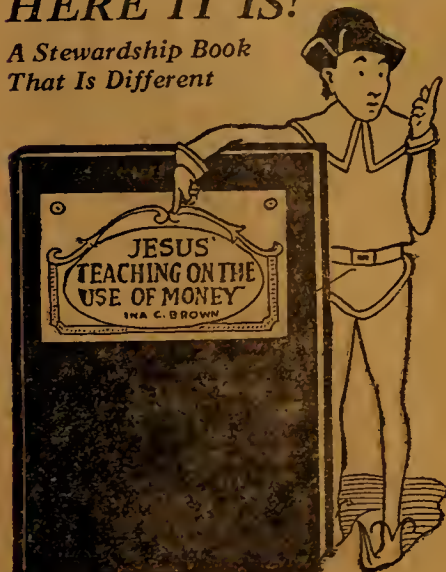
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Whole No. 3528.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 22, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

POVERTY-STRICKEN.

This arresting sentence appears in the sermon delivered by Dr. S. Parkes Cadman, the newly elected president, before the Federal Council at its recent meeting in Atlanta: "The present plight of the world, without a major poet, philosopher, or master artist, bespeaks its inmost impotence."

Our acquaintance in the fields of poetry, philosophy, and art is too limited for us to make any such statement as the above; but Dr. Cadman is recognized as one of the best informed men of the age, and he probably has good grounds for his assertion. If his opinion is correct, the world is indeed in a sad fix. With all its material wealth, with its marvelous achievements in the manifold fields of human activity that have to do with material progress, if it is without a master in the realms of the intellectual, moral, and esthetic, it is worse than poor—it is poverty-stricken.

We do venture to make two suggestions that we believe must be taken into consideration if this dearth of great leaders is to be relieved. In the first place, the world must come to understand that material prosperity does not constitute true greatness. Gold has never been the measure of manhood, and intellectual and spiritual power do not necessarily go with material possessions.

In the second place, men must give themselves more and more to finding out what the thoughts of God are, and to thinking those thoughts after him. When the world is so occupied with its mad rush to get rich, it is no wonder that poets and philosophers and artists have no chance to develop. It is a very profound truth that when men draw nigh to God, he draws nigh to them. It takes the power of God to make truly great men.

BROTHERLY BAPTISTS!

In the Baptist Record, published at Jackson, Miss., issue of Oct. 16, 1924, on page 13, "Department of Evangelism," conducted by Rev. R. S. Gavin, D.D., Quitman, Miss., appear the following remarks concerning the unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church:

"It's a problem—and will eventually result in uniting the Northern and Southern Methodist 'churches'—not individual Methodists. Back of the movement is the desire, on the part of the Northern Methodists as a rule, for more centralized ecclesiastical power. In other words, they want to carry to the highest exponent possible the very thing that Baptists have always scouted, discouraged, scorned, namely: **Centralized Ecclesiastical Authority.** Nor will Southern Methodists swallow the dose—even though the 'higher-

ups' try to pour it down their throats. Just the other day I saw this in one of the leading dailies, over the name of a substantial, lifelong Methodist: 'I was born and reared in the black belt of Dallas County, Ala., and all my family have been Methodists for generations past—but if the churches unite, we will certainly withdraw.' Thousands of others will do the same thing.

"What an opportunity we have now to show these dissatisfied Methodists that the very principle which forces them to sever relationships with the church of their fathers, is the most distinguishing characteristic of Southern Baptists!

"Besides, I have a conviction that we as Baptists owe the Methodists a debt which we can pay only in terms of a big, soul-winning, life-saving evangelistic siege. For unless I am mistaken in my conclusions, if the people called Baptists had been as evangelistic in practice as they were orthodox in belief back yonder in the days of the Wesleys, there would never have been a Methodist church.

"Of course, I wouldn't think of making our Baptist churches mere places of retreat for people who, for the sake of principle, have been forced to leave their first love. Still, on the other hand, every advance step that Southern Methodists have ever taken has brought them a little nearer the Baptist position. And the things that make good Baptists out of loyal Methodists have to be taken like some medicines the doctors prescribe—in broken doses!

"Personally, I am persuaded that if this unification question ever materializes, it will offer Southern Baptists the finest and most promising opportunity they have ever enjoyed of showing themselves 'wise as serpents and harmless as doves.'"

As we see it, the above is interesting reading for both Methodists and Baptists. We pass over Dr. Gavin's dogmatic statement that the explanation of the movement is to be found in a desire on the part of the Northern Methodists to carry to the highest exponent possible the policy of centralized ecclesiastical authority—a statement without foundation, so far as we know, in either the theory or the practice of even those who are most ardently in favor of the pending plan of unification. But we must pause a moment at the statement by Dr. Gavin that "every advanced step that Southern Methodists have ever taken has brought them a little nearer the Baptist position." How does that sound to the hosts of loyal Methodists throughout the South—whether they are opposed to unification or in favor of it—who have led the way in missionary activities, evangelistic activities, educational activities for all these years? A little nearer the Baptist position! God save the mark!

And that other statement—"Of course, I wouldn't think of making our Baptist churches mere places of retreat for people who for the sake of principle have been forced to leave their first love." Oh, no, certainly not! "Still, on the other hand,"—what an inviting prospect is held out to those same Baptist churches, by "showing themselves wise as serpents and harmless as doves" to gather in the dissatisfied, disappointed, disgruntled Methodists who will have nothing of unification!

We do not know how the vote on unification will result—the plan may be adopted or it may be rejected—but we do know one thing: Every member of the Methodist church that joins the Baptist church as a result of the vote was either never a Methodist by conviction, or he has undergone a radical change of opinion concerning the teachings of the New Testament, or he makes mental reservations that constitute his change of church affiliation an act of hypocrisy, or he acts through a spirit of pique unbecoming a Christian of any denomination. Some of the doctrinal teachings of the Baptist church are fundamentally and radically opposed to some of those held by the Methodist church; to accept the one in place of the other involves an intellectual revolution.

Some members of the Methodist church may join the Baptist church if the plan of unification is adopted; if they do, we hope they will be better Baptists than they were Methodists.

"A WHITE MAN'S CHURCH."

While we have maintained and do maintain that the Methodist Episcopal Church, South, is a white man's church, and that Jurisdiction No. 2 provided for in the pending plan of unification will be a white man's jurisdiction, we do not hold and have never held that Christianity is a white man's religion. There is a vast difference between the "holy catholic church," as we speak of it in the Apostles' Creed, and an ecclesiastical organization as a part of that church. The Methodist Episcopal Church, South, is a part of the "catholic" church—but it is not all of it. The "catholic" church is made up of all classes, conditions, and races of men; the Methodist Episcopal Church, South, is made up of white people. Any organization, presumably, has the right to determine its conditions of membership; the exercise of that right does not in any way reflect upon the character, rights, or privileges of those who cannot comply with those conditions. A condition that has been established by long-continued custom is as binding as one specifically laid down in the rule book. For that reason we still hold that Jurisdiction No. 2 will be a white man's jurisdiction.

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RESOLUTE AND REVOLUTIONARY RATIONALISM.

By Bishop Warren A. Candler.

The "Modernists" are becoming quite aggressive. If they are not organized, there is at least "a capital understanding" among them, and their manifest purpose is nothing less than to work the destruction of historic and Scriptural Christianity.

The authority of the Scriptures, the Virgin Birth and Resurrection of our Lord, and whatsoever else that is not approved by the carnal reason they avowedly propose to overthrow.

In a recent article Dr. Harry Emerson Fosdick seeks to set forth the object at which he and his fellow "liberals" are aiming. After stating their aims, somewhat nebulously, as the manner of the liberalists is, he concluded his article by saying: "If that be heresy, the orthodox will have to make the most of it. For, like a member of the Westminster Assembly long ago, we are praying, 'O God we beseech thee to guide us aright, for we are very determined.'"

This is a candid declaration of the determination of the advocates of liberalism. Their purpose has been quite manifest for some time, but it has rarely, if ever before, had such an outspoken and daring expression. It expresses unequivocally the purpose to denature historic Christianity, which means to destroy it.

Scarcely less bold is what was published some weeks ago by the pastor of the leading Congregational church in one of the largest cities in the South. He spoke with reference to the mission of his church in the South as follows:

"The South is fully 95 per cent fundamentalist, at least its ministers. It is not quite so badly off among the members of the church; and, tragic to relate, it, has a rapidly increasing, extra-church group of religious people who are losing all respect for, and faith in, the historic churches, and who are identifying themselves with the various psychological, theosophical and spiritual cults of the day as their only religious organization.

"The Southern Baptists—our largest denomination—is at least 99 and 99-100 per cent Fundamentalist; the Presbyterian 99 per cent so; the Methodist 90 per cent; the Episcopalians 85 per cent, and the Congregationalists absolutely divided, those in the rural sections being 100 per cent so, and those in the cities almost 100 per cent Modernist.

Now, in the writer's mind, here lies the great mission of the Congregational Church in the South. Our century is in for a reformation of the religion of Jesus greater than any that has taken place since the days of the apostles."

It will be observed that he considers the South the stronghold of evangelical Christianity in the United States, and that its religion must be revived by rationalistic agencies from the North.

He has a correct view about the Christianity prevalent in the South, and, if it is ever overthrown, the work of destruction will be done through Northern propagandists and influences working subtly among our people.

Bishop Joseph F. Berry, the Senior Bishop of the Methodist Episcopal Church (North), has recently declared and condemned the prevalence and power of "Modernism" in his church. The following is an extract from the Bishop's alarming article:

"Why are the Presbyterians, the Protestant Episcopalians, and the Baptists torn with theological controversy? Because strong men in these churches have become alarmed at the attempt to liberalize their doctrinal teachings, and have not only challenged the movement, but are fighting it with all their might.

"There has been as distinct a movement toward Modernism in our church as in theirs, but we have simply done nothing about it. We have no controversy, because there has been no adequate challenge. And no group of commanding ability has yet attempted to marshal the forces that would esteem it a privilege and a duty to make war upon what they believe to be an invasion of the church by the forces of error."

He goes on to say that, "those who have the ear of the church, and have large influence in determining its policies and plans, have come into active co-operation with the Modernist movement in the whole Protestant Church," and then adds:

"When a General Conference office is to be filled, or a college president chosen, or a commanding pulpit to be supplied, our watchful friends see to it that the place is given to one of 'modern' mind."

Thus he declares that the "Modernists" are able to dominate the General Conference and other elective and appointive bodies in the Northern branch of Episcopal Methodism.

The members of the Methodist Preachers' Meeting of Philadelphia admit that what Bishop Berry says is true, and they applaud his courage, speaking in the following resolution, adopted on Dec. 15, 1924:

"Resolved, That the Philadelphia preachers' meeting expresses its pleasure at the courageous warning given by Bishop Berry against the rationalistic drift in the Methodist Church. His warning appears in an article printed in the current issue of the Christian Advocate (Philadelphia Area Edition) dated Dec. 4, 1924. The preachers' meeting has long watched the drift of which the Bishop speaks, and has viewed it with increasing alarm. The Christian church has nothing to gain from the current unitarianizing trend which minimizes every great Christian value, and leaves the pulpit with a gospel too small to be effective.

"In accordance with the accurate statement of the Bishop's warning, that the church only waits for a leader, we call upon him from his place of vantage as Senior Bishop, as resident of the strongest area in Methodism and as beloved throughout the church, to assume this leadership, and we prophesy that such an act on his part will be sure to become the crowning service of his great and useful life."

It appears that the "rationalistic drift," which the Methodist preachers of Philadelphia applaud Bishop Berry for condemning so courageously, has penetrated the College of Bishops even.

For some time a group of orthodox men in the Northern Church have been trying to have cast out of the Course of Study for preachers in that church six rationalistic books of a very objectionable character; and to this end they appeared before the bishops at their fall meeting at Atlantic City in 1924. It is said that there were twenty bishops present and voting. One of the books was eliminated from the Course of Study, but five were retained by a most significant though small majority. The vote it is understood was nine to eleven on four of the books to which objection was made, and eight to twelve on one. And on each of the ballots the two Negro bishops cast their votes to retain the rationalistic books.

On one of the ballots the conservative bishops would have won by a vote of eleven to nine, if the Negro bishops had voted with them; but as they voted with the other side the result was just the reverse.

If on the other ballot they had voted with the conservatives, the result would have been a tie vote of ten to ten.

Thus rationalistic books were retained on each ballot by the votes of the two Negro bishops! And yet some say that they affect as bishops only the Negro Annual Conferences!

In a letter to the New York Christian Advocate of Jan. 1, 1925, one of the men who appeared before the College of Bishops to make protest against the retention of the objectionable books in the Course of Study for preachers in the Church, North, makes the following statement concerning the matter:

"Editor the Christian Advocate: Sir: The Christian Advocate has called attention to the fact

that the Board of Bishops approved the Course of Study by a majority vote, which is correct. However, the margin was very close. The texts against which the committee of ministers and laymen entered their protests are as follows: Rall's Modern Premillennialism and the Christian Hope, also his New Testament History, Clarke's Outline of Theology, Walker's Church History and Bowne's Studies in Christianity. Against these five books there was a strong minority vote of disapproval in the Board of Bishops. Hayes' Introduction to Sociology, which was the sixth volume against which the committee protested, was excluded.

"The committee of ministers and laymen to which reference has been made above represented fourteen Annual Conferences. Eighteen men reported on books they had read. Nine were present in person. The others reported by letter. The committee included college presidents, district superintendents, leading pastors, a General Conference officer, and one layman. The men were almost without exception members of the last or of some preceding General Conference. The committee findings were in each instance unanimous. No book was examined by less than two men.

"The law requires that every book must be in full and hearty accord with our constitutionally established standards. That a group of responsible leaders in the Methodist Church who actually examined the books in detail and made the report and protest they did, and that eight and nine of the Board of Bishops voted their agreement with this protest, clearly establishes the divergent character of the books in question.

"HAROLD PAUL SLOAN.

"Haddenfield, N. J."

In the light of the facts given by Bishop Berry and Dr. Sloan, it is something worse than idle for any one to deny that "Modernism" is prevalent in the Methodist Episcopal Church (North). It is there, and it is strongly entrenched in high places, so that it can project its principles and influences into the Course of Study which all the preachers, both white and black, are required to study. How rapidly will the heaven permeate the entire ministry of that church?

Moreover, it is in all the Northern churches; but, as Bishop Berry points out, it is stoutly opposed by many strong leaders of the Northern Presbyterians, Northern Episcopalians, and Northern Baptists, while it holds commanding place among the Northern Methodists, and with little opposition.

It is too clear to deny with any show of reason that the churches of the South must save the cause of evangelical Christianity in the United States, or it will be lost.

The Southern churches are abundantly able to defend successfully "the faith once for all delivered to the saints" against the attacks of all the resolute and revolutionary rationalism now current in our country, provided they are faithful to the trust reposed in them by Providence.

What is called "Modernism" is not modern at all. It is but the superficial recrudescence of the teachings of Voltaire and the tenets of the English deists of the Eighteenth Century. Very much of what it puts forth as "the assured results of scientific criticism," about which "all scholars are agreed," may be found in Tom Paine's "Age of Reason." Every one of its essential heresies was proclaimed during the three first centuries of the Christian Era, and they were overwhelmingly refuted by the great Christian apologists of that period.

The Southern churches have no slightest occasion for fear or shame in refusing and resisting all this aggressive rationalism. Their position is as impregnable as their duty is unmistakable.

But they should cease sending their young preachers to Northern seminaries and universities for education. Nearly every one of the most wealthy and conspicuous of these institutions is sadly infected with rationalism, just as their predecessors were infested with liberalism before Timothy Dwight drove their skepticism from Yale, and before the great revival of 1800 so nearly cleansed it away from nearly all of the then existing colleges of the nation. The evil has returned in our day in redoubled strength, but it is no more invincible now than it was then. Indeed it is quite vulnerable, notwithstanding its boatsfulness.

The great revival of 1800 began in the South, and the Southern churches should now seek another such gloriously saving visitation from heaven.

But so great a work of grace cannot come to pass under the ministrations of rationalizing preachers. Rationalism has never revived religion in a single parish, nor turned one heathen tribe from the worship of dumb idols to the service of the living God.

Let the Southern churches beware of it. Where it falls it blights.

Let the evangelical churches of the South stand in their lot, walk in the faith of their fathers, seek only the favor of God, and thus fulfill their high mission of saving evangelical Christianity for the blessing of the American nation.

"THE SPIRIT OF UNIFICATION."

By Rev. James H. Felts.

Under the above caption an article appeared in the Jan. 8 issue of the New Orleans Christian Advocate, written by Rev. H. P. Lewis, which interested me as a rich and typical study in idiosyncracies. As an abstract treatment of the subject, it was fine. Given the interpretation that was in evidence, it was so far afield that I yield to the temptation to "make a few feeble remarks" myself.

The Quotations Were Beautiful.

"It is the Spirit that quickeneth."—Jesus. If this applies to the present contention, I can but wonder why all our bishops were not "quickeneth" in the same way, to say nothing of the thousands of other devout, intelligent men and women who love God and oppose the "Plan."

"The world is my parish."—John Wesley. Under the "Plan," Jurisdiction No. 2 is our parish.

"In unity there is strength." The "Plan" unites nothing but the bishops, including two Negro bishops, then proceeds to say: "Immediately after the union shall have been consummated, the bishops shall meet and organize as one body, and shall arrange for the superintendence of the work of the church. A bishop may be assigned to any part of the church," etc.—not one word, suggestion or intimation with reference to Negro bishops. They are absolutely and unequivocally on a par in every particular with our own, and have equal authority and oversight over us, and their names will appear to every pastoral address sent out to our people. I observe, therefore, that the kind of unity determines its strength and the effect thereof. "That they may be one."—Jesus. Behold what manner of interpretation our mental biases bestow upon us! If this has the remotest reference to the "Plan," Peter was the Pope of Rome and Protestantism is a false alarm.

If these quotations as a whole have any bearing on our present contentions, our church is in a state of apostasy. Brothers in flesh and blood, fathers and sons, bishops, presiding elders, pastors, the church itself so hopelessly divided that it will take years to heal the breach, regardless of how the vote goes. Good men on both sides deplore the situation. As a strong advocate of the "Plan" said to me recently, "I wish the 'Plan' had never been born."

Is God the author of confusion, contention, suspicion? If not, has he revealed his will to either side to the exclusion of the other? Has he given one impulse to the "borders" and another to the "centers?" Has he poured his Spirit on Oklahoma and withdrawn himself from South Carolina? Are we having a re-enactment of the days of the Exodus? My brethren, this whole question is a matter of judgment only, and I have yet to learn that Solomon has risen from the dead to lead either side.

Brother Lewis quotes and writes beautifully about "unification," "world parishes," and the like, then advocates a "Plan" that no one claims is more than a step in the direction of unification. If he really wants union, believes we are ready for union, why doesn't he take his stand on the quotations and function without reference to sectional lines, race antipathies or vital differences? Why advocate conditional union? Doubt is either expressed or implied so long as we dicker and dodge. Salvation has in it no reservations—nor has real union. We should pasture together in peace, or agree to work in places agreed upon like sensible Christians. "We be brethren."

When we are ready for real union we will neither need nor seek protection. Pipe dreams are real pleasant provided nightmares don't follow.

The North seems to be playing a waiting game. We are playing football, and not always observing the rules. Even some of the higher-ups slug occasionally. Both sides claim the good will of God. The Germans could give the "cock-sure folks" a few pointers. We are, each of us, backing our claims with cash, literature, hot air and "heap-big-noise." And both sides are claiming the earth and the fullness thereof like astute politicians.

A Confession.

When I make my contribution of cash, time and energy against the "Plan," I am not thinking of holiness of heart. If the brethren on the other side are working that they may be holy unto the Lord, I wish they would quit hitting under the belt. Facts are, every one of us is backing our judgments, or the judgment of some other fellow. According to "scientific estimates," about ninety per cent of us are letting the other fellow do the thinking, the rest of us do the writing and noise-making. Nor do I feel that I am representing the whole church. But I am most assuredly representing a good part of the whole. More, I am dead sure to vote against a plan that disturbs, offends, depresses and hurts my people. I owe that to myself and them. They have a moral right to such representation. It is the only way most of them can have a voice in the matter. To deny them the right of a direct voice, then presume on my own intelligence and fitness to vote, and use that vote against the known sentiment of at least seventy-five per cent of my people, is not fair. If I personally believed in the merits of the "Plan," I would vote against it for the sake of those I try to serve. Facts have more force with me than untried experiments. So from conviction and conscience I put all that in me is against this nameless experiment offered in the name of unification.

Brother Lewis will have to hear "Brother Charles Wesley singing again," and "see the flash of his eye" some more before he convinces me that "the world is my parish" if we surrender the name, prestige and place of leadership of the Methodist Episcopal Church, South, for (think of it!) Jurisdiction No. 2. It is enough to make angels weep, and cause "Brother Charles Wesley" to "turn over in his grave." It has already caused good men and women to weep. Others are already quietly determining what church they will join if their own is made Jurisdiction No. 2. The pity of it! The tragedy of it! And this state of affairs in the name of unification. If the present "fight" is "the spirit of unification," I certainly pray to be delivered from the real article.

Greenwood, Miss.

UNIFICATION—THINGS SEEN AND HEARD.

By H. Walter Featherstun, D.D.

I.

In a fine article entitled, "The Spirit of Unification," written by Rev. H. P. Lewis, of Ruleville, Miss., I find, under quotation marks, these strong, sweet sentences:

"When John Wesley says, 'The world is my parish,' then I have no ears to hear wranglings about race issues, nor any eye to see the Negro scarecrow. If Jesus Christ is not big enough to control the situation and enable us as North and South to live and labor together, then we have no gospel for the world. When we allow sectional pride and earthly relationship to influence our work for God's Kingdom, we are trifling with eternal issues, and world-wide need. This is a crucial time for Methodism, a time to pray and thoroughly examine ourselves." These words should be repeated and largely endorsed.

II.

A prominent layman lately declared that he saw nothing but destruction of the Southern Methodist Church in this plan of unification. Most assuredly it means the destruction of the Southern Methodist Church—and of the Northern Methodist Church as well, making of the two a

Methodist Church more Methodistic, more Christly, more able to do great things for God, more worthful to the world, more holy because more loving and lovable. I heard a preacher whose intelligence and goodness I have never questioned say what this layman said. I was astonished. I looked wonderingly at him and said nothing. What did he mean? I do not know.

III.

Can it be possible that anything other than the very best can come of brother Christians getting closer to each other in love and service! Not if Christ's words in his Gethsemane prayer for the unification of his followers in all ages mean anything. Not if Paul's wonderful words about love, found in the thirteenth chapter of First Corinthians, are inspired.

IV.

Some indicate that they are afraid of strange possible—they think of probable though unheard of—evils growing out of such a unity. I cannot understand this. I do not remember a day in all my life when I had so little faith in God and Christ and my brethren as these objections to unification indicate. I cannot understand it. Christ said: "On this rock (faith in him) I build my church (we Southern Methodists are of it) and the gates of hell (hades or destruction) shall not prevail against it."—I honestly believe Christ meant just what he said; and I believe he can and will "make good" the promise. The church about to be united with the Northern Methodist Church can be in no danger, as she faces the opening glory of a grander era for her.

Jackson, Miss.

DEATH OF MRS. R. A. NEBLETT.

(This communication was received on Wednesday of last week, after the Advocate had come from the press.—Editor.)

Dear Brother Carley: Mrs. Eudora Barbee Neblett, widow of the late Rev. R. A. Neblett, one of the consecrated and beloved ministers of the North Mississippi Conference, passed to her glorious reward on Saturday morning, Jan. 10, 1925, at the home of her daughter, Mrs. C. M. Murry, Ripley, Miss.

Mrs. Neblett was an outstanding character in Methodism, and her mighty influence for good and the upbuilding of her Master's Kingdom will be felt in the world till time is no more, for, having taught music and Christian education for twelve years in our church schools, both in Mississippi and Tennessee, she never failed to teach by example as well as by precept all those things which ennobled and enriched the lives of her pupils. To-day there are mothers all over this Southland who attribute their high ideals and noble aspirations in life to the beneficent and saintly influence of this wise and good woman. Not only "her sons and daughters rise up and call her blessed," but many, many others. We people of Ripley feel our great loss, yet we know 'tis heaven's gain.

President Garfield's epitaph certainly applies to this noble character:

Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest.

Her body was laid to rest by the side of her devoted and faithful husband in the Iuka cemetery to await the resurrection morning. Many beautiful flowers came from all parts of the State, as well as from sister States, showing the appreciation and affection which so many had for this saint of God.

J. A. GEORGE, P. C.

A CORRECTION.

I have just received the Mississippi Annual Conference Journal for 1924, and note a typographical error in my report on page 49. The item read as follows: "Cash on hand at the end of period, \$41,044.54." This should be \$1,044.54. Please publish the correction.

H. T. NEWELL,
Treasurer, Mississippi Conference Sunday School Board.

A FATHER'S TRIBUTE TO HIS SON.

By Rev. Dan E. Kelly.

When I received, on last Monday, the message that my son, Eugene, was seriously ill, I left at once for Baltimore, where he had been in the Sheppard and Enoch Pratt Hospital, at the old town of Towson, Md., seven miles out from Baltimore.

Just before reaching Chattanooga, I received another telegram that Eugene had passed on at 4 o'clock Tuesday morning. From Chattanooga I notified members of my family, and continued my journey until I reached the hospital at Towson, the next morning about 11 o'clock. There I received this sweet, comforting message from my son, Dan, Jr.: "This is Eugene's second day in heaven." In the afternoon I received another message from Dan, written from Gulfport en route home from Gainesville, Fla., where he was working with Gipsy Smith, Jr., in a meeting: "God wanted Eugene in heaven. You did all you could." While this all is true, yet I, his father, owe Eugene one last and solemn duty by giving the high lesson of his life, as far as lies within my power, that his friends may receive the impression of his memory while their minds and grieving hearts will the more indelibly receive it.

When the way is opened by sorrow, then God speaks. I am writing this tribute while my train is speeding on to Hattiesburg, with all that is mortal of my precious boy. I use "our," for it seems that my precious wife is seated by my side as I write, and I am writing for us both. God is with me, bringing peace to my mind and balm to my aching heart. The grace that I have preached to others is sweetly sustaining me now.

There is something grandly triumphant about Eugene's life. It was a straight young life, with virtue for his guiding star and honor for his law. It was sweetly natural and still an inhabitant of two worlds: the natural and the spiritual. He was full of life and fun; he held that a boy could have a good time and yet be a Christian, and this was beautifully exemplified in his life.

Eugene joined the church when he was four and a half years old, when I had preached my last sermon as pastor at Purvis, Miss., before being made evangelist. I opened the doors of the church. Eugene came forward, with his little boy dress on, with his long, curly locks, and with his face shining. When he started forward, his mother took hold of him and said, "Eugene, where are you going?" He promptly answered, "Mamma, I want to join the church." She said, "Go on." When he came up with his little hand extended, I asked, "What do you want, Eugene?" "I want to join the church, papa," was his reply. While I thought he was rather young to take the vows of the church then, yet he knew he had done his part of it; he had joined. Two years later, after we moved to Hattiesburg, he said to me one Saturday morning, "Papa, can't I be received into the church to-morrow?" I said, "Yes, Eugene." He was received in the next day. From the day he joined he was always proud he was a member of the church. He loved the church, he always loved his pastor. He always thought his pastors were great men. He sat on the front pew until he had reached the riper years of his 'teen age, when, then, he always sat with his mother and was proud to do so.

Eugene was a boy on whom one could depend. He was his mother's pal, and stood loyally and faithfully by her and every interest of the home while I was out in the evangelistic work. He never disappointed his mother by staying out late at night or in any other way. He was as dependable as a grown, settled man. He would have prayers in our home at nights, while I was out preaching; his prayers were wonderful.

Eugene was industrious and always did more than his share of the work, but he was happy in it, and was glad to do it. During the summer vacations he did manual labor of his own accord. When school closed, he would have a job the next day. He believed in work and thought it was honorable. He made money and saved it; he often bought his own clothing, and several sets

of fine books. He was absolutely truthful and scrupulously honest. He made several public speeches before large audiences in Hattiesburg on "Thrift and Economy," and he practiced what he preached. Several of his speeches were published in the Hattiesburg American, and his mother has preserved them. Eugene had a noble face, and there ever was a sweet little smile upon it. He drew others to him and held them by the bonds of love. To know his life in the home, in the school, in the church, was to be led into the presence of God and be made better.

Our boy was very ambitious. In his school work he was so anxious to make high grades that he did not take enough recreation, and worked with such nervous energy that he shattered his nervous system and broke down in his graduating year. He loved Hattiesburg High School, and was determined to finish the work there. After his breakdown he made the second attempt, but his nervous condition was such, and his suffering was so great, that he had to give it up.

On Nov. 21, 1923, he entered the Sheppard and Enoch Pratt Hospital, the finest institution of its kind in America, and was determined to win his fight to regain his health, and he did so. He had his parole and enjoyed it; he went wherever he pleased and was so happy in the thought that he was rapidly getting well, and soon could return home to finish his high school work. He had the assurance of Dr. Chapman, superintendent of the hospital, that he could do this and then go on and finish college.

Dr. Chapman told me that on Thursday of last week, New Year's Day, Eugene attended an entertainment and was so happy and full of joy in entertaining the crowd by playing the piano, and singing songs with his deep bass voice. On Friday he contracted a cold, was in bed Saturday, but rested well Sunday. Monday he grew worse. Dr. Frazier, a specialist from Johns-Hopkins, was called in. He found the heart seriously involved. Grave developments came Monday night. The heart was too weak to make the fight against double lobar pneumonia, and without a struggle he passed on at 4 o'clock Tuesday morning, as quietly and peacefully as ever the twilight glided into eventide and he is now with the Savior whom he knew and loved.

The hospital authorities told me that our precious boy lived his high ideals while in the hospital, and died with them unlowered. He died with all the noble dreams of a high-minded youth, undisturbed and undisputed. He died without having lost ambition, with his eyes fixed on the high mountain of life, where, beyond any question, had he lived, he would have climbed.

Yonder on New Year's Day, in the hospital he loved, giving pleasure and entertainment to others, with the sun of his happiness high in the sky, buoyant with the thought that he would soon be home again, our precious Eugene, then unconsciously close to the unseen hand of grim death that was even then almost upon his shoulder, little knew that he was near his heavenly home. But had our brave, manly, godly boy turned to see grim death beckoning him away from the dear ones, from his home, from his parents, from his brother, from the great battlefield of life, with its fine victories to be won, all who knew him know that without complaint, unafraid, in simple, unquestioning faith, with hope and trust in his Lord, our dear boy would quietly have followed down into the valley and shadow of death as the gateway to the Eternal City, with all of its radiant beauty that awaited him.

He had the heartstrings of his father, mother, brother and sister-in-law, and we will be bigger and finer in every way for having had our noble son and brother with us for more than 19 beautiful years, and we will meet him in the Father's house and tell him again how he blessed us with his life on earth. He did not live in vain.

LEE AND THE CONFEDERACY, AFTER SIXTY YEARS.

By Rev. H. H. Smith.

The year 1925 marks the sixtieth anniversary of the close of the War Between the States. From

1865 to 1925 is not a long period of time as history counts time, but it has wrought a marvelous change in the attitude of many thinking people of the North towards the Southern Confederacy. For instance, shortly after the death of General Lee, Charles Sumner, a Massachusetts Senator, speaking upon the question of a return to Lee's family of the ancestral estate of Arlington, used these words: "Eloquent Senators have already characterized the proposition and the traitor it seeks to commemorate. I am not disposed to speak of General Lee. It is enough to say he stands high in the catalogue of those who have imbrued their hands in their country's blood. I hand him over to the avenging pen of History."

Only a generation later, Charles Francis Adams, another son of Massachusetts and grandson of John Quincy Adams, a typical bred-in-the-bone Yankee, as he called himself, delivered a notable address at the Lee Centennial held at Lexington, Va., in 1907. Among other things he said: "One of a community which then looked upon Lee as a renegade from the flag he had sworn to serve, and a traitor to the Nation which had nurtured him, in my subordinate place I directly confronted Lee throughout the larger portion of the War of Secession. During all those years there was not a day in which my heart would not have been gladdened had I heard that his also had been the fate which at Chancellorsville befell his great lieutenant; and yet more glad had it been the fortune of the command in which I served to visit that fate upon him. Forty more years have since gone. Their close finds me here to-day certainly a much older, and in my own belief, at least, a wiser man."

"The charge still most commonly made against Lee in that section of the common country to which I belong and with which I sympathize, is that in plain language, he was false to his flag—educated at the national academy, an officer of the United States Army, he abjured his allegiance and bore arms against the government he had sworn to uphold. In other words, he was a military traitor. I state the charge in the tersest language possible. Having done so, and admitting the facts as technically true, I add as the result of much patient study and most mature reflection, that under similar conditions I would myself have done exactly what Lee did."

He further said:

"Coming directly to the point, I maintain that every man in the eleven States seceding from the Union, had, in 1861, whether he would or no, to decide for himself whether to adhere to his State or to the nation, and I finally assert that, whichever way he decided, if only he decided honestly, putting self-interest behind him, he decided right."

He put Lee in good company, and further says: "But he stands awaiting sentence at the bar of history in very respectable company. Associated with him are, for instance, William of Orange, known as The Silent; John Hampden, the original Pater Patriae; Oliver Cromwell, the Protector of the English Commonwealth; Sir Henry Vane, once a governor of Massachusetts, and George Washington, a Virginian of note." * * * As to Robert E. Lee, individually, I can only repeat what I have already said—if in all respects similarly circumstanced, I hope I should have been filial and unselfish enough to have done as Lee did."

At the time he uttered those words Charles Francis Adams was the head of the Historical Society of Massachusetts. And thus it happens that "the avenging pen of History," instead of denouncing Lee as a traitor, lauds him as a patriot and places him by the side of the immortal Washington.

About five years after Mr. Adams delivered his remarkable address, Gamaliel Bradford, a noted writer of New England, published his book, "Lee, The American." He took the same position as to Lee's decision at the beginning of the war, and said that, if similarly circumstanced, he would have done exactly as Lee did. Referring to Lee's death as occurring only five years after the close of the war, he asks, "Was he not a loyal, a confident, a hopeful American, and one of the very greatest?"

About the time Mr. Bradford was publishing his book, "Lee, the American," only a dozen years ago and eulogizing Lee as one of the very greatest Americans, Thomas Nelson Page was writing his great book, "Robert E. Lee: Man and Soldier," in which occur these prophetic words:

"Some day, doubtless, there will stand in the nation's capital a great monument to Lee, erected not only by the Southern people whose glory it is that he was the fruit of their civilization and the leader of their armies, but by the American people, whose pride it will be that he was their fellow citizen. Meantime, he has a nobler monument than can be built of marble or of brass. His monument is the adoration of the South; his shrine is in every Southern heart."

History's Verdict Concerning Lee as a Soldier.

The London Times, referring to Lee's incomparable strategy, said: "No one, certainly since Napoleon, has conquered against such immense odds."

Col. Henderson, an eminent English military authority, says: "The victory of Chancellorsville, in which Lee, with 62,000 men and 170 guns, completely routed Hooker on his own ground, with 130,000 men and 448 guns, was the most brilliant feat of arms of the century."

Col. Swift, of the generals' staff, of the United States Army, says: "The odds of numbers were greater against Lee in the Wilderness campaign than against Napoleon in the Waterloo campaign, but Lee had his army at the end, and Napoleon's disaster was complete."

Roosevelt said: "Lee will undoubtedly rank as without exception the greatest of all great captains that the English-speaking people have brought forth."

General Meade had been an associate with Lee as an officer of engineers in the old army. After the surrender Lee remarked to him, "Meade, years are telling on you; your hair is getting quite gray." "Ah, General Lee," was Meade's prompt reply, "it is not the work of years; you are responsible for my gray hairs."

Lee was a most humane commander. Charles Francis Adams says: "As a leader he conducted operations on the highest plane. Whether acting on the defensive upon the soil of his native State, or leading his army into the enemy's country, he was humane, self-restrained and strictly observant of the most advanced rules of civilized warfare. He respected the non-combatant; nor did he ever permit the wanton destruction of private property."

History's Verdict Concerning Lee as a Man.

Volumes could be written on this subject. In the limited space at hand we quote just a few paragraphs from the most unbiased sources:

"Essentially a man of character," is the terse way Charles Francis Adams puts it.

The New York Herald said: "Never had mother a nobler son. In him the military genius of America was developed to a greater extent than ever before. In him all that was pure and lofty in mind and purpose found lodgment. He came nearer the ideal of a soldier and Christian general than any man we can think of, for he was a greater soldier than Havelock and equally as devout a Christian. Displaying neither bitterness nor regret over the irrevocable past, he conquered us in misfortune by the grand manner in which he sustained himself, even as he dazzled us by his genius when the tramp of his soldiers resounded through the valleys of Virginia."

Professor George Long, a distinguished scholar of England, wrote to a friend in Virginia: "If I were not detained here by circumstances, I would cross the Atlantic to see the first and noblest man of our day."

Professor Worsley, of Oxford, sent Lee his translation of the Iliad of Homer, and on the fly-leaf wrote the following dedication: "To Gen. R. E. Lee, the most stainless of living commanders, and except in fortune, the greatest—this volume is presented with the writer's earnest sympathy, and respectful admiration."

The London Standard, announcing the death of Lee, said:

"Truer greatness, a loftier nature, a spirit more

unselfish, a character purer, more chivalrous, the world has rarely, if ever known. Of stainless hue and deep religious feeling, yet free from all taint of cant and fanaticism. A country which has given birth to men like him and those who followed him, may look the chivalry of Europe in the face without shame, for the fatherlands of Sidney and of Bayard never produced a nobler soldier, gentleman, and Christian than Gen. Robert E. Lee."

Blackstone, Va.

IS IT A HARDSHIP?

By Rev. H. S. Johns.

Chaplain, Louisiana State Penitentiary.

The question is no doubt often asked, why so many drives? Will there ever be a reduction in church enterprise? Very likely not as long as we keep the faith, and do not lose our devotion.

The writer is now engaged in paying on two very important local drives, paying a subscription to a church building enterprise in a nearby city, paying the notes on a mortgage, taxes of several kinds, insurance (fire, life and accident), supporting his family, etc. Well, it is enough to keep one busy! The Centenary and local Y. M. C. A. drives are over and paid in full.

Yet all of these drives are necessary, and must be carried on to the glory of God and for the cause of humanity, and what the writer has done has been a duty and a pleasure!

It has occurred to me to contrast what church people do with what some other people do as a necessity. I have been here as chaplain of a State prison nearly seventeen years. To note what offenses cost the State and the people charged, places in some instances our offerings or pledges or gifts in a very small relation. To show what people will pay when the necessity arises I could cite many cases. One man spent \$10,000 (so he said) and then had to come to prison!

People generally get into trouble by not following their religion, or any religion. Once in trouble, money flows like water to escape penalty. And what tales of suffering among the poor and distressed families of prisoners I could relate as coming under my observation in all of these years. I do most sincerely hope and pray that no one of the readers of the Advocate, or member of our beloved church, or of any church for that matter, may ever be embroiled in trouble, so as to spend money to fight the penalty, or come here, and my hope is based on the hope that all the people may serve God and keep within the law.

Now to return to the subject. Is it not easy to meet all obligations, and keep the church going by our efforts and donations when we think of the sacrifices of others?

This is written to encourage Christian people in their work and devotion to the church and to our Lord and Savior Jesus Christ.

Brethren, let us not complain of our burdens, but rather rejoice that we are counted worthy and able to do these things.

A CALL TO PRAYER.

Foreign Missions Convention of the United States and Canada, Washington, D. C., Jan. 28 to Feb. 2, 1925.

"In everything . . . let your requests be made known unto God."

This convention will bring together from all parts of North America officially appointed representatives of the Foreign Mission Boards of Canada and of the United States. There will also be in attendance missionary leaders from Great Britain, Europe, Asia, Africa, Latin-America and other parts of the world.

No assembly of a similar character has met since the World Missionary Conference at Edinburgh in 1910, nor has any such gathering been convened in North America since the Ecumenical Missionary Conference of 1900.

Its purpose will be to give a fresh vision of the foreign missionary enterprise of the church as it is to-day, to arouse an enlarged enthusiasm for the task and to deepen the conviction of Christian

people regarding their foreign mission responsibilities.

The deliberate conclusions of the Edinburgh Conference, which may well be reviewed at this time, reiterated the "necessity for prayer as the one victorious force," and emphasized that every visitation of the Spirit of God resulting in spiritual awakenings in the home church and on the mission fields is in itself a convincing evidence of the reality of prayer.

"The supplication of a righteous man availeth much in its working."

"Whatsoever ye shall ask in my name that will I do."

Therefore let us pray:

That throughout the whole world there may be an increasing number of those who, fulfilling the exacting conditions of effective prayer, will give themselves to the mighty ministry of intercession that devastating failure may thus be averted and victories achieved by the releasing of the great spiritual forces of the Kingdom.

That the leaders of the church, both men and women, by the utter extremity of the present world situation and the consciousness of human failure may be cast upon God and in unity of faith may lead his church to avail itself of the unclaimed wealth of his exhaustless resources.

That, under the guidance of the Spirit of God, the various committees and all those upon whom rest special responsibilities in connection with the Convention may be enabled to plan and carry through wisely and effectively the arrangements for this great assembly.

That throughout the sessions of the Convention there may be an overmastering sense of the presence of Christ and that the speakers may be given endowment of his Spirit and the persuasive power of his love.

"The harvest is rich, but the laborers are few; so pray."

"Wait thou only upon God for my expectation is from him."

That all delegates may be led into a richer fellowship with Christ in his breadth of vision, his depth of insight and his purpose for the world, and may carry back to their home churches a deepened conviction of responsibility and a contagious passion for world service.

That as a result of the Convention the workers in the Mission fields may be inspired with new hope and courage and our home churches come to a larger recognition of their obligations and be led to undertake, with courageous faith and in fellowship with indigenous leadership abroad, the greater works of the Master's program for his church.

That in this day of peculiar need and opportunity the church may rise to her privilege and with the abandonment of love and devotion give, with selfless interest, of her life and treasures for the advancement of the Kingdom.

That with daring faith and decisive obedience we may pray: "Our Father, Thy kingdom come. Thy will be done on earth as it is in heaven."

"Unto him that is able to do exceeding abundance above all that we ask or think—be the glory."

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UNIFICATION.

By Rev. S. S. Bogan.

I have just scanned the Advocate of Jan. 8, and, among things good and better, found myself perusing the article of W. S. Holmes, and that very striking quotation of Bishop W. N. Ainsworth from Bishop Hoss.

I have known Brother Holmes for about thirty years, and I account him a true and tried friend, and I have ever appraised him a man of integrity and of moral and religious worth. If I were out hunting some one to do me a favor, I know of no other man that I would feel freer to go than W. S. Holmes. I enjoyed his article for its historic recital of the development and economic progress of our Southland, though I do not believe this portion of his article at all relevant to the question of unification as it is now before the church, under the terms of the present plan.

Again, Brother Holmes' citation of the undivided Episcopal Church can hardly lend itself as an argument in the unification of Methodists, North and South, nor may it be used as an example of wise statesmanship or a larger and more effective unity of spirit and Christian tolerance than prevailed in other larger and more democratic churches of America. The historic setting and modus operandi of the Episcopal Church rendered it practically free from those contingencies and forces that divided the larger Christian churches. True, the spirit of abolition was rife in those days, and the feeling on the question, North and South, diverse; but it was never made an issue affecting ecclesiastical rights, so that one in authority, if he owned and operated slaves, was thereby disqualified to exercise his ecclesiastical functions in the church.

As for Methodism, the prime cause of rupture and final separation was not abolition as such, but the overbearing and intolerant spirit exercised by the Northern section of Methodism, that denied a Southern ecclesiastical dignitary the right to exercise his vested authority in the church on the grounds that he was a slaveholder. The position taken on the question disqualified any and all Methodists to exercise ecclesiastical authority as a bishop in the church, if so be, he was a slaveholder. Besides this, it violated the most sacred and inalienable right of an American citizen, to-wit, to possess and own property, and made it a misdemeanor that disfranchised the slaveowner from the right to exercise the highest authority in the church. Therefore abolition, while the occasion, was not the prime cause of the separation of Methodism, but the violation of the great principle of American independence and constitutional right of every American citizen to possess and own property, and the free exercise of their constitutional rights and liberties.

Perhaps the Episcopal Church exercised greater worldly wisdom in the case than did Methodism; at least, they did not make it a question of ecclesiastical rights. There can be no doubt that, from the Episcopal viewpoint, the inalienable right to possess and own property—slaves included—was more in the forefront than was the much agitated moral issue of slavery.

Again, after Brother Holmes' reflections on a certain write-up in the Manufacturers' Record of Baltimore, he says, "We now have an opportunity to begin to live in our father's house as children and not as outcasts." Now, I am not an expert at answering riddles, and I am the poorest hand in the world at guessing; therefore I do not pretend to interpret, or say what Brother Holmes had in mind when he made that statement; but as to the statement itself, its implication is plain and the inference apparent. We need only to state it in its logical setting. Therefore, the opportunity referred to is, of course, unification; for that is his subject, and unification just now means the support of the present plan as feasible and best for the good and progress of Episcopal Methodism. But, as I perceive, Southern Methodists are hopelessly divided on the question; for what one part acclaim as excellent and meritorious, the other part denounce as offensive, im-

practicable, and onerous to the cause of Methodism, especially the South. And, of course, "to begin to live in our father's house as children," refers to united Methodism under the terms of the present plan. But under the present regime of Methodism, it means the Methodist Episcopal Church—North—as having the distinction of being recognized by Brother Holmes as our father's house and her people his children. And by the same token, Brother Holmes accuses the Methodist Episcopal Church, South, of being the offender and rebellious element in the case, who for her sins have been thrust out from the father's house—she and her children; yes, disinherited and her people are outcasts and wanderers from the father's house for lo, these eighty years. I am not saying this is what Brother Holmes intended to say, but it is exactly what he did say, judged by any rule of sound logic. I am sorry for Brother Holmes and those who feel like him about the matter.

If I felt that way and my conscience did so condemn me, I would make haste and delay not, to get into the fold of the Methodist Episcopal Church, unification or no unification. Their doors are wide open, and they say, "Come." So all I would have to do would be to get up and go. Why be an outcast? As for myself, I have found the Methodist Episcopal Church, South, a most congenial and delightful home, and I am free to say that the Heavenly Father has acknowledged her as a tree of his own planting, and has most abundantly blessed her with his presence and power. Yes, siree, it is good enough for me, and I am persuaded that our Heavenly Father has more often walked her aisles and stood in her pulpits and sat in her pews, than any other church extant to-day. Long live Southern Methodism!

Again, Brother Holmes seems to feel sure that prejudice and fear are the motive and occasion that actuate the antis in their opposition to unification, that they are a bunch of calamity hunters, and imagine they see danger where all is calm and lovely.

Now, as for prejudices, that disposition may manifest its influence in actuating the pros as well as the antis, for the first and primary meaning of the word is to give prejudgment. So that, if either side is at fault here, it is the pros, for they accepted and gobbled down the idea of unification, plan and all, upon its first statement, and their idea of unification became at once their hobby and the ground of their prejudice; whereas the antis were not so affected, but after sane and careful study of the plan, its terms and conditions, made the plan itself the ground of their opposition. And as for fear, that sense in human life has saved the day many a time and preserved the life of man and institutions from wreck and ruin. And in the case before us, the antis, seeing the danger ahead, have thrown themselves in the breach to save the church from disaster and ruin; and they have done so, regardless of the contumacy and reproaches heaped upon them. At least, this fear is not the result of cowardice, for they have not sought their own safety, nor yet the praise of men, but have exposed themselves to the most adverse criticism.

Why some of our brethren persist in trying to make our church a miserable renegade and make her out a sinner, a rebel and an outcast, is far afield of anything that I can conceive as a just and equitable appraisal of either her past or present.

The statement by Bishop Hoss as quoted by Bishop Ainsworth in the Advocate of Jan. 8 is perfectly relevant to the question of unification, and expresses my own opinion better than I can tell it, to-wit: "All the existing compacts, including those that were framed by the Cape May Commission and those that have since been framed by the Joint Commission on Federation, must first be honored, not in the breach, but in the observance of them. It is not worth while to enter into new covenants till we are ready, both in the letter and in the spirit, to observe the old ones. The church that is faithless in one engagement will, if interest or convenience re-

quire it, be faithless to another, and does not deserve to be trusted."

In this, it takes neither a scholar nor a logician to make the application. Therefore, I oppose unification on the terms now before the church.

Columbia, La.

OPPOSE PLAN OF UNIFICATION.

Following is a statement on the question of unification from a number of Hazlehurst Methodists:

As members of the Hazlehurst Methodist Episcopal Church, South, we desire to register our protest against the plan by which it is proposed to merge the Northern and Southern Methodist Churches. We believe that if carried out, it would mean the surrender of principles and ideals for which the Southern Methodist Church has always stood.

We view with deep concern and regret the dissension and hard feelings already engendered by the promotion of this plan of unification, and feel that in it are the seeds of future discord that will be dishonoring to God and hurtful to the cause of Christianity.

Signed by more than two hundred Methodists of Hazlehurst, Miss.

MISSIONARY MOTTOES.

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"Love never asks how much must I do, but how much can I do?"

"That life is most worth living whose work is most worth while."

"The best remedy for a sick church is to put it on a missionary diet."

"This a lost world to be saved, and not simply an ignorant world to be educated."

"Let us fail in trying to do something, rather than sit still and fail by doing nothing."

"If we have not enough vital religion to share it with all the world, it is doomed at home."

"The church that forgets itself in its passion for others will in that forgetfulness find itself."

"You might as well try to cure smallpox by scenery as to try to save souls by improvement of environment.—Selected.

THE CRY FOR BREAD.

By E. Guy Talbott.

Piteously the children cry for bread,

Orphan waifs in lands across the sea,
Driven from their homes in fear and dread,
Longing from their hunger to be free.

Pityingly the workers have to say,

Choking back the sobs that stifle breath,
"There's not bread enough for all to-day;
Some to-day must lose the fight with death."

Pleading, hungry waifs stretch out their hands

To the lands of plenty and of good,
Asking that we come and break the bands
Chaining them because they have no food.

Hearing piteous cries of dire distress

From God's little children in stark need,
Dare we turn deaf ears and thus express
That our lives are ruled by gain and greed?

Hungry children shall not cry in vain;

We will hear their prayer and give them bread.
In the name of Christ, who lives to reign,
Little children shall not live in dread.

—California Christian Advocate.

Out of the Centenary funds in more than fifty cities and industrial communities, Methodists report thriving special missionary enterprises and industrial plants.

In one mill town with the use of \$5,000 of Centenary money, six new churches have been built, five of which have become self-supporting.

The Home Circle

SICILIAN LULLABY.

Hush, little one, and fold your hands;
The sun hath set, the moon is high;
The sea is singing to the sands,
And wakeful posies are beguiled
By many a fairy lullaby;
Hush, little child, my little child!

Dream, little one, and in your dreams
Float upward from this lowly place—
Float out on mellow, misty streams
To lands where bideth Mary mild,
And let her kiss thy little face,
You little child, my little child!

Sleep, little one, and take thy rest,
With angels bending over thee—
Sleep sweetly on thy Father's breast
Whom our dear Christ hath reconciled;
But stay not there—come back to me,
O little child, my little child!

—Exchange.

A PAYING INVESTMENT.

"Father, Jack Adams told me his father had sold that bit of land on the north side of town."

"Did he?"

"Yes, and he's made such a good thing of it. Double on his price."

"Indeed!"

"And after holding it only two years. Jack says his father is a great man for making money, —always succeeds in his investments. I suppose he'll be a rich man some day—just by putting money in the right place. It goes on and makes itself. I wish, father, that you had some money to put into things that way."

"I am making what I think about the best investment I can of what I have."

"Invested? Why, father, I didn't know you had any of your money invested."

"I have, though."

"Why, I've often heard mother say that it takes about all you can make for us to live."

"Your mother is right, there," said the father with a smile.

"Well," said Ned, who had become warmly interested in business topics, "do you mean it is money you put into something some time ago?"

"Yes, I began a number of years ago, and I'm keeping it up yet."

"Oh, that's good," said Ned. "And has it been a good investment, father? Does it keep on doubling, and are you going to make a real good thing of it some time? Do you get any returns from it yet?"

"A good many questions to answer," said his father, a little gravely. "Yes, your mother and I think we are getting something in the way of returns already. We hope that it is going to keep on doubling, as you express it. As to being a good thing some time in the future, the future must tell its own tale; but, if the hopes we cherish are fulfilled, we shall have a thousandfold on our investment."

"You certainly must have a good thing. Now I'm old enough to understand about such things. I wish, if you don't object, you'd tell me what your investment is."

"I don't object at all. We are investing in you and your brothers."

"Oh!" Ned drew a little breath of surprise.

"Yes," his father went on quietly. "Three boys are a good deal of an investment, you can readily understand—an investment on which continual payments are necessary."

"I see," said Ned, slowly and thoughtfully. "There are clothes and shoes and school books; house for us to live in; everything we eat. It keeps you going all the time, doesn't it, father?"

"It seems to," said father, with a smile.

"And mother, she's always busy. She sees to everything. There would not be a bit of comfort if she were not at the head of things. Hundreds of dollars every year we cost. Father, if you didn't have us boys, you'd have a lot of money for other things."

"Yes, all I am putting into you."

"And we're your investment." Ned appeared to be grappling with the thought. "Well, I don't see, father, that you are getting much out of it yet."

"When you are dutiful and obedient, showing a loving appreciation of what is being done for you, we feel that we are not making a poor investment."

"Well, I tell you"—Ned put on a calculating expression—"looking at it from a business point of view, it's a good while to wait, twelve or fourteen years, to get a little return for your money put into a thing—and where you have to put in more and more money all the time."

"Mother would tell you," said the father, laying a hand on the boy's head, "that you are loving and attentive to her, looking out for every opportunity of being helpful and comforting, and that is 100 per cent to her. Possibly she would make it a thousand."

"Dear mother!" Ned said, with a face full of earnest resolve.

"And if you go on as we hope you will, if your brothers grow up to be good men, doing your best to make the world wise and happier because of your being in it, what sort of percentage will that be to us?"

"Well"—Ned spoke after a pause—"I never looked on myself as an investment before, but I guess it's very much like it. You and mother are putting about all you have into us boys. All your money, and the money doesn't begin to be all. I'm glad," added the boy, earnestly, "that we ourselves can help in seeing to it that your investment is a good one."—Exchange.

BETTY ANN'S DREAM.

Betty Ann was a very nice little girl most of the time, but she had one fault; she never wanted to pick up her toys or put away her clothes when she was through with them. One night when she went to bed she was feeling very cross because her mother had made her pick up her playthings. "I don't like to put things away!" she pouted. "I wish I never had to pick up!"

"All right, you need not pick up any more," said a voice like her mother's.

"O, goody!" exclaimed Betty Ann joyfully.

For the next few days she was happy because she could let everything stay where she had left it.

One beautiful afternoon the neighbor next door invited Betty Ann to go along with her for a drive

in her new car. Betty Ann flew to get her cape, but it was not in its place.

"Mother, where's my cape?" she asked excitedly.

"Just where you left it," replied her mother.

Betty Ann hunted everywhere but could not find it. So the neighbor with the new car drove away, and Betty Ann missed a ride.

Then Betty Ann called her little friends in for a tea party. She looked for her pretty pink dishes.

"Mother, where are my tea set dishes?" she asked tearfully.

"Just where you last used them," replied her mother.

Finally she found them out in the yard, where she had had her last tea party. Her dog had pulled the cloth down from the table, and the dishes lay on the ground all broken. She felt so badly about it that she started to cry, and then she awoke. She rubbed her eyes. It was only a dream, but it set her to thinking. She knew her mother was right about making her pick up. She ran downstairs.

"I thought you were fast asleep, Betty Ann," said her mother in surprise.

"So I was, mother, and I had a dream. It showed me very plainly what a careless little girl I am. After this I am going to try to put away my things. Then if any one should want to take me riding in her new car, I won't have to stay at home because I can't find my cape, my hat, or my gloves. And if I should give a tea party, my pretty dishes won't be all broken."—The Sunbeam.

"TIME OUT."

Precaution.

Soph: "I suppose your father will be all unstrung when he hears about your exams."

Freshman: "Oh, no. I wired him last night."—St. Louis Advocate.

Lacking in Art.

A newspaper man was criticizing the books of some recently popular "realists."

"It isn't," he said, "the frankness of these men that I dislike. It's their crudeness, their amateurishness. Much of their work, in fact, is on a par with the schoolboy's essay on Cromwell that began: 'Oliver Cromwell had an iron will, an unsightly wart and a large red nose, but underneath was deep religious feelings.'"—The Continent.

SPECIAL OFFER

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WM. B. REILY & CO., Inc., New Orleans, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

"Everything goes well with us on Buena Vista circuit," writes Rev. E. C. Driskell.

We greatly regret not being in the office one day last week when Mr. Morris Chambers, son of the late Rev. J. W. Chambers, called.

The Brookhaven District Conference will be held at Hazlehurst, Miss., April 28-30. Dr. Clovis G. Chappell, of Memphis, will be in attendance.

Rev. W. R. Liming, Amory, Miss., writes: "We like our new work, and everything seems to be moving along nicely. We are expecting a great year."

Rev. J. Lambuth Evans, recently a member of the Louisiana Conference but now pastor at Bentonville, Ark., serves the largest of the six congregations in that little city.

A subscriber writing from Chester, Miss., says: "Our new elder and preacher have started well in the Columbus District and the Chester charge. They are in high favor, and we are planning for great things."

Dr. C. G. Hounshell, candidate secretary of the Board of Missions, will visit the schools and colleges of Brazil for the purpose of interesting students and young people in choosing some form of Christian service as their life work.

The Publishing Agents, branch managers, and department heads held their annual meeting in Nashville on January 20. The superannuated preachers of the church received \$60,000 from the profits of the Publishing House last year.

Twenty-five candidates for home and foreign mission fields were accepted at the recent meeting of the candidates committee of the Board of Missions in Nashville. Among those accepted for foreign work was Miss Daisye Inez Ferguson, of Woodville, Miss.

"Partial Atonement" is the title of a pamphlet recently published by Rev. S. W. Miller, Frisco, Tex., who has many friends in Mississippi. The pamphlet is highly commended by those who have read it. It may be had of the author for twenty-five cents a copy.

Rev. C. A. Parks, a member of the North Mississippi Conference, is taking work in Northwestern University, Evanston, Ill., looking toward

the degree of Master of Arts. He expects to complete the course by the middle of next June. His address is 2408 Orrington Ave., Evanston, Ill.

Rev. and Mrs. John L. Williams, of this city, announce the marriage of their daughter, Julia Chrystine, to Mr. George Lewis Canaday, on Jan. 15. Mr. and Mrs. Canaday will be at home at 1518 Fern St., New Orleans, after Feb. 15. The Advocate extends all good wishes to the happy young couple.

Their thousands of friends throughout the church deeply sympathize with Rev. and Mrs. D. E. Kelly in the loss of their son, Eugene, who recently passed away. The beautiful tribute of the sad father to his departed son, which is published in this issue of the Advocate, will touch the hearts of many who have passed through similar sorrow.

Rev. H. M. Ellis, a member of the Alabama Conference, recently made a visit to his father and mother, Rev. and Mrs. G. R. Ellis, at Seminary, Miss. Brother G. R. Ellis is a member of the Mississippi Conference. Mrs. H. P. Hurlbert, of Donner, La., a daughter of Brother and Sister, Ellis, was also a visitor in the home at the same time.

A convention of the laymen of the Alexandria District, Louisiana Conference, will be held in the First Methodist Church, Alexandria, on January 23. Dr. W. B. Ricks, of the Centenary Commission, will be one of the speakers. An interesting and profitable program has been prepared, and the occasion promises to be altogether delightful. Mr. F. D. Richardson is the district lay leader.

Dr. Walt Holcomb, one of our general evangelists, has recovered sufficiently from the serious automobile accident he suffered in California last year to take up his work again. He is at present engaged in a meeting at Santa Rosa, Calif., Bishop H. M. DuBose having been especially anxious for him to continue his work in California that was interrupted by the accident. Dr. Holcomb is one of the best known and most efficient evangelists in the church.

Rev. A. J. Leggett, of Taylorsville, Miss., requests the Advocate to make the following corrections in his statistical report as they appear in the Conference Journal: The pastor's salary was assessed at \$870, on which \$886 was paid, instead of \$585 as shown in the Journal; the Journal shows \$114 paid on Conference work and \$100 on General work, which is correct, but the assessment for each is not shown—\$240 and \$165, respectively. The assessments and payments were as follows: P. E., assessed \$100, paid \$100; district work assessed \$8, paid \$8; Conference work assessed \$240, paid \$114; General work assessed \$165, paid \$100.

At the January meeting of the State Young Men's Christian Association Committee in New Orleans, the interesting fact was made known that Y. M. C. A. units all told had increased 600 per cent in the State of Louisiana in the last four years. There are 69 different towns and cities. Among this number there are 23 Hi-Y Clubs in the smaller towns; all six colleges have Y. M. C. A.'s in them; the seven colored schools have Y. M. C. A.'s, and there are two industrial Associations and three city Associations. Of the Hi-Y Clubs it is said: "These organizations have demonstrated their usefulness in combatting immoral tendencies among students. Wherever they are tried, they are considered a valuable asset to the finest life of the school."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Buena Vista, Miss., 7; Rev. R. G. A. Carlisle, Vaiden,

Miss., 2; Rev. H. T. Young, De Ridder, La., 5; Rev. E. P. Craddock, Iuka, Miss., 8; Mrs. W. H. Weathersby, Clinton, Miss., 2; Rev. J. T. Gullett, Corinth, Miss., 3; Rev. J. F. Dring, Athens, La., 2; Mrs. R. E. Bennett, Meadville, Miss., 8.

DEATH OF EUGENE KELLY.

Dear Brother Carley: Eugene Kelly, son of Rev. Dan E. Kelly, died in the Sheppard and Enoch Pratt Hospital, Baltimore, Md., Jan. 6, 1925, and was buried in Hattiesburg, Miss., Jan. 9, 1925. He had been in the hospital for several months under treatment for a nervous trouble, and had so far recovered that his physicians thought he would be able to return home at an early date. He contracted cold, which developed into pneumonia, and he lived only three days thereafter.

Eugene was a good boy. He was a loyal member of our Main Street Church, and counted it a great privilege to take part in the services of his church. He was ardently devoted to his father and mother, and was a great comfort to both of them. In the absence of his father, it was his pleasure to conduct family worship in the home. Now that he has gone from us, we shall cherish his memory in the hope of a happy reunion "in the sweet by and by."

J. T. LEGGETT.

GENERAL SUNDAY SCHOOL COUNCIL APPOINTS HISTORICAL COMMISSION.

One of the most interesting and important actions taken by the General Sunday School Council of the Methodist Episcopal Church, South, at its recent session was the appointment of an Historical Commission. This Commission was named as follows: E. B. Chappell, J. W. Shackford, John R. Pepper, Clem Baker, W. C. Owen, Miss Ethel Smither, M. W. Brabham. The Commission organized with Dr. Chappell as chairman and Mr. Brabham, secretary.

The general purpose of the Commission seems to be twofold:

First: To gather and preserve in a fireproof vault material of an historical nature touching upon the development of Sunday school work in the Methodist Church; this material to include records of interviews with persons and documents of various sorts, such as reports, year books, printed programs and literature.

Second: To look to the assembling of this material and eventually to the writing of an authoritative history of religious education in the Methodist Episcopal Church, South.

A place for storing the material has already been secured, and persons possessing anything which should find a place in this collection are invited either to donate or to lend it to this Commission. Those who know of persons in a position to contribute materials, or worth-while personal reminiscences, should advise the Secretary of the Commission.

There is a tremendous movement surging forward in the Sunday schools of our church. History is being made with each passing year. Current materials are being preserved, but it will become increasingly difficult to find old and rare documents which may be made to tell future generations all that has come to pass in a Sunday school way.

Correspondence on this subject may be addressed to the Secretary of the Commission as follows: Mr. M. W. Brabham, 810 Broadway, Nashville, Tenn.

FROM REV. WALDO W. MOORE.

Dear Brother Carley: Four years ago, when I built Back Bay Mission Church, north of Back Bay from Biloxi, the Sunday schools, Epworth Leagues, and Woman's Missionary Societies greatly aided me. I am now building another mission church in Biloxi, just South of Back Bay, in the oyster factory district. This church will serve French, Poles, Italians, Americans, and possibly others. I appeal to you again to help me build this mission church. Each Sunday

school, Epworth League, or Woman's Missionary Society sending as much as ten dollars will also please send a roll of their membership so that this roll can be placed in the corner-stone of this church. Send to me, or to Dr. B. Z. Welch, Biloxi, Miss.

Fraternally,
WALDO W. MOORE.

ANNUAL MEETING OF GENERAL COMMITTEE ON EVANGELISM.

The General Committee on Evangelism of the M. E. Church, South, and the Evangelistic Association met in the First Methodist Church, Memphis, Tenn., Dec. 17 and 18, 1924. Rev. Clovis G. Chappell, D.D., and his associates turned over to us for our meeting the assembly room of the beautiful Pepper Memorial Educational Building. The cordiality with which the members of the association were received by this wonderful pastor and his helpers, and the spacious, light and airy room in which the meeting was held, gave a fine beginning for the conference.

There was a large attendance of both evangelists and singers, and from the first moment of the meeting the Spirit of the Lord seemed to be among us. Some very helpful discussions were given, one on "some good books for the evangelists" showing the wide range of reading these evangelists were doing. Some seem to think that evangelists are spending their time in reading sentimental literature alone, but their reading ranges all the way from such literature to modern books by the greatest authors, and books of scientific research and philosophy. I am willing to match these men with any set of men in the church for loyalty and an earnest search for truth and open mindedness. That task is calling sinners to repentance, stimulating zeal throughout the church, and the cultivation of the spiritual resources of the congregations where they labor. They have wrought well for the last twelve months.

We did not have the complete report of their work, because some of them had not reported for the last quarter, but, including the reports which were given at the conference, these evangelists held last year 518 campaigns, had 45,254 conversions, and 18,000 additions to the Methodist Episcopal Church, South.

They would not claim to be successful at every point they visit. No pastor can say that much for himself, and we ought not to expect too much from these men. It has been commonly believed that our evangelists were paid fabulous sums of money for their labors. They report every quarter to me, and I believe if the money receipts of these evangelists were known to the public it would be a surprise to know the small amount of money some of them receive, and none of them receive a very unusual amount.

I hope the presiding elders and pastors in need of help for union tabernacle meetings and church meetings in the cities, towns and villages, or country, will use our authorized evangelists. If they are willing to commit themselves to the regulations of the church, I believe the church ought to be willing to use them in preference to others. They receive their appointments just as the pastors, report their labors and have their work and character reviewed annually by a General Conference Committee.

We have a large list of Conference evangelists who are capable and doing fine work in their Annual Conferences, and should be kept busy. We have now fifty-eight evangelists, with a large group of evangelistic singers, who belong to the Evangelistic Association. These General Evangelists stand ready to go anywhere they are called. Many of them have had meetings in the open country this year. Practically all of them have been at small towns and villages, as well as the large town and city churches. So effective are some of these men that the churches of the North have discovered them and much of the time of some of them is given in the Northern cities. They would much prefer to work in the South among their own people. Some of these evangelists whose names are mentioned below take

rank with any class of evangelists in the world. They are great preachers and produce, under the help of God, results for the Kingdom of Righteousness worthy of any place in the entire denomination.

It was decided at this meeting of the conference to enlarge the scope of our activities so as to include the spiritual resources of the whole church. We are organizing at headquarters to take care of this work. It will mean no increased expense to the Board of Missions, but these evangelists will take a free will offering at every meeting they hold and will send it in to this office to defray this expense.

We hope to organize in every church of the denomination Family Altar Leagues, Leagues of Private Prayer, and in other ways help to relieve the church of that large number of absentee church members in practically every congregation of the denomination. We ask the sympathetic co-operation of our bishops, presiding elders, pastors, and earnest-hearted laymen. May we not join in a great movement to make our church a real spiritual factor in the salvation of America and the world?

Below is a list of the names and addresses of these evangelists and singers. If at any time you are in need of an evangelistic singer and are in doubt as to who you should have, if you will communicate with this office we believe we can be of some service to you and shall be most happy to accommodate you in every way possible. We want the church to use this agency set up by the General Conference and the men whose names are given below.

Rev. Harry S. Allen, 801 American Boulevard, Macon, Ga.

Rev. John B. Andrews, Siloam Springs, Ark.

Rev. Luther B. Bridgers, Gainesville, Ga.

Rev. Henry W. Bromley, Cynthia, Ky.

Rev. John E. Brown, Siloam Springs, Ark.

Rev. Raymond Browning, Box 376, Hendersonville, N. C.

Rev. Jordan W. Carter, Harriman, Tenn.

Rev. D. L. Coal, 1006 N. Kenmore Ave., Los Angeles, Cal.

Rev. Burke Culpepper, 535 Le Master Street, Memphis, Tenn.

Rev. John B. Culpepper, New Smyrna, Fla.

Rev. C. M. Dunnaway, 216 N. Candler Street, Decatur, Ga.

Rev. Albert C. Fisher, 2325 Market Ave., Fort Worth, Texas.

Rev. R. L. Flowers, General Delivery, Dallas, Texas.

Rev. R. B. Freeman, McMurry College, Route 5, Abilene, Texas.

Rev. C. Norman Guice, Conway, Ark.

Rev. J. O. Hanes, 1101 N. Forty-first Street, Birmingham, Ala.

Rev. S. M. Haynes, Clarkston, Ga.

Rev. Walter Harbin, Center Point, Texas.

Rev. R. J. Haskew, 208 East Newton Street, Dothan, Ala.

Rev. E. O. Hobbs, 1055 Lynnhurst, Louisville, Ky.

Rev. Walt Holcomb, Box 503, Cartersville, Ga.

Rev. Jerry Jeter, 7 Elgin Park, San Francisco, Cal.

Rev. Andrew Johnson, Wilmore, Ky.

Rev. Bob Jones, Box 440, Montgomery, Ala.

Rev. J. B. Kendall, Lexington, Ky.

Rev. G. A. Klein, Box 484, Memphis, Tenn.

Rev. Robert Lear, Marion, Ky.

Rev. Lovick P. Law, Siloam Springs, Ark.

Rev. John A. May, Box 185, Montevallo, Ala.

Rev. W. M. McIntosh, 624 Main Street, Columbus, Miss.

Rev. F. P. McCall, Jasper, Fla.

Rev. L. J. Miller, 1716 Sweetbrier Ave., Nashville, Tenn.

Rev. J. Ed Morgan, Texarkana, Texas.

Rev. (Judge) Frank Morris, Greenville, Texas.

Rev. H. C. Morrison, D.D., Wilmore, Ky.

Rev. Frank M. Neal, Amarillo, Texas.

Rev. John M. Neal, Huntsville, Texas.

Rev. W. Hardy Neal, Green Forest, Ark.

Rev. A. J. Notestine, 1751 N. Woodland Ave., Birmingham, Ala.

Rev. L. D. Patterson, Menlo, Ga.

Rev. Thomas Priddy, Box 503, Princeton, W. Va.

Rev. Thurston B. Price, Lake Jundluska, N. C.

Rev. James M. Smith, Box 722, Hattiesburg, Miss.

Rev. Asa F. Stem, Decatur, Ga.

Rev. W. A. Swift, 1108 Chapel Avenue, Nashville, Tenn.

Rev. R. S. Stewart, Wilmore, Ky.

Rev. W. C. Swope, Box 111, Charleston, Mo.

Rev. Mark N. Terrell, 703 N. Crockett Street, Sherman, Texas.

Rev. George Tucker, 2014 Nelson Avenue, Memphis, Tenn.

Rev. Bascom Waters, Clinton, Tenn.

Rev. Chas. F. Weigle, Sebring, Fla.

The following new men were added as General Evangelists at the last meeting:

Rev. W. B. Hogg, 1535 Vinton Street, Memphis, Tenn.

Rev. John C. Patty, 2006 Union Ave., Chattanooga, Tenn.

Rev. Henry T. Young, De Ridder, La.

Rev. Dan Kelley, Hattiesburg, Miss.

Rev. Grover Cleveland, Pine Bluff, Ark.

Rev. W. E. Thomas, 4 Westminster Apartments, Nashville, Tenn.

Rev. Earl B. Moll, Box 175, Jackson, Miss.

Singers.

H. U. Abicht, Sherman, Texas.

Miss Mary E. Clements, Munford, Tenn.

Lloyd P. Bloodworth, 2811 Ave. E., Polytechnic, Texas.

J. L. Brinkley, Hugo, Okla.

J. C. Coston, Hendersonville, N. C.

W. B. Corder, Richwood, W. Va.

J. B. Culpepper, Jr., New Smyrna, Fla.

Moody B. Cunningham, Winnsboro, Texas.

Mrs. H. F. Earthman, Murfreesboro, Tenn.

C. E. Edwards, Oakton, Ky.

W. P. Forbes, 714½ Main, Little Rock, Ark.

R. E. Frost, Gest, Ky.

C. P. Gossett, Wilmore, Ky.

John W. Glover, Cabot, Ark.

R. J. Glaze, Bearden, Ark.

Chas. C. Hard, 1537 Camp Street, New Orleans, La.

B. G. Grenfell, Dawson Springs, Ky.

Bernard L. Hatch, Texarkana, Texas.

Rev. Curwen Henley, Murphysboro, Ill.

Everette S. Homan, Corinth, Miss.

Homer S. Jenkins, 206 Ware Avenue, East Point, Ga.

M. L. Lifsey, Crumps Park, Macon, Ga.

D. Ward Milam, 406 East Main Street, Lincoln, N. C.

Robert Lee Milam, 45 East Merritts Ave., Atlanta, Ga.

Chas. H. McEuen, Altus, Okla.

J. F. Price, Florala, Ala.

R. W. Porterfield, Comer, Ga.

George Pickard, Resaca, Ga.

S. H. Praether, Henderson, Ky.

Jas. V. Reid, 3233 Hemphill Street, Fort Worth, Texas.

J. Bailey Richardson, Clinton, Tenn.

John U. Robinson, 110 Vance Ave., Memphis, Tenn.

Miss Mabel A. Sloan, 39 N. Florence Ave., Kansas City, Kan.

Miss Elizabeth Shipley, 2360 McFadden Ave., Beaumont, Texas.

Austin M. Smith, Cookeville, Tenn.

Hamp Sewell, Atlanta, Ga.

H. M. Scott, Milan, Tenn.

Archie P. Stephens, Kosciusko, Miss.

Miss Mattie M. Swisher, Hereford, Texas.

Alfred R. Wells, 5210 Parry Ave., Dallas, Texas.

Charles B. Wyatt, Pine Bluff, Ark.

Holland R. Wilkinson, 3008 Griffin Ave., Richmond, Va.

Wisdom Sisters, Macon, Mo.

Jeff Wall, Cookeville, Tenn.

R. L. RUSSELL.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF MY MOTHER.

In Natchez, Miss., Dec. 22, 1924, the sweet spirit of MRS. H. G. BUTLER took its flight from earth to heaven. We who are left can but wonder at God's mysterious providence, for the home is no more or longer the same place, and the best, the center of all, is gone. The father is bowed in grief and the children crushed. Another link has bound them to heaven. She was a devoted member of the Methodist Church from girlhood and loved the Master's service. Her home abounded in hospitality, and her pastors and ministers were ever welcomed and graciously entertained by her. She was a devoted mother, a loving wife, a faithful friend; even servants testified to her kind and gentle ministry. She leaves a husband, five sons—Rassie, Clyde, Edgar, Morris, and Horace—two daughters, Mary and Ella, and eight grandchildren, four boys and four girls. She was ill five weeks before her death, but ever cheerful and apparently happy. By her life and example all her family and friends look forward to a reunion around the great white throne, where sorrow and partings are no more.

ELLA BUTLER CATO.

Knoxville, Miss.

IT IS A BURNING SHAME



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OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

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Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

Write for Plans, Rates, and Forms to the
Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

MRS. OPHELIA CANNON passed away at her home in Eunice, La., on Jan. 4, 1925, aged 71 years, 9 months and 3 days. She is survived by the following children: Hugh Cannon, Church Point, La.; John Cannon, Opelousas, La.; Tom, Horace, Clint, and Saul Cannon, and Mrs. Fannie Todd, of Eunice. I visited Grandma Cannon a few days before her death, and, after reading the Word and prayer, we sang, "How Firm a Foundation," and at the close she said, "It was so sweet." "How sweet the sound of Jesus' name to a believer's ear! It soothes their sorrows, heals their pain, and drives away their fear." She joined the Methodist church early in life, and died in the faith.

Her pastor,

J. L. CADY.

On Aug. 14, 1924, our dear mother, MRS. M. A. BREWER, gently bade farewell to this world of sin and sorrow, and her spirit was wafted sweetly to the dear Father whom she had loved and trusted for nearly eighty-six years. Having been reared in a staunch Methodist home, and taught from childhood the principles which are essential in making a useful citizen, including truth, honesty, love for home, the church, her neighbor, she was considered and loved as one of the most useful characters in the neighborhood in which she spent most of her life. She was always reserved in manner, but her quiet, loving disposition won for her friends everywhere she went, and she has left behind her a life worthy of imitation by her neighbors as well as her children. Rev. J. A. McKibben, her pastor, whom she had loved for many years, conducted the service Aug. 15, at Union Hill, and in the churchyard, by the side of her husband and several children, her body rests. She was the third daughter of John and Martha Wisdom. H. H. Brewer, of Coffeeville; J. W. Brewer, of Canton; Mrs. T. M. Perryman, of Pine Valley, and Mrs. R. C. Simpson, of Coffeeville, survive her.

A loving daughter,

LOUISA BREWER SIMPSON.

CHILDREN'S BOOKS.

The hope of the next generation will largely depend upon what the minds of the children feed upon now. A good child's book must be intellectual enough to engage his mind, live enough to hold his interest, moral enough to help him form good ideals of life, and well printed enough not to spoil his eyes in reading it.—Exchange.

On the Pacific coast our membership was steadily decreasing before the Centenary, but is now increasing each year. In four years the net gain has been 6,000—more than one-fifth as many as had been won in seventy years previously.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Potts Camp, Jan. 23.
Hickory Flat, at Hickory Flat, Jan. 24, 25.
Tishomingo, at Tishomingo, Jan. 27.
Belmont, at Golden, Jan. 28.

Marietta, at Marietta, Jan. 31, Feb. 1.
E. H. CUNNINGHAM, P. E.

Columbus Dist.—First Round.

Mashulaville, at M., Jan. 24, 25.
Cedar Bluff, at C. B., Jan. 27.
Ethel, at Ethel, Jan. 29.
Sturgis, at Sturgis, Jan. 31, Feb. 1.
McCool, at McCool, Feb. 1, 2.
JOS. B. RANDOLPH, P. E.

Grenada Dist.—First Round.

Duck Hill ct., at Duck Hill, Jan. 18, 11 a.m.; Q. C., 2 p.m.
Holcomb ct., at Holcomb, Jan. 18, 7 p.m.; Jan. 19, 11 a.m.
Lexington, Jan. 25, 26.
E. S. LEWIS, P. E.

Sardis Dist.—First Round.

Tyro, at Free Springs, Q. C., Jan. 23, 11 a.m.
Oakland, at Oakland, Q. C., Jan. 25, 11 a.m.
Charleston, preaching, Jan. 25, 7:30 p.m.; Q. C., Jan. 26, 7:30 p.m.
J. TILLERY LEWIS, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Evergreen, at Cheneyville, Jan. 25, 11 a.m.; Q. C., 2 p.m.
Bunkie, Jan. 25, at night.
Evangeline, at V. P., Feb. 1; Q. C., 2 p.m.
Pleasant Hill, at Pleasant Hill, Feb. 8, 11 a.m.; Q. C., 2 p.m.
Pelican, at Pelican, Feb. 9, 2 p.m.
Opelousas, Feb. 15, 11 a.m.
Lecompte, Feb. 15, at night.
Marksville, Feb. 22.
Melder, at Hinston, March 1, 11 a.m.; Q. C., after morning service.
Glenmora, March 1, at night.
The district stewards will meet at the European Hotel Jan. 99 at 11 a. m.
C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Baker, at Baker, Jan. 24, 25.
Jackson, at Ethel, Jan. 25.
Bogalusa, Feb. 1.
Pearl River, at Bush, Feb. 1.
Ponchatoula, Feb. 1, 2.
Washington, at Angle, Feb. 7, 8.
Franklinton, Feb. 8, 9.
Springfield, Feb. 14, 15.
Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round

(Revised).

Maxie, at Maxie, Sunday, Jan. 25, 11 a.m.
Crowley, Sunday, Jan. 25, 7:30 p.m.
Indian Bayou, Sunday, Feb. 1, 11 a.m.
Rayne, Sunday, Feb. 1, 7:30 p.m.
Lafayette, Sunday, Feb. 8, 11 a.m.
New Iberia, Sunday, Feb. 8, 7:30 p.m.
Sulphur, at Vinton, Sunday, Feb. 15, 11 a.m.
Lake Arthur, Sunday, Feb. 15, 7:30 p.m.
Lake Charles, Sunday, Feb. 22, 7:30 p.m.
Neame, Sunday, Feb. 22, 11 a.m.
J. B. WILLIAMS, P. E.

Minden Dist.—First Round.

Jena and Jonesville, Jan. 22, 2 p.m., at Jonesville.
Plain Dealing, at P. D., Jan. 25; preaching, 11 a.m.
Minden, Jan. 27, 7 p.m.
Rochelle, at Rochelle, Feb. 1; preaching, 11 a.m.
Standard, Feb. 4, 2 p.m.
Colfax, Feb. 8; preaching, 11 a.m.
Trout and Good Pine, Feb. 15; preaching, 11 a.m.
Wesley, Feb. 22, at Hall Summitt; preaching, 11 a.m.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

Winnfield Ct., Feb. 24, 2 p.m., at Winnfield.

K. W. DODSON, P. E.

New Orleans Dist.—First Round.

Jeanerette, Jan. 25, morning.
Franklin, Jan. 25, evening.
Morgan City, Feb. 1.
Covington, Feb. 8, morning.
Slidell, Feb. 8, evening.
First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round.

Clay, at Wesley, Jan. 25, 11 a.m.
Ruston, Jan. 25, 7:30 p.m.
Ouachita, at Brooklyn, Feb. 1, 11 a.m.
Dodson, at Chatham, Feb. 1, 7:30 p.m.
Simsboro, Feb. 4, 10 a.m.
Bienville, Feb. 8, 11 a.m.

The district stewards will meet at Ruston on Wednesday, Jan. 7, 1925, at 10 a.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

The dates given below are for the preaching services. The quarterly conferences will be held at a time most convenient for all concerned. The presiding elder urges a full attendance at the meeting of this first quarterly conference. Official notice will be given every member.
Mansfield, Jan. 25, 11 a.m.
South Mansfield, Jan. 25, 7:30 p.m.
Mangum Memorial, Feb. 1, 7:30 p.m.
Logansport, Feb. 8.
First Church, Shreveport, Feb. 15, 11 a.m.

Claiborne, Feb. 15, 7:30 p.m.
Noel Memorial, Feb. 22, 11 a.m.
Harmon, Feb. 22, 7:30 p.m.

The District Conference will be held in Cedar Grove some time in April. It will be necessary to elect delegates to this conference at the first quarterly conferences. In addition to those named in paragraph 90 of the 1922 Discipline, one lay member from each church in the charge should be elected, "provided, however, that each charge shall not have less than five elected delegates."

The district stewards' meeting will be held at the First Church, Shreveport, on Tuesday, Jan. 6, 2 p.m.

W. W. HOLMES, P. E.

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FROM FULTON, MISS.

Dear Brother Carley: Just a word from the Fulton charge. This is no more the Fulton of any former date. A brand-new town on an old county site location is the Fulton of to-day, with a population of some fifteen hundred people who, for the most part, are the "salt of the earth." Many of my old friends of former years are to be seen in the congregation and on the streets, at almost all the church services and during the week day regime.

The church membership is also practically new. We have about 150 members, many of them coming from adjoining towns and communities. Of course there is still at place the "Old Guard," such as Prof. J. E. Sandlin, Uncle James Green, and some others

who are always dependable. Then there is a new element in the membership of the church and Sunday school—Prof. H. L. Gillespie, Brothers B. M. Pearce, Tom D. Harden, and others who have served on the official board for some few years before. Then there is J. C. Whitehead, the accommodating manager of the Fulton Bank, who is secretary-treasurer of the board of stewards; he, with the assistance of the "Old Guard" and new members, such as Hon. I. L. Shefflen, Hon. D. W. Brown, and Theren D. Harden, editor of our county newspaper, and other active workers, will not fail to make the work go. The pastor can depend on them at all times.

Then the good women are very active and render a great service through their organization. They have about finished paying for a most handsome Williams piano and other needed furnishings for the church, as well as furnishing the parsonage very comfortably. I am sure that any former pastor or neighboring pastor who knows of such congenial helpers would enjoy serving here. Neither can I fail to mention the most efficient service rendered by my predecessor, the Rev. Albert Y. Brown, who is now at Emory University. His work is a monument to his name.

We hope, work and pray for a great year.

M. A. BURNS, Pastor.

CONSERVING WILD LIFE.

Public-spirited citizens of five Southwestern States, workers in a campaign just closed by Holland's Magazine, have established a total of 2,948,841 acres in bird and game refuges, in which absolute protection is pledged beneficial wild life for a period of five years. The campaign itself is the most successful ever conducted by any agency within a year's time. By States, the total in sanctuaries, which are being placarded with handsome metal signs, is as follows: Texas, 2,800,403 acres; Arkansas, 28,268; Oklahoma, 18,173; Louisiana, 5,927; and New Mexico, 3,440. The sanctuaries range in size from 10 acres to 250,000. They include many ranches and farms which contain turkeys, prairie chickens, deer, and other game birds and animals, and constitute the first step toward the creation of permanent State refuges in which birds and animals will be permitted to multiply under natural conditions.

The Texas sanctuaries include some of the finest breeding grounds in America. Eight of them range from 100,000 to 250,000 acres in area, embracing portions of the famous King ranch, the Kennedy ranch, the Lasater ranch, and other properties which are known throughout the country. In addition to the larger refuges, boys and girls have dedicated 7,899 yards to birds, agreeing to feed them in bitter winter weather and to furnish them water in summer.

Even more remarkable than the sanctuaries are the pledges in which men, women, and children bind themselves to observe the game laws and to do everything in their power to encourage birds and to keep thoughtless persons from doing them injury. Altogether, 119,421 individual pledges have been secured, largely through

schools, and the principal awards in this phase of the work have been made to juniors. Barton Welfare Group, of the Mobile (Alabama) High School, turned in 13,171 pledges, and a \$100 award was earned by Tom Currie, a Dallas, Tex., boy 11 years of age. Total cash awards in the two campaigns were \$750, and it is hoped that the work so auspiciously started will be carried on by interested citizens until all of our finer birds and animals are guaranteed perpetuation.

DESTROYING ENEMIES.

A king before he ascended his throne declared that he would destroy all his enemies. Afterwards the people were greatly surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said.

"And have I not destroyed my enemies?" he asked. "I have changed them into friends."

Diogenes, to one who asked him how he might be revenged on his enemy, said: "The only way to gall and fret him effectively is for yourself to appear a good and honest man."

Tasso was told that he had an opportunity of taking advantage of a bitter enemy. He replied: "I wish not to plunder him; but there are things I wish to take from him, not his honor, his wealth, or his life, but his malice and ill will."

It used to be said of Archbishop Cranmer, "If you would be sure to have Cranmer do you a good turn, you must do him some ill one;" for though he loved to do good to all, yet especially he would watch for opportunity to do good to such as had wronged him.—Spencer.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

Thousands Of Women Are Now Taking This Easily Absorbed Iron

Worn-out Housewife Tells How She Quickly Regained Her Health and Strength

"Only a short two weeks ago I was so tired, nervous and worn-out from the drain on my nerves and strength of household drudgery, that I thought I could not keep up another day. 'A short two weeks' treatment of the newer form of easily absorbed iron has given me a marvelous increase in health, strength and energy. Now I can do my whole house without help, and do not have to sit at home in the evening 'all-in,' sick and nervous."

"The above is a typical hypothetical case," said a well-known physician, formerly of Bellevue Hospital (Out-Door Dept.) New York, and the Westchester County Hospital, recently. "You cannot be well and strong and full of vigor, force and power unless your blood is rich in iron. It is your red blood that enables you to resist and overcome disease and that nourishes every organ in your body. Without iron your blood becomes thin, pale and watery. Poor blood cannot nourish your vital organs and as a result you may have pains in your heart or kidneys, indigestion, headaches, and feel all 'run-down' and tired out."

When your blood lacks iron, do not waste your time taking stimulating medicines or narcotic drugs, but directly enrich your blood with the newer form of iron sold by all druggists under the name of Nuxated Iron, which is like the iron in spinach, lentils, and apples, and is in a form easily assimilated by your blood.

Get a bottle of Nuxated Iron today. Take it for two weeks and if you have not, like thousands of others, obtained most surprising health, strength and energy, the manufacturers will promptly refund your money. The following local druggists will sell you Nuxated Iron with this satisfaction or money back guarantee:



Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c

whooping cough

and CROUP—those dreaded Childhood afflictions are quickly and safely relieved by Roche's Herbal Embrocation—the remedy that has served several generations of Mothers successfully—since 1802.

Equally effective for BRONCHITIS or COLDS on the chest.

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ROCHE'S HERBAL EMBROCATION

ATE TOO FAST

South Carolinian Took Black-Draught For Indigestion, and Says He Could Soon Eat Anything.

Ballentine, S. C.—Mr. W. B. Bouknight, of this place, gave the following account of his use of Thedford's Black-Draught.

"Just after I married I had indigestion. Working out, I got in the habit of eating fast, for which I soon paid by having a tight, bloated feeling after meals. This made me very uncomfortable. I would feel stupid and drowsy, didn't feel like working. I was told it was indigestion. Some one recommended Black-Draught and I took it after meals. I soon could eat anything any time.

"I use it for colds and biliousness and it will knock out a cold and carry away the bile better and quicker than any liver medicine I have ever found."

Eating too fast, too much, or faulty chewing of your food, often causes discomfort after meals. A pinch of Black-Draught, washed down with a swallow of water, will help to bring prompt relief. Bloating sensations, eructations, bad breath and other common symptoms of indigestion have disappeared after Black-Draught has been taken for several days.

NC-164

Thedford's BLACK-DRAUGHT LIVER MEDICINE

NERVOUS & HALF-SICK WOMEN

Relieved by taking Lydia E. Pinkham's Vegetable Compound

These Three Letters Prove It

Lowell, Mass.—"I am sending you a few lines to let you know what good your medicine has done for me. I want you to let every one know that it has helped me in nervous troubles. I have four children and you know there is a lot to do where children are. They would come in from school and they would start telling me about their little troubles but I could not stand it. I had to send them away. I could not even walk on the street alone I was so nervous. I found one of your books and read it and then I saw in the paper about Lydia E. Pinkham's Vegetable Compound. I got it and had taken one bottle when I saw a change in myself. I was surprised. The children can talk all they want to now and it does not bother me. I am still taking the Vegetable Compound."—Mrs. JOSEPH LEMERE, 34 South Street, Lowell, Mass.

Felt Like A New Woman

Springfield, Missouri.—"For four or five months I was run-down, nervous, my back ached and I did not feel like doing a thing. Sometimes my legs ached and felt like they would break and I had a hurting in my sides. I had been reading in the newspapers the letters of other women who had taken Lydia E. Pinkham's Vegetable Compound and the advertising of it appealed to me so I bought some and saw results in al-

most no time. I had hardly been able to do my own work and after taking the Vegetable Compound I felt like a new woman. I recommend it to my friends who have troubles like I did, and hope they will find the same results."—Mrs. M. CARPENTER, 607 W. Chase Street, Springfield, Missouri.

40 Years Old, Feels Like 20

Hagerstown, Md.—"I was very bad off with backache, a bearing-down feeling in my body and a pain in my left side. I could not be on my feet at times and once I was so bad I walked bent over to one side for three weeks. My sister read of Lydia E. Pinkham's Vegetable Compound and got me a bottle. I got so much relief that I took more until I was well. I am 40 years old and feel like 20. I am sure this medicine will help all women."—Mrs. MARY E. SANDY, 436 W. Franklin Street, Hagerstown, Md.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

That means that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

All druggists are having increased sales of this medicine.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The aim of the Program of Work is to offer a plan by which the Sunday school may lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed through worship, right living, and efficient service. This aim is largely on paper; it can be made a reality as soon as the teachers are taught by the pastors to put evangelism into practice. Revivalism and evangelism are not always synonymous. Revivalism is one of the methods of evangelism. Evangelism is a principle, it is a life hid with Christ in God with a passion for making Christ known to all who do not know him as Lord and Savior. The revivalistic method should not supplant the evangelistic aim, which should control in all methods of religious work. The evangelistic aim is to make the person of Jesus Christ known and to become the controlling force in the lives of boys and girls, men and women; the evangelistic aim is to bring young and old into actual communion with God, into sharing his character and joy. Jesus said, "Follow me, and I will make you fishers of men." If we are not fishers of men, we are not following him very closely. The revival is one effective method of evangelism. This method is usually after the adult who has become hardened in sin; it seeks to rescue the lost. The teaching method of evangelism has for its chief aim the preventing of a separation of the soul from Christ. It is far better to keep a child from the bitter experience of sin by teaching the Christ way of living than to be forced to bring the adult back to Christ after it has formed the habit of sin. To form Christ-like character is more profitable than to have to reform bad character. Let us remember that it requires as deep and full consecration to God to be effective in one method as in another. After all, the method is only incidental; it is life filled with the Holy Spirit that counts for most. No method is worth anything without the Holy Spirit filling

us. We need more revivals and better revivals. We need to lay the foundation of the Christ-way of living in the hearts of our little children more perfectly than we have done in the past if we ever establish the Kingdom of God as Jesus Christ means it shall be established. Think of it, only about forty per cent of the people in our State are members of any church; about ten per cent of that number are doing work to establish the Kingdom; twenty-five per cent give enough money to count; and about forty per cent attend the church services with regularity.

A few feeble, scattered efforts have been made to increase the number who attend our Sunday schools. Let us do more work and better work to win them to Christ. Four leaflets have been prepared by the General Sunday School Board as helps in training our teachers to become evangelists:

1. Evangelism through the Sunday School. The topics discussed in this leaflet: The Sunday school is evangelistic in its aim; the Sunday school provides unparalleled opportunities for evangelizing the young; the Sunday school provides an evangelistic force to be led by the pastor; the teachers of the Sunday school offer the pastor his best opportunity to train a class in personal evangelism; the evangelistic work of the Sunday school a continuous evangelism; special seasons of evangelism in the Sunday school.

2. A Practical Plan of Sunday School Evangelism.

3. The Sunday School Teacher as an Evangelist.

4. The Sunday School and the Home in Christian Evangelism.

Send to me for about ten of each of these leaflets and use them in your prayer meeting in teaching the art of becoming fishers of boys and girls, men and women. No better preparation can be made for a sweeping revival of religion. I pray that a hundred men may give this plan a fair trial.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mrs. J. M. Henry, formerly of Ruston, now assistant in charge of the Cokesbury Course, at Nashville, has this to say about this new course of study designed to help Sunday school workers in small Sunday schools:

"I believe the Cokesbury Course is going to meet a great need in our own Louisiana schools, and I trust you will see some instructors who will see the real opportunity of service in the small Sunday school. I am interested in your great Conference to be held in Winnfield. Write me from time to time, and be assured I will gladly render any assistance in my power to further our great work."

Rev. L. W. Smart, of Clay, La., has given the small Sunday schools, especially the rural Sunday schools, a great deal of study and attention. In a recent letter he says:

"We are moving on very well in our Sunday school work. I have just placed a chart of the work in the Longstraw Sunday school. We are trying hard to keep the morale of the schools at high tide. Brother Atkinson, please send me some seals for the charts for 1925. I need some. I believe everything is moving on nicely. Our first quarterly

conference will be Jan. 25, and at that time we are going to discuss some matters relative to making our Sunday school better."

Rev. Porter M. Caraway, of Winnfield, La., the Sunday school host of the State-wide conference of 1925, visited our office at Alexandria last week during the district stewards' meeting. After conference with him and other Sunday school leaders, we are calling a State-wide Sunday School Council meeting of the Conference Board staff, and other workers, for 10 a. m., March 31, at Winnfield.

There will be a meeting of the Elementary Council Monday, March 30, at Alexandria. The date and place are so arranged to suit the Elementary workers en route to the Winnfield conference. At this Elementary Council, each district superintendent of Elementary Work is expected to be present, in addition to the Conference Superintendents, Mrs. R. C. Culpepper, Mrs. R. H. Harper. Conference chairman, Miss Marie.

Mrs. George D. Purcell, of Baker, La., writes: "Please send literature of plans, etc., for a teacher training class."

Rev. S. A. Seegers, pastor of Second Church, New Orleans, says he had eight from his church to receive teacher training credit in the Standard Training School held there last fall. Brother Seegers has done much to promote teacher training wherever he has been pastor.

Rev. H. B. Hines, formerly of Plaquemine, now at Springhill, writes:

"I want you with us just as soon as you can come. We should become a 'C' Grade Standard Sunday school, and if you can come soon and start us off, we then will be ready for recognition when you come again. Please advise when to look for you. With best wishes for all good things during the New Year."

C. D. ATKINSON,
Conference Superintendent.

FROM PHILADELPHIA, MISS.

Until now, I have been entirely too busy to sum up the present and survey the prospects of the new Conference year.

We reached here at 7:30 p.m., Nov. 21, dusty and tired from our long drive, but found quite a gathering of the elect people, both women and men, in waiting at the parsonage, who bade us a most cordial welcome. We were greatly refreshed by the hospitalities of the homes of Brothers G. W. Mars and A. Dewesse, where we ate a splendid dinner and spent the night, respectively.

The opportunities are great here, and the dear people are responsive. Splendid congregations have greeted us at every service, and our forces are now organized in an almost ideal way in every department.

We have installed a junior board of stewards, and have given them work, which they do with the accuracy and precision of veterans. We are proud of them, as we are, also, of our junior choir, which leads at the evening service.

Some bad weather we have had, but not bad enough yet to affect seriously

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DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

the attendance of Sunday school and church services.

We appreciate our need of the prayers of the brethren that we may be able to lead this people as we ought.

Many good things do we hear the people say about former pastors, and we are truly glad to hear them. Our membership is steadily growing, and we hope the year will witness a great ingathering.

Brother E. J. Coker, who serves the Neshoba circuit, whose parsonage is situated in our town, is doing a great work. He and his good family are in great favor with his people, and with ours as well.

We have not taken the vote of our people on the question of unification, nor have we made any public reference to it, yet I feel almost safe in saying that they are almost, if not entirely, a unit against the plan. In that they and their pastor are fully agreed.

With a prayer in my heart that the will of the Lord may be done in this matter as in all other things which are committed to us, I am,

Faternally,

J. EARLY GRAY.

A BANKER'S WISDOM.

"It was only the other day that a former president of one of the largest banks in the world was asked why he was spending such a vast amount of money in a certain benevolent enterprise in which he was engaged for the good of this nation. His reply deserves the most careful meditation of every father and mother in this land. He said: 'The question has been asked as to what my motives are. Briefly they are these: I have six children. I have respect for your children, for all children. I can leave my own children money, probably more than will be good for them. It acutely concerned my life for many years to be able to do that. But now I have come to the desire to leave them something more than mere money—to leave them a country fit to live in, a country safe to live in, and a country where, after they have been educated to honorable usefulness, they can secure their equitable and just deserts for the service they may render to society.'—Herald of Gospel Liberty."

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All-wool fabrics; choice of 125 patterns; "Larvex" bonded-process of mothproofing; absolute "no-pulling-out" hair cloth; pocket labels; satin linings; eight-day service; we deliver and collect.
Simple instructions that teach you "How"—an attractive outfit that creates sales—and clothes that thoroughly satisfy and build business for you. Write for free offer today—NOW.
FREE **WHOLESALE** **DIRECT**
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Blackboards**

Southern Desk Co., Hickory, N. C.

INCOME TAX IN A NUTSHELL.

WHO? Single persons who had net income of \$1,000 or more or gross income of \$5,000 or more, and married couples who had net income of \$2,500 or more or gross income of \$5,000 or more must file returns.

WHEN? The filing period is from Jan. 1 to March 15, 1925.

WHERE? Collector of internal revenue for the district in which the person lives or has his principal place of business.

HOW? Instructions on Form 1040A and Form 1040; also the law and regulations.

WHAT? Two per cent normal tax on the first \$4,000 of net income in excess of the personal exemptions and credits. Four per cent normal tax on the next \$4,000. Six per cent normal tax on the balance of net income. Surtax on net income in excess of \$10,000.

Your Income Tax.

Your income tax for the year 1924 is less, in proportion to your income, than was the tax for 1924. A rate reduction, however, is not the only benefit afforded by the revenue act of 1924. Increase in the exemption for married persons, a 25 per cent reduction on "earned income," and other changes in revenue legislation are of immediate interest to every taxpayer.

The revenue act of 1924 requires that returns be filled by every single person whose net income for 1924 was \$1,000 or more, or whose gross income was \$5,000 or more, and by every married couple whose aggregate net income was \$2,500 or more, or whose aggregate gross income was \$5,000 or more. Last year returns were required of married couples whose aggregate net income was \$2,000 or more. Husband and wife, living together, may include the income of each in a single joint return, or each may file a separate return showing the income of each. Net income is gross income less certain specified reductions for business expenses, losses, bad debts, contributions, etc.

The period for filing returns is from

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COUGH and WHOOPING
Cough Syrup

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No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

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New Orleans, La.

PRICE 35c AND 65c
AT ALL DRUGGISTS

Jan. 1 to March 15, 1925. The return, accompanied by at least one-fourth of the amount of tax due, must be filed with the collector of internal revenue for the district in which the taxpayer has his legal residence or has his principal place of business.

The exemptions under the revenue act of 1924 are \$1,000 for single persons and \$2,500 for married persons living together, and heads of families. In addition a \$400 credit is allowed for each person dependent upon and receiving his chief support from the taxpayer, if such person is under 18 years of age or incapable of self-support because mentally or physically defective.

The normal tax rate under the revenue act of 1924 is 2 per cent on the first \$4,000 of net income in excess of the personal exemptions, credit for dependents, etc., 4 per cent on the next \$4,000, and 6 per cent on the balance. Under the preceding act the normal tax rate was 4 per cent on the first \$4,000 of net income above the exemptions and credits, and 8 per cent on the remaining net income.

The revenue act of 1924 contains a special provision for reduced taxes which did not appear in previous laws. All net income up to \$5,000 is considered "earned income." On this amount the taxpayer is entitled to a credit of 25 per cent of the amount of the tax. For example, a taxpayer, single and without dependent, may have received in 1924 a salary of \$2,000 and from a real estate transaction a profit of \$3,000. His total net income was \$5,000. Without the benefit of the 25 per cent reduction his tax would be \$80. His actual tax is \$60. From his net income of \$5,000 he is allowed a personal exemption of \$1,000; the tax of 2 per cent on the first \$4,000 is \$80, one-fourth of which, or \$20, may be deducted.

For the purpose of computing this credit, in no case is the earned net income considered to be in excess of \$10,000. A taxpayer may have received for the year 1924 a net income from salary of \$20,000, but the 25 per cent credit can be applied to only one-half of this amount.

If you are single and support in your home one or more persons closely related to you and over whom you exercise family control, you are the head of a family and entitled under the revenue act of 1924 to the same personal exemption allowed a married person, \$2,500. In addition, a taxpayer is entitled to a credit of \$400 for each person dependent upon him for chief support, if such person is either under 18 years of age or incapable of self-support because mentally or physically defective. Such dependent need not be a member of the taxpayer's household. For example, an unmarried son who supports in his home an aged mother is entitled to an exemption of \$2,500 plus the \$400 credit for a dependent, a total of \$2,900. If from choice the mother lived in another city, the son, although her chief support, would be entitled only to the \$1,000 exemption, plus the \$400 credit. The mother not living with him, he is not considered the head of a family.

An exemption as the head of a family can be claimed by only one member of a household.

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THE GREAT FIRE INSURANCE COMPANY
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SOUTHERN DEPARTMENT

COMPANY'S BUILDING

NEW ORLEANS, LA.

The \$400 credit does not apply to the wife or husband of a taxpayer, though one may be totally dependent upon the other.—Government Bulletin.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round (In Part.)

Delhi and Crew Lake, at Crew Lake, Jan. 18, 11 a.m.

Gilbert, at Gilbert, Jan. 18, 7 p.m.

West Monroe, Jan. 25, 11 a.m.

Sicily Island, at Sicily Island, Jan. 25, 7 p.m.

Oak Grove, at Oak Grove, Feb. 1, 11 a.m.

Winnsboro, Feb. 1, 7 p.m.

Epss, at Epss, Feb. 8, 11 a.m.

Waterproof, at Waterproof, Feb. 8, 7 p.m.

Bonita, at Bonita, Feb. 15, 11 a.m.

Mer Rouge, at Mer Rouge, Feb. 15, 7 p.m.

Lake Providence, Feb. 22, 11 a.m.

Tallulah, Feb. 22, 7 p.m.

I shall be glad to make any changes for the good of any pastoral charge, if the change is at all possible. All the pastors are expected to attend the set-up meeting for the Carry-on Campaign to be held in Monroe, Feb. 2, at 10 a. m., in First Methodist Church. This is of utmost importance.

N. E. JOYNER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Gallman, at Bethesda, Jan. 25.

Scotland, at Gallatia, Feb. 1.

Fernwood, at Fernwood, Feb. 8, 11 a.m.

McComb, Pearl River Avenue, Feb. 8, 7 p.m.

Tylertown, Feb. 15.

Pleasant Grove, at Pleasant Grove, Feb. 22.

W. H. LEWIS, P. E.

Hattiesburg Dist.—First Round.

Leakesville, at Pine Grove, Jan. 24, 25.

Lucedale, at Lucedale, Jan. 25, 26.

Lucedale ct., at Leaf, Jan. 26.

New Augusta, at N. A., Jan. 31, Feb. 1.

Richton, at Ovette, Feb. 1, 2.

Avera, at Piave, Feb. 7, 8.

Mt. Olive, at M. O., Feb. 11, 12.

ROBT SELBY, P. E.

FREE Send for our beautiful illustrated new SEED CATALOGUE FREE
TUCKER-MOSBY SEED Co. Memphis, Tenn

Jackson Dist.—First Round.

Eden, at Eden, Jan. 24, 25, 11 a.m.

Yazoo City, Jan. 25, 3 p.m., 7 p.m.

Brandon, at Greenfield, Feb. 1, 11 a.m., 2 p.m.

Millsaps Memorial, Feb. 1, 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Bucaturra, at State Line, Jan. 25.

Pachuta, Jan. 31, Feb. 1.

DeSoto, 7 p.m., Feb. 1, 2.

Enterprise, Feb. 8.

Waynesboro Ct., at Fedora, Feb. 14.

Waynesboro, Feb. 15.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Laurel, First Church, Jan. 23, 7:30 p.m.

Laurel, Kingston, Jan. 24, 7:30 p.m.

Laurel, West End, Jan. 25, 2:30 p.m.

Union, at Union, Jan. 30, 10 a.m.

Walnut Grove, at Walnut Grove, Jan. 31, 11 a.m.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Americus, at Pleasant Hill, Q. C., Sat., Jan. 24, 11 a.m.; preaching, Sun., Jan. 25, 11 a.m.

Carriere, at McNeill, Q. C., Sat., Jan. 31, 11 a.m.; preaching, Sun., Feb. 1, 11 a.m.

Picayune, Sun., Feb. 1, 7:30 p.m.; Q. C., Mon., Feb. 2.

Gulfport, Q. C., Wed. night, Feb. 4.

Stillmore, at Stillmore, Q. C., Sat. night, Feb. 7; preaching Sun., Feb. 8, 11 a.m.

Wiggins, preaching Feb., 8 7:30 p.m.; Q. C., Mon., Feb. 9.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Hermanville, at Hermanville, Jan. 25.

Fayette, Feb. 1.

Vicksburg, Crawford Street, 11 a.m., Feb. 8.

W. B. JONES, P. E.

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WINNFELD, LA., MISSIONARY SOCIETY.

The regular business session of the Woman's Missionary Society was held in the basement of the First Church, Jan. 5, at 2:30 o'clock. Mrs. Brumfield presided. After the Scripture lesson and prayer, an impressive installation ceremony for the newly elected officers for 1925 was conducted by Rev. P. M. Caraway, pastor. The roster is as follows:

President, Mrs. L. Rickerson; Vice President, Mrs. V. L. Brumfield; Secretary, Mrs. R. W. Oglesby; Treasurer, Mrs. F. C. Wren; Superintendent of Young People, Mrs. Elliott; Superintendent of Mission Study Class, Mrs. George Brown; Superintendent of Bible Class, Mrs. S. B. Matthews; teacher, Rev. P. M. Caraway; Superintendent of Publicity, Mrs. D. W. Kelly; Social Service, Mrs. N. M. Jackson; Local Work, Mrs. Edgar Jackson; Voice Agent, Mrs. Boggs.

Business: Reading of minutes; report of treasurer, dues and pledges paid in full. Spent locally, \$278.35, with a balance of \$366.44 on hand. Membership of Society 38; Junior Missionary Society organized with 18 members; 8 members of the Beginners' Division; 4 subscribers to Young Christian Worker.

We have an interesting Society and

plan to do better work this year than ever before.

MRS. VAN W. KELLY,
Superintendent of Publicity.

A WOMAN'S BUILDING AT THE WESTERN METHODIST ASSEMBLY GROUNDS.

Mount Sequoyah, as all readers of this paper should know, is the summer playground and inspirational center for Methodists residing in the States of Arkansas, Louisiana, Missouri, Oklahoma and Texas. Growing out of a recognized need for an assembly ground west of the Mississippi River, which would serve the Methodists of this territory as Lake Junaluska serves those of our Eastern division, the church, some three or four years ago, appointed a commission to seek out the most appropriate location that would be accessible to the greatest number of interested people for the establishment of the Western Methodist Assembly.

After visiting and carefully considering the numerous beautiful locations offered, the commission agreed upon Mount Sequoyah, Fayetteville, Ark., as the site pre-eminent.

Fayetteville, the "city beautiful of the Ozarks," recognizing the advantages to the city in bringing thither each year the class of people that would flock to a Methodist Summer Assembly, made a gift to the commission in land, cash and improvements amounting to some \$200,000.

Fayetteville being the seat of the State University of Arkansas, is populated with a cultured citizenship. The university summer school attracts many teachers and advanced students to Fayetteville, and its chautauqua features are made available to the Assembly people.

The beauty of the Ozark Mountains is famed in song and story, and no description could do them justice. "They must be seen to be appreciated."

Mount Sequoyah, just one mile east of the Fayetteville courthouse, overlooks the entire city and surrounding country. It is reached by gradual ascent over a wide, hard-surfaced winding road, the gift of the city of Fayetteville. A "sky-line drive" around the summit of the mountain affords a view unsurpassed in beauty and color. The climate is ideal.

Two years ago, there was nothing on Mount Sequoyah save a deserted farm house, small farm and apple orchard. To-day the old farm house is an attractive, comfortable home for the superintendent and his family; walks and drives wind in and out among the following buildings: Assembly hall or chapel, amphitheatre, cafeteria, branch house of Lamar & Barton, observation tower, large dormitories for both men and women, photographer's studio, 30 two- and four-room rent cottages, and an Epworth League building almost completed.

The success of the two summer sessions that have passed into history gives assurance of increased interest of the Western Methodists in their Assembly as, gradually, they come to

SPRING CRUISE TO THE MEDITERRANEAN

[THE WICKER TOURS]

TENTH PALESTINE PILGRIMAGE AND EUROPEAN TOUR
THE MILD MEDITERRANEAN AND MYSTERIOUS ORIENT.

SAILING MARCH 21, 1925

The Most Perfect Season; Balmy, Ideal Weather—No Cold Rains, No Hot Sun.

Write REV. J. M. ROWLAND, Editor Richmond Christian Advocate,
P. O. Box 584, Richmond, Va.

know its advantages and benefits. Every person who has attended the Assembly has gone away a booster for Mount Sequoyah.

Encouraged and inspired by the dauntless determination of the Epworth Leaguers to build and equip their own building at a cost of some \$25,000, the officers of the Woman's Missionary Societies of the affiliating Conferences asked the consent of the Council to raise funds for the erection of a Woman's Building on Mount Sequoyah. Permission was granted, and a Board of Control was named by the President of the Council. This Board consists of the presidents of the thirteen affiliating Conferences and the corresponding secretaries of the two Arkansas Conferences. The Board held its first meeting on Mount Sequoyah in July, 1924, and organized as follows: Chairman, Mrs. C. F. Elza; vice chairman, Mrs. C. E. Castle; secretary, Mrs. H. L. Rammel; treasurer, Mrs. Preston Hatcher; chairman committee on publicity, Mrs. John S. Turner; finance, Mrs. R. A. Dowdy; building, Mrs. J. A. Mercer.

The site is one of the choicest on the entire grounds. The building is to be set among tall, sturdy oak trees, near the cafeteria, book room, and convenient to the auditorium. It is to be of native stone and brick in conformity with other permanent buildings on the campus, is to have a large assembly room with wide, open fireplace on the first floor, with six or eight committee and class rooms, and perhaps a small dining room and kitchenette for special occasions. The

second floor is to consist of sixteen to twenty bed rooms, some with bath, all designed to contribute to the comfort of the women who go to Mount Sequoyah to attend any one of the summer conferences—School of Mis-

(Continued on Next Page.)



Are You Weak, Nervous? This Advice Is Vital to You

Jacksonville, Fla.—"I have, at different times, found relief by taking Dr. Pierce's Favorite Prescription, when I began to be nervous, had severe headaches, and felt bad in general. Usually two or three bottles was sufficient. I also took the 'Prescription' during expectancy and it was a great benefit to me at this time. My experience with different remedies leads me to believe that Dr. Pierce's Favorite Prescription is the very best woman's tonic on the market."—Mrs. L. H. Goss, 504 Cherry Ave.

You can always find this Prescription of Dr. Pierce's in your neighborhood drug store in tablets or liquid; or send 10c for trial package and write for free medical advice to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y.

CROUP
Spasmodic Croup is frequently
relieved by one application of—
VICKS
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Over 17 Million Jars Used Yearly

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Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
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Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

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Handy "Bayer" boxes of 12 tablets
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

MRS. W. R. STUART—AN APPRECIATION.

On the night of Jan. 2, 1925, the spirit of this noble woman took its flight for its eternal home.

There is a vacancy in the town of Ocean Springs and in the little church she loved so well.

There is sorrow in many hearts because she is no more. She will be greatly missed, but the influence of her beautiful Christian life will live on in the lives of others.

To the writer, her passing comes as a personal loss, for to him she was more than friend.

When I was received on trial in the Mississippi Conference and assigned to Ocean Springs as my first charge, she opened her doors to me, and her home became my home, and there I was given the same kind, thoughtful attention that a mother would give to her own son.

An invalid from early life, yet she lived to a good old age. In her early life she suffered much, but as the years passed by the suffering was not so great, but bodily strength did not increase.

In the back of the church she had a couch on which she reclined during the service, and she was always in her place on Sunday morning.

Hers was a sweet, gentle disposition and a kind and generous heart.

She loved the church, and was always faithful, loyal and true.

In the afternoon of Jan. 3, she was laid to rest by the side of her loved ones who had gone before.

The services were conducted by her pastor, Rev. D. E. Vickers, assisted by Rev. L. A. Darsey, Rev. A. H. Shannon, and the writer.

Some day we shall meet her again.

JAS. G. GALLOWAY.

MOTHER.

No sweeter name is known in any language than that of mother. No holier truth or more benign fact is known in life than the character which this word betokens. We can never pay the debt we owe to mother, try as we may. There is no baser sin in all the catalogue of sins than ingratitude to or neglect of mother. Conscience owes no such flagellations to any soul as is due for such neglect. A whip of venom-fanged scorpions could not administer adequate punishment for such guilt. We love to honor a man who honors his mother. Gladly, therefore, we reproduce the following beautiful words from Dr. Frank Crane: "She is my mother, but I call her my baby. She is 80 years old. Old people are very much like babies, and we ought to love them, for of such is the kingdom of heaven. I have an idea life evens up things. When I was young and helpless she took care of me; now I take care of her. I am paying my debt. She never left me alone when I was an infant; now I do not leave her alone. She was patient with me then; now I am patient with her. She fed me; now I feed her; I clothe and keep her. She sacrificed her young life for me. I am glad of every chance to sacrifice for her. She loved me when I was ignorant, awkward, needing constant care, and all because I was hers, born of her body and part of her soul. Now every feebleness and trait of childishness in her endears her to me, for no other reason except that she is my mother. By so much as she is a tax on my time, attention, and money, I love her. She shall not triumph over me in the day of judgment, for my tenderness shall equal hers. She watched with me until I grew up; I shall watch with her until she steps into heaven."—Selected.

A RED LETTER DAY FOR BROOKLYN METHODIST SUNDAY SCHOOL.

On Jan. 9, at 7 p. m., a Circuit-wide Sunday School Institute was opened at our church, with Brother Olen C. Hull, Assistant Field Secretary of the Mississippi Conference, director, instructor and speechmaker, which was greatly enjoyed by all present. We closed the institute Sunday night with about 200 people of town and community present, much enthusiasm being manifestly evident.

Say, Sunday schools of Mississippi Conference, if you want somebody that will grip the hearts of your people and leave a good taste in their mouths, get Hull.

Results? Well, after discussing this great work, the strong right arm of the church, and getting the work properly before the Sunday school, we organized an adult Wesley Bible class,

also an Intermediate-Senior Wesley Bible class. We will put on the Cradle Roll Department and the Home Department, adopting the "C" type Program of Work, by which we hope to make our school not only efficient and workable, but put it under the head of a progressive "C" type school. We are planning at a later date to put on the Teacher Training Course, thereby making our school worth while to the town of Brooklyn, Miss. Come again, Brother Hull. You have a warm place in our hearts.

W. L. BLACKWELL, P. C.

Brooklyn, Miss.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 14.)

sions, Social Service Conference, Sunday School, Epworth League—or to spend an entire summer in the most congenial environment imaginable. The years 1925 and 1926 were agreed upon as the time for projecting this splendid enterprise and raising the funds. The financial goal is to be \$1 per capita for two years—only 50 cents per capita each year—for the entire membership of the Western Conferences. In addition, each Conference is asked to appoint a committee for the securing of special gifts by individuals. The Little Rock conference has set a worthy example by the gift of the initial \$1,000 from its contingent fund, which is to be over and above the membership quota.

With the close of the year 1924, the women of the Missouri and Texas Conferences should have completed their dormitory projects which, for three years past, have commanded their thoughts, prayers and money. Every woman is proud of having a small part in so great an enterprise, an enterprise that is destined to influence incalculably the lives of the young women who find their shelter there during their character-forming years.

This completed we shall be ready for the next worthy task—building for ourselves at Mount Sequoyah. Of course our gifts to the Woman's Building must not detract from our pledge to the Council or other connectional funds. We have learned from recent experience that Methodist women can do what they will to do without hampering any existing interest or pauperizing themselves. Western Methodist women can build their own summer home on Mount Sequoyah, and they will. In addition to a ninety-nine year lease on land and building, with a renewal clause, we are to have fifty per cent of the rentals. The chairman of the Board of Control, Mrs. Elza, says.

"Somehow we believe as the dollars and tens and hundreds are pledged next spring to our Woman's Building, we are going to turn our hearts and our interests to this Assembly ground in a way that will be worth many, many times our actual contribution in dollars and cents. For, as we give we will follow our gifts with our interest, our love, our prayers, and eventually our presence. Thus brick and stone will be transmuted into new ideas and ideals that will change our lives and the lives of our children. A Woman's Building at Mount Sequoyah will help immeasur-

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ably to build up the mission morale of a great Western leadership that shall hold steady our devotion to the program and purposes of a world church. We know that when our women add to their natural love for missions the patriotic fervor of their loyalty to the needs of the Western territory, we shall put over this project with an energy and enthusiasm unmatched in our missionary history."

MRS. JOHN S. TURNER,
Chairman Committee on Publicity,
Board of Control.
919 N. Marsalis Avenue, Dallas, Tex.

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FROM ROCHELLE, LA.

Dear Brother Carley: I wish to say through the Advocate that the people here and at Selma have received us very kindly. To begin with, the officials at each mill and each board of stewards were very considerate of our interest, and of the church. The financial system of the church is very satisfactory. It affords me great pleasure in being able to state that I find some as true and loyal people to the church here as I have ever found anywhere. They impress me as having the Kingdom of God in their hearts, and as having launched out into the deep. The objective is to glorify God, and build up a strong church organization. They have undertaken great things for God, and expect great things of him.

Our forces are not altogether, as yet, well organized, but we are gradually lining up for a better and more progressive program of church work. We have a splendid Woman's Missionary Society; not large numerically, but strong in conviction of its obligations, and courageous in faith, therefore, doing good work.

The Sunday school is on the upgrade. The mid-week prayer service is well attended, and seems to be growing in interest. Upon the whole, the outlook is encouraging for a good year's work.

E. L. CARGILL, P. C.

CHILDREN SHOULD GO TO CHURCH.

The church should raise the question of children at religious services. The habit to-day is to leave them at home until they become old enough to attend Sunday school. Our congregations are never disturbed by their presence. Their chatter is never heard. Their smiles are never seen, and their sweetness never has a chance to make its appeal to the hearts and minds of people who have never had a child in their unproductive lives.

When should children be taken to church services? How old should they be when this experience should be introduced into their lives? Dr. J. H. Hutton, of London, recently discussed this before a large gathering of church people in Great Britain. His words are so original that we are influenced to quote them. He said: "Certainly not later than two." He was pleading that parents should take their children to church, and take them early, and then indicated the mature age which I have stated. I can imagine that some of the folks present must have looked rather incredulous at that "certainly not later than two," but Dr. Hutton went on to justify his

opinion: "You can do all your theology between two and four. I don't think I had a single new idea of religion after four. I remember when the dear old man said: 'Let us now worship God.' Everybody bowed their heads. I saw my own father, who wasn't at all accustomed to going about with a bowed head, and all the people of the village bowing their heads, and I thought that God must be a great Being before whom it is proper and seemly that every man and woman should bow the head. Now, you can't define God better than that if you work at philosophy all your life." Well, certainly there is far more to be said for taking children to church at an early age than many people today imagine. "It is good to see little children in church," continued Dr. Hutton. "There ought to be something Corybantic about a church."

We did not know what "Cory-

bantic" meant. We think we know now. Its use is clever and suggestive. If it drives you to the dictionary, go willingly, for it will make you wise unto one of the things that has passed from the present-day church.

Bring the children to public worship, no matter what happens. Give them the impressions of religion at the earliest moment. It takes time. It takes patience. It takes pains. In the end it will pay. Your children will rise up in later years and bless you for it. —Western Christian Advocate.

The Centenary has established departments of Rural Church Work in Southern Methodist University and Hendrix College.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JANUARY 29, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WORTH THE TRIP.

We spent two and a half days in Jackson, Miss., last week, the special object of our visit being to hear Billy Sunday preach. We had heard him deliver an address several years ago, but had never had the privilege of hearing him in one of his evangelistic meetings, and we were anxious to sit in the congregation before a man who is perhaps the most widely known and most effective evangelist of this age. During the two and a half days we spent in Jackson, we heard him preach four and a half times—the half arising from the fact that we had to leave to take a train before he had finished his sermon Thursday afternoon.

While we had the pleasure of meeting Mr. Sunday, we had no extended conversation with him, and our observation of the man and his work was confined wholly to what we saw and heard during the services in the municipal auditorium. The auditorium is a great building with a seating capacity of about five thousand. Its acoustic properties are not especially good, although a sound amplifier made it possible to hear fairly well in any part of the building. Mr. Sunday's voice seems to have acquired a permanent huskiness, which, at first, makes the hearer feel that perhaps the speaker will be greatly handicapped in delivering his discourse; however, as the huskiness seems not to bother the preacher, his hearers soon forget it in the gripping interest of his message.

Although Mr. Sunday is more than sixty years old, his appearance is that of a man just in the prime of life. He is of athletic build, and it is very evident that he abounds in physical and nervous energy. His recent illness may have "slowed him up" somewhat from the standpoint of those who were familiar with his style in other years, but he seems today to be equal to any demand that might be made upon him. He appears in the pulpit faultlessly dressed—always in a business suit, but one that does not attract attention of itself. He probably wore more different suits of clothes during the time we saw him than most of us wear during a whole year. That probably means, however, only that most of us would wear more suits if we had them.

We were surprised to observe that Mr. Sunday uses a manuscript in preaching. He does not confine himself closely to the written page and his use of manuscript does not hamper his delivery—but he follows almost verbatim what he has written. We judge so from the fact that the printed sermons which appeared daily in the newspapers seemed to be stenographic reports—which they were not, copy being furnished the papers in advance.

Anybody who has the idea that Billy Sunday is a clown or a vulgarian holds a very erroneous opinion concerning him. While his delivery is somewhat of the cyclonic variety, it is not freakish, and, apart from a few characteristic gestures, poses, and attitudes, it is no more noticeable than the delivery of hundreds of other preachers who put their whole being into their message. Except for a few colloquialisms and slang expressions, his language is chaste and without the flaw of bad grammar. He is a master of forceful English and the range of his knowledge of history and literature is unusually wide. He makes no parade of his learning—but he knows men and books.

Mr. Sunday's appeal is primarily to the reason of his hearers and not to their emotions. He repeatedly makes the statement that religion is not a matter of feeling, but of willing, though he does not discount the place of emotion in religion. He puts tremendous emphasis upon accepting Christ as a personal Savior, confessing him before men, and living a consistent life. He made no altar propositions at all at the afternoon services we attended, and only one proposition at the night service. The one proposition at the night service is not a long-drawn-out, emotion-manipulating affair; it is simply put, held open for a reasonable length of time—and then the service is brought to a close. Experience has probably shown that this method is as effective as an altogether different one used by many evangelists. The sermons we heard Mr. Sunday preach averaged about fifty minutes in length.

It is impossible, of course, for a mere visitor to estimate correctly the influence of a meeting such as that now going on in Jackson upon the community at large. The attendance at the afternoon services was very good, the auditorium being about half filled. At the night services the building was filled, though not crowded, a few vacant seats being left at the extreme rear of the auditorium. These probably were not occupied through the fear that it would be impossible to hear from that position; as a matter of fact, we sat in the row next to the last at one of the services, and heard better than we did when much nearer the front. It is impossible not to believe that Jackson will be greatly blessed by the intensive evangelistic campaign carried on by the Sunday party of workers. Practically all the Protestant churches of the city are co-operating in the meeting.

SOME NEEDS OF METHODISM IN LOUISIANA AND MISSISSIPPI.

We sometimes allow ourselves just to think of the things that Methodism ought to have in the two States with which we are most familiar—

Louisiana and Mississippi. We are not for starting any more "drives"—we have plenty of those for the present—but we should like to live long enough to see the following come to pass:

1. All our educational institutions—Millsaps College, Whitworth College, Grenada College, Centenary College, Mansfield College—adequately endowed and equipped, so that they might be able to give every boy and girl in the two States the very finest kind of Christian education.

2. Our two orphanages—the one at Jackson, Miss., and the one at Ruston, La.—so well supplied with buildings and so amply provided with resources that not a single dependent orphan child in these two States would be without a Christian home.

3. Methodist hospitals in every center of population in the two States sufficient to take care of all sick Methodists and other sick folk who might need this helpful ministry of the church. We should not be willing to select such places without due investigation, but, in addition to Hattiesburg, where one has already been established, Methodist hospitals might be a great blessing in such places as Meridian, Jackson, Vicksburg, Natchez, Brookhaven, Columbus, Greenville, Grenada, Gulfport, New Orleans, Alexandria, Shreveport, Lake Charles.

4. A great Bible training school for preachers—young and old—and other Christian workers in New Orleans.

5. The Seashore Camp Ground property so developed and utilized as to make it a great church center, not only for Louisiana and Mississippi, but also for the church at large.

6. An amount of money available each year to provide liberally for the comfort of every superannuated preacher and his dependent family in the Mississippi, the North Mississippi, and the Louisiana Annual Conferences. When we say "liberally," we mean just that. A worn-out servant of the gospel is entitled to more than a hand-to-mouth existence in his old age.

7. The circulation of our church periodicals to such an extent as would insure a thoroughly informed constituency throughout these two great States. With a present membership of more than 190,000, the Conference organ ought to have a circulation of at least 25,000.

8. A ministry so consecrated, trained, educated, that under its leadership the number of additions to the church each year would not only keep pace with the normal increase of population, but would also make definitely less each year the number of those outside the church and the Kingdom.

9. A people so well grounded in the principles of Christian stewardship that all present obligations to the church and its institutions would be met and all future legitimate needs promptly taken care of.

Some of these things are already coming to pass; we hope and pray that the others will come into being.

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PROTESTANT FOREIGN MISSIONS SHOW MARKED GROWTH.

At long intervals the missionary forces of Christendom which seek to extend the Christian faith throughout all lands find occasion to check up their progress and results through statistical and other processes.

In the case of the Protestant churches, at the turn of the century, Dr. James S. Dennis prepared a "Centennial Survey of Foreign Missions," almost coincidentally with an "Atlas of Protestant Missions," edited by the Rev. Harlan P. Beach, later a professor at Yale. In 1911 there appeared a "World Atlas of Christian Missions," edited by Dr. Dennis, Prof. Beach and Mr. Charles H. Fahs, this being a revision and enlargement of the "Statistical Atlas of Christian Missions," prepared by the same editors for the World Missionary Conference, held in Edinburgh in 1910.

In 1916 the Foreign Missions Conference of North America published "World Statistics of Christian Missions," edited by the Rev. Burton St. John.

A new "World Missionary Atlas" has now appeared, which was edited by Professor Beach and Mr. Fahs, and is published by the Institute of Social and Religious Research of New York. This new atlas brings the world statistics of Protestant missions to date.

The atlas just issued was edited under the supervision of a joint committee representing the Foreign Missions Conference of North America, the Student Volunteer Movement for Foreign Missions, and the Institute of Social and Religious Research. Co-operation has been had from national missionary groups in a score of countries, in mission fields as well as in home-base lands.

Probably not for at least a decade will another study be made of Protestant missions so thoroughgoing as this. The atlas has been almost three years in process of preparation.

From Mr. Charles H. Fahs, director of the Missionary Research Library, one of the two editors of the new atlas, and the one who has had primary responsibility for office and research processes, the following facts drawn from the new atlas have been obtained, the comparisons being based for the most part on the earlier atlases and other studies already named.

About 700 organizations over the world, mostly, however, having their headquarters in North America, Great Britain, the Continent of Europe, South Africa, Australia and New Zealand, are carrying on this work of Protestant foreign missions. Of the 700, only about 380 send out missionaries, the remainder being co-operating organizations which collect funds, or function in some special way.

The total income of the 700 organizations for this purpose, as reported in 1923, was \$69,555,148, the incomes in other than American dollars being reckoned at exchange rates current on Jan. 2, 1923. Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies.

Continental societies had an income of \$3,631,305, the great bulk of this coming, however, from Norway, Sweden, the Netherlands and Switzer-

land, which were neutral in the war. Germany's gifts, which amounted to \$2,118,935 in the year just before the war started, amounted in 1923 to \$29,740—to such a point had the currency collapse and the results of the war in general affected Protestant Germany. Probably \$29,740 represented truly heroic giving, with the mark going down-hill at an unheard-of speed.

A scale of giving to missions geared to a rate of approximately \$70,000,000 a year, represents an extraordinary development since 1859, when the Rev. J. Logan Aikman, editor of the "Cyclopedia of Christian Missions," published in London in 1860, gathered statistics on missionary income. He was able to report a total income of Protestant societies of \$4,104,296, of which \$2,867,245 was given in Great Britain, \$234,206 in the Continent, and \$1,002,845 in the United States.

By the end of the nineteenth century, according to the "Centennial Survey of Foreign Missions," prepared by the Rev. Dr. James S. Dennis, the income for Protestant foreign missions had risen to \$19,598,823, of which Great Britain and Ireland gave \$9,459,562; the Continent gave \$2,441,013; the United States \$5,916,781; and Canada \$545,998. The increase from \$19,598,823 to nearly \$70,000,000 represents the increase in annual income of foreign missionary societies during the first quarter of this century.

In 1900 the United States gave 32 per cent of the total amount and Canada 2½ per cent. Now the United States is giving 65 per cent, and Canada 5 per cent of the total.

In a word, at the beginning of the century the United States and Canada were giving slightly over one-third of the total; now the two countries are giving more than two-thirds. The great advance in giving in the United States is doubtless owing to the development of missionary interest among American church people, and also to the extraordinarily favorable condition of the country economically. The sixfold increase in gifts from Canada has been in spite of the heavy financial strain due to the war.

The societies report 29,188 missionaries (11,444 men; 17,744 wives and unmarried women). The total number in each of the major areas is here given, with the number in the same area at the beginning of the century in parentheses: Asia, 16,524 (8,839); Africa, 6,289 (3,335); Latin America and West Indies, 3,249 (1,438); Australasia, Netherlands Indies and Pacific Islands 1,810 (762).

The number of nationals, men and women, of the salaried staff of missions and indigenous churches of the Protestant order in these same areas, with the number at the beginning of the century in parentheses, follow: Asia, 88,635 (38,819); Africa, 43,181 (22,279); Latin America and the West Indies, 6,094 (6,000); Australasia, Netherlands Indies and Pacific Islands, 12,559 (5,117).

The missionary societies have 1,157 qualified physicians from Western lands at work. Of these doctors, 356 are women. In addition, there are 612 graduate physicians (99 women) who are nationals of the countries where the medical mission work is carried on. Foreign nurses number 1,007, while there are 2,597 trained native male hospital assistants and 2,861 women assistants. Mission hospitals now number 858, with 31,264 beds; dispensaries number 1,686. Total individual patients numbered 4,788,258 for the last year reported. Medical work carried on in Asia (China leading, with India second) exceeded that in all other continental and island areas put together.

At the beginning of the century the societies had 477 men doctors and 244 women doctors at work. While the number of physicians has not greatly increased in recent years, the number of hospitals is much greater, physicians now being able to increase their service through added equipment and with the help of trained assistants. As late as 1914, there were only 230 graduate native doctors in the mission hospitals, with 968 trained men assistants and 1,138 trained women assistants.

The quarter century has seen a marked development in the strength of the developing Protestant Christian constituency on the field. In number of communicants, Asia has increased from 622,460

to 1,533,057; Africa has increased from 342,857 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here); aboriginal or indigenous populations in Australasia, Netherlands Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, the number of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in China (112,808 to 402,539), India (376,617 to 811,505), Japan (42,835 to 134,547), while Korea showed extraordinary growth (8,288 to 277,377).

The earlier figures for Africa were not distributed by political areas, but notable ingatherings have taken place in Nigeria, the Cameroons (former Kamerun), Southwest Africa, and Nyasaland. In Madagascar, in the twenty-five years, the number of communicants has risen from 67,646 to 145,284.

In the Philippines, taken over by the United States in 1898, there were only 266 Protestant communicants reported at the beginning of the century; there are now 64,184 reported. In the Netherlands Indies, a region little known by Americans, there has been a very marked movement toward Christianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

A total of communicants, baptized non-communicants and others under Christian instruction, numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given. Under the comparable categories for a quarter century ago, the number was 3,613,391.

Sunday schools number 50,277, as now reported, these having 2,535,726 teachers and pupils; while the field gifts for church work are given as amounting to \$7,469,198, more than doubling the sum reported in 1911.

In many parts of the world the missionaries have been educational pioneers and in not a few regions they still remain the only promoters of Western education. Elementary schools in Asia under mission guidance have increased since 1900 from 12,635 to 24,205; in Africa from 6,528 to 16,516; in Australasia, Netherlands Indies and the Pacific Islands from 3,245 to 4,164. Pupils in these schools have increased in Asia from 506,363 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158.

In the Christian colleges and universities (101 institutions, all but ten in Asia, offering higher education) there are 22,827 students (of whom 2,233 are women). India, Japan and China lead in higher education, in the order named. There are 461 schools offering training in theology and for Bible teachers, with 11,363 students (3,097 women). Nineteen institutions are training 663 men and 251 women to be doctors; while in 72 centers, 1,085 future nurses are under instruction.

Philanthropic work of a varied nature is reported by the missions. The orphanages number 361, with 15,106 children as inmates (Near East Relief orphanages not included). Leper asylums, mostly supported by the Mission to Lepers but administered by various societies, number 104, with 10,880 inmates. Forty-seven homes for the untainted children of lepers care for seven hundred and ten children. Thirty-two institutions for the training of the blind and deaf have 1,136 pupils. By far the greatest part of this institutional philanthropic work is in Asia, Africa being second.

In so-called mission lands for the year reported in 1923, the four major Bible Societies of the world distributed by sale or gift 784,004 Bibles and Testaments, and 9,332,743 portions. These same societies circulated in all lands for the same period a total of 3,175,584 Bibles and Testaments and 12,494,928 portions.

The war resulted in the retirement of missionaries from 219 residence stations which now either are not occupied at all or are in the hands of Christian nationals. Of the stations located, 126 were in Africa; 58 in India; 21 in Western Asia; 11 in Netherlands Indies, and the remainder were in scattered areas. For the most part the stations had been occupied by Continental mis-

sionaries. Missionaries are now in residence at 4,598 stations. No stations of American Protestant church workers on the Continent of Europe (other than in Turkey-in-Europe) are included, nor are stations for work among European immigrants in the United States and Canada counted.

The World Missionary Atlas does not give the statistics for Roman Catholic missions. The facts of the missionary activities of the Roman Catholic Church will be made public during Holy Year through the monumental missionary exhibit at the Vatican for which vast preparations have been made.

The list price of the World Missionary Atlas will be \$10; but the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, will fill, at the special rate of \$6, orders from any part of the world postmarked prior to March 1, 1925, and accompanied by check or money order. This special rate is far less than cost of production and has been made in the realization that many who most need the atlas can least well afford it.

LEST WE YOUNG PREACHERS FORGET.

By Dr. R. H. Bennett, Secretary of Ministerial Supply and Training.

We young preachers? Yes, I belong in that class. How do I know? Because I love to preach. I would rather preach than do anything else. What is better than preaching, except preaching again, or even ten or twenty times again in a revival meeting? In fact, it seems to me that a preacher not in the pastorate ought to take part in one or more revival meetings every year—this not only for the good that he may do, but for the sake of his own soul's health. And I try to work in one or two such meetings in my yearly schedule.

Another fact that classes me with the young preachers is that I am not satisfied with my preaching. I want to preach better to-morrow than to-day. The satisfied man is finished whether he knows it or not—and the undertaker has his number.

And this explains the chronological references above. Youth answers to youth. And so I send this call across the way to my fellow young preachers—lest we forget.

First, our company is increasing. In 1922, two hundred and sixty-two of us were admitted on trial. In 1923, this, our freshman class, rose to three hundred and forty—a fine advance. Secondly, some of our number have not been taking the right stride. In 1922, out of 1,310 undergraduate preachers, 407 fell by the wayside, and failed to pass their examinations and advance to a higher class. It is a sorry story. It makes one blush for his crowd. To be sure, some of these were at college or seminary, but many others of these "failures" were not. (In my opinion it is a foolish law that allows us to receive men on trial in the itinerancy with the understanding that they are to attend school. "On trial" means subject to appointment by bishop and cabinet wherever needed. A little boy, discussing his life work, said: "I am going to be whatever the Lord wants me to be, provided he lets me be an engineer." But that's another story.) These startling conditions of extreme mental equilibrium called forth from me a pointed protest entitled, "Ecclesiastical Zebras," etc., which evoked many hearty congratulations and a few ululations. Without claiming all the credit, I rejoice to note a great improvement. In 1923, out of 1,591 undergraduate preachers, 335 failed in their studies. This is a decided advance, but we ought to get entirely out of that "no man's land." Some years ago I laid it down to an Annual Conference as a sound proposition that a preacher ought to finish his four-year undergraduate course of study before he is superannuated. But behold! this year I saw the force taken out of the statement as I sat in Conference and watched a man actually superannuate who had never completed his four-year course of study. Alas! Poor Yorick!

Of all these things, this is the sum. The Conference year is rapidly passing. The holidays are

over. The long winter evenings call us to our books. The bad weather and roads tend to house us. What better time for study? "Show thyself a workman that needeth not to be ashamed." If living west of the Mississippi, write to the Correspondence School, Southern Methodist University, Dallas, Tex.; if east of the river, write to the Correspondence School, Emory University, Georgia, and enroll for your year's study. To-day?

And also—also—put in your plans for the year your Preachers' Summer Institute. Be sure to attend that, too. The Correspondence School course will give you the steady drill of regular study. The Institute will give you the benefit of personal touch and platform inspiration.

There are great forums out yonder awaiting heralds. But the herald is this year deciding by his diligence and consecration in some small place whether the great forum is to be his to-morrow.

There is also a "well done" from the throne at the end of the journey. Some preachers are going to get that "well done" and others are going to miss it.

Here's to your best year as a young preacher!

SAFETY SIGNALS.

By Rev. S. J. Davies.

Jesus was not only Lord of life, but also Lord and Master of truth. The current thought of these times, since the grievous upsetting of the world war, is as homeless as Noah's raven. It wanders to and from over the wastes of the printed flood and seems to have no place of rest. Lost apparently, it fails most signally to seek the only ark of safety—the truth revealed and incarnated in the Son of God. It is more than folly to sail the seas of life without helm or compass, subject to every passing wind of thought and expression. James tells us of these double-minded ones, uncertain in all their ways. They write one thing to-day with the authority and conviction of a sage, and something contradictory the following week. Current calamo is a dangerous weapon unless held by a steady hand and guided by a clear head with a memory of things afore-said. The best of us will make bad breaks at times, but deliver me from the man who makes these a business. He is a dangerous factor in society. The bottom of such a procedure lies in the lack of moral responsibility and loyal love for truth. Noah's raven was no doubt pretty black, but the chaos of thought these professed teachers evolve out of the crudeness of their superficial efforts is blacker. If one tries to accept such a mass of absurdities, he will soon be in need of an alienist to test his sanity. Having no secure anchorage for the soul, these publicists have less for the strange and dangerous things written and printed.

* * *

For some time I have wished to write concerning this band of retired ministers, known as superannuates, and dubbed "forgotten men." God has mercifully ordained that these have grown aged and worn in the work for his kingdom in the earth and in heaven. As a class it is well known they and those dependent on them have only a meager stipend from the Conference and General Boards of Finance. Most of them are struggling to live in a manner befitting a minister of the gospel, and endeavoring to provide homes for themselves and their immediate families for the few years of life yet remaining after a long period of service, in which their vigor and strength were spent.

It is true the church has inaugurated a "drive," among its other "drives," for raising a fund for their sustenance. But these funds are not, as some may think, immediately available. It will require five years for its completion, and the interest accruing from the moneys already invested is small indeed and pitifully inadequate to the amounts required for a moderate living for these worthy men. A goodly number will have in the meanwhile retired from all earthly care and toil. Five years is a long time in the closing period of life. The "meanwhile" of waiting is the problem of these men. Many of them are trying to buy

modest cottage homes as shelter for them and their aged companions of the years, not to mention the providing of clothing and food. The interval of waiting is the supreme test.

The money market does not wait on them. Most of them say but little and think much. Let me stress this fact: The "meanwhile" of waiting for the accomplishment of the great plan and purpose of the church on their behalf is a wilderness journey to most of them, without the quails and manna. May God touch the heart of some generous-minded man in our church to come to the rescue of these "meanwhile" men.

628 Kings Highway, Shreveport, La.

ANNIVERSARY OF KWANSEI GAKUIN.

A two days' celebration, marking the thirty-fifth anniversary of the founding of Kwansei Gakuin, the largest Methodist school in Japan, was recently held in Kobe, it is reported by Dr. W. W. Pinson, secretary of Oriental missions of the Methodist Episcopal Church, South. An audience of more than 10,000 was present. Outstanding features of the celebration included addresses by alumni, a report by President C. L. J. Bates, and field sports.

The principal address was made by R. Nagai, an alumnus, now Parliamentary Counselor to the Foreign Office at Tokyo. Mr. Inui, another alumnus, also spoke, and congratulatory messages from many parts of the world were read.

A public vote of thanks was tendered seven teachers who had been connected with the school more than twenty years, and whose combined years of service total nearly 180. These charter members of the faculty include: Dr. Y. Yoshioka, president emeritus; Dr. M. Matsumoto, vice president; Dr. T. H. Haden; Rev. W. K. Matthews; Rev. H. Murakami; Y. Manabe; and Dr. J. C. C. Newton, who, with the exception of six years, served the school from its foundation to his retirement last year. It will be recalled that at his retirement, Dr. Newton was decorated by the Emperor of Japan with the "blue ribbon medal," highest honor of the empire, in appreciation of his work for the youth of Japan while a teacher in Kwansei Gakuin. Dr. Newton is now head of the department of missions at Scarritt College, Nashville.

Kwansei Gakuin was founded by the late Bishop W. R. Lambuth, of the Methodist Episcopal Church, South. Beginning with twenty-seven students, it now has a student body of nearly 1,800 and more than 2,000 graduates to its credit. The graduating class last year numbered 280, according to the annual report.

Graduates of Kwansei Gakuin, according to Dr. Pinson, have forged to the front, not only in Japan, but in China and America, where many are engaged in business and study. It is stated that the middle school and the college department have received Government recognition, and that teachers of English trained at Kwansei Gakuin are given Government certificates without examination.

Friends of Kwansei Gakuin are working to raise an endowment fund of 600,000 yen that application may be made to the Government for a university charter, says Dr. Pinson.—Secular Press Bureau.

ANNUAL MEETING OF BOARD OF EDUCATION, METHODIST EPISCOPAL CHURCH, SOUTH.

The regular annual meeting of the Board of Education of the M. E. Church, South, will be held at the Publishing House, Nashville, Tenn., Wednesday and Thursday, April 15 and 16. The first session will open promptly at 9 o'clock Wednesday morning.

H. H. SHERMAN, Secretary.

The Centenary has built about 300 churches, purchased 100 new sites, built or rebuilt 12 hospitals, and erected a large number of residences in foreign lands.

"CONCERNING UNIFICATION."

By Rev. Robert Selby.

"Union—a good word, but used here with reference to uniting the two major bodies of Methodism in the United States—has produced some strange reactions," is the first sentence of an article by Rev. M. L. Burton, in the New Orleans Christian Advocate of Jan. 15, 1925.

This reminds me of the opposition expressed by one of the outstanding bishops of the Methodist Episcopal Church to the plan which was submitted to the General Conference of that church at Des Moines, Iowa, in May, 1920. He stated to me, in answer to inquiries as to why the plan was not considered by his Conference, that the members of the Conference knew nothing of the plan, and more than that, they cared nothing for unification. Another bishop of the same church said to me, before the Conference met in session, that he thought we—the Methodist Episcopal Church, South,—should be willing to make a concession in favor of their church for the reason that they were not willing to segregate the Negroes. One of the very best features of the plan of 1920 was the placing of the Negroes into a separate jurisdiction. The position of these leaders, representing the sentiment of their church, is one thing that made the plan as objectionable as it was. Brother Burton is eminently correct when he expresses the fear that the Negroes will never be set apart, for the Methodist Episcopal Church will never agree to a plan which proposes this measure.

Note: The Methodist Episcopal Church, South, accomplished this when the Negro members of the church were given a separate organization in 1870. Our relation to the Colored Methodist Episcopal Church has been one of helpfulness all through the years, and it will continue to be so if the present attitude is maintained, and it will be maintained so long as we are not disturbed.

The present plan, which my good friend approves so heartily, is the paper at issue before the two Methodisms to-day. When I first read it there was an appearance of fairness and equality for both churches which seemed to me to be just what we wanted. I thought we had come to the time when we could afford to be one. When I had time to study it, attempting to get at the real merits of it, I was convinced that there was nothing in it to assure me that it was even a good beginning for unification. The fact that there were those who claimed that the plan was the product of the Commission of our church did not appeal to me as worthy. It has been demonstrated since that some of the leaders of our church can be mistaken in their foundations and conclusions. Does the plan really mean anything for a basis of union? Some of the leaders of both churches are contending that the plan is the constitution, and there are others, just as wise, who assert that it is nothing of the sort, but the "constitution must be worked out." For one, I am not willing to go into a support of a so-called constitution without being first assured that I have some rights under it. Is it right to condemn a person for wanting to know "where he is at," when there is so much at stake: the breaking asunder of ties that mean as much as life itself?

I failed to see the article in which the contention was made that the Methodist Episcopal Church, South, is an "ideal church," but so far as ideals are concerned, I am willing to adhere to the church which has given me all I have in the way of life, character, and a high hope for the future. Can any man of ordinary qualifications give us a more "ideal church" in its organization, doctrines, and spirit than we already have? It is true that there are those who have charged that some of our colleges and universities are full of heresy. I took advantage of the charge and investigated the best I could, and discovered that there was no foundation in fact for the charge. This question of heresy has a good many angles, but who is to decide upon it except those who are competent? Certainly, it is not wise for any man to this controversy to advise those who favor the present plan to go into the Methodist Episcopal

Church, and it is possible that this was said in a heat of argument or good-naturedly. I am willing to leave this matter to those whose duty it will be to decide for themselves. I would miss a lot of them, but it is their right to do as they choose.

It is true that the measures indicated by Brother Burton had opposition, but this does not signify anything of special importance in the present issue. We are dealing with a question which involves the identity and constitutionality of the church. Our ecclesiasticism has been produced under the severest ordeals that ever came to any church since the days of John Wesley. I insist that we have been fair in dealing with the compact of 1844, and with the terms of the Cape May Commission, and the Commission on Federation. It is true that we are in Illinois, but we are there in agreement with the terms of the Plan of Separation. This was on the border at the time, and it is on the border now.

Two instances of the entrance of the Methodist Episcopal Church into the Mississippi Conference are cited by Brother Burton. I have one, and I suppose it is one of the two given. In 1915, one of the two white charges belonging to the Methodist Episcopal Church in the bounds of the Mississippi Conference was served by a Baptist preacher from somewhere in the North, and it was not known by the people of this charge that their pastor was a Baptist preacher until he had served them quite eleven months. He did not baptize any one or administer the Sacrament during that time. The last I heard of him he was working in a barber shop in New Orleans. It may be claimed that the district superintendent did not know of this irregularity. They can work it out, if they choose. The condition leading to this situation—and this is the point—was the division of the leading church in our pastoral charge in this community over one of the fundamental teachings of Methodism. After the division, the Methodist Episcopal Church went in and organized those who became disaffected into a pastoral charge.

It is hardly necessary for Brother Burton to be uneasy about the claim of the Methodist Episcopal Church to be a world church, and I do not see where this enters into the case at all. I suppose every Methodist preacher has quoted John Wesley in declaring, "The World is My Parish," and I claim that we have the same conception of our church to-day as to its mission to the whole world. Why was it Brother Burton called our attention to the "grand old Primitive Baptist Church" but to suggest to some of the thoughtless that they had better be careful? Will any one be caught by the intimation that any of the opponents to this plan are saying that our mission as a church is not to all people but to the South? The tragedy of it is that some might be off their guard and conclude that Brother Burton is correct in the suggestion. Let me say that our leaders have taken the front ranks in going into the uttermost parts of the earth, and we are ready to go where they lead in giving the gospel to those who sit in darkness. We have been satisfied for the Methodist Episcopal Church to operate within its legitimate field. Will Brother Burton admit that they have been needed anywhere within our legitimate territory in order to give the people the gospel as understood by Methodism? The only trouble we have ever given the Methodist Episcopal Church was initiated by them in attempting to hold our property before and after the Civil War. There was no justice in these attempts, and there has been no justice in violating their agreement to remain on their side.

The Methodist Episcopal Church, South, has been a white man's church ever since 1870, but does this preclude us from the privilege of giving the gospel to all nations? Our bishops, boards, and every auxiliary in the church, as well as our members, since 1870, have been and are white people, except those who have been ministered to in missionary territory. We have been true to the agreement in setting up the Negroes in 1870. There were those who preferred to remain in the "white church" for the reason that they were peculiarly related to the homes of their former masters and mistresses. More might be said

here, but it is not germane. When the Mission Conferences become self-supporting, the natural thing will be to set them up into independent churches. This has already been done in a manner with the mission in Japan. This will, however, be worked out in time, and Brother Burton's suggestion to the contrary will not disturb any of us who are opposed to this plan.

It is just such strokes as Brother Burton gives in referring to the Epworth League in its work for the evangelization of Africa that encourages many to discount the integrity of the church in its missionary work. The Leagues that are intelligent will not be frightened by such implications, but will continue with their labors and offerings. If the converts in Africa should ever come to this country, we would have no difficulty in finding a church home for them, and we would be their friends in doing so. Brother Burton will agree that such a disposition would be proper. It is not the lack of friendship for the Negro that we contend against this plan. It is the elementary and fundamental principles of race integrity (and this means race separation) which are at the very foundation of Southern ideals, and Southern manners of life, and Southern thinking. In fact, we have been bred upon these ideals. This is not derogatory to our rightful attitude to the Negro!

As I said the other day in discussing this plan, we are not injecting the Negro into the discussion. He is already there as an integral part of it, and there is not the remotest suggestion as to how we are to deal with him except on a basis of ecclesiastical equality. This is it in a nutshell, and you cannot break the nut without destroying the plan. The purpose of the Methodist Episcopal Church, as expressed at Springfield, Mass., is to retain the Negro in the united church, and he will grow with increasing number and influence. When the constitution (?) is made, they will be careful to recognize the equal place for the Negro with the white man in every particular. I must insist that there is no place in all this nation, especially in the South, for ecclesiastical equality in matters of administration with whites and blacks. As long as there is contention for this, you had as well leave the Methodist Episcopal Church, South, out of it. And, yet, I am frank to say that I have no fears of a colored bishop presiding over a Conference of the so-called Jurisdiction No. 2. May be it has not occurred to some who favor this plan that, if it should be adopted, Jurisdiction No. 2 would be embraced in, if not enveloped by, Jurisdiction No. 1. This effect would be just as positive in the South as in the North. Try it out if you wish, but I shall not vote for it.

The twistings of the human mind are a queer thing sometimes. The idea that Brother Burton has not heard or read of facts that have been urged against this plan! And, pray, has he not read about Florida, and Georgia, and all the rest as a positive expression of the Methodist Episcopal Church to disregard compacts of one kind and another with our church? Is there anything in the plan which assures us against the sundering of the united church, except we are willing to submit to the control of Jurisdiction No. 2 by Jurisdiction No. 1? The adoption of the plan legalizes all that they are doing now without the sanction of the Plan of Separation, the Cape May Commission, and the Commission on Federation. Is it improper to say that we had as well judge the future by the past and present? I think not in this case.

Prospective unification has nothing to do with large amounts of money being given to the enterprises of the church. Our people are more able to give large amounts, and there are those who love the church enough to make large gifts for its increased efficiency. He knows as well as any one that if this plan were the ground of appeal, tens of thousands would withdraw their support from the outstanding financial campaigns of the present time. I have not let up one iota in encouraging and exhorting our people, where I have labored, to meet their obligations to all the claims of the church. This is my policy now,

and will be to the end. When I say this for myself, I am simply speaking for all our preachers.

"If you don't play like I want you to, I'll take my doll rags and go home," may apply to some kinds of play, and to some people, but when it comes to breaking up the entire house and premises it would be better not to play at all. Such a prospect in this very serious situation is why I do not want to play "this game." This is a question of too serious moment for us to play as mere children, and I am opposed to playing on the prejudices of the thoughtless. We should have some sort of an understandable constitution that we may know before we enter just how we are to preserve—whether in vinegar or the sweetness of peace. Mark what I say: this plan does not assure us against another separation which would be equal to, if not worse than, the one of 1844.

I cannot see why the embarrassment of nearly eighty thousand Cumberland Presbyterians who would not agree to the union of their church with the Northern Presbyterian is not a case parallel to the one facing the Methodist Episcopal Church, South, at this time. They remained in the original church for the reason that they did not choose to cast aside their identity and uniqueness as a church organization. I do not blame them.

"Mr. Davis and his campaign committee" did not have the facts and figures as we have them in our case. Then, too, we are not a political organization, seeking office, and under the necessity of depending upon a lot of camouflage. The ministry and laity of our church are awaking to the fallacies of the arguments of the "friends of unification," and we will see the result of it when the time comes.

It is possible that, if the plan is not adopted, we will lose some members, and this may apply to the Methodist Episcopal Church, but it will be a negligible quantity in either case. In the meantime, I shall try to be fair, and yet I must be just in dealing with a plan without anything to commend it to me. We are facing a grave issue, and it becomes us to maintain the spirit of the Master whose we are and whom we serve. I cannot see that it is a mark of piety, however, to disregard facts which are unbending and conditions which are not to be cast aside as worthless. It is claimed by some of its advocates that this plan is good for federation: then let us federate upon plans that have never been observed by our brothers across the border. Our love should be without dissimulation, but this cannot mean the disorganization of the church for the sake of the peace of Zion.

Finally, if we must adopt the plan because the Methodist Episcopal Church did at Springfield, our special session at Chattanooga was all of folly. It is our duty to do what we conscientiously consider best for the church. This, I believe, will be done by casting the vote against the present plan at the Conferences this year of grace.

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget!"

Hattiesburg, Miss.

MORE ABOUT UNIFICATION FROM HAZLEHURST, MISS.

Dear Advocate: I notice in the last issue of your paper, under the heading of "Oppose Plan of Unification," you say: "Following is a statement on the question of unification from a number of Hazlehurst Methodists:

"As members of the Hazlehurst Methodist Episcopal Church, South, we desire to register our protest against the plan by which it is proposed to merge the Northern and Southern Methodist Churches. We believe that if carried out, it would mean the surrender of principles and ideals for which the Southern Methodist Church has always stood.

"We view with deep concern and regret the dissension and hard feelings already engendered by the promotion of this plan of unification, and feel that in it are the seeds of future discord that will be dishonoring to God and hurtful to the cause of Christianity."

Following this statement you add the following: "Signed by more than two hundred Methodists of Hazlehurst, Miss."

I am at a loss to know where you got this information, unless it be from a statement which appeared in the Hazlehurst Courier, a local paper, in which the statement occurred as published under the following heading:

"A number of Hazlehurst Methodists go on record as opposing the pending plan of unification, as will be seen from the following statement, outlining their position. * * *

The statement was concluded and signed as follows:

"Signed by two hundred and five members of Hazlehurst Methodist Church. R. W. Carruthers."

The statement contained in the local paper and in your paper is identical, but the heading and conclusion, as you will see, are very different, and as contained in your paper I think you will agree with me that your statement is misleading, or at least is susceptible of being misconstrued.

I doubt the propriety of entering into any newspaper discussion on the differences of opinion which may exist on the subject mentioned in the various churches, but it is certainly important that if such discussion is to be carried on in the public press, all the facts shall be known.

There are not over 150 paying members in the Methodist church in Hazlehurst, and it is perfectly certain that there are not over 100 adult members who really take any interest in church affairs. It is equally true that there has never been a moment's public discussion of the question involved in our church, and I am informed by what I take to be unquestioned authority that the 205 members whose names appear upon the unpublished list of names, which I have no doubt exists, were signed to a petition which was circulated in the Sunday school and on the streets and was signed by children as well as adults, and in many cases signed just as petitions are usually signed because presented by a worthy person in an attractive way.

At our last Annual Conference it was resolved among other things: "First, that we recommend this expression of opinion be given at the church conference which elects delegates to the district conference of 1925. And that the first regular preaching service in the month of March be designated as the time for the election of district conference delegates. Second, that public notice be given four weeks in advance of the church conference that is to elect delegates to the district conference; and in this conference such action shall be taken as will advise the delegates to be elected to the district conference on the pending plan of unification."

Following this suggestion, I took occasion to mention the matter in our church recently and to suggest that we name a time when the matter might be discussed, preferably the time suggested by the Conference, but at an earlier date if so desired by the church, and to my surprise I was then informed that the matter had already been settled by petition. In this connection, it will be remembered that when the proposed plan was being discussed at Chattanooga on July 4, 1924, Judge Thomas F. Turner, of Texas, offered a resolution as follows: "To the end that the adult members of the Methodist Episcopal Church, South, may have an opportunity to express their will on the plan of unification, this Conference recommends that each congregation shall vote by ballot on the question; those who favor it voting for the plan of unification, and those who oppose it voting against the plan of unification; and that such ballot shall be taken at a time to be designated by the pastor at least four weeks before such vote is to be taken; and we request the pastors to report the result at the next Annual Conference after such vote shall have been taken; and this Conference recommends that such ballot be taken whenever practicable before the quarterly conference at which delegates to the district conferences of 1925 shall be elected."

For reasons not necessary to be stated here, but which were entirely proper in my judgment, even this resolution, which provided only for the

adult members of the church to vote on the plan, was promptly overruled, and I doubt if it ever has occurred to any of the serious proponents or opponents of the plan that the proper way to get the sense of the church was by petition signed by adults and children indiscriminately until this plan was adopted in Hazlehurst, Miss.; and while I have no sort of complaint of this method of procedure or any question of the sincerity of those who took part in it, I think that the facts ought to be known, and that is my apology, if any be needed, for this communication.

Yours very truly,

J. S. SEXTON.

(Editor's Note: The news item referred to in the above communication by Brother Sexton was sent to the Advocate by a member of the church at Hazlehurst, with request for publication. It was published exactly as sent, heading and all. Since the request for publication was properly signed with the name of the writer, we accepted it in good faith and acted accordingly.)

LAYMEN OF VICKSBURG DISTRICT MAKE PLANS.

Last week a number of the Methodist laymen of the Vicksburg District held a most remarkable meeting in Crawford Street Church, Vicksburg.

The purpose of the gathering was to enlist members of the church in the general slogan for 1925-1926:

1. An earnest effort to bring payment on all assessments, General and Conference, to one hundred per cent.
2. A concrete, church-wide movement for stewardship cultivation and an appeal to all our members for loyalty to every pledge they have made to the church.
3. The use of lay speakers to supply vacant pulpits and mission points, with the slogan: "A religious service in every community every Sunday."
4. An honest effort to organize the Wesley Brotherhood in every church.
5. A persistent, faithful effort to bring about a true revival of religion to the extent that the laity of the church will engage in personal evangelism and all become witnesses for Jesus Christ.

S. W. Sharbrough, of Holly Bluff, lay leader of the district, presided.

Among the prominent visitors out of the district were Dr. L. D. Patterson, a returned missionary to China; Dr. J. M. Sullivan, of Jackson, Conference lay leader; W. D. Hawkins, of Meridian, Conference Centenary Secretary.

Among the speakers, in addition to those named above, were M. M. Satterfield, R. A. Selby, and H. H. Crisler.

Many took part in the round table discussions. The meeting was one of the most spiritual ever held in the district.

H. H. CRISLER.

BIENNIAL MEETING OF CHURCH EXTENSION CONFERENCE BOARD REPRESENTATIVES.

The Biennial meeting of Church Extension Conference Board Representatives will be held in the Chapel of the Board of Church Extension, Louisville, Ky., April 28, beginning at 9:30 a. m.

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A SURVEY OF METHODISM IN POLAND.

By F. C. Woodard.

The Methodist Mission of America came to Poland in the year 1919 and established itself in Warsaw, the capital, working as a relief organization with the permission and encouragement of the Ministry of War and the Ministry of Foreign Affairs. In this capacity the Methodist Mission helped many thousands of needy men and women as well as hundreds of little children who had become orphans during the scourge of the great war. Nearly two million dollars in cash and equipment, clothes, and medicine were given to the needy people in as many as fifteen different centers. Student kitchens, practical industrial workshops, clinics for the distribution of medical help to children and expectant mothers, reading and study rooms, dormitories, and playgrounds—these methods of approach were employed in that land. Altogether we were at work in fifteen different places, and as many as four thousand different people received some form of help from us daily during the period 1919-23.

We emerged from this phase of the work in the year 1922, when the first annual session of the Mission was held and when appointments for actual church work were made and responsibilities divided. From the various places which we had touched in the relief activity it was thought wise to enter the following in the beginning:

Warsaw, with a central church and with such supporting forms of educational and social work as would help in building up the religious program. Dr. G. W. Twynham was appointed pastor, H. K. King, associate pastor, and F. C. Woodard, superintendent of educational activity.

Lwow, with a good central church program, an English school, and an orphanage to be started in the neighborhood when a suitable site should have been found.

Katowice, where a good central building has been bought; Danzig, where we now have a fine church with two hundred members; Poznan, where, despite great opposition, a church has been founded; Charnylas, where we have built a new church building; Chodiez, where a steady group of German Methodists carry on to-day; Grudziadz, where another group of old German citizens work on; Klarysew, near Warsaw, where we are housing one hundred and twenty orphans; Odolanow, an industrial orphanage for orphan boys; Pustomyty, the Galician agricultural school for orphan boys.

These eleven places were entered with the work outlined above, and much progress has been made in each of them despite the most rigorous opposition from the Roman Catholic clergy and their narrow policies. Every possible obstacle was placed in our way save that of murder or banishment. For instance, these were some of the difficulties encountered:

Our property title in Pustomyty was purposely made not clear, so that we had to sell and close out one of our most promising institutions. A wicked lawyer made his fees, but sold out to the clergy in this matter. Still we made money on the deal, selling for a gain of \$10,000.

We are repeatedly refused visas to return to Poland and are generally made to wait in line as long as possible for any consideration. They gladly give the visa to leave Poland, but rarely to return. The writer has been told on two occasions that he had no right in Poland, since he was working as a Methodist.

Our orphanage in Odolanow was entered last March by the police, who acted under pressure from the local priest, and every one of our children was removed and given into the hands of Catholic people of the neighborhood, literally stolen from us. They all ran away and returned to us before the next morning, and the whole matter was laid before the League of Nations with good results for us.

We are steadfastly denied religious liberty and the right to carry on our work publicly and openly, despite the fact that the constitution of Poland makes every concession that our own Amer-

ican document makes. We are delayed and hindered from year to year.

While we had no legal recognition as a church, the officials decided to ask all foreign humanitarian institutions to leave Poland, ours with the others, and in this way we lost our original status. Having neither the right to remain as a relief organization, which we had been, and not yet having received the recognition of the government for our church, we were left without any ground under our feet and had to create a local "Trading Company," the majority of whose members must be Polish; under this name is the Methodist Church carrying on its present work in Poland, "The Polish-American Incorporated Company, Southern Trade."

But God does not promise us an easy time as workers in his vineyard. We have never lost hope in the situation in Poland, nor in those people at home who are carrying it forward with their prayers and their money. Slowly, step by step, we have won a foothold, a place which cannot be taken away from us by any governmental action or policy; and by the grace which comes from Almighty God we shall remain there and battle against the odds until a great victory is assured. The situation presents itself to-day in the following terms:

Warsaw, 80 members and 10 probationers in the church, 40 children and 3 Protestant teachers in the Children's school, 1200 students and 17 teachers in the English school.

Klarysew, 120 children and 8 teachers in the Orphanage school, 100 members in the church.

Lwow, 50 members in the church, 200 students, and 2 teachers in the English school.

Katowice, 15 members in the church, 100 students in the Polish school.

Poznan, 30 members in the church, 60 students of language (adult).

Odolanow, 50 members in the church, 35 orphan students in the Industrial school.

Chodiez, 60 members; Grudziadz, 50 members; Charnylas, 60 members; Danzig, 200 members.

This gives us a total of nine churches in Poland to-day. The one in the Free State of Danzig makes ten. There are two out-stations each from Grudziadz, Chodiez, and Danzig, bringing up the points in which we may preach the gospel to sixteen. There are 700 members.

These results have been accomplished in two short years of actual church work, without open propaganda, without any recognition for our work, and without the rights of advertising our services even. Only a small part of these members are of other nationalities than Poles. We inherited perhaps 400 members from the Methodist Church in the exchange of territory, but nearly all these returned to Germany, so that our figures represent new members gained in this period.

Our position generally is encouraging to-day. There was a net gain in membership of 20 per cent reported at the Conference, which was held in August of last year. All lines of work are well organized and are growing. We have 10 Sunday schools with 850 members; 5 Epworth Leagues with 250 members; 2 missionary societies, 2 Junior Leagues, 2 boys' clubs, 1 girls' club. Our services are well attended at every point, and we are sure that the dawn of a great day for the Methodist Church is very near in Poland. Our recognition will come when the State sees that the people are coming to our standard. It will be delayed just so long as we can be made to appear unnecessary. Ours is the task of making Methodism succeed despite opposition, and to this task we are consecrating the best that we have. May we not have your prayers constantly that God's will may be done in this great republic of the East?—Missionary Voice.

LAYMEN AND THE UNFINISHED TASK.

That the laymen of the Methodist Episcopal Church, South, will again mobilize in favor of the Centenary movement is indicated by a church-wide call from headquarters of the Board of Lay Activities, reminding their constituency that since the laymen were active in promoting the original

Centenary enterprise, they are expected to support the present move to clear up unpaid subscriptions to that cause.

Since the laymen of Methodism, by specific action of the General and Conference Boards of Lay Activities have committed themselves to certain goals, one of which is a "church-wide movement for stewardship cultivation and an appeal for loyalty to every pledge made the church," Dr. G. L. Morelock, general secretary of the Laymen's Board, predicts that Methodist laymen throughout the connection will do their part in pushing the world advance program of missions and securing the payment of unpaid Centenary pledges. In this interest he is insisting upon their co-operation by engaging in the church-wide "mission study week," Feb. 15-22, when the entire church is expected to study "The Task Ahead," official mission book for the denomination, covering every phase of home and foreign mission activity, and by organizing a missionary committee in every church to assist in the collection of the balance due on Centenary pledges during the period Jan. 15-March 15.

"The missionary advance of the Methodist Episcopal Church, South," declares Dr. Morelock, "owes much of its success to the laymen. They can complete the unfinished task and send the church onward to still greater achievements in the evangelization of the world, and I believe they will do it."—Press Bureau.

SEASHORE DISTRICT LAYMEN'S MEETING.

The Seashore District lay leaders, preachers and laymen assembled at the First Methodist Church, Gulfport, at 10 a.m., Wednesday, Mr. W. E. Barnes, the district lay leader, presiding.

After Scripture reading by Brother Williams, of Poplarville, and prayer by Brother Roberts, presiding elder, Prof. C. E. Jacobs, of Saucier, was elected Secretary.

Dr. J. M. Sullivan, Millsaps College, the Conference lay leader, delivered a very forceful and helpful address upon the meaning of the lay movement in our church and other places of present church movements.

Geo. L. Carley, lay leader, First Methodist Church, Gulfport, made an interesting talk on the church-wide movement for stewardship cultivation.

At the afternoon session, Dr. Patterson, returned missionary from China, held the audience for an hour or more, discussing the great strides made by the church in the mission fields during the last five years, and stressed the need of a thorough organization in each church for the completion of the Centenary work during the next two or three months.

Dr. Patterson also presented the "Task Ahead" of the church in an able manner. Both pastors and laymen were thoroughly stirred, and committed themselves to this with enthusiasm.

More than seventy-five people were in attendance from almost every charge in the district, and we believe the results will be astonishing. A larger delegation from Logtown, the most inaccessible charge of the district, was present than from any other point. The heavy rains of the past few days cut the attendance down, but the Lord was with us, and we are looking for great things.

C. E. JACOBS, Secretary.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS?

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early. Sailings March 15 and June 23.

REV. J. M. ROWLAND,
Editor Richmond Christian Advocate,
P. O. Box 584, Richmond, Va.

The Home Circle

MOTHER MINE.

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him,
Who oftentimes fell from grace,
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!

—Iowa Christian Journal.

TURTLE AND THE RABBIT.

"There is just time," said Mary, "to tell us one little story."

"And then we shall be perfectly satisfied," said John.

"And go to bed," said Mary.

"You would have to go to bed, anyway," said Uncle Tom, with great severity. "What kind of a story do you want?"

"A story about a rabbit and a turtle," said Mary.

"And how they ran a race," said John.

"Once upon a time," said Uncle Tom, "there was a rabbit and a turtle. The rabbit's name was Richard Rabbit, and the turtle's name, unless I am mistaken, was Terrence Turtle."

"And they had a race," said John.

"And Richard Rabbit went sound asleep," said Mary.

"They had a race, as you say," said Uncle Tom, "but this race was not the race you are thinking of in the fable book. You see, this Terrence Turtle was the great-great-great-great-great-great-grandson of the turtle in the fable, and so the story had come down in the family, and Terrence often thought it would be great fun to have a race with a rabbit himself."

"Some day," thought Terrence,

I will race

A rabbit to some

Distant place.

I will pick out

A sleepy one,

And have a merry

Joke on Bun."

"I like them better with names," said Mary.

"So do I," said Uncle Tom. "Now one day Terrence Turtle was turtling along a road, and who should he see by the side of the road but Richard Rabbit, sitting in the shade of a tree, and almost asleep."

"Race you, Richard," said Terrence. "Race you from here to the next milestone."

"No, you don't," said Richard, "I'm going to take a nap, I am."

"That's an excuse," said Terrence. "You don't dare race me, you don't."

"Don't dare race you!" exclaimed Richard indignantly. "Come on." So Richard Rabbit and Terrence Turtle stood side by side, and counted one-two-three, and away they went."

"And the rabbit went to sleep," said John.

"You shall see," said Uncle Tom. "Off went Richard Rabbit with a hop and a jump and was soon out of sight round a bend of the road. And along turtled Terrence Turtle, chuckling to himself. 'He's so sleepy already he can hardly keep his eyes open,' chuckled Terrence Turtle. 'O, I'll have a laugh on him, all right.'"

"So Terrence Turtle kept turtling along, and each time he came to a bend in the road he expected to see Richard Rabbit sound asleep. And each time he didn't. And when Terrence Turtle came within sight of the milestone Richard Rabbit wasn't in sight anywhere. 'I must have passed him on the road,' said Terrence to him-

self. So he kept turtling along till he got to the milestone. And there on the other side of the milestone was Richard Rabbit.

"Hello, Terrence!" said Richard, waking up and stretching himself. "So here you are at last! I've been having a fine old nap, I have."

"I guess the joke is on me," said Terrence Turtle. "I thought you'd go to sleep sooner."

"So I might have," said Richard Rabbit, "but you see I had a great-great-great-great-great-great-grandfather once who lost a race with a turtle and the story has come down in the family and taught me a lesson. When I have anything to do I finish it first and go to sleep afterward."—The Christian Science Monitor.

ROOTS THAT GROW IN THE DARK.

As the clergyman entered the room Clara looked up with a wry smile. "You've caught me now, Dr. Smythe; I'm tied by the leg and can't run. I suppose you think it's a judgment because I've stayed away from church so much lately?"

Dr. Smythe laughed and sat down. "I've missed you. I miss you now. I hope that you are getting well fast."

"Slowly," she corrected him, "and I can't stand it. I'm terribly bored when I'm not doing things. There are hundreds of things that I want to do this very minute, and I'm here for six weeks. It's awful—just waste time."

"How beautiful your lilies are," Dr. Smythe remarked irrelevantly. "What a tall, straight stalk and wonderful white crown of bloom! It takes strong roots to bear a blossom like that." He laughed. "Some one brought me a jar like that with water and pebbles and bulbs putting out green shoots. I stood it in the sunshine and rejoiced in the quick growth until some one told me that unless I let it root in the dark it would never have strength enough to flower."

"Did you put it in the dark?" Clara asked politely.

He nodded. "I kept it in the dark until the white roots clamped the pebbles in every direction. The shoots didn't grow in the dark, but when they came into the sunlight again they leaped into flower because they had strength behind them. But my blossoms were weak compared with yours. I had waited too long to strike roots, you see."

Clara glanced from the doctor's face to her bowl of lilies and back again to him. "Is that a parable?" she asked.

From his pocket he drew a worn Testament and opened it at Ephesians. "That ye, being rooted and grounded in love," he read, "might be filled with all the fullness of God and grow up into Him in all things, which is the head, even Christ." "Quite a long way for even the best of us to grow, isn't it? And, you see, we can't do it without roots."

"And roots have to grow in the dark?" inquired Clara.

The sunshine often keeps us too busy to grow roots," he replied.

"It makes a pretty good parable," she conceded. "Rooted in love, and love means God, I suppose."

"St. John thought so."

"Rooted in God," she mused; "that means drawing all your strength from Him, doesn't it? I don't believe I know Him well enough."

"It is easy to know Him," he said and smiled. "There's the Bible, you know. I see one on your book shelves; may I get it?"

"I've been too busy to read it lately," Clara admitted, "but if I'm put in the dark just to grow roots, I'd better begin, hadn't I?"

The clergyman nodded toward the lily. "With roots like that, think what flowers you will carry!" he said.—Youth's Companion.

"TIME OUT."

Plenty More.

She—Help! Police! Stop him! He tried to flirt with me.

Cop—Calm yourself, lady; there's plenty more.—Siren.

Not for Home Consumption.

John was tinkering in the garden.

"Come in to your tea," called his wife; "there's toast and eggs, kippers and ham."

"You're kidding me," said John, as he entered.

"No, John, it's only the neighbors I'm kidding," replied his wife.—Christian Guardian.

Withdrawn.

"What is your occupation?" asked the judge sternly.

"I haven't any," replied the 'bo. "I just circulate around, so to speak."

"Please note," said the judge, turning to the clerk, "that this gentleman is retired from circulation for thirty days."—Exchange.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DEATH OF REV. S. A. MILLER.

January 24, 1925.

Dear Doctor Carley: Rev. S. A. Miller, appointed at the recent session of the North Mississippi Conference to the Ashland circuit, passed away at the Methodist Hospital, Memphis, on Thursday of this week. He had been in the hospital for about six weeks. He was not well from the time he reached his appointment immediately after Conference, but entered enthusiastically upon the duties of his charge; some six weeks ago he had to go to Memphis for treatment. His remains were carried to West Point for burial. Brother Miller had already been relieved as pastor at Ashland, and Rev. R. M. Evans is now serving the charge.

E. S. LEWIS.

Grenada, Miss.

DEATH OF REV. O. L. SAVAGE.

January 24, 1925.

Dear Advocate: I have just had notice that Rev. O. L. Savage died this morning. He was a good and useful man. He did some of the hardest work that was ever done in the North Mississippi Conference. For many years he labored in the Delta. Many churches and parsonages stand as monuments to his ministry.

Since his superannuation, he has made his home at Webb. His body will be buried there to-morrow. He leaves a wife, son, and daughter.

J. E. CUNNINGHAM.

Greenwood, Miss.

The sad news contained in the letters above reached us just before the forms of the Advocate were made up. We extend sincere sympathy to those who are in sorrow through the passing of these faithful servants of the church. Suitable memoirs will doubtless be furnished us in due time for publication.

PERSONAL AND OTHER NOTES.

The Jackson District Conference will be held at Yazoo City, May 5-8.

The Brookhaven District Conference will be held at Hazlehurst, Miss., April 29-30.

A chapter of Omicron Delta Kappa, national honorary fraternity for the recognition of student leadership, has been established at Emory University.

We learn from a personal letter from Rev. Robert Selby, presiding elder of the Hattiesburg Dis-

trict, that the work starts well and that the prospects are bright for a great year.

Rev. and Mrs. R. F. Harrell, of Gilbert, La., spent several days in New Orleans recently, Brother Harrell having been called here by the very serious illness of a brother.

Mr. J. B. Tullis, of distinguished patriotic and Methodist ancestry, whose home is now in New Orleans, paid the Advocate office an appreciated call one day last week. His father was a pioneer Methodist preacher in Texas.

The "Big Brother," Greenville, Miss., says the church has been filled to capacity at every service since the beginning of the year, and that the prayer meeting attendance is running close to 200. Rev. E. R. Smoot is the pastor.

Rev. A. W. Turner and Rev. Don E. Dulaney, co-pastors, are having great success in the work at Mangum Memorial, Shreveport, La. They have already received twenty-five members into the church, and the outlook is most encouraging.

The many friends of Sister Roberts, mother of the late Rev. S. D. Roberts, and sister of Rev. R. W. Tucker, will be glad to learn that she is recovering from a recent very serious illness. This good news comes to us from Rev. F. R. Power, Sulphur, La.

Rev. W. B. Hogg was announced to preach at Hazlehurst, Miss., last Friday night. From Hazlehurst he was to go to Gulfport, Miss., to begin a meeting in the First Methodist Church, after which he was to go to Tampa, Fla., to lead a great tabernacle meeting for a month.

Dr. W. B. Ricks, representing the Centenary Missionary Movement, preached at the First Methodist Church, this city, last Sunday morning, and at Parker Memorial at night. Dr. Ricks also addressed a meeting of the laymen at the First Methodist Church on Tuesday night.

The dedication of Kirby Hall, the new building at Southern Methodist University, Dallas, Tex., will take place on Feb. 12. Bishop John M. Moore, Bishop W. F. McMurtry, and Mr. Kirby will be the speakers at the dedication exercises. At 8 o'clock in the evening, a reception will be given in honor of Mr. and Mrs. Kirby.

We received last week copies of the Minutes of the recent sessions of the Louisiana and the Mississippi Conferences, both of these volumes maintaining the high standard set in former years. Dr. R. H. Harper is the editor of the Louisiana Minutes, and Dr. A. F. Watkins and Rev. G. S. Harmon, of the Mississippi Minutes.

Work on the new church at Goodman, Miss., has begun. The building will be of brick veneer, with five rooms in the basement, and auditorium and five rooms on the first floor. The cost will be \$11,000. Rev. A. T. Clanton is the pastor of the Pickens and Goodman charge, and the new year begins under the most encouraging conditions.

The following figures show the present total membership, with increase over last year, of the Methodist Episcopal Church, South, in the Louisiana, the Mississippi, and the North Mississippi Conferences: Louisiana—54,930, an increase of 2,920; Mississippi Conference—66,613, an increase of 335; North Mississippi Conference—69,477, an increase of 2,398.

A note from Rev. W. J. Moore, pastor at Dublin, Miss., brings the distressing news of the destruction by fire of the parsonage at that place on Jan. 22. The fire was caused by a defective flue. Most of the furniture was saved, though badly damaged; Brother Moore's library was also badly damaged. Insurance to the amount of \$2,500 was carried on building and furniture, which is about half of what it will cost to replace the building.

It is the purpose of the courageous congregation to rebuild at once.

Any mention of a Billy Sunday meeting would be incomplete without reference to Homer Rodeheaver, the famous song leader and trombone player. He is a master of assemblies and a most efficient director of the details of the meeting. Rodeheaver probably owes a great deal to Billy Sunday; Billy Sunday also owes a great deal to Homer Rodeheaver.

"The Sub-Base Ballast" is the name of a weekly paper published by the crew of the United States submarine force in the Canal Zone, J. H. Brooks, chaplain, U. S. N., being editor-in-chief. Chaplain Brooks is a member of the North Mississippi Conference. The Advocate greatly appreciates his courtesy in sending the "Ballast" to the office regularly. There is much in it of interest.

Rev. W. M. Young sends the Advocate the sad news of the death, on Jan. 21, of Mr. J. B. Carothers, at his home in Batesville, Miss., after an illness of two weeks. He had served efficiently as a trustee of church property and as teacher of the Men's Bible Class in the Sunday school. The church and community have suffered a great loss. The Advocate extends sincere sympathy to his sorrowing family and friends.

The Felicity Methodist Church, this city, suffered a great loss in the death of Mrs. Andrew J. Reid, early on Monday morning of this week, as a result of an accident in which she was struck by a street car about two weeks ago. Mrs. Reid was advanced in years, but she was a regular attendant upon the services of the church and was interested in all its work. Hers was a rarely beautiful Christian character. She is mourned by a large circle of relatives and friends. Her end was peace.

Rev. A. M. Martin, Lydia, La., French missionary, finds conditions very encouraging within the bounds of his work. Plans are being made to repair the church and parsonage at Lydia. The Pecan Island appointment shows marked development, almost half of the assessments having already been paid. This point is just six miles from the Gulf of Mexico, and the congregation is made up largely of French people who heretofore have had only the ministry of the Roman Catholic Church.

From the Atlanta Constitution of Jan. 18, we learn of the death of Mrs. Emma Knox Branstetter, widow of the late Mr. J. G. Branstetter, at her home in Nashville, Tenn., on Jan. 17. Mrs. Branstetter was a member of the Galloway Memorial Methodist Church, Jackson, Miss., and was active in the work of the church and of the Red Cross. She is survived by two daughters and two sisters, one of her daughters, Miss Otie, being a graduate of Millsaps College. The funeral service was held at St. Paul's Methodist Church, Atlanta, on Sunday afternoon, Jan. 18, conducted by Dr. W. G. Henry and Dr. L. W. Collins. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

There has just come from the press a volume, "John Hannon," containing an account of the life and labors of the late Rev. John Hannon, D.D., whose ministry in the Methodist Episcopal Church, South, extended from Baltimore to New Orleans, and from the Atlantic to the Pacific. The book has been compiled by his wife and by Rev. D. G. C. Butts, of the Virginia Conference. It consists of "Recollections," "Sermons and Sermonettes," "Letters and Extracts," "Descriptive Articles and Character Sketches," "Miscellaneous," and "Hannonisms." We have not yet had time to read the entire book, but we have read "Recollections from New Orleans," furnished by Dr. Fitzgerald S. Parker, dealing with the time when Dr. Hannon was pastor of the St. Charles Avenue Methodist Church (now Rayne Memorial), where he succeeded the eloquent and

distinguished Dr. W. E. Munsey. Dr. Parker's sketch gives a most interesting glimpse of an unusual man, and we are sure the whole book is well worth reading. It may be had of Mrs. John Hannon, 2225 Park Avenue, Lynchburg, Va. The price is \$1.75.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. P. Lewis, Ruleville, Miss., 2; J. D. Anderson, Mize, Miss., 3; Rev. W. C. Beasley, Oxford, Miss., 2; Rev. J. T. Gullett, Booneville, Miss., 5; Rev. L. F. Alford, Meridian, Miss., 6; Rev. A. T. Clanton, Pickens, Miss., 4.

"SHET."

By Rev. Walter W. Jones.

The old lady had lived back in the country where all the services were "commenced" and "quit." She moved into a small town where they were "opened" and "closed." She was very punctual in attendance upon all church meetings, including choir practice. Once, after the hymns had all been selected and the program about made up, the organist said to the pastor: "Now, you want to open with number 68?" The old lady, desiring to have some part in the deliberations, immediately remarked, "And you gwine to shet with number 185?" (A slight variation of what really happened.)

When are they "gwine to shet?" It is amazingly strange that so many of our leaders, if leaders they are, cannot see the ridiculousness of the "Unification Controversy." They seem to have forgotten that people can be gorged to nausea and bored to death. Long ago, we had enough. More is too much. Surely, at this late day, after so much discussion, no minds are going to be changed. They are all made-up. I have some strong convictions and am going to vote them when the time comes, but I know there are as good men as I, and as wise, whose judgments differ from mine.

The controversy has rendered the Southern Methodist Church an object of derision; for the world is basing a verdict upon the conduct of some men and not upon what the church is, or for what it stands. Gentlemen, "shet" long enough to get a real vision of the effects of so much worthless expenditure of time and use of paper and ink. It is well to give sufficient information to our people; but, now, they are tired and are wanting something else when the church paper comes.

We are unnecessarily rent and breaches are widening to chasms. I fear that, whatever may be the final outcome, we shall wish it had been the other way.

We were glad when the Nashville Advocate, of Jan. 2, appeared bearing on the front page "A Call from the Bishops." That was ideal and we hoped that it would "shet" the controversy; but there seem to be some on both sides of the issue who are not willing to risk the "Guidance of the Great Head of the Church, Jesus Christ, our Lord." Brethren, for the sake of decency and order, if for nothing else, let us keep the vows we made and live, and pray, up to the teaching of our "Chief Pastors" contained in "A Call from the Bishops." Our laymen have sense and know the vows we have taken. We should set better examples of consistency and prudence.

If less time is given to pen-pushing and more to praying, I am sure we shall have nothing to fear. Let us "open" the prayer meeting and "shet" the other part of the program for a while and watch the results.

Iuka, Miss.

THE FEBRUARY CAMPAIGN OF EVANGELISM IN THE SUNDAY SCHOOLS.

By Dr. John W. Shackford.

Our Sunday schools are schools in which to find Jesus Christ and to learn his way of living. If

they fail in this, they fail in root and branch. Our Sunday school teachers must be teachers of Christ; not merely instructors in Biblical information, but revealers of a person, transmitters of an experience of living fellowship with a living Christ.

Some instruction is mere instruction, and this is a poor and thin thing. But teaching is more than instruction. Teaching, and especially Christian teaching, must also be a matter of the heart and of the will. The Christian teacher must be a guide into the way of life in Christ Jesus, a friend who actually introduces his pupils into the living realities of the Christian experience.

It is well for pastors, officers and teachers together to face this whole problem squarely. Is the Sunday school really accomplishing this purpose? Are the teachers seriously working to this end, that the pupils may, every one, come to know Christ as a personal Savior, and may live the life which he alone can enable them to live? If not, a time of heart-searching and rethinking the task and responsibilities of the Sunday school and its working force is needed—a time of reconsecration to Jesus Christ on the part of those who undertake in his name to teach the Christian Gospel to the young life of the church.

Now that our Sunday schools are entering upon the February campaign of personal evangelism, first of all, let the officers and teachers see that their own hearts are right, lest they enter this holy service in a perfunctory and mechanical fashion. How can they hope to pass on to others an experience that is foreign to their own hearts? Or how can they stir the hearts of others when their own hearts are cold?

Surely this is a time for rededication, for seeking a deepening of our own religious experiences as we enter into the sanctuary where we hope to bring our pupils into the presence of a Divine Savior. This is a work that must begin in the spirit of prayer and continue in that spirit.

The officers and teachers, who in January have been planning and praying for the special evangelistic work in February, will continue to meet for prayer and for consultation throughout the February campaign.

Now as we enter upon this campaign of personal evangelism, let us see that every pupil in the school has a fair chance to see Jesus Christ as he is in his appealing loveliness and in his commanding and saving power. Let us find the door to the heart of these pupils of ours, and let us seek to discover how to touch that spring that will swing this door open upon its own hinges, if we but touch it aright. Let us seek to bring into play that fine insight and sympathy that the true friend and teacher of the pupil has. Let us remember the characteristic viewpoints and attitudes of the children or youth, or other special groups with which we shall deal, and likewise the variety of experiences and individual differences, even within groups of the same age. Let us not try to force our pupils to enter into our own type of experiences or into any particular type of experience, but rather let us seek to bring them into such relationship with the Spirit of God that he may have his way with them, and that all who have not done so may come into actual possession of a vital and personal faith in Jesus Christ and a joyous consciousness of life with him and for him.

The teacher, and in the class from the juniors on, the Christian members of the class, may go far toward rendering the service of bringing all members of the class face to face with Jesus Christ and his claims upon the life. There will, however, be many instances when the teacher will need to call in the pastor. In some instances a teacher can help much by arranging special appointments for personal interviews with the pastor. In other cases the teacher should leave notations with the pastor so that at his earliest opportunity he may arrange by visit or interview to talk with those who have special need of his assistance. Sometimes a teacher, who for any reason does not feel qualified to deal with cases that may arise in the classes, needs to have the assistance of Christian workers of more mature experience and understanding.

These, and other like matters, will of course be carefully considered in the prayer and consultation meetings of the Workers' Council, and such provision will be made for the help of any teacher as it may seem best.

And finally, pray for this evangelistic effort in the Sunday schools throughout the church. While our pastors and Sunday school workers are praying for the work in their own Sunday school, let them remember the wider effort that is being made throughout the church, and let unceasing prayer go up that the month of February may be a time of requickening of the spiritual life in all our Sunday schools and the bringing of many thousands to the feet of our Lord and Savior Jesus Christ.

Those desiring literature outlining the plan of evangelism recommended by the General Board and giving detailed suggestions regarding the campaign, should address the General Sunday School Board for the literature that is being sent free of charge upon request.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building, Louisville, Ky., beginning Wednesday, April 29, at 9:30 a. m.

EXECUTIVE COMMITTEE BOARD OF CHURCH EXTENSION, LOUISIANA CONFERENCE.

The Executive Committee of the Conference Board of Church Extension will meet in the First Methodist Church, Alexandria, La., Tuesday, Feb. 17, 1925, at 10 o'clock a. m. Please note that it is necessary for this committee to pass on all applications for aid from the General Board of Church Extension if they are to get favorable action.

Send applications at once either to myself or to Rev. F. M. Freeman, Monroe, La.

ELMER C. GUNN, Secretary.

De Ridder, La.

"BE NEAR ME, LORD."

Be with me, Lord! My house is growing still
As, one by one, the guests go out the door;
And some who helped me once to do thy will,
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at the labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy Light! Let not my wearied eyes
Miss the fresh glory of life's passing day.
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts thy best of saints have had!
With the great joy of Christ my heart endure
To share the whole world's tears and still be glad.

—Selected.

Centenary achievements in the erection of Wesley community houses record splendid buildings in San Francisco, Los Angeles, and San Antonio, Tex.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

PONCHATOU LA, LA.,

Forty-eight miles from New Orleans, on the I. C. R. R., in the Strawberry Belt. If you want a Lot of Ground or Farm here, buy now while it is cheap. Write Chas. D. Abels, salesman for J. R. Abels, Real Estate Broker, Ponchatoula, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS BY WOMAN'S MISSIONARY SOCIETY, TCHULA METHODIST CHURCH.

Whereas, our much beloved pastor, REV. J. M. WYATT, just slipped away into the glory land in answer to the call of our Heavenly Father, who, in his infinite love and wisdom, has only called his own; and,

Whereas, we deem it a privilege and meet that we express our deepest appreciation of him who, for the short time he was in our midst, left an indelible impress for good upon those with whom he came in contact, and whose life proved that "for me to live is Christ, and to die is gain;" therefore,

Be it resolved by the members of the Woman's Missionary Society of the Methodist church, Tchula, Miss.:

1. That in the brief associations of Brother Wyatt with us we recognized one whose will was dominated by that of Christ, and who, even when the final summons came, was preparing his Christmas sermon. Of him it may be truly said:

"Life's race well run,
Life's work well done,
Life's victory won—
Now cometh rest."

2. That we urge upon not only the membership of our Society but of the whole church to determine, through the influence of his beautiful life, to carry on with renewed zeal the work which he so zealously began.

3. That a copy of these resolutions be sent to Mrs. Wyatt, a copy spread upon the minutes, and a copy to be sent to the Lexington Advertiser and New Orleans Christian Advocate for publication.

Signed by Mrs. Bessie F. Whitehead, Mrs. E. L. Hines, Mrs. S. J. Foote, Committee.

Is Your Child Thin, Weak or Puny?

Sugar Coated Cod Liver Oil Tablets Put on Flesh and Build Them Up—Quick.

In just a few days—quicker than you ever dreamt of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Tablets will start to help any weak, thin, undernourished little one.

After sickness and where rickets are suspected they are especially valuable. No need to give them any more nasty Cod Liver Oil—these tablets are made to take the place of that good but evil smelling stomach upsetting medicine and they surely do it. They do put on flesh.

"My son, 16 became thin and pale and did not gain needed nourishment from his food until he took McCoy's Cod Liver Oil Tablets. In a little over two months he gained eleven and a half pounds and feels and looks 100 percent better."

George C. O'Brien, Mahwah, N. J. Ask any druggist for McCoy's Cod Liver Oil Tablets—as easy to take as candy and not at all expensive—60 tablets 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

RESOLUTIONS.

A deep sense of our loss is felt in our church and Missionary Society at Union, Miss., because our friend and co-worker, MISS ELLIE McMAHEN, left us Jan. 11, 1925.

In all activities of the church she will be missed. Especially will the members of the Missionary Society bear witness to her generosity and miss her loving and tender friendship. She was ever gentle and kind. Many bear witness to her generosity and loving deeds, always loyal and faithful to all interests of her church. Be it resolved:

1. That we extend our love and sympathy to her loved ones. May the memory of her beautiful life inspire them to great service for Him.

2. That we appreciate the privilege of having been associated with her in the Master's cause, for her life was an inspiration to all.

3. A copy of these resolutions be sent the Christian Advocate and Union Appeal for publication, and spread on the minutes of the Society.

Signed by Mrs. L. Q. C. Williams, Mrs. J. J. Speed, Mrs. W. W. Hester.

RESOLUTIONS.

Whereas, in his divine wisdom, the Omnipotent Father has seen fit to call from our midst the spirit of our beloved member, MRS. KATE M. HINES; and,

Whereas, the Ladies' Aid Society of the Methodist Episcopal Church, South, has sustained in her death an irreparable loss and an unexpressible grief; and,

Whereas, in expressing the sorrow at her departure and its pride in her wonderful life, this Society embellishes its record by a share in the light surrounding her name;

Now, therefore, be it resolved, That the Ladies' Aid Society does most sincerely mourn the death of our beloved member and secretary, and adjures its membership to honor her memory by a conscientious zeal for the things she was striving for.

Be it further resolved, That a copy of this resolution be sent to the husband, a copy to the mother, and a copy be furnished the Alexandria Town Talk, and the New Orleans Christian Advocate, and a copy spread on the minutes of this Society.

Signed: Mrs. R. M. Blanchard, Mrs. R. C. Kirkpatrick, Mrs. Janette S. Townsend, Committee. Boyce, La.

IN MEMORY OF MRS. E. A. NEBLETT.

Dear Brother Carley: I wish to write a few lines in memory of one whom I esteem most highly. In September, 1869, I drew out of business at Luxahoma, Miss., and went to Rev. J. H. Brooks by his request, who gave me a letter of introduction to Rev. R. A. Neblett, and told him to use me in his work the balance of the year. However, I was not yet licensed to preach. As I handed Brother Neblett the note, after reading it, he grasped my hand and said, "Come in and make yourself perfectly at home." On entering the house, I was introduced to Rev. Amos Kendal, and the lady who afterwards became his wife, and to Sister Neblett. I found her to be one of the sweetest-spirited women, and, by her educational advantages, fully

qualified to fill any place duty called her to.

As salaries were small those days, Sister Neblett taught music to supplement their support, though she did not neglect her household duties. Being a youth reared a Calvinist, and ignorant of Methodist doctrine and usage, I had much to learn, and I found in Brother and Sister Neblett both a foster father and mother while I remained in their home for two months. They were both ready to help me in any way possible to prepare me for my future work. I feel that I owe much to the counsel and influence of Sister Neblett. At this time, Rev. R. P. Neblett was the baby, and Ruth was the oldest of the only three children then born.

The names of R. A. and Sister Neblett's children will always be dear to me, and I hope to meet them and their parents in the home where there is no death.

Yours in Christ,

S. W. MILLER.

Frisco, Tex.

NEW HOME AGENCY OF AMERICAN BIBLE SOCIETY.

At the last meeting of the Board of Directors of the American Bible Society, a new Home Agency was officially created with headquarters in the Woodward Building, Washington, D. C.

This action was taken in response to an urgent joint request from the Washington City Bible Society and the Maryland Bible Society. These local societies will co-operate with the American Bible Society in plans to carry on more effectively the work of Bible distribution in the District of Columbia and the States of Maryland and Delaware.

The Rev. James H. Hyatt, D.D., will serve as secretary of the new agency while continuing his duties as secretary of the Maryland Bible Society.

A regularly stocked depository of Scriptures will be maintained at the agency headquarters, and systematic colportage and other methods of Bible distribution will be carried on throughout this area, in accordance with the plan and purpose of the American Bible Society to circulate the Scriptures "without note or comment."

Nine other Home Agencies of the American Bible Society are already in operation in the United States, with headquarters at New York, Philadelphia, Richmond, Cincinnati, Chicago, Dallas, Denver and San Francisco.

HATTIESBURG DISTRICT NEWS.

Dear Brother Carley: The work of the Hattiesburg District starts off unusually well. The district stewards met at Main Street, Hattiesburg, on Dec. 2, with sixteen present, and most of the pastors also. The salary of the presiding elder was set in advance of last year, the increase being assumed by the church in Hattiesburg. All regular and special assessments were distributed to the charges of the district during the day. A spirit of optimism and determination prevailed, and already the charges are reporting progress in their collections, much of the amount for the Washington City church being collected at the present time.

A meeting of the pastors was held at Main Street, Hattiesburg, on Jan.

6, with all but three present; also a few laymen. Full discussions were had on the subject of Early Collections, Better Organization, Pastoral Evangelism, and the Present Plan of Unification. The following resolutions were adopted:

"Be it resolved by the Pastor's Conference of the Hattiesburg District, in session Jan. 6, 1925:

"First—That we commit ourselves as pastors to evangelistic efforts in our regular services as well as in revival meetings, and that we enlist all the organizations of the church as evangelistic agencies.

"Second—That we promise to organize our laymen, laywomen, and young people in the various organizations of the church for the most effective service possible.

"Third—That we pledge ourselves to the task of collecting the benevolences early in the year. We most earnestly ask the presiding elder, the district lay leader, and the laymen of the district to help us make these collections in full this year.

"Finally, we most earnestly call on the brethren of the ministry and the laity to pray that the Holy Spirit may guide in all deliberations in discussing the present plan of unification, and that the will of God be done in the final solution of the matter."

A meeting of the laymen of the district was held at Main Street on Jan. 19. Inspirational addresses were made by the following: Dr. L. D. Patterson, Menlo, Ga.; Dr. J. M. Sullivan, Conference lay leader, Jackson, Miss. Due to rains and interrupted train schedules only a few were present, but a most helpful day was spent.

DISTRICT REPORTER.

It has been estimated that more than sixty American denominations, inspired by the Centenary, have carried through campaigns which have resulted in raising more than \$600,000,000 for various Christian causes.

Earn \$100.00 a Month in This Dignified Business

Selling Time Proof Monuments is easy, pleasant, and profitable. A great many of our agents have made over \$1000 a year in spare time. Valuable territory open. The agency is permanent. Quickly becomes a profitable business.

Time Proof Monuments are of matchless beauty and quality. A big variety. We guarantee satisfaction. No advance payment required. We pay freight.

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Join this 20-year-old, reliable Company if you want to increase your income without cost to you. Write for FREE particulars. References required.

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Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped
Dental Parlors South.

FROM TROUT, LA.

Dear Dr. Carley: As it has been some time since I have written anything to the dear old Advocate, I thought that I would try and write a few lines concerning my work, and other matters that interest me in this part of the field. First, I want to say that I have some as fine people here as you find anywhere. We have been returned for the third year and have been very kindly received by our people, and they have shown us many kindnesses in the past, and also this year.

We serve a people that stand by their pastor, financially and otherwise. However, we are not accomplishing as much spiritually as we would like. We have just held our first quarterly conference, had our new presiding elder with us, and we are well pleased with him; our people are also. While pastor and people love Brother Wier, such changes must come to preacher and elder.

And right here I want to say, I think that the Minden District will prove to be a great move for this part of our Conference, as we have quite a large territory between the Mississippi River and Sibley, which, with the assistance of the presiding elder, can be developed.

We have some churches on this district that have been without pastors. Some, I am told, have been supplied with M. P. preachers, some have no pastors at all. This I think will be a great field for our laymen, with the good roads and other advantages. What a wonderful opportunity for good laymen to help in these neglected places! We pastors have our hands full. Some of our laymen should write Brother Dodson, offering their services to develop this great field.

I am told we have only one Methodist Sunday school between Winnfield and Sibley. Brethren, this ought not so to be. We have many of our Methodist people that are having to

look to other churches for the Gospel. I have gone over a great deal of this field and know whereof I speak. Our past elders have had such large districts it was hard for them to reach all these places. I am glad the laymen of our church are waking up to this need, and do hope many of them will say, "Here am I, Lord; send me." May the Lord grant us as pastor and laymen that we may place ourselves on God's altar to do greater things in this new year, is my prayer.

J. F. WALTMAN.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Evangeline, at V. P., Feb. 1; Q. C., 2 p.m.

Pleasant Hill, at Pleasant Hill, Feb. 8, 11 a.m.; Q. C., 2 p.m.

Pelican, at Pelican, Feb. 9, 2 p.m.

Opelousas, Feb. 15, 11 a.m.

Lecompte, Feb. 15, at night.

Marksville, Feb. 22.

Melder, at Hineston, March 1, 11 a.m.; Q. C., after morning service.

Glenmora, March 1, at night.

C. C. WIER, P. E.

Baton Rouge Dist.—First Round.

Bogalusa, Feb. 1.

Pearl River, at Bush, Feb. 1.

Ponchatoula, Feb. 1, 2.

Washington, at Angie, Feb. 7, 8.

Franklinton, Feb. 8, 9.

Springfield, Feb. 14, 15.

Kentwood, Feb. 15.

This district has two pastoral charges for each Sunday, but one in the quarter, and this schedule is planned with circuit schedules before me. They have been made to fit the schedule with two exceptions. Any change or postponement will be difficult to make; please do not ask it unless absolutely necessary.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round (Revised).

Indian Bayou, Sunday, Feb. 1, 11 a.m.

Rayne, Sunday, Feb. 1, 7:30 p.m.

Lafayette, Sunday, Feb. 8, 11 a.m.

New Iberia, Sunday, Feb. 8, 7:30 p.m.

Sulphur, at Vinton, Sunday, Feb. 15, 11 a.m.

Lake Arthur, Sunday, Feb. 15, 7:30 p.m.

Lake Charles, Sunday, Feb. 22, 7:30 p.m.

Neame, Sunday, Feb. 22, 11 a.m.

J. B. WILLIAMS, P. E.

Minden Dist.—First Round.

Rochelle, at Rochelle, Feb. 1; preaching, 11 a.m.

Standard, Feb. 4, 2 p.m.

Colfax, Feb. 8; preaching, 11 a.m.

Trout and Good Pine, Feb. 15; preaching, 11 a.m.

Wesley, Feb. 22, at Hall Summitt; preaching, 11 a.m.

Winnfield Ct., Feb. 24, 2 p.m., at Winnfield.

K. W. DODSON, P. E.

New Orleans Dist.—First Round.

Morgan City, Feb. 1.

Covington, Feb. 8, morning.

Slidell, Feb. 8, evening.

First Church, preaching, Feb. 15, 11 a.m.; Q. C., Jan. 5.

W. WINANS DRAKE, P. E.

Ruston Dist.—First Round.

Ouachita, at Brooklyn, Feb. 1, 11 a.m.

Dodson, at Chatham, Feb. 1, 7:30 p.m.

Simsboro, Feb. 4, 10 a.m.

Bienville, Feb. 8, 11 a.m.

The district stewards will meet at Ruston on Wednesday, Jan. 7, 1925, at 10 a.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—First Round.

The dates given below are for the preaching services. The quarterly

Relief from COUGHS

Relief from coughs brings rest in the daytime and sleep at night. Since 1872, people everywhere have relied on Chamberlain's Cough Remedy for bronchial, "flu" and whooping coughs; for tickling throat nervous hacking and sleep-denying night coughs; and for alarming croup coughs. More bottles used each year than any other cough medicines. Good for every member of the family.

Benefits both children and grown-ups.



Be Sure It's
CHAMBERLAIN'S
COUGH REMEDY
CONTAINS NO NARCOTICS
Sold Everywhere

Used and recommended since 1872

Each ingredient of this standard family remedy is a recognized healing medicine for coughs and throat irritations.



Healthy, Happy Babies

The best way to keep baby in crowing, contented health is Mrs. Winslow's Syrup. This safe, pleasant, effective remedy regulates the bowels and quickly overcomes diarrhoea, colic, flatulency, constipation, and teething troubles.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator is best for baby. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Open formula on every label.

At all Druggists
Write for free booklet of letters from grateful mothers.

Anglo-American
Drug Co.
215-217 Fulton St.
New York



At Houma, La., a new Wesley Community House has been erected, and a beautiful new brick church has been built. This is a Centenary achievement.

W. W. HOLMES, P. E.

The Best Cough Syrup is Home-made

Here's an easy way to save \$2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

Genuine
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ASPIRIN

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for



Colds	Headache
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Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Sunday School

MISSISSIPPI CONFERENCE NOTES.

(This communication was misdirected and reached the Advocate too late for insertion in last week's issue.—Editor.)

The requests for shares in Mission work are coming in slowly. We appreciate this, but trust that we will get many more requests this month. Brother Hull's report indicates his desire to do the work that the field desires to be done. We have a large field for this work in our Conference. With the proper financial support, we should be able to show great gains by Conference time, next year. Let us hear from you in regard to this matter.

Those Sunday schools that have not already adopted the program of work or begun to work on it in a definite way, could do no better thing this year than officially to adopt the program of work and begin a campaign for scoring on the same.

The board of managers of the Brookhaven District Standard Training School held a very interesting session Tuesday, Jan. 6. Rev. H. G. Hawkins was elected educational director, Mr. J. M. Woods, enrollment secretary, and Mr. King W. Bridges, treasurer.

They decided to hold the school at Brookhaven, and set the time between the Vicksburg and the Jackson schools. They are proposing to put on a most worthy and worthwhile effort.

The Meridian school is in session this week. I go from the Meridian school to help Brother Gladney at Greenwood.

Please keep the Sunday School Board and its work in mind, and give us a definite chance to assist you.

Yours in Him,

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE NOTES.

For the first time in the history of the Mississippi Conference Sunday School Board, a presiding elder has received credit for leadership training work. This happened at the Meridian Standard Training School. Rev. M. L. Burton is the elder. This training school, in its spirit, was the equal of any school I have had anywhere—113 enrolled, 89 credits. Plans were made for continuation of the work, and the whole body seemed to desire a better and bigger school. Vicksburg school will be held in March. I hope this school will be bigger and better than ever before.

I have the tentative line-up for the Jackson school, which gives us a very strong faculty. We trust that Jackson District will respond in a very definite way to the school. The Sunday schools that have raised their assessments for the Jackson District training school will please send me the money, as the board of managers elected me treasurer, and I am anxious to get the

money in hand at the earliest possible time.

Helpful inquiries are coming from the Conference about the dual extension work. We trust that we may be able to raise the money for our obligation without any trouble.

Those who are interested in the Cokesbury training course, please write us for information.

Yours in Him,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gldaney, Sardis, Miss.

I heard of a young preacher who gave as his reason for not bringing up his course of study, that the high water prevented him from getting out. Another said the roads were so muddy that he could not answer a letter.

What is the excuse for not ordering literature on evangelism? Will the Lord accept the excuse?

The idea of religious education has been pretty thoroughly planted in the hearts of those who have attended the training school that has been held at Greenwood this week. Heavy rains the first two days of the school and continued sickness in many homes have cut the attendance considerably, but the school has been worth much. One woman has just called over the telephone and said: "I have fever this morning and cannot attend class to-day, but I want to tell you the ten hours I have given to this work are the best and happiest hours I have spent in my life. The things I have learned make me want to know more so I may be a better mother."

The Program of Work for the Sunday school offers the best plan for establishing the Kingdom I know. To be indifferent to this plan, to oppose this plan, is to be indifferent toward God, it is opposing God. The church has authority from God to speak to us. When we go counter to the church in her plans for the Kingdom, we do so at our peril.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The new pastor at Sulphur, Brother F. R. Power, writes: "We have two live Sunday schools on the work, one at Sulphur, the other at Vinton. We also have a good union school at Edgerly, where I preach two week nights in each month. The best thing about the Sulphur school is the organized adult classes. We need more room for our school at Vinton, which we hope to have in the near future. I am anxious to have you put on some teacher training courses in the bounds of my work some time this spring."

Brother S. D. Howard, pastor at Merryville, says that his class of young men and women is one of the best attended classes in his school. He has two other Wesley Bible classes.

Some of the leading Sunday school workers of the Minden District met this week with the presiding elder and Conference Superintendent at Winnfield for a conference about Sun-

day school work in the "New District."

Our Sunday School Board, at the Crowley Conference, authorized the Conference Superintendent to publish a quarterly paper in the interest of the Sunday school work. The first issue for 1925 will be out by Feb. 1. Enough copies for every officer and teacher will be sent by parcel post to the pastors or superintendents in each school, and we hope they will give them out as faithfully as they give out their own local church bulletins. This issue will contain an outline program of the Winnfield conference, March 31-April 2.

At the recent General Council meeting, the committee on financial problem of the Sunday school submitted the following report:

"1. The cultural value of the present form of Sunday School Day programs should be emphasized. As the purpose of the day is that of placing before the whole church the work of the school, we recommend the use of the 11 o'clock hour for its presentation.

"2. We find that a number of Conference Boards furnish programs to the schools and feel that it is a good plan. We suggest that order blanks be sent to the pastors or superintendents, as an order from that source will more definitely commit those schools to a proper observance.

"3. In seeking to raise the needed funds for promotion, we commend the plan of apportionment used in a number of Conferences, either on a per capita basis or a straight allotment, the latter preferred.

"4. In putting on the program, many schools have two committees—one to prepare the program, the other to arrange for the offering. In thus making definite assignments of amounts to classes more adequate results are reached.

"5. There should be adequate follow-up in all charges through letters and other publicity. The publication of Honor Rolls in Conference papers and annual reports brings good results.

"6. In the city schools, which seem prone to support their own training schools to the neglect of adequate support on Sunday School Day, we feel that emphasis should be placed on the spirit of helpfulness they may show for the weaker schools. The idea can also be stressed that if it were not for the Conference organization there would be no program of training schools. They should do their part in carrying on the larger Conference program."

C. D. ATKINSON,
Conference Superintendent.

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HELEN KELLER'S POINTERS ON HAPPINESS.

By Lena Carolyn Ahlers.

Helen Keller, the blind, deaf, and dumb girl, who has made her own life so beautiful as well as the lives of many others, gives us some fine advice on happiness. She says:

"Happiness cannot come from without. It must come from within. It is not that which we see or touch or feel or that which others do for us which makes us happy; it is that which we think and feel and do first 'for the other fellow' and then for ourselves.

"I know that the inability to see, inability to hear, and inability of normal speech cannot shut happiness away from one who loves and is loved, from one who works and, like all workers, inevitably gains the pay for labor, and from one who wishes all men well and tries, however humbly, to be helpful, believing that fundamentally all men are good."

Could any one ask for a better prescription for happiness than to try following this gifted girl's definition? Perhaps Miss Keller's greatest achievement lies in her learning to speak, for from babyhood she was blind, deaf, and dumb; but through the power of her keen intellect and through the faithfulness of her teacher, Miss Macy, she has accomplished much. Miss Keller owes all of her success to her optimistic nature and cheery outlook on life. At a large meeting in the Tremont Temple in Boston, given for the benefit of the Free Montessori School in that city, Helen Keller spoke on "Happiness." She said: "Real happiness grows from the resolution to do something each day that will leave a pleasant memory." Then she went on to speak of the selfishness of men as shown in the World War, but she asserted that good is stronger than evil and that light will always prevail over darkness.

Stronghurst, Ill.

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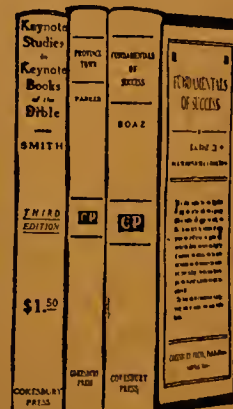
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WHAT FINGER-TIPS TELL.

By Nazala Samarian.

(Note: The writer is a blind orphan girl now in a Near East Relief orphanage at Ghazir, Syria. Her bright mind and sunny disposition have won for her the sobriquet, "The Helen Keller of Armenia." This article, which she calls her "story for America," was translated into English by the orphanage director.)

I was 9 years old when I lost my sight in a great plague of eye disease which swept through the refugee camps of Turkey. Therefore, I can remember very well what it is like to see. I try very hard all the time to remember what colors and flowers and sky looked like, so that when a thing is described to me and I have felt it with my hands, I get a mental picture of it with its real colors.

Many of our blind children have been sightless so long that they have lost this faculty of "imagining" colors. They no longer even try to "see" with their mind's eye, and I think this is very unfortunate, because I get a great deal of pleasure out of the mental pictures of things as I used to know them.

To become blind is very trying, especially at first. But it is a stimulus to the development of your other faculties. As soon as I lost my eyesight, even before I left the hospital and had discarded my eye bandages, I began to use my hands in new ways, in order to replace the seeing-sense which had gone from me. It was an interesting study, trying to comprehend things from what my finger-tips could tell me. It took me longest to learn the Braille books, but now that I have thoroughly mastered finger-reading, I read much more than I ever would have done with my eyes.

People are very kind to blind folks. They do many things for us, which saves us time and gives us leisure for study and work. Here in the big orphan school of the Near East Relief, we have now nearly a hundred blind children. We have good teachers, some of whom are themselves blind,

and who, therefore, know our difficulties. We live in two small buildings of stone, one for the boys and the other for the girls. Each building consists of just one big room, so that there is no difficulty in finding one's way about. Our pallets for sleeping are on one side of the big room, while our work benches and mats are on the other side. In front of each building is a sunny yard, where we can sit, or play quietly and undisturbed, during recreation hours.

Each day we spend about three hours at school work and about three hours in learning useful things, such as basket making, rug weaving, and music. It is curious how much music means to blind people. Almost all of our blind children are learning to play some instrument, and we have two orchestras, one of boys and one of girls. Every day they give us a little concert, and we never tire of listening to them, although they do not have a great variety of musical numbers. We all think that they play very well, but of course visitors might think their efforts rather childish. Never mind, they will improve day by day, I am sure, and certainly that is the most important thing—to grow better and better at whatever you are trying to do.

In our idle moments, we amuse ourselves mostly by talking. There are some wonderful imaginations among our blind children, as you would admit if you could hear us talking about what we think America is like. You would probably say that our descriptions are very quaint.

Some day I intend to write a letter to my friends of the Near East Relief describing how America seems in the minds of a lot of blind Armenian orphans who have never seen it. My letter will be very amusing to the Americans, I think.

One curious thing about the conversation of our little Armenian blind orphans is that many of them speak in Biblical language, owing to the fact that most of our Braille books are Biblical and the children naturally talk according to what they read.

Some of our children feel that the future is rather hopeless. We hate to think that we are going to be dependent on others for many long years, even when the "others" are good and kind Americans. But I tell the children that even for blind people there is a place in the world, if we will only try hard to learn useful things. The baskets which we make are very good ones, I am sure, for we take a great deal of pains with them. The matting rugs which we weave are bound to be useful, for we are careful to make every fiber sound and strong. As we get more proficient, we shall weave more elaborate baskets, and rugs with beautiful patterns, which people will be glad to have in their homes.

Moreover, deprived of our sight, we shall learn to think better and more carefully than those who are bothered by seeing things all the time. We have no crowd of things rushing upon our attention from the images which our eyes bring us; therefore, we can concentrate better on our inner selves. I have found that one can be very happy, even without the blessing of sight. I think, perhaps, it is even easier to be a good Christian without eyesight—at least that is what I am trying to be.

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COMPANY'S BUILDING

NEW ORLEANS, LA.

EATING FOR HEALTH.

In planning the family dietary one quart of milk a day should be purchased for each child under 16 if it is economically possible to do so. Milk is the guardian of the bones and teeth.

There should be at least two vegetables served every day, three if possible. One of these is the potato or other starchy vegetable, and the other one or two of the succulent vegetables. For good measure add leafy vegetables, such as cabbage, lettuce, and spinach, three or four times a week, oftener if possible. These contain growth promoters and body regulators.

Fresh fruit should be in the menu at least once a day, oftener is better. Dried fruit will do for adults, but the children should have fresh fruit at least three or four times a week.

There may be sweets in every meal, but they should be in the form of sweet deserts rather than as sugar. The time for candy is at the end of the meal.

Meat and fish should be served once a day unless eggs and cheese are to be served. Children under 5 should have from three to five eggs each week when practicable. Some persons advocate no meat for children under 6. If peas and beans are served instead of meat, plenty of milk should be used in the same meal.—The De-lineator.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Capitol Street, Feb. 15, 11 a.m.
Edwards, at Edwards, Feb. 15, 7 p.m.; Feb. 16, 10 a.m.
Grace, at Pearl Chapel, Feb. 22, 11 a.m. and 2 p.m.
Galloway Memorial, Feb. 22, 7:30 p.m.
Fannin, at Holly Bluff, Feb. 28, 11 a.m.; March 1, 11 a.m.
Madison, at Ridgeland, Mar. 1, 7 p.m., and Mar. 2, 10 a.m.
Florence, at Braxton, Mar. 8, 11 a.m.; Mar. 9, 2 p.m.

Harrisville, at H., Mar. 8, 7 p.m.; Mar. 9, 10 a.m.
Terry, at Spring Ridge, Mar. 15, 11 a.m., 1:30 p.m.
Bolton, at B., Mar. 15, 7 p.m.; Mar. 16, 10 a.m.
Mendenhall, at M., Mar. 21, 10 a.m.; Mar. 22, 11 a.m.
Millsaps Memorial, Mar. 22, 7 p.m.
Benton, at Tranquil, Mar. 28, 29, 11 a.m.
Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
Benton, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
Flora, Apr. 19, 7 p.m.; Apr. 20, 10 a.m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.
District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.
J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Pachuta, Jan. 31, Feb. 1.
DeSoto, 7 p.m., Feb. 1, 2.
Enterprise, Feb. 8.
Waynesboro Ct., at Fedora, Feb. 14.
Waynesboro, Feb. 15.
M. L. BURTON, P. E.

Of Centenary funds, more than \$1,600,000 has been returned to Annual Conferences where it was collected. This money has enabled preachers on circuits and stations to continue at their tasks.

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Woman's Missionary Society

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NOTICE.

The Woman's Missionary Society of the North Mississippi Conference will convene in Clarksdale, Feb. 24-27.

The Executive Committee is called to meet the afternoon of Feb. 24. There will be a Workers' Conference the same afternoon, conducted by Mrs. Earnest Moore, of Clarksdale.

Many attractive features have been arranged to make this meeting one of profit and interest.

Mrs. McCoy is to be our Council guest, and will conduct the quiet hour devotionals each day.

Delegates are requested to send names to Mrs. W. K. Herrin, Sr., as soon as possible, so that homes may be provided.

MRS. T. M. CLARK, President.

MRS. G. C. JONES, Secretary.

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PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—"I was in a very weak and run-down condition—in fact, was in a serious condition," says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

"In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

"Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

"My druggist told me that Cardui was a good tonic for women and I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time."

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

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NC-163



ORGANIZATION AT MERRYVILLE, LA.

The Woman's Missionary Society of the Merryville Methodist church held its installation of officers Monday afternoon, Jan. 5. The pastor, Brother Howard, officiated at the installation.

The following officers were installed, with the exception of Mrs. J. S. Bennett and Mrs. E. M. Dye, who were not present:

Mrs. J. M. Grady, President; Mrs. E. M. Dye, Vice President; Mrs. J. S. Bennett, Corresponding Secretary; Mrs. Harry Fields, Recording Secretary; Mrs. G. W. Norwood, Treasurer; Mrs. I. J. Smith, Assistant Treasurer; Mrs. Lulu Wilson, Superintendent of Study; Mrs. Charles Gott, Superintendent of Publicity; Mrs. D. W. Smith, Superintendent of Young People; Mrs. V. H. Fuller, Superintendent of Juniors; Mrs. O. C. Taylor, Superintendent of Supplies; Mrs. Roy Reeves, Superintendent of Social Service.

MRS. CHARLES GOTT,
Superintendent of Publicity.

AMORY WOMEN OBSERVE HARVEST DAY.

The final meeting of the Woman's Missionary Society for 1924 was that of observing Harvest Day on Dec. 15. The ladies' parlor was made beautiful with decorations depicting a bountiful harvest. Baskets of luscious fruits, nuts, vegetables, beautiful field grasses and corn blossoms, under the soft lights, created an air of genuine thanksgiving.

In observing Harvest Day the year's work was reviewed in checking up missionary dollars, to see where they went; how they served; if any were absent or failed to serve, and why.

At the Harvest Day meeting the women truly rejoiced in looking back over their work. Our missionary dollars found their way into eight foreign fields, helping to build churches, schools, hospitals and community houses, at the same time carrying the message of Jesus and his love to hungry hearts. Quite a few dollars fell into the hands of careless, indifferent women, and therefore had no chance to serve the Master.

The goal for 1924 was placed at \$1,000. When reports from every department were heard, the grand total passing through the treasury reached \$1,832.86. \$1,004.65 will be used for the Sunday school annex.

The Society shows a gain of 55 in membership, total enrollment being 143. These earnest and determined women are already launching plans for the new year, and the outlook for definite, united Christian service is very much in evidence.

MRS. S. R. JONES,
Superintendent of Publicity.

MISSIONARY BOOKS FOR SALE.

The Coldwater, Miss., Auxiliary have the following Mission and Bible study books for sale, all in good condition:

Four copies, "Thirty Lessons About Jesus," 40 cents each.

Four copies, "Building with India," 35 cents each.

Nine copies, "The Child and America's Future," 30 cents each.

MRS. C. L. GRAHAM.

GADI GREAT GIBSON.

When, in December, 1904, I went to take charge of our church in Crystal Springs, I found that the two houses nearest the parsonage were occupied by Gadi Gibson and wife, and his daughter and son-in-law, Mrs. and Mr. H. W. Sims. We have never had more delightfully congenial neighbors near any parsonage we ever lived in. Brother Gadi Gibson belonged to that large and very reputable family of Gibsons of which Jones' Methodism in Mississippi thus speaks: "From their religious principles and tendencies, as well as physical characteristics, they are thought to be lineal descendants of some of those noble Spanish and Portuguese families who preferred banishment from their country to a renunciation of their Protestant faith, and sought an asylum from persecution in the Carolinas at an early period of colonial settlement." Some of them had settled early in Adams, Claiborne, and Warren Counties, and one of them, Rev. Tobias Gibson, was the first Methodist preacher in our State, and is honored in all Southern Methodism as the pious and peerless pioneer of Mississippi Methodism. Brother Gadi, true to his holy lineage, was a true Methodist, the preacher's true friend and companionable neighbor, always loyal to his church.

The son of Thomas Jefferson and Minerva Kline Gibson, he was born in Warren County, Miss., about seven miles south of Vicksburg, on Jan. 15, 1841. He was married to Miss Adrienne Gibson in 1867. Four children were born to them, two of these, Mrs. Fannie Gibson Sims, wife of H. W. Sims, of Crystal Springs, and Mr. Stuart Gibson, living on the old farm a few miles from Crystal Springs; one brother, F. W. Gibson, of Warren County, and one sister, Mrs. Louisiana G. Lewis, of Jackson, and three grandchildren, survive him.

He enlisted as a Confederate soldier shortly after the first battle of Manassas, and served through the whole war, and even as a prisoner for two months after Lee's surrender. He was once severely wounded, and his only thought was of his mother's grief if he should die. Then there came to him a vision: heaven, as he had read of it in the Book of Revelation, was unfolded to him; and he was sure that if he died he would go into the glory of the vision.

Brother Gibson was a very companionable friend, often witty, always kind and lovable. If he had an enemy, neither he nor we knew of it. He, like the Christ, specially loved children. All of them in his neighborhood, and many grown-ups, called him "Pa." He lived forty-four years in one neighborhood, and everybody in it loved him.

He died tragically: On Thursday morning, Dec. 11, 1924, Mrs. Sims had the servant make a fire in his room, as the morning was rather cool. He was wearing a new outing gown, and in some way got too close to the grate. The gown caught fire, and before Mrs. Sims could answer his call the gown had completely burned up from around his body. He was so severely burned that he lapsed into uncon-

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sciousness and passed away late in the afternoon. He was buried on Dec. 12, the birthday of his wife, who had preceded him to the land of rest by fourteen years.

"Blessed are the dead who die in the Lord."

H. WALTER FEATHERSTUN.

702 North Street, Jackson, Miss.

At Donna, Tex., the Centenary missionary among the Mexicans has increased his Sunday school 150% in one year, and has promoted a remarkable evangelistic campaign.

Thousands that are capable of great sacrifices are yet not capable of the little ones which are all that are required of them. God seems to take pleasure in working by degrees; the progress of the truth is as the permeation of leaven, or the growth of a seed; a multitude of successive small sacrifices may work more good in the world than many a large one.—George MacDonald.

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Zahl, N. Dakota.—"I was nervous and weak and was not regular. I also had pains frequently. I was sickly for seven years and finally had a nervous breakdown following an operation. I am a dressmaker and milliner, and a lady I work for told me of Lydia E. Pinkham's Vegetable Compound. I am taking it and it has made me well and able to do my work again. I have even helped take care of a sick neighbor recently, so you can see how fit I am. I highly praise your medicine and you may use my letter as you see fit. I hope it will help some other woman."—Mrs. OLE NORDLEIN, Box 23, Zahl, North Dakota.



Over 121,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?" 98 per cent. of these replies answer "Yes."

This means that 98 out of every 100 women taking this medicine for ailments for which it is recommended are benefited by it. For sale by all druggists.

YOUR INCOME TAX.

The revenue act of 1924 provides that the status of a taxpayer relative to the amount of his personal exemptions shall be determined by apportionment in accordance with the number of months the taxpayer was single, married, or the head of a family. Under the preceding act the amount of the exemption to which the taxpayer was entitled was determined by his status as a single person, a married person, or the head of a family on the last day of the taxable year, Dec. 31, if the return was made on the calendar year basis, as most are.

For example, a taxpayer married on Sept. 30, 1924, would be entitled to an exemption of \$1,375. For the first nine months he is classified as a single man entitling him to an exemption of \$750—three-fourths of the \$1,000 exemption allowed a single person—and for the last three months he is entitled to an exemption of \$625—one-fourth of the \$2,500 exemption allowed a married person.

If on June 30, a taxpayer ceased being the head of a family—the support in one household of a relative or relatives being discontinued—he is allowed an exemption of \$1,750—one-half of the exemption of \$1,000

granted a single person plus one-half of the exemption of \$2,500 granted the head of a family. With regard to the \$400 credit for a dependent, the taxpayer's status is determined as of the last day of the taxable year. If, during the year, his support of such dependent ceased, he is not entitled to this credit.

In making out his income tax for the year 1924 the business man, professional man, and farmer is required to use Form 1040, regardless of whether his net income was or was not in excess of \$5,000. The smaller form 1040A is used for reporting income of \$5,000 or less derived chiefly from salaries or wages.

Forms have been sent to persons who last year filed returns of income. Failure to receive a form, however, does not relieve the taxpayer from his obligation to file a return and pay the tax within the time prescribed, on or before March 15, 1925. Copies of the forms may be obtained from offices of collectors of internal revenue and branch offices. The tax may be paid in full at the time of filing the return, or in four equal installments, due on or before March 15, June 15, September 15, and December 15.

The taxpayer must include in his income tax return for the year 1924 all items of gross income specified by law. In the case of a storekeeper, gross income usually consists of gross profits on sales, together with income from other sources. The return must show the gross sales, purchases, and cost of goods sold. The professional man, lawyer, doctor, dentist, must include all fees and other compensation received from professional services. The farmer must report as gross income the proceeds of sales or exchange of products raised on the farm or whether purchased by him and resold. He must report also gross income from all other sources, such as rentals or profits from the sale of farm lands.

Net income, upon which the tax is assessed, is gross income less certain deductions for business, expenses, losses, bad debts, contributions, etc. To take full advantage of the deductions to which entitled, taxpayers should read carefully the instructions on the form under the heads of "Income from business or profession."

Net income, upon which the income tax is assessed, is gross income less certain specified deductions for business expenses, losses, contributions, bad debts, etc. A storekeeper may deduct as a business expense amounts spent for rent of his place of business, advertising, premiums for insurance against fire or other losses, cost of water, light, and heat used in his place of business, drayage and freight bills, and the cost of maintenance and repair to delivery wagons and trucks, and a reasonable allowance for salaries.

A professional man, such as a lawyer, doctor, or dentist, may deduct the cost of supplies used in his profession, expenses paid in the operation and repair of automobiles used in making professional calls, dues to professional journals, office rent, cost of water, light, and heat used in his office, and the hire of office assistants.

The farmer may deduct as necessary expenses all amounts actually expended in carrying on the business of farming, such as amounts paid in the production and harvesting of his crops, cost of seed and fertilizer used, cost of minor repairs to farm buildings, and cost of small tools used up in the course of a year or two. The cost of farm machinery, equipment, and farm buildings is not deductible as expense.

Deductions for personal or living expenses, such as repairs to the taxpayer's dwelling, cost of food, clothing, education of children, etc., are not allowed.—Government Bulletin.

Through the Centenary, Methodists have built, or helped to build, churches and Sunday school buildings and assisted in carrying out an enlarged program in nearly every city all the way across the United States.

If a man is not rising upward to be an angel, depend upon it he is sinking downward to be a devil. He cannot stop at the beast. The most savage of men are not beasts; they are worse, a great deal worse. As there is much beast and some devil in man, so is there some angel and some God in him. The beast and the devil may be conquered, but, in this life, never wholly destroyed.—Selected.

DEEP-SEATED Freckles

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 16 years, and rid yourself of these homely spots. Ask for

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We recommend Othine Complexion Soap for use with Othine

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Aberdeen Dist.—Second Round.

Salem and Friendship, at Salem, a.m., Jan. 31, Feb. 1.
 Tupelo, p.m., Feb. 1, 2.
 Toccopola at T., a.m., Feb. 7, 8.
 Pontotoc, p.m., Feb. 8, 9.
 Mathiston and Maben, at Maben, a.m., Feb. 14, 15.
 Eupora, at E., p.m., Feb. 15, 16.
 Algoma, at Troy, a.m., Feb. 21, 22.
 Buena Vista, at Egypt, Feb. 22, 23.
 Houston and Houlka, at Concord, Feb. 25.
 Greenwood Springs, at Pleasant G., a.m., Feb. 28, Mar. 1.
 Amory, p.m., Mar. 1, 2.
 Randolph, at Washington, a.m., Mar. 7, 8.
 Calhoun City, at Pittsboro, p.m., Mar. 8, 9.
 Bellefontaine, at Slate Springs, Mar. 10.
 Derma, at Cross Roads, a.m., Mar. 14, 15.
 Vardaman, at V., p.m., Mar. 15, 16.
 Okolona, a.m., Mar. 22.
 Aberdeen, p.m., Mar. 22, 23.
 Shannon, at Brewers Chapel, a.m., Mar. 28, 29.
 Verona, at Plantersville, p.m., Mar. 29, 30.
 Fulton, at Friendship, a.m., Apr. 4, 5.
 Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
 Nettleton, at Evergreen, a.m., Apr. 11, 12.
 Prairie and Strong, at P., p.m., Apr. 12, 13.
 Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
 Smithville, at New Salem, Apr. 25, 26.
 L. P. WASSON, P. E.

Greenwood Dist.—Second Round.

Belen, Feb. 1.
 Isola, Feb. 8, 11 a.m.
 Inverness, Feb. 8, 3:30 p.m.
 Belzoni, Feb. 8, 7:30 p.m.
 Dublin, Feb. 15, 11 a.m.
 Rome, Feb. 15, 3:30 and 7:30 p.m.
 Webb, Feb. 18, 7:30 p.m.
 Acona, Feb. 22, 11 a.m.
 Tchula, Feb. 22, 7:30 p.m.
 Blaine, Mar. 1, 11 a.m. and 3 p.m.
 Indianola, Mar. 1, 7:30 p.m.
 Schlater, Mar. 4, 7:30 p.m.
 Glendora, Mar. 8, 11 a.m.
 Ruleville, Mar. 8, 7:30 p.m.
 Greenwood, Mar. 15, 11 a.m.; Mar. 16, 7:30 p.m.
 Morgan City, Mar. 15, 3:30 p.m.
 Itta Bena, Mar. 15, 7:30 p.m.
 Price Memorial, Mar. 18, 7:30 p.m.
 Coila, Mar. 21, 22.
 McCarley, Mar. 22, 3:30 and 7:30 p.m.
 Crowder, Mar. 29.
 Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
 Sandy Bayou, Apr. 11 and 12.
 J. E. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Leland, preaching, Jan. 25, morning.
 Hollandale, preaching, Jan. 25, night.
 Shaw, preaching, Feb. 1, night.
 Greenville, preaching, Feb. 8, morning.
 Benoit, preaching, Feb. 8, night.
 Arcola, at A., Feb. 15, morning and afternoon.
 Hollandale, Feb. 15, night.
 Coahoma and Jonestown, preaching, Feb. 22.
 Glen Allan, at Avon, Mar. 1.
 Shaw, Q. C., Mar. 4.
 Cleveland, Mar. 8, morning.

Shelby, Mar. 8, night.
 Greenville, Q. C., Mar. 10.
 Evansville and Dubbs, at D., Mar. 15, morning.
 Lake Cormorant, at L. C., Mar. 15, night.
 Coahoma and Jonestown, Q. C., Mar. 18, at Jonestown.
 Duncan and Alligator, at A., Mar. 22, morning.
 Clarksdale, Mar. 22, night.
 Merigold, at New Salem, Mar. 26.
 Boyle and Pace, at Benoit, Mar. 29.
 Rosedale and Hillhouse, at H., Apr. 5, morning.
 Gunnison and Sherard, at S., Apr. 5, night.
 Lula and Dundee, at D., April 9.
 Friars Point and Lyon, at L., Apr. 12, morning.
 Tunica, Apr. 12, night.
 Leland, Apr. 14.
 A. T. McILWAIN, P. E.

Grenada Dist.—Second Round.

Water Valley, First Church, Feb. 11 a.m.
 Oxford, Feb. 1 7 p.m.

Abbeville, at Woodson Ridge, Feb. 7 and 8.
 Holly Springs, Feb. 8, 7 p.m.
 Water Valley, Main St., at Taylor, Feb. 9, 11 a.m.
 Tie Plant, at Bethel, Feb. 14.
 Grenada, Feb. 15, 11 a.m.
 Red Banks, at Victoria, Feb. 22, 23.
 Winona ct., at Columbiana, Feb. 28, Mar. 1.
 Winona, Mar. 1, 7 p.m.
 Kilmichael, at Stewart, Mar. 7, 8.
 Poplar Creek, at Wesley, Mar. 14, 15.
 Durant, Mar. 15, 7 p.m.
 Paris, at P., Mar. 21, 22.
 Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.
 Pickens, at Goodman, Mar. 29, 11 a.m.
 Coffeeville, at Bethlehem, Apr. 4, 5.
 Duck Hill, at Spring Hill, Apr. 11.
 Waterford, at Chulahoma, Apr. 12, 13.
 Ashland, at Black Jack, Apr. 17.
 Lamar, at Early Grove, Apr. 19, 20.
 Holcomb, at Spring Hill, Apr. 23.
 Sallis, at Bethel, Apr. 24, 11 a.m.
 Ebenezer, Apr. 25, 26.
 Lexington, Apr. 26, 7 p.m.
 E. S. LEWIS, P. E.

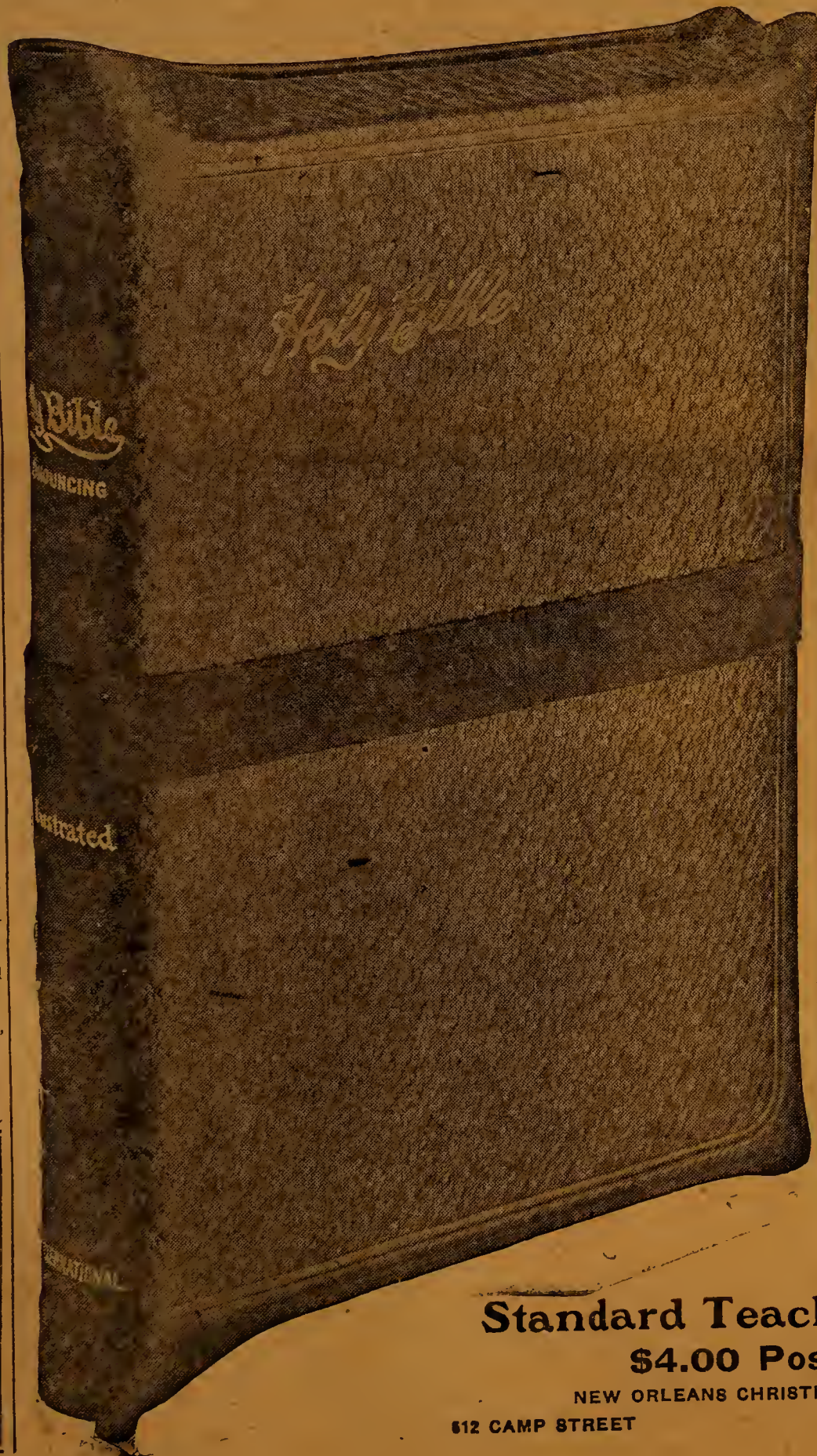
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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

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Whole No. 3530.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 5, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

MONEY WELL SPENT.

In another comment on this page, we call attention to the amount of money a certain group of men is reputed to think a man ought to spend for his clothes, our sober reflection upon the matter being expressed in the simple formula, "A fool and his money are soon parted." We have just been looking over some of the achievements of the Missionary Centenary, and we cannot refrain from calling attention to what money well spent can do. From authoritative sources we learn that the Missionary Centenary has:

1. Spent \$20,000,000 in cash for world evangelization.
2. Sent out nearly 300 foreign missionaries, and as many home missionaries.
3. Occupied five new foreign lands—Belgium, Poland, Czecho-Slovakia, Manchuria, and Siberia.
4. Won greater results among the mission sections of Louisiana than a century of ordinary effort.
5. Invested more in missions in five years than the church raised in any previous years.
6. Built 110 churches in Korea alone.
7. Resulted in a church-wide revival at home in which we have gained nearly 300,000 members, offsetting a loss of 12,000 the year before the Centenary began.
8. Won 15,000 members by conversions in countries where we were not even working in 1918.
9. Helped in the erection of 400 churches in the United States.
10. Enlisted 5,000 Life Service Volunteers, of whom 750 are now at work at home and abroad.
11. Invested more in rural work each year than we previously invested in all forms of connectional home missions.
12. Projected 41 different religious, educational, and medical enterprises in China alone.
13. Won 25,000 believers in Korea.
14. Given \$50,000 each to a dozen mountain schools in which 700 young Christian workers are receiving training.
15. Erected in Rio de Janeiro, Brazil, what is probably the best mission church in the world.

The above are only a few of the things the Missionary Centenary has accomplished. Every person who contributed to this great movement has had a share in these glorious achievements. The work will become even greater when all the unpaid pledges to the Centenary are redeemed.

IS THIS SO?

We came across this the other day: "It is well to remember, first of all, that nearly everything which it is possible for the mind to think about the fundamental problems of life has been

thought. Every idea which it is possible to pursue has been pursued to ten points of decimals. Every blind-alley which philosophic speculation can lead men into has been explored to its farthest extent."

We do not know just exactly what the author of the above words meant to say; but if we are to accept the meaning that lies upon the surface of the statement, we must conclude that there is no longer any possibility of a man's doing any original or independent thinking. If "every idea which it is possible to pursue has been pursued to ten points of decimals," the only thing left for humanity is to buy some books and spend the rest of time in reading what somebody else has thought.

We know that there is a great deal more in books than most of us, probably, will ever learn. We know that most people do very little reading of a kind that will give them even a comprehensive knowledge of the achievements of the human intellect in the centuries that have gone. But we do not believe the realms of knowledge have been exhausted, or that all the thinking has been done that can be done. If we were called upon to give advice, instead of saying, "Read more and think less," we should say to everybody, "Think more and read less." We might condense the advice simply by saying, "Think more." Not all the thinking has been done that ought to be done.

THE TRUE END OF ART.

John McCormack, the famous singer, is reported to have said recently at a banquet: "God has been kind enough to bless me with a voice and a little intelligence, and I have tried to make the most of them. I should thank, and I do very reverently, thank him. I have sung good music and bad—bad only when judged according to the highest musical standards. But if I have made the world the slightest bit the better place to live in, and if I have made any one member of my audience one whit the better for having heard me sing a simple song, then I have fulfilled at least one obligation of my art. In my humble way I have always felt that the songs, which according to the accepted canons of musical art may be cheap and trivial, have achieved the real high purpose of art if they make the audience the better for having heard them. That is the principal reason why I sing a simple ballad."

We believe Mr. McCormack has stated correctly the true end of art. The true end of art is not simply to please—though it may, and probably will, do that; it is to make the world better, and any so-called artist who puts technique above the accomplishment of good has failed by just so much of being an artist. We sometimes wonder if those who sing solos in our churches are as

much concerned about making the people who hear them even one whit the better as they are about the effect their efforts will have upon those who are musical critics according to technical standards. If they are not singing for the good they can do, they have no place in the choir—any more than a preacher has in the pulpit who is more concerned about the rhetorical form of his sermon than he is about spiritual results. The true end of art is to do good.

ARE YOU WELL DRESSED?

According to newspaper reports, the delegates to the recent meeting of the National Association of Merchant Tailors undertook to say what it takes for a man to be well dressed according to the ordinary requirements of etiquette. We were somewhat academically interested in the following list of requirements:

- Two business suits, \$250.
 - One cutaway, for formal day affairs, \$50.
 - One day suit for important business meetings, \$45.
 - One Tuxedo, for informal evening home affairs, \$57.
 - One full dress suit, for formal evening affairs, \$350.
 - Three overcoats—sport, business, and full dress—\$450.
 - Three sport suits, \$300.
- In addition, an allowance of \$250 must be made for shirts, socks, ties, collars, shoes, hats, gloves, etc.

As we look over the figures, we are forced to believe that there is some error in some of the estimates. For example, the cutaway for formal day affairs should certainly cost more than \$50; the day suit for important business meetings should cost more than \$45, and the Tuxedo for informal evening home affairs should certainly rate at more than \$57. But taking the figures as they are, the total amount needed for a man to be well dressed "according to the ordinary requirements of etiquette," is in the neighborhood of \$2,000.

Now, we frankly confess we are bothered. How are we—and a lot of our friends—going to manage? We all want to be "well dressed according to the ordinary requirements of etiquette;" yet speaking for ourselves, we have no cutaway; we have no Tuxedo; we have no full dress suit; we have no three overcoats; we have not even one sport suit; we have no special day suit for important business meetings; and all the suits of all kinds we have for all purposes whatsoever would scarcely be valued, even by a tax assessor at \$250. What must we do?

Well, as much as we hate to do it, we suppose we shall have to admit that we are not "well dressed according to the ordinary requirements of etiquette," and continue to struggle along upon this mundane sphere as best we can. But how we should hate to run into a meeting of the "National Association of Merchant Tailors!" The only appropriate comment that comes to us at this critical juncture is the old but true saying: "A fool and his money are soon parted."

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IS UNIFICATION CONSTITUTIONAL?

By Rev. N. G. Augustus.

We Southern Methodists find ourselves in a time of trouble and uncertainty in many respects. The illegality of the proposed plan of unification has been clearly set forth in the protest made by our bishops. Let us address ourselves to the higher question of its constitutionality. Better direction of our future course might be possible through the knowledge of the port from which our ship has sailed. And then, it is the way of to-day to study things through their origin. I am the more driven to this conclusion by some strange assertions made by prominent churchmen in the discussions of to-day—for example, the assertion is attributed to a bishop of our church that the constitution of the Methodist Episcopal Church, South, has been construed by the Supreme Court of the United States. This is not true. The constitution of our church has never been before the courts. The constitution of the M. E. Church has been passed upon, but not the constitution of the Methodist Episcopal Church, South. Such an assertion necessarily implies either an intent to deceive, or an amazing ignorance. In charity we must accept the latter alternative.

Again, a little while back a Commission was appointed by our General Conference to report as to what was the constitution of our church. At the General Conference session of 1922, the Commission brought in a report defining as our constitution the very principles which our people in 1844 objected to and which the North acted upon in the matter which led to the separation from the North and the creation of the Methodist Episcopal Church, South, as set forth by the report of the Commission on Organization, brought in by Bishop Bascom, and adopted by the Louisville Convention in 1845.

And again it is asserted and denied that the question of separation from the North and the creation of the Methodist Episcopal Church, South, was passed upon by the people. If such a referendum was held, it was held just about fourscore years ago, and the participants in this transaction have passed away, a great war and a resulting revolution have swept over the South, blotting out much that went before them, and the question cannot be settled by parol testimony. Let us then go to the law and the testimony.

The General Conference of 1844 adopted a plan of separation embracing twelve resolutions; we give the first as pertinent to this question: "Resolved, by the delegates of the several Annual Conferences in General Conference assembled,

"First, That, should the delegates from the Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical Connection, the following rule shall be observed with regard to the Northern boundary of such Connection: All the societies, stations, and Conferences adhering to the church in the South, by a vote of a majority of the members of said societies, stations, and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize

churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by a vote of a majority, to the Methodist Episcopal Church; provided also that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that church within whose territory they are situated."

Subsequently, this resolution was amended by substituting "conferences" for "delegates" (Redford, Organization, pages 368 and 374).

This first section, or resolution, contains two provisions and a proviso at the close. This proviso is in a singular number. "This proviso," by rule of the English language, refers to the matter nearest to it. It relates to the rule that preachers of one section should not interfere with churches in the bounds of the other section. This is true by any fair construction. The proviso does not limit the referendum to border Conferences, stations, or societies. Men who helped to make this plan of separation certainly knew what it meant.

What was their construction of this plan, and what was their action in view of that construction?

The Southern delegates at New York met and resolved in substance:

First—That a convention be held in Louisville May 1, 1845.

Second—That the Southern Annual Conferences appoint delegates to that convention.

Third—That these Annual Conferences instruct their delegates, conforming, as far as possible, to the wishes and opinions of the membership.

Again, these delegates sent out an address, "To the Ministers and Members of the Methodist Episcopal Church in the Slave-holding States." In this address they say: "Of this (that is of separation and formation of another church) you are to be the judges." Again, they say, "Disposed to defer to the judgment of the church, we leave the subject with you." (Redford, 377-378-383.)

They further say that they were anxious to defer matters in dispute "to the church," but the suggestion was promptly rejected by the majority of the Conference of 1844. (Redford, 383.)

Judging from the records of four Annual Conferences, the sense of the membership was taken, and we have specific mention of such action in the records of the Virginia Conference (Redford, 610-611); the North Carolina Conference (Redford, 613); the South Carolina Conference (Redford, 614-615), and the Georgia Conference (Redford, 621), and it appears that these Conferences took such a referendum. The failure of other Conferences to record such action does not prove that it did not occur. In the South Carolina Conference, only one objector was found. Were these all border Conferences?

When the Louisville Convention met, the Committee on Organization reported that it was clearly shown to the committee that of the 500,000 ministers and members in the South, ninety-five of every one hundred favored the organization of the Methodist Episcopal Church, South. How was that fact known, unless the matter had been submitted to the people?

Thus, at its birth, the founders of our church not only declared in effect that the people were the church, but they acted on that principle. They repudiate the dictum in express words that the General Conference was the church. (Redford, 351-462-492.) Our leaders who hold to a contrary doctrine have wandered far afield; we need to get back to first principles. How different the action of the General Conference at Chattanooga, which expressly refused to consult the people!

We have above the opinions and acts of the parties directly interested. Now, we present the views of a disinterested tribunal. The North refused to adhere to their agreement, and suit was brought to recover the interests of the Southern Church in the joint property of the original organization. Of the nine justices of the Supreme Court, Justice McLean recused himself, being con-

nected with the Methodist Episcopal Church. The other eight justices all joined in the decision of the Court sustaining the plan of separation. The Court was presided over by the great Roger B. Taney, a Catholic, a non-believer in slavery, as shown by setting free his own slaves, and by defending without fee a Methodist preacher, the Rev. Jacob Grueber, who was before the courts of Maryland for imprudent and alleged inflammatory remarks on the subject of slavery. The greatness of his heart appears from these facts. The quality of his mind is shown in his masterly opinion in the historic "Dred Scott case," which the North repudiated, thereby hastening, if not causing, the Civil War. The Court says the opinion was based "on agreed facts."

Extract from opinion of the Supreme Court of the United States in the case of Smith et al. vs. Swormstedt et al., 16 Howard (U. S.) 305:

"In the year 1844 the traveling preachers in General Conference assembled, for causes which it is not important particularly to refer to, agreed upon a plan for a division of the Methodist Episcopal Church in case the Annual Conferences in the slave-holding States should deem it necessary; and to the erection of two separate and distinct ecclesiastical organizations. And according to this plan, it was agreed that all the societies, stations and Conferences adhering to the Church South, by a majority of their respective members, should remain under the pastoral care of that church; and all of these several bodies adhering, by a majority of its members, to the Church North, should remain under the pastoral care of that church; and further, that the ministers, local and traveling, should, as they might prefer, attach themselves, without blame, to the Church North or South. It was also agreed that the common property of the church, including this Book Concern, that belonged especially to the body of traveling preachers, should, in case the separation took place, be divided between the two churches in proportion to the number of traveling preachers falling within the respective divisions. This was in 1844. In the following year the Southern Annual Conferences met in convention, in pursuance of the plan of separation, and determined upon a division, and resolved that the Annual Conferences should be constituted into a separate ecclesiastical connection, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines and entire moral, ecclesiastical and economical rules and regulations of said Discipline, except only so far as verbal alterations might be necessary; and to be known by the name of the Methodist Episcopal Church, South.

"The division of the church, as originally constituted, thus became complete; and from this time two separate and distinct organizations have taken the place of the one previously existing.

"The Methodist Episcopal Church having been thus divided, with the authority and according to the plan of the General Conference, it is claimed, on the part of the complainants, who represent the traveling preachers in the Church, South, that they are entitled to their share of the capital stock and profits of this Book Concern; and that the withholding of it from them is in violation of the fundamental law prescribed by the founders, and consequently of the trust upon which it was placed in the hands of the defendants."

There are two salient facts set forth in this extract, which is a solemn judicial construction of a contract. This extract shows what the Court thought to be the terms and conditions of the plan of separation. It sets forth that the separation was conditioned upon the wishes of a majority of the members of Conferences, stations and societies without any qualification. It is also adjudged that the church was divided according to the plan of the General Conference. As the Court sets forth the plan as "requiring the consent of the majority of its members," they have asserted and adjudged that the members and ministers decided the question of separation. The inference is unavoidable. This great impartial Court could not have adjudged that to be a fact, which did not occur. The ministers and members decided this question.

We Methodists may quibble and quarrel, but

the impartial historian of the future will not fail to believe that the Methodist people of the South voted themselves into a new church organization. How else could the existence of a majority be determined?

The fact that in this vital transaction the people acted, sheds a flood of light upon the basic principle of our church constitution. It is the culmination of progressive changes in the constitutional economy of Methodism. It was a revolution which cut loose from the past and made a new era in the fundamental law of our part of the church. The Methodist Episcopal Church remained a government by the ministry. The Methodist Episcopal Church, South, became an organization based upon the will of the people. A great mistake has been committed by our people in allowing this great revolutionary fact to be forgotten.

Let us note some of the progressive steps in the growth of our organic law. First: We have a pure autocracy vested in John Wesley as the creator of Methodism. Then we have in America a government by Wesley's appointed representatives through a group of Annual Conferences. Then a mass convention of preachers beginning with the Christmas Conference of 1784. Then a delegated General Conference in 1808 and 1812, composed of preacher delegates elected by preachers only. Then in 1845 an organization in the South based upon the express will of the people.

By this revolutionary change, the Methodist Episcopal Church, South, placed itself on the modern political ground that sovereignty inheres not in the government, but in the people. For, after all, governments are but the agents of society, and for non-feasance or for malfeasance governments may be changed or set aside by the people, under the universal common law of mankind that a principal may change or remove an agent for non-action or wrong action.

This principle of popular sovereignty is so grounded in our history that no General Conference can set it aside or ignore it. "The General Conference is not the church" (Redford, 351-364-492), say those that are delegated by our people to organize our church. This great principle needs not only to be brought to light, but to be acted upon. The Power that made our church, that Power alone has a right to unmake it. No General Conference has the power to destroy the church, whose mere servants they are. The action of any General Conference so attempting is so clearly ultra vires that it is absolutely null and void. Our people, in over-veneration for bishops and preachers, have suffered these facts to be overlooked, but this policy does not change the facts in history.

Let us recapitulate. The General Conference of 1844 agreed to a separation if a majority of the members so decided. The Southern delegates appealed to ministers and members. The records of four Conferences show such action of the people of these Conferences; three were not border Conferences. The Committee on Organization at the Louisville Convention, reporting by the great Bascom, say ninety-five out of the hundred decided in favor of the separation and the organization of the Southern Church, and lastly by unanimous decision of the Supreme Court of the United States; that Court says that a separation was lawfully agreed to, if a majority of members so desired, and that the separation took place according to the plan adopted.

The existence and organization of our church is based on the will of the people. Shall the people still govern the church that they created? Our people must reassert the right they exercised in 1844 and 1845. They are believers in an authoritative and inspired Bible. They must put out modernism. They constitute a free, sovereign, independent church. They must preserve that freedom and sovereignty against loss through a merger with a larger but unsound body. Our episcopacy must be modified and democratized. Our church is democratic in its origin and organic laws, and it must be democratized in form and administration. Our autocratic episcopacy did a marvelous work in the evangelization of a frontier country. It served a great Providential

purpose. Changed conditions demand change in methods of administration. In settled, organized society the rigidly appointive system no doubt tends to weaken the individual initiative, whence comes great sense of responsibility. Churches of more democratic form are beginning to outstrip ours. Rome was expanded by the initiative of great pro-consuls. A third of Asia was added to the dominion of Russia's Czar by the initiative of border chiefs. Clive and Hastings gave India to England. Really an appointive system of church government has no right to exist unless something is sent that is of great worth and sent by men fully worthy to present the message they bring. Our people need that sense of responsibility for the success of the church, which is no doubt largely destroyed by our appointive system.

Our people need to demand the doing away with the dual form of government under which we rest—the government of an episcopacy and the government of boards and bureaus. They need to free our pastors from unlawful tasks imposed upon them by our bureaucracy. Our pastors now receive instructions from some twenty-five or more secretarial sources. In this way, our ministry could be rendered more efficient by being confined to the great purpose for which the ministry is intended. Our fathers in their day of great statesmen dared to trust the people. Are we ministers of the Methodist Episcopal Church, South, great enough to do as they did?

The church as it is, is largely the creation of the ministry. Shall we not dare trust that which we have created? The world to-day witnesses a great assault made upon our church. We in the South must deal with those vital issues which confront us. To deal aright we must know our past and its mighty meaning. We must know our church history and constitution, but, alas, in this day of small men, who cares for constitution? We need specially to care just now. Constitutions are made for guidance in times of great emergencies—such a time is upon us, both in the assaults of modernism and the efforts being made to destroy us under the subtle guise of church union. Let us revert to the fundamental principles bequeathed to us out of our great past.

Some months ago my learned friend, Judge C. L. Bates, of Holly Springs, Miss., to whom I am indebted for much of this paper, prepared and printed a series of great letters on the history of our Church Constitution. The small men of our day gave little heed thereto; verily my people perish for lack of knowledge.

Sherman, Miss.

THE CONSECRATION OF WEALTH.

By Rev. M. B. Sharbrough.

Wealth is the hardest thing to consecrate to one's country. Let the country be imperiled by war, and men will volunteer for its defense, in the face of certain peril, and oftentimes certain death; but whatever money is gotten for the cause has to be drafted. Fathers who own millions will consent to the volunteering of worthy sons, if they cannot persuade them otherwise, but their money has to be gotten by stern and skillful taxation. Wealth hides out or profiteers during wars.

And wealth is the hardest thing to consecrate on God's altars. Men and women give themselves freely, oftentimes gladly, for the extension of Christ's Kingdom; but how seldom any great fortune is given! Whatever money goes into the cause, has to be gathered, usually in small amounts, and it comes oftener from the poor and those merely well-to-do than from the rich. It is a rare thing that Money Bags disgorges his treasures as an offering to the Lord. The case of Zaccheus stands solitary in Christ's personal ministry. The only man who refused the call of Christ to service, turned away, despite his many virtues, because the sacrifice of his great wealth was required; while the disciple that betrayed him was corrupted by money.

Christ makes an insistent call for the consecration of wealth, and emphasizes the same by the promise of reward. "Make to yourselves friends

of the mammon of unrighteousness, that when ye shall fail, they may receive you into everlasting habitations." "Lay not up for yourselves treasures on earth * * * but lay up for yourselves treasures in heaven." This divine call St. Paul also emphasizes: "Charge them that are rich in this world * * * that they be ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come that they may lay hold of eternal life." "He that soweth bountifully, shall reap bountifully, and he that soweth sparingly shall reap also sparingly." Withal, Jesus said, "How hardly shall they that have riches enter the kingdom of heaven." And again, "Take heed and beware of covetousness." Let us heed the warning.

There is something hardening about the gathering of wealth for its own sake, and something seductive about it, no matter how it be gained. We can only guard against the danger by being faithful stewards, making and holding all in trust for him, and using it for his cause. We should never set wealth before us as an object, but always regard it as a means. Having wealth, we should seek that full measure of grace and exercise, that supreme act of will, by which only we can pour it out upon God's altars, thus restoring to him his own, and opening wide to ourselves the doors of his kingdom. With his help this is possible, but not otherwise.

Wiggins, Miss.

CHRISTIAN EDUCATION MOVEMENT.

Fifth Year.

We are now well into the fifth year of the Christian Education Movement. If we close up this movement this year, vigorous work, now, must be done. Next fall there will be too many other demands. May we ask that pastor and collector press a vigorous campaign, now, to interview every delinquent subscriber, and collect or get a definite statement as to what he purposes to do? Let's clear up our lists.

Report.

There has been collected for prorating among the colleges, \$138,793.11. There has been collected in new money, \$17,187.60, making a total collected to date of \$155,986.71. This does not include the special for Grenada College.

Audit.

The books and accounts of the Educational Office are regularly audited by an expert accountant. The following paragraph taken from his recent report to the General Treasurer shows the thoroughness of his work in auditing:

"The total recorded cash receipts were traced directly into the bank deposits and also verified the total recorded Liberty Bonds by the receipts of Mr. W. E. Hogan, Treasurer. To establish the proof of the auditing of the accounts of the North Mississippi Conference, the following statement is given showing the procedure of the auditor and the office secretary: Remittances from the individual subscribers or local collectors to the Conference Secretary were traced into the ledger of the individual church accounts and then were verified against the reports to W. E. Hogan, Treasurer, item by item, for each month, and against the deposits to his credit in the bank. Payments on the individual pledge cards from each church were checked against the total credits shown in the ledger to each church. The work of the auditor was greatly facilitated by correct filing of all correspondence, pledge cards and reports. The work in this Conference office is handled in good order, accounts in balance with the bank deposits to W. E. Hogan, Treasurer."

Visitation.

As fast as possible I am visiting the churches, auditing the accounts, and adjusting the individual subscriber's pledge where misfortunes may have made full payment impossible. I covet your support and co-operation.

J. H. HOLDER,

Conference Secretary-Treasurer.

New Albany, Miss.

The salaries of 102 pastors of the C. M. E. Church are paid with Centenary money.

SARDIS DISTRICT NOTES.

I am glad to be able to give out encouraging news concerning the Sardis District. The spirit of both preachers and laymen is fine and all seem pleased with their co-workers. So far as I have been able to learn, both preachers and congregations are pleased. The work, at the close of the first round of quarterly conferences, appears to be in better condition than it did at the close of the first round of either of the two other years I have been on the district.

S. B. Potts is taking hold with enthusiasm and bids fair to do a great year's work on the Arkabutla circuit. He has many faithful men and women who will assist him in his work.

Brother W. M. Young, at Batesville, is keeping up his long established reputation of efficient service for the Kingdom. There is mutual love and confidence between him and his parishioners. That faithful congregation has just recently sustained a sad and great loss in the decease of Brother Booth Carothers. We lament his death and sorrow with the dear loved ones.

Brother G. A. Baker has captivated Byhalia. I have every reason to believe Byhalia, under his leadership, will do the best year's work they have ever done. We have many choice laymen on the Byhalia circuit.

T. M. Bradley always does faithful and good work. He is beginning the best year's work of his pastorate at Charleston. He loves his members and they love him, and together they are doing a great work in Charleston. Every interest of our great church is always looked carefully after by Brother Bradley.

B. G. Whitehurst is serving his third year at Cockrum. His congregations are all pleased and delighted with him as pastor and preacher. J. C. Hancock, a good and faithful steward of Independence, recently died. May God comfort the bereaved family.

Brother J. D. Simpson has worked and preached his way into the affections and confidence of the good people of Coldwater circuit. That charge gives promise of doing the best year's work of its history.

Brother W. W. Mitchell is in good favor with the excellent and loyal people of Como, and together they will do a good work.

G. W. Robertson has begun well on the Courtland charge. He has as his co-workers some of the best people of the Sardis District. The people are delighted with their pastor, and Brother Robertson is pleased with his charge. This should be the most fruitful year, so far, of the Courtland charge.

C. A. Northington always stands by every interest of our church, and never fails to keep before his people the interests of the Kingdom of God. He gives promise of doing another great year's work at Crenshaw and Sledge during 1925. He has many efficient co-workers among both the men and the women.

E. B. Sharp has impressed the good people of Hernando with both his goodness and sincerity as a man and his ability as a gospel preacher. I have every reason to believe that Hernando will this year excel anything heretofore done.

M. H. Weed is perhaps better pleased with Horn Lake than with any charge heretofore served by him. He bids fair to do a really great year's work among the faithful men and women of the Horn Lake charge.

W. P. Bailey starts off with another good year on the Longtown circuit. He is faithful and efficient in his labors, and I am sure he and his loyal co-workers of the Longtown charge will do another good year's work.

A. J. Henry has impressed the good people of Oakland with the thought that he is among the best, if not the best, preacher they have ever had. The pastor and people are delighted and give promise of doing good work in behalf of every interest of the church during this year.

H. H. Wallace is serving his third year on the Olive Branch charge. The good people of the charge believe they have one of the best and most faithful preachers and pastors of the Conference. Olive Branch has just recently sustained a great

loss in the decease of Dr. W. T. Wilkins. Possibly no man could be missed more than will he because he was of the type of the old country doctor who served the people with no thought of his own personal interest. He lived his Christianity, day by day, as but few do in this life. We sorrow with his beloved family, but look, as do they, to the coming of a new and better day, when loved ones will never part.

W. L. Graves is starting off on a third year's good work. He is in high favor with his people, and is planning to do a greater year's work this year than ever before. He has many faithful co-workers on the Mount Pleasant charge.

W. A. Bowlin has walked, talked and preached his way into the hearts of the good people of Pleasant Hill charge. Both preacher and people are highly pleased with their co-workers. I am expecting the Pleasant Hill charge this year to excel anything that has been done for many years.

J. T. McCafferty has won the love and confidence of the excellent people of Sardis. Sardis, like a few more of the charges of the Sardis District, always is loyal and faithful when they have any kind of competent leadership. I am sure that with McCafferty as their leader they will wind up the year with glowing colors.

W. E. Woodfin is starting off on his second year on the Sardis circuit. The people are pleased and delighted with him, both as preacher and as pastor. He has some as good and loyal laymen as can be found anywhere. I am sure they will have a prosperous year together in the Lord's work during 1925.

And now, there's old Ship. How can I add anything to that dear old soul? W. S. Shipman was doing good and faithful work for the Kingdom and for the church long before I became a member of the North Mississippi Conference. The good people of Senatobia, men, women and children, love him with a deep devotion. He has done and is doing a great work at Senatobia.

J. G. Johnson starts off with a good swing on the Shuford charge. I believe he will perhaps do as good, if not better, work on the Shuford charge as has ever been done. He has many faithful co-workers.

S. E. Ashmore is one of the most untiring and faithful pastors and preachers to be found anywhere. He is doing a character of work on the Tyro circuit that has been needed out there for many years. He and his faithful wife have won the deep affection of the good people of the Tyro charge by their untiring efforts in looking after the young people, sympathetically looking after the sick, and carefully taking care of every interest of the church. Last year the Tyro circuit paid salaries, benevolences and the Superannuate Endowment in full. Brother Ashmore is planning to have the Tyro circuit do the same thing again this year. Free Springs, one of the churches of the Tyro circuit, has just recently sustained a great loss in the death of young Brother Ed Houston. He was one of the stewards, a good and excellent young man, faithful and dutiful as a son, who was living with and taking care of his dear old father and mother. May God comfort the dear old father and mother, is my prayer.

Brother J. T. Hndson, for many years a faithful steward and member of Hind's Chapel, of the Horn Lake charge, was recently called home to glory. This makes five of our faithful official body that have gone home to glory this year. I pray that the good Father will comfort and sustain the dear loved ones left behind.

Now, brethren, let me call all of you good people of the Sardis District to a deeper and more efficient consecration of your lives to God and to the doing of the work of the church of God than you have ever before known. The field is white unto the harvest, the laborers are few. Our opportunity is greater than has been the opportunity of the church in all her past history. This is a time when sacrifices must be made and hardships endured by laymen as well as by preachers, if Jesus is to become the Savior of mankind. Let's not fail Jesus in this crucial hour of the world's history!

J. TILLERY LEWIS, P. E.

UNIFICATION.

By Rev. W. H. Saunders.

It was quite evident from the start that more would be said on this question of unification than would be best for the good of the church; therefore, I resolved to have but little to say one way or the other. I cannot resist the pull that constrains me to say just a few things. This constraint comes from regret more than from any feeling of elation over the prospects of the success of the move. The main regret is the absolute certainty that much that has been, or is being, said is born of prejudice, and an appeal is being made to prejudice. This is most unfortunate, as nothing can be worse for the good of the Kingdom of God than prejudice. This has kept the world at strife and dug the grave of every soldier since the days of the first war.

Surely many who have written should look over the words they have used and ask themselves the question, whence came these assertions, statements, and in many cases accusations that could not possibly originate in the mind of Christ? Where did you get it? If those who make this appeal to the feelings of the Southern people in their attitude to the Negro are preparing the way for a split, it is, in my judgment, a most unfortunate situation. From the lips of some of these leaders of this move I have heard the words of exhortation, fall, to the classes being admitted on trial into the Annual Conferences, urging them to loyalty, obedience to those in authority who, under God, were to rule over them, and rebuking any one who may have shown the disposition to go contrary to a strict obedience to laws.

Obedience to authority, compliance with custom, regard for law and respect for obligations may not mean so much to those high in authority, but it has always been my boast that the strength of the Methodist Episcopal Church, South, has been in the loyalty of the rank and file of her ministry. It has been my idea that the General Conference was and is the only law-making body in our church, and if that is so, we have a situation that reveals a condition like this—if the law suits me, I will obey it; if not, I will break it. It is time to quit delivering lectures on loyalty unless we expect to set the example ourselves. The Germans had a written agreement with regard to Belgium, and they tore it to shreds and plunged the world into the worst war in history.

These leaders of the opposition urged an appeal to membership, which is in harmony with my convictions as a democrat, for I am sure that it would not be best to go into any combination or agreement without loyalty and harmony and brotherly kindness. This loyalty should be founded upon right conceptions of truth, right conceptions of Christian relationships and the eternal foundations upon which the Christ founded the church, against which the gates of death shall not prevail.

One of the best men I know remarked to me the other day that he was hesitating somewhat in his mind because of the possibility of the Negroes getting together and being set up in a third jurisdiction with equal powers to the two now proposed; that the North would be disposed to use the Negro delegates to put over any measure they might desire; a suspicion that they would resort to the old political hatreds of the days immediately following the war. This seems to me a little uncharitable, to suspect a body of Christians of such motives. Surely Southern delegates would be at the setting up of this third jurisdiction and determine the relations it should sustain to the two now proposed.

The other day I counted several couples of young people I have united in marriage, young women who married young men from the North—Methodist young people. One couple is in New York; one in Cleveland, Ohio; one Columbus, Ohio; one Detroit, Mich., and several others I know who are Methodists in some of the New England States. If these people join their church, or a Methodist church, they will have to hold their membership in the old home church, which is as good as none, or join the Methodist Episcopal Church.

A word as to this lapping-over argument, which, in my judgment, is absolutely a question without force. I am old enough to remember as far back as 1875 and 1876. For years I positively know that if a "Yank," as they called him, came into that section where I grew up, he was considered too low to have any social recognition whatever. I do not doubt but that if he should have made application for membership, he would have been refused in some churches. A man who was a Republican was looked upon as an enemy to his community, and received the cold hand on all sides. If a white person attempted to teach a Negro school, this person was considered a social outcast. This, at that time, may have had some ground for its existence—just after the war; but to nourish and carry forever this feeling is out of the question for Christian people.

The question I want some one to answer is, if the Methodist Episcopal Church did not follow and organize their Methodist people, what was to be done with them? Up on the line in East Tennessee, where my folks moved from in the early '20's, where some are Republicans, some Democrats, some Union and some Southern, what are we to do with these people? Answer this question out of a real, true, Christian heart. It is my honest belief that if we preach the gospel of Jesus Christ, it is a gospel for all, and if you limit or qualify it to suit certain sections, classes, races, it is mutilated so that the Author of it would hardly accept it as His.

These leaders seem to get much encouragement for referring the question to the rank and file of the membership, by the fact that just after the separation in 1844, the churches acted on the question of separation. Suppose they go and carry out the will of the General Conference and unite, and come back to the congregations and churches and urge the people to endorse and confirm the acts already a reality, and see the results. Do this, and go back to the rank and file of the membership in the power of the Spirit of God, preaching tolerance, forgiveness, brotherly love, Christian fellowship, and see how much effect it would have upon the situation!

I may not be able to twist words into various combinations to define the words of the Savior to make them mean something I really want them to mean, but I do claim sense enough to know that the Master prayed his last great prayer for his disciples, his people, and his church, that they might be one. You had as well try to make me believe he was not conceived by the Holy Ghost, that he did not die on the cross to save the world, as to try to make me believe that he expected the divisions he now beholds in this old world among his disciples, all claiming to have a little better quality than the others.

The Methodist Episcopal Church, South, has suffered much in the last several years from strife and bickerings of factions. Just as I reached the end of my fourth year in the ministry, the Publishing House Claim stirred the church from end to end. Bitterness, and even anger, rankled in the hearts of many. Then came the Vanderbilt fight, which ended in the alienation of that institution from the church; and then the question of women's rights rather embittered some of the leaders and made them feel the world would come to an end if the women should be invested with the power they claimed was their due. For my part, I was and am glad the women came into their own, for since then the church has seen its best day.

Let us pray. Amen.
Hazlehurst, Miss.

UNIFICATION IN BALTIMORE.

Whether unification does or does not prevail, it is essential for the welfare of Methodism that the Wilson Memorial Church in Baltimore be completed according to the original plans—a marble church named in memory of Bishop Alpheus W. Wilson—that there may be a great church home in Baltimore with a congenial atmosphere for Methodists coming from the South to this city. The first unit of this church has been completed and it craves to serve our people. Thousands of them who have come to Baltimore heretofore

have drifted from their old moorings and have been permanently lost to our cause. It is important at this time that our pastors notify the undersigned, pastor of the Wilson Memorial Church, in the vicinity of the Johns Hopkins University, of their people who have moved or contemplate moving to Baltimore, that they may be immediately looked after and saved to the church. If they are too far away from the Wilson Memorial, their names will be placed in the hands of pastors of our other churches.

Pastors and parents should not fail to send me the names of their young people in attendance upon our educational institutions and in training in our hospitals, that their moral and spiritual welfare may be safeguarded during their stay in Baltimore.

CARLTON D. HARRIS,
309 East University Parkway,
Baltimore, Md.

GRATITUDE FOR KINDNESS AND SYMPATHETIC WORDS.

In the deep solitude of death's invasion, when a loved member of the family circle is called away, never to return in this world, there is no greater balm to the human heart than the assurance that the loved one has gone to dwell with the righteous of the Kingdom of God; but next to this as a soothing balm, come kind words laden with expressions of heartfelt sympathy, the sweet fragrance of flowers, and the benediction of earnest prayers that God, who giveth and who taketh, lead us in the light. These have poured in by the hundreds, in the death of our loved one, Eugene Tucker Kelly, and have aided us to bow in submission to God's will. From far and near these messages of tenderness come, and they are still coming. We appreciate every one of them and wish we could give to each a personal answer, but we find it utterly impossible to do so. We are therefore taking this method of saying to each of these kind friends, we thank you most

sincerely. We love you, and your words of sympathy cheer us.

May God's richest blessings abide with each of you ever.

REV. AND MRS. DAN E. KELLY.

MR. AND MRS. DAN E. KELLY, JR.

Hattiesburg, Miss.

BIENNIAL MEETING OF CHURCH EXTENSION CONFERENCE BOARD REPRESENTATIVES.

The Biennial meeting of Church Extension Conference Board Representatives will be held in the Chapel of the Board of Church Extension, Louisville, Ky., April 28, beginning at 9:30 a. m.

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Conference Board of Church Extension, of the Mississippi Conference, will meet in the Capitol Street Methodist Church, Jackson, Miss., Tuesday, March 3, 1925, at 1:30 p.m.

Send all applications to Rev. J. E. Gray, Secretary, Philadelphia, Miss.

Let all who are interested in this meeting cut this out and paste it in their hats.

W. M. WILLIAMS, President.

Magee, Miss.

EXECUTIVE COMMITTEE BOARD OF CHURCH EXTENSION, LOUISIANA CONFERENCE.

The Executive Committee of the Conference Board of Church Extension will meet in the First Methodist Church, Alexandria, La., Tuesday, Feb. 17, 1925, at 10 o'clock a. m. Please note that it is necessary for this committee to pass on all applications for aid from the General Board of Church Extension if they are to get favorable action.

Send applications at once either to myself or to Rev. F. M. Freeman, Monroe, La.

ELMER C. GUNN, Secretary.

De Ridder, La.



REV. R. A. BOZEMAN, CONFERENCE EVANGELIST.

Brother Bozeman was recently appointed Conference Evangelist by Bishop Hay. He is a graduate of Southern Methodist University, and also of the Louisiana State Normal College. He has had eight years' evangelistic experience and three years' pastoral experience. One pastor in Louisiana has used him in the ninth revival campaign, another in the seventh, and quite a number for the third and fourth time. He is ready to correspond with anyone wishing his services. He already has work for a good portion of the year. His present address is Pleasant Hill, La. A singer's name will be announced later.

DUKE UNIVERSITY.

By President W. P. Few.

The Trustees of Trinity College at their meeting to-day considered the terms of the great educational and charitable trust under which Mr. James B. Duke recently provided for the establishment in North Carolina of an institution of learning to be known as Duke University. Mr. Duke provided in the trust for the expenditure of not exceeding six million dollars of the corpus of the trust for the acquisition of land and the erection of buildings for the purposes of the University. However, in case the Trinity College trustees should decide to change their charter and expand Trinity into an institution under the name of Duke University, the college at Durham was to be the beneficiary of the trust. In addition, Duke University is to receive thirty-two per cent of the income of the trust for its purposes annually after twenty per cent of the income has been set aside to increase the trust fund from forty million to eighty million dollars.

At the meeting of the Trinity trustees to-day twenty-nine members of the Board were present and all voted in favor of expanding the institution into the university contemplated by Mr. Duke's indenture of trust. Five members of the Board were not present, but sent proxies in favor of the above action. Mr. James B. Duke was the only trustee not present who did not send a proxy.

The Board of Trustees adopted the following statement:

We have had before us full official information concerning Mr. James B. Duke's great gift for charitable and educational purposes. We have found that the Fund carries provision for Duke University to be established in North Carolina, and holds the generous offer that this University may be built at Trinity College with Trinity as its college of liberal arts. We have found that the University is to be developed according to plans that are perfectly in line with our hopes for the expansion of this historic College, and almost exactly in line with plans submitted by President Few to this Board at its meeting in October, 1924, and approved by the Board on the one condition that sufficient funds could be made available for carrying out these plans. We have therefore gratefully accepted the opportunity made possible by Mr. Duke, not only for a greater College, but also for increased service to the State and the Nation through graduate and professional schools that will be built up around the College.

And we have taken every necessary step to change the corporate name of the institution to Duke University and to give the corporation perpetual existence. We have not found it necessary or even desirable to make any other change in the charter. With this exception the expanded institution will be operated under the same charter Trinity College has been operating under, with the same Board of Trustees, and the same provision for the election of their successors. The control of Duke University and all its relations to its constituency will remain identical with the control and relations to constituency that Trinity College has had.

There are four Trinity Colleges and already one Trinity University in the United States. A great educational foundation, such as Mr. Duke is setting up, deserves to have a distinctive name of its own rather than to be one of five with the same name, however honored and noble that name may be. Since, then, a new corporate name is necessary, we are happy to give the University the name of a family that has long been known for its service to education. The late Washington Duke was the first man to contribute largely to the financial support of Trinity, and his son, Mr. Benjamin N. Duke, for thirty years has been a tower of strength in support of all the causes of the College. Duke University will be, as Mr. James B. Duke wishes it to be, a fitting memorial to his father and family. It will also be an enduring monument to himself.

The Indenture which creates Duke University

provides also for hospitals, for orphans, for rural churches and their support, for worn-out preachers, as well as for the higher education of white and colored youth; and it is a peculiar satisfaction to us to have this institution associated in this way with these undertakings for the promotion of the physical, intellectual, and moral well-being of men.

There is much satisfaction to us also in the circumstance that the income of the University will be derived in large part from the Duke Power Company, a hydro-electric development which has meant so much to the material progress of the State and which is itself a great piece of far-sighted philanthropy.

At the heart of every American university is a four-year college of arts and sciences. Trinity has been a separate college of this sort. It remains as it has always been, both the name and thing, except that henceforth it will be a college around which is built up a complete university organization. In addition to this College of Arts and Sciences, the University will include a Co-ordinate College for Women, a Law School, a School of Religious Training, a School for Training Teachers, a School of Business Administration, a Graduate School of Arts and Sciences, and, as sufficient funds are available, a Medical School and an Engineering School.

The University in all its departments will be concerned about excellence rather than size; it will aim at quality rather than numbers, equality of those who teach and quality of those who learn. It will inevitably strive to provide leadership in advancing the bounds of human knowledge. But it will also have care to serve conditions as they actually exist. And it will be for the use of all the people of the State and section without regard to creed, class, or party, and for those elsewhere who may seek to avail themselves of the opportunities it has to offer.

The institution has already had three distinct stages in its development. It began in 1838 as Union Institute; in 1851 it became Normal College; and since 1859, it has been Trinity College. It has not always occupied its present site; it had existed for more than fifty years before its removal to Durham. But through all this outward change it has kept one soul; it has been guided by the same controlling faiths. Now it changes again to meet new responsibilities and to rise to new opportunities. In the new investiture as in the old, we doubt not, it will be dedicated to sound ideas and disciplined in the hard services of humanity.—Richmond Christian Advocate.

LITERATURE ENOUGH.

I am in receipt of a letter asking me to raise a certain amount of \$700 asked to be raised from the Mississippi Conference, to be expended in literature against unification. Personally, I am against unification. I am also against the throwing away of \$700, as some of our jealous and conscientious brethren propose to do.

There is no need of more literature. In the last few years the literature has been profuse, and yet only a very small per cent read any of it. Thousands of these pamphlets were placed on the church pews and put in the hands of the people, adding a new burden to the janitor. Again the best and most concise articles for and against unification are published in the church papers. Those who will read a tract will read the Advocate.

The rank and file of our people are overwhelmingly against the "Plan of Unification." It will take more than literature to convert the Mississippi people into voting for a thing that will place one Negro in equal power and authority with them. Guns and carpet-baggers did not accomplish that. Religion does not demand it. Why ask an already overburdened layman to contribute to a "campaign" fund to enable a "learned man" to parade his detailed interpretation? Who shall interpret the interpretation? In most instances the pastor, and he will do so from the standpoint of his own feeling and judgment. For example, the interpretation of Rev. H. P. Lewis' article,

"The Spirit of Unification," by Rev. James H. Felts and Dr. H. Walter Featherstun, in the New Orleans Christian Advocate of Jan. 22.

It is not likely that a number of pamphlets will change many from their already made convictions. Shall we send out "literature" just because the friends of unification are unloading theirs and writing to each pastor for more names to send out the rest? Theirs will make a big enough fire without ours added to it. It is the Republicans' money that elects the officers more than their platform and propaganda. Our people are too religious to be bought, and intelligent enough to make up their own convictions from what has already been written. And if there are enough votes cast letting the Northern Methodist Church swallow the Methodist Church, South, I can represent the result by the answer the Rev. Mr. Fly, deceased, of North Mississippi, in a debate, as related by my father, with a "Campbellite preacher," who tried to intimidate him by saying, "Mr. Fly, I can swallow you whole." The Rev. Mr. Fly promptly replied: "Well, sir, you will have more brains in your stomach than you have in your head." And you will soon have such a nausea that you will wish you had not tried the "experiment." Therefore, no assimilation as hoped for. And the only union that can now be expected is a "step toward union."

E. D. SIMPSON.

Lorman, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The church has great epochs in her history: When Paul fell upon the roadway and when he crossed to Macedonia; when Constantine embraced the Christian faith, and when Augustine wrote "De Civitate Dei"; when Luther nailed his theses on the door, and when John Wesley preached from his father's tomb; these are epochal periods in the progress of Christian Education.

So ever and anon there shoots up some high peak in our own day, some significant day which in meaning towers above the dead level of common events as the Himalayan peak is exalted above the valley. Such a day was Thursday, Nov. 20, 1924, at Crowley, when the Annual Conference pledged itself to raise a centennial offering for Centenary College, and resolved to complete an organization to carry this campaign to every church. No less significant will be Feb. 22, 1925, which is George Washington's birthday, when we are supposed to translate our enthusiasm, consecration, and faith in Centenary College into terms of concrete reality.

Shall we not make this day, or one close to it, a day for a strong appeal to "keep the faith" with those who have gone before? Shall we not do the thing that cries to heaven for doing, the thing that we have solemnly pledged ourselves to do? Shall we not come with unanimous accord to a glorious Centennial Celebration, bringing up our full quota?

This will be the most remarkable achievement in our educational history. We hail, with infinite gratitude, this courageous enterprise. It is but proof that no temporal obstacles can stay the onward marching of a triumphant cause.

Every loyal Methodist will pledge an adequate sum to guarantee that the type of Christian Education turned out by Centenary College for a decade "shall not perish from the earth." We have set our hands to the plow; now let us "carry on" until this institution is well endowed and set upon a firmer financial foundation than ever before. We have promised; now let us perform.

ALBERT S. LUTZ,

Conference Secretary of Education.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building, Louisville, Ky., beginning Wednesday, April 29, at 9:30 a. m.

The Home Circle

EQUATIONS.

By H. C. G.

One night we were solving equations—
My high school laddie and I—
Were, by algebraic reduction,
Finding values of x and y .

The figures were many and mighty,
Extending the width of the page—
It seemed, almost, that the solving
Would require the mind of a sage.

But we simplified, added, subtracted,
Complications diminishing fast,
Until x and y equaled "2" and "3"—
We had found the answer at last.

I wonder if some of Life's problems
That seem so hard at first sight,
Would reduce to values as simple,
If we used the rules that were right?

By the rule of "elimination,"
Some things are out of the way,
While "combining" scattered endeavors
Brings order out of our day.

Adjusting our eyes to far vision,
To the goal of efforts worth while,
Makes the rule of "subtraction" seem easy—
We can do without things and yet smile.

When, lo! our answer stands ready,
Simple values in terms above—
The Teacher Himself proclaimed it,
That Life is equal to Love.

—Zion's Herald.

"THE STUFF LIFE IS MADE OF."

Benjamin Franklin, philosopher, statesman, scientist, journalist and publisher, had a keen appreciation of the value of time. That doubtless is one important reason why he succeeded in making his life so fruitful. "Dost thou love life?" he wrote. "Then do not squander time, for it is the stuff life is made of." At another time he remarked: "If time be of all things the most precious, wasting time must be the greatest prodigality." And again: "Lost time is never found again; and what we call time enough always proves little enough."

Franklin not only ordered his life so as to make the best possible use of his time, but he sought to prevent others from needlessly taking up time that he needed for work. One day, it is related, a man entered the little book store which he kept in Philadelphia. When the clerk named the price of a certain book that the customer wanted he called for the proprietor. The clerk explained that Franklin was very busy in the pressroom, but the man insisted on seeing him.

The clerk called the "boss," who hurried from the publishing room back of the store. The customer inquired of him the lowest price of the book in which he was interested.

"A dollar and a quarter," replied Franklin.

"A dollar and a quarter!" exclaimed the customer. "Why your clerk just now offered it to me for a dollar."

"True, and I could have better afforded to take a dollar than to leave my work."

"Well, come now," said the man, who seemed to think that Franklin was joking; "tell me your lowest price for the book."

"One dollar and a half."

"A dollar and a half! Why you just offered it for a dollar and a quarter."

"Yes, and I could better have taken that price than a dollar and a half now."

The leisurely customer began to see the point. Without taking up more of Franklin's valuable time, he handed over a dollar and a half, took the book and left the store, duly impressed with the fact that he had been fooling away his own time and wasting Franklin's.—Exchange.

"CHARLIE'S LIFE."

"Mother," said little Charlie, "Will Harnish says his mother writes books."

"Does she?" said his mother, and then she went on sewing and forgot Charlie, who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I am sure," said mother.

"I am going to write a book," said this small man.

Just then the doorbell rang and Charlie's mother went to see who called. When she came back her little boy was sitting on her footstool, busily writing, but as he wrote with a slate pencil it didn't do any harm.

"Now, mother," said the little boy, "I'm done with my book."

"No," said his mother, thinking a little while, "you are not done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What is the name of my book?" he asked, coming closer to her.

"Its name is 'Charlie's Life.' You can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help mother, and keep a bright face, and don't quarrel with Reddy, that makes a nice, fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God says that your book is long enough," answered mother. "He will send an angel to shut its covers and put a clasp on it until the great day when all our life books will be opened and read."—Selected.

RIGHTFUL INHERITANCES.

"Do not lament unnecessarily," said a man of mature years recently, "because you cannot leave your children houses and lands, but remember that all children are entitled to certain inheritances, unless we are willing to admit that we have deliberately withheld some things from them."

What are those rightful inheritances?

Well, there is little Louise. She seems a born hostess and at her age of seven dispenses hospitality as graciously as many an elderly woman.

"It is only a natural trait that we have carefully cultivated," her mother explained. "As a tiny tot she liked to 'play party,' and both my husband and I had great admiration for the few friends of ours who extended hospitality graciously. So I began when she really was a mere baby to let her serve my guests with a cooling drink that I had previously prepared; or I would have a few of her friends in and would wait on them with all the ceremony and style at my command. She soon grew wholly unconscious of the party idea and simply treated all our friends with great and sincere cordiality. To-day she does seem to be an unusually well-trained child, though really it was only a matter of pleasure and thoughtfulness to cultivate the trait."

Then there is Bob. "So dependable, so money-wise in his college expenditures," a neighbor said to his mother. "How did it come about?"

"Because he has had financial training since he spent his pennies for candy," his mother replied. "His father had many ways of training him in spending and saving. At the very first he did not train him to bank, because a little fellow hardly grasps the idea of banking, but he did train him to save for something special, a good toy, a longed-for book, or a trip to the park; and when he saw the little amount grow into the larger pile he understood what saving meant. When he played with a good toy and found that it fulfilled its mission he was glad he had not bought the cheap one. The training went on throughout his younger days, and he was allowed to handle money for various purposes. But perhaps one of his best lessons came when his father turned over to him the heating of the house. He was then taking care of the furnace; doing it much as the average boy does it. Sometimes he forgot it, and the fire

had to be rebuilt, which made it necessary to use kindling and to consume more coal; at other times the ashes were not taken out, and the grate was warped. Instead of scolding and chiding because of the neglect, his father simply turned the whole matter over to him.

"Here," he explained, "is the amount that last month's fuel cost. Take it and see what you can do with it this month. What you save will be yours; what it costs more will have to come from your own bank account; but remember that a furnace and a fire that are well cared for use less fuel."

"It was surprising what the test did for Bob. It made him feel the confidence that had been placed in him, it made him see possibilities in the work that he had never seen before, and it made him grateful that instead of scoldings his father was putting the matter up to him as man to man."

"Those are a few of the ways in which his financial training went on, and that is why he knows to-day how to handle his limited college money."

There is another family—six children, meager income, smiling faces, good nature, and real politeness. The parents started with a daily program of geniality and good-will. They themselves lived up to the motto, "Speak no ill of any man," and they practiced the Golden Rule; and because all children are more or less echoes of older persons their children live lives of cheer and peace and contentment—admirable inheritances that they can never lose.—The Youth's Companion.

GOLDILOCKS.

I met one day in the long ago

A dear little maid whose name you know;
She'd a ruby mouth, two sapphire eyes,
A nice enough nose for a girl of her size,
That sweetest of gills

But oh! her curls!

Had a head of adorable golden curls,

The cunningest quirls—

Red-gold curls,

I fell in love with those golden curls!

But I afterward found, to my glad surprise,
That neither those curls, nor the nose, nor
the eyes,

Were of this little maiden the very best part,
For she had what was better—a golden heart!

Heart of gold

For young and for old—

Golden curls and a golden heart.

—By Kate Douglas Wiggin, in St. Nicholas.

"TIME OUT."

They Floated.

Mrs. Newbride (telephoning)—"I'm afraid you sent me duck eggs this morning instead of hens' eggs."

Grocer—"Duck eggs, ma'am? I don't keep any duck eggs."

Mrs. Newbride—"But I tested them. I dropped them in water, and they floated."—Boston Transcript.

Full Information.

Smith is a young lawyer, clever in many respects, but very forgetful. He had been sent to a distant city to interview an important client, when the head of his firm received this telegram: "Have forgotten name of client. Please wire at once." The reply he received was a masterpiece of sarcasm, irony, or something. It ran: "Client's name Jenkins. Your name Smith."—The Lawyer and Banker.

Centenary missionaries are going in and out among the Five Civilized Tribes as well as the "wild" or "blanket" Kiowas and Comanches of Oklahoma. Native evangelists preach in the tribal dialects, and thus the Gospel is being carried to the red men who otherwise could not have it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE CENTENARY COLLEGE CAMPAIGN ORGANIZATION.

The campaign to raise \$1,000,000 for Centenary College, Shreveport, La., as a thank offering for a century of successful work and as a pledge of its future ability to meet the demands made upon it, is meeting with favor and success throughout Louisiana. The campaign has been organized throughout the Conference with such prominent men at its head that success seems assured. Bishop Sam R. Hay is honorary chairman of the Executive Committee, with other leading citizens of Shreveport completing the membership, as follows: E. A. Frost, general chairman; John McWilliams Ford, W. K. Henderson, R. T. Moore, A. J. Peay, G. S. Prestridge, R. O. Roy, Dr. J. L. Scales, President Geo. S. Sexton, F. T. Whited.

The district organization throughout the Conference is as follows:

Alexandria District—Dr. J. L. Wilson, Rev. C. C. Wier.

Baton Rouge District—William Shields Holmes, Rev. H. N. Brown.

Lake Charles District—A. M. Mayo, Rev. J. B. Williams.

Minden District—G. A. Rathbun, Rev. K. W. Dodson.

Monroe District—S. M. Collins, Rev. N. E. Joyner.

New Orleans District—Donelson Caffery, Dr. W. Winans Drake.

Ruston District—E. M. Decker, Rev. W. D. Kleinschmidt.

Shreveport District—Judge B. F. Roberts, Rev. W. W. Holmes.

It would be hard to gather a stronger personnel from the State for carrying on this great program, and the enlistment of such outstanding leaders is an assurance that the work will be successfully completed.

PERSONAL AND OTHER NOTES.

"I am in the midst of the happiest pastorate you ever saw," says Rev. B. P. Jacob, of Shelby, Miss.

Rev. and Mrs. F. C. Cady, Oberlin, La., are happy over the arrival in their home of a son. Blessings upon the little one!

Rev. A. H. Williams, formerly of the North Mississippi Conference, is now pastor at Paint Rock, Ala., where he is greatly pleased with the outlook.

We learn from the "Big Brother" that Mrs. A. T. McIlwain and children, of Greenville, Miss., have all been sick with the "flu." We sympathize with them most deeply, and sincerely trust that they are on the road to recovery.

Rev. J. W. York, of New Albany, Miss., writes: "The New Albany charge is taking on new life. There is a spirit among our people to build some new churches. We are looking for great things from the Lord this year."

Rev. J. L. Cady, formerly at Campti, has been appointed pastor at Eunice, La., to succeed the late lamented Rev. J. Ivey Hoffpauir.

Rev. J. T. Gullett, evangelist in the Corinth District, North Mississippi Conference, reports that there is a very fine spirit throughout the district. Several of the charges have raised their pastors' salaries. Brother Gullett has meetings for more than three months already planned.

The Publishing House announces the appearance of a volume, "Methodism on the March," by Dr. C. C. Jarrell, General Secretary of the Hospital Board. The book is an account of the origin and progress of Methodism from the Reformation to the present day.

Rev. D. Scarborough, who has many friends in Louisiana and Mississippi, is pastor of the Methodist church at Alice, Tex. Rev. Sam Beall, an old Centenary College man, is presiding elder of the district in which Brother Scarborough is pastor.

Quite a number of Methodists—preachers and laymen—are attending the sessions of the Masonic Grand Lodge in New Orleans this week: Rev. C. C. Wier, Rev. L. N. Hoffpauir and Rev. J. F. Foster paid the Advocate office an appreciated call on Tuesday morning.

Rev. S. D. Howard, of Merryville, La., writes: "Things are moving along o. k. at Merryville. I have received several members since the meeting of our Annual Conference. Rev. J. B. Williams, presiding elder, held my first quarterly conference on Jan. 18. He preached a good sermon."

We regret to learn that Rev. J. O. Bennett, on account of ill health, has been relieved, at his own request, of his work at Boyce, La. Rev. I. A. Pattin has been appointed to succeed him. We earnestly hope that Brother Bennett will soon be restored to health.

Rev. R. A. Davis, an honored superannuate member of the Louisiana Conference, is critically ill at the home of his son-in-law and daughter, Dr. and Mrs. R. S. Crichlow, this city. Brother Davis is advanced in years and has been in poor health for a long time. His brethren and friends will remember him in their prayers.

We learn with sorrow of the serious illness of Rev. B. H. Sheppard, a superannuate member of the Louisiana Conference, at his home in Jena, La. He is the father of Rev. C. F. Sheppard, pastor of the McDonoghville Methodist church. We are sure his many friends will pray earnestly for the recovery of Brother Sheppard.

We acknowledge the honor of an invitation from Miss Ione Hebert, of New Iberia, La., to attend the graduating exercises of the high school at that place, she being a member of the graduating class and the faculty representative on the program. She is a daughter of Rev. Martin Hebert, one of the prominent members of the Louisiana Conference.

A telegram received from Rev. W. M. Sullivan, Canton, Miss., on Monday of this week, says: "In the midst of a great meeting, Norman Guice preaching, Ward D. Milan, choir director." Norman Guice is a Mississippian, a graduate of Mill-

saps College, and one of our most efficient general evangelists.

The Newton District Conference will be held at Decatur, Miss., May 12-14. The presiding elder, Rev. L. E. Alford, reports that the outlook of the district at the close of the first round of quarterly conferences is good. Most of the pastoral charges advanced their assessments for preachers' salaries above last year.

The Methodists of Pineville, La., have secured in cash and pledges the sum of \$10,881 for the building of a new church. At a recent unique service, a tin hopper was prepared, into which the different organizations and individuals dropped more than \$800. Rev. Claude K. Smith is the aggressive and efficient pastor of this vigorous and growing congregation.

Rev. and Mrs. F. B. Ormond, of Silver City, Miss., have issued cards announcing the marriage of their daughter, Minnie Sue, to Mr. Harry George Metaxes, on Dec. 29, 1924, at Silver City. Mr. and Mrs. Metaxes are at home to their friends at 3237 Richardson Court, New Orleans. The Advocate extends all good wishes to the happy young couple.

According to announcement, the following women in their respective Conferences have agreed to work in behalf of unification: Louisiana Conference—Mrs. H. H. White, Alexandria, La.; Mrs. C. F. Niebergall, New Orleans, Mrs. D. B. Carre, New Orleans; Mississippi Conference—Mrs. A. F. Watkins, Meridian, Mrs. W. H. Watkins, Jackson, Miss Mabel L. Porter, Natchez; North Mississippi Conference—Miss Corinne Rogers, New Albany, Mrs. R. A. Tucker, Columbus, Mrs. C. C. Alexander, Tupelo.

We learn with great sorrow of the accidental death, on Jan. 26, of Mr. A. G. Bonnette, son of the late Rev. A. J. Bonnette of the Louisiana Conference. He was a brakeman on the Missouri Pacific Railway, and in some unaccountable way fell between two cars and was crushed so badly that he died within a few hours. His home was in Alexandria, La. He is survived by his wife and twin sons aged four. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, requests us to call attention to a meeting at Lecompte, La., at 11 o'clock a.m., Feb. 6, in the interest of the Centenary of Missions movement. The following are expected to attend: pastors, district lay leaders, associate district lay leaders, Sunday school superintendents, local Centenary treasurers, district secretary of the Woman's Missionary Society, Epworth League leaders. Dr. W. B. Ricks, of Nashville, and Dr. Briscoe Carter, Conference Centenary Secretary, are expected to be present.

Rev. Osmond S. Lewis, our pastor at Biloxi, Miss., paid an appreciated call at the Advocate office on Friday of last week. He was in the city to call on Mr. Wyatt Griffin, who was ill at the Touro Infirmary. Brother Lewis reported progress in the work at Biloxi. Since Conference there have been 35 additions to the church, 12 of them on profession of faith. The young people's choir is an effective part of the church organization. The Chapter House, opened on Dec. 19, is used for Sunday school work and social purposes. An entire city block—with the exception of a small part—has recently been bought by the congregation, just across the street from the church on the south of the present church, giving a frontage on Howard Avenue.

TELEGRAM FROM REV. WALDO W. MOORE.

"Four years ago, L. N. Dantzler gave us the lumber for the Back Bay Mission Church north of the Bay; and Alf and Bruner Dantzler are giving us the rough lumber for the South Back

Bay Mission Church in Biloxi. Hard to find such friends to the church as the Dantzlers. Others are rendering substantial aid. A Syrian is giving us the cypress lumber for window and door frames. Had we \$500 in hand, we could be worshipping in the church within thirty days. An Italian is on our building committee. Fifty persons giving ten dollars cash can make it possible for us to be worshipping in our new mission. Will you be one of the fifty? Send check to Dr. B. Z. Welch or to me, Biloxi, Miss.

"WALDO W. MOORE"

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. T. Gullett, Booneville, Miss., 8; J. O. Carr, Houston, Miss., 2; Rev. J. L. Frazier, Gonzales, La., 8 (seven for part time); Rev. E. C. Driskell, Buena Vista, Miss., 3; Mrs. R. C. Jeffress, Jonesboro, La., 5; Rev. J. R. Jones, Laurel, Miss., 2; Rev. E. H. Cooley, Johns, Miss., 3; Rev. W. M. Hester, Algoma, Miss., 2; Mrs. J. L. Hopkins, Marion, La., 3; Rev. M. M. Black, Richton, Miss., 4; Rev. T. H. Lipscomb, West Point, Miss., 2.

MRS. E. A. NEBLETT—ASLEEP IN JESUS.

By Mrs. E. R. Richey.

"He giveth his beloved sleep." A mother in Israel has fallen asleep; a faithful, consecrated follower of Christ, a loving and self-sacrificing mother, a true and constant friend has fallen asleep. Hers is a perfect sleep, a rest undisturbed by care or pain, a glorious sleep; the sleep God gives his own—but not an endless one, for she sleeps awaiting the resurrection morn.

Mrs. Eudora Barbee Neblett was born Feb. 4, 1841, in Collierville, Tenn. She was the daughter of Horace Green and Ann Ozborn Barbee, parents of strong Christian character who trained their children to love God and keep his commandments. Her father came from North Carolina in early manhood and was a pioneer in North Mississippi, being the first white man to clear land in what is now Marshall County. About 1836 he moved to Tennessee, where he had married. Her mother was a native of Middle Tennessee.

In early childhood Mrs. Neblett professed a saving faith in the redeeming blood of Jesus Christ and joined the Methodist Episcopal Church, South, in the communion and fellowship of which she lived a consistent Christian life until the day of her death, which occurred in the home of her daughter, Mrs. C. M. Murry, of Ripley, Miss., Jan. 10, 1925. She was happily married in 1863 to Rev. Robert Alexander Neblett, a zealous, saintly charter member of the North Mississippi Conference. From the date of her marriage she fully realized the difficult place and heavy responsibility of a minister's wife, and met them with constant prayer. Her church she ever put first, taking a vital interest in its organizations and making a practice of being present at all possible services. She was an inspiration and strength to her minister-husband and to his congregations.

Her husband died at their home in Iuka, Miss., in 1880, after a lingering illness, his death being in the nature of a glorious triumph. The wife and seven children, the oldest boy being 14 years old, survived him. But she bore her grief at parting and her new responsibilities with true Christian fortitude and patience. Indeed, her courage in undertaking not only the training of her children but of providing the means for their food, clothing and education, was nothing short of marvelous. She had already learned to trust the promises of God and she leaned heavily upon her Divine Father in those days of sorrow and trial; and never a waking hour that she did not know, "The Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

Her father was an unusually progressive man, a strong advocate of education, and he put forth every effort to give his children the highest training possible. His five daughters were given

musical advantages and made to feel independent as teachers. Mrs. Neblett had graduated under R. J. Echols at Byhalia Institute and was fully prepared to teach; so with a brave heart she entered upon her duties as a teacher of a private music class in Iuka. In 1893 she accepted a position as music teacher at Memphis Conference Female Institute, in Jackson, Tenn. In 1896 she became musical director and instructor at Grenada College, and later taught three years in Woman's College, at Oxford, Miss. From the latter place she went back to Grenada College to continue her work until persuaded by her children to lay aside the heavy responsibilities.

During these years she was ambitious for her work, and continued to "study to show thyself approved." In order to keep abreast of the times, she entered the Conservatory of Music in St. Louis in 1890, and New England Conservatory of Music in Boston in 1896. She believed that next to the power of God to change a human life, music could do more to mold and make character than any other influence, and she put her whole being into teaching her pupils to interpret and appreciate the classics. Many are the homes within the bounds of these Conference colleges that have been uplifted and made happier through her efficient instruction, not a few congregations being led in their songs of praise by her pupils.

She was methodical in everything she undertook, keeping a diary of the most important events and experiences of her life. In reading her notes written on certain anniversaries, one can but be impressed with her optimism, her confidence in her fellow-man, and her deep humility. She always chose a motto verse for each year. Her last, written in 1917 on the fly-leaf, was Phil. 3:13b-14. There were sunshine and shadows in her life: times of fullest joy, as when she saw her son Robert ordained a minister of the gospel; severest testing times, as when she was called to give up her two daughters, Ruth and Ernie, just as each was entering beautiful young womanhood. One of these, Ruth, had dedicated her life to foreign missions, and the mother found it hard to see God's hand. But, as always, "My grace is sufficient for thee," and she bowed submissively to his infinite wisdom.

Quoting from a letter to her daughter, Brother J. W. Bell says: "We had known her for thirty-six years; she was like a mother to Mrs. Bell during the four years of my pastorate in Iuka and an inspiration to me in my ministry. I knew her when she was passing through deep waters, but never a word of complaint. I was with her when Ernie died: I saw her tried many times and in many ways, but she continued to trust. * * * She was truly a great woman. I counted it one of the greatest honors of my life that for over thirty years I had her love and confidence."

Her church ever recognized her consecration and her ability, and often looked to her for leadership in its various departments. She was at one time corresponding secretary of Winona District; attended a meeting of the Woman's Board of Missions at Memphis; and was delegate to the National Woman's Christian Temperance Union convention in Atlanta, returning each time to her work with fresh zeal and inspiration for the extension of God's Kingdom.

She was more concerned with living a righteous, holy life than in preparing for death, but she was ever ready, nay often longed, for the summons to meet her Savior face to face. She expressed that desire and her confiding trust in the following beautiful little poem, written on her sixtieth birthday:

"Nearly over is my voyage in this world,
Soon with anchor dropped and sails furled
Gladly into port I shall come
To be with loved ones—forever at home.

"Ah! God's infinite patience shames my discontent.

When oft His mercies in disguise were sent,
How foolish all my fretting now appears
When I think how He loved me all these years!

"Each tear that I shed is but a seed of a smile,

Each grief He'll make rejoicing after awhile,
When the angels summon me home to rest,
With faith lost in sight, I'll see God knew best.

"The rainbow of hope, born mid storm and snow,
Bade me be still with the thought, 'He knows!'
Now content at the will of the Lord I wait
Till He bids me 'Enter!'—through the Pearly Gate."

Of her father's large family there remains but one member, Mrs. Neblett's beloved "Sister Matt," Mrs. M. J. Neblett, 529 Summit Street, Memphis, Tenn. Five children survive of her own family: Fletcher B., of Jackson, Tenn.; Mrs. Ada N. DuBerry, of Eupora, Miss.; Robert Paine, pastor at Drew, Miss.; J. Horace, of Eupora, Miss., and Mrs. Hattie N. Murry, of Ripley, Miss.; every child actively and prayerfully trying to advance His Kingdom, and every one of the thirteen grandchildren giving promise of walking faithfully in the consecrated steps of grandparents and parents, a mighty force, in His hand, testifying to the lives of service of those gone on before. Several times may the following verse be seen in her diary: "I have no greater joy than to know my children walk in the truth." III John 1:4.

There was never a conscious hour of her mature years that she did not willingly and joyfully acknowledge the right of Jesus to control the full current of her thought, emotion and conduct. She thought nothing, desired nothing, attempted nothing that was not tempered and refined by the conviction that Jesus was her Lord and Master, and she ascribed to Him all her success, temporal and spiritual, and to the grace of God working in her. A clean-souled, noble-minded woman has left us; a courageous, faithful Christian has conquered "the last of foes." The quiet confidence of those years of trial and testing revealed a personality deep, rich and resplendent. Her heart was pure and her hands clean; her speech was of such outstanding quality as to be a reproach to, as well as an example for, her associates of this careless generation; her purposes were lofty, her spirit heroic and her mind richly stored with the word of God, which she ever found to be a lamp unto her feet and a light unto her path.

The whiteness of her soul, the wealth of her prayer life, the tender kindness of her heart, as well as her frankness and honesty in all things, drew many to her for comfort, encouragement and advice. Not only do her children rise up to call her blessed, but many, many others beg the privilege of testifying to her beautiful consecrated life.

"They that turn many to righteousness (shall shine) as the stars, forever and ever."

The pastoral charges in the Texas-Mexican Mission have been increased by 50 per cent during the Centenary period.

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to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. LUCY ANN HARRISON, nee Glenn, was born in Mercer County, Pa., March 1, 1842, and died on Thursday, Jan. 15, 1925, about 5:30 a. m., at the home of her daughter, Mrs. C. T. Jacobs, in Shelby, Miss. In her girlhood she came to the State of Tennessee, where, in Williamson County, in December, 1869, she was married to Mr. Elbert Woodson Harrison, a relative of the once President of our country. To them were born one son, six daughters, and eighteen grandchildren. Those who survive her to mourn her departure are: Mr. F. P. Harrison, Nashville, Tenn.; Miss Gertrude Harrison, of same city; Mrs. W. T. Wienke, Sheffield, Ala.; Mrs. Annie Bass, Mrs. A. F. Ming, and Mrs. C. T. Jacobs, of Shelby, Miss. She became a Christian and church member in early life, living a consistent, consecrated, victorious life of love to the end. After long, weary days and nights of great suffering, sustained by her

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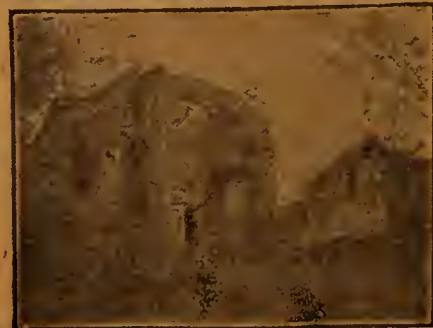
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divine Lord, she passed to her rest, whispering with her latest breath, "Jesus," thus realizing the desire which made the poets sing:

"Happy if with my latest breath
I may but gasp his name;
Preach to all—and cry in death,
Behold, behold, the Lamb,"

and on the other side of the river,

"When this poor lisping, stammering tongue
Lies silent in the grave,
In a nobler, sweeter song
She sings Jesus' power to save."

Her beautiful life made the world better; her glorified soul makes heaven richer.

BEN. P. JACO.

Shelby, Miss.

On the morning of Oct. 20, 1924, at 3:30 o'clock, at Ridgeland, Miss., the spirit of JAMES DAVID PENN so sweetly returned unto the God who gave it. All that faithful physician and loved ones could do was of no avail. James was born July 15, 1910, and at the tender age of 8 years gave his heart to God and joined the Methodist church. James was a bright child and had many friends. Rev. Percy Vaughn conducted the funeral services. The Christian Endeavor boys acted as pallbearers, while little girls carried the flowers and decorated the grave. His body was laid to rest in the Ridgeland cemetery to await the resurrection morn.

MOTHER.

AN ENGLISH ORATORICAL CONTEST IN JAPAN.

By George L. Waters.

The preliminary session of the second National English Oratorical contest was held in the auditorium of Kwansei Gakuin on Friday, Dec. 12. Twenty men, representing eighteen of the leading colleges and universities of Japan, met together that night to contend for laurels in English oratory. Since it was only the preliminary session, eight were selected to compete again the following night for first, second, and third place. The program began at 6 o'clock and the decision of the judges was rendered at 10, which would make a very tiresome performance for an American audience; but the Japanese are used to long performances and have much greater endurance. I sat through three hours of it, hearing most of the student speeches, but I must confess they were so good they kept me interested almost the whole time. Generally, in a contest of this kind, there are quite a number of speakers whom one cannot understand because of bad pronunciation, running words together, enunciation, etc., but this time the speeches were unusually good and easy to understand.

One reason I enjoyed the program so much was the fact that through those speeches one could see something of the thoughts and questions which are engaging the minds of Japanese students to-day. A glance at some of the subjects will serve to illustrate this point: "The Construction of the Eternal World;" "The Revolutionary Danger;" "On the Value of a Diploma." The man who, the fol-

lowing night, won third prize, spoke on, "The Labor Union Problem in Japan," and gave a very eloquent plea for justice for the laborer. World peace was not without its champions, having two men to support it with fiery denunciations of war. "Internationalism" was the subject of another. "A Watchword for Young Business Men" was the subject of a fine address in which the speaker urged the point that the uplift of lives should be the goal rather than the making of money. The man who won second prize spoke on "Social Justice," and made a strong plea for the abolishment of licensed prostitution and the double standard of morals. Last, but not least, was one of our own men who won first prize with an excellent oration on "Prohibition," in which he stated that the greatest social need of Japan to-day is prohibition.

When we hear the young men of Japan giving expression to thoughts such as these, the outlook for the future becomes bright with promise. May the day soon come when those words shall be turned into action and the youth of this nation will rise up and say to the social evils that have so long held sway, "No more."

Kobe, Japan.

YOUR INCOME TAX.

Losses if incurred in a taxpayer's trade or business or profession or in "any transaction entered into for profit" not compensated for by insurance or otherwise, are deductible from gross income in determining net income upon which the income tax is assessed. To be allowed, losses not incurred in trade, business, or profession must conform closely to the wording of the statute. For example, a loss incurred in the sale of a taxpayer's home or automobile, which at the time of purchase was not bought with the intention of resale, is not deductible, because it was not a transaction "entered into for profit." Losses sustained in the operation of a farm as a business venture are deductible. If sustained in the operation of a farm operated merely for the pleasure of the taxpayer, they are not deductible.

Losses arising from fires, storms, shipwrecks, "or other casualty," or from theft, whether or not connected with a taxpayer's business, may be deducted from gross income in his 1924 income tax returns. If his home or automobile is destroyed by fire or his property damaged by storm, the loss is deductible for the year in which it was incurred.

Loss of property by theft or burglary is an allowable deduction, and need not be incurred in the taxpayer's trade or business.

A loss from embezzlement is also deductible.

All losses are deductible only to the extent by which they are not compensated for by insurance or otherwise.

A debt discovered to be worthless and charged off the books of the taxpayer for the year 1924 may be deducted from the gross income in computing net income for that year. The return must show evidence of the manner in which the worthlessness of the debt was discovered and that ordinary and legal means for its col-

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lection have been or would be unavailing.

Bad debts may be deducted in whole or in part. When deducted, the taxpayer must be able to show with a reasonable degree of certainty the amount uncollectible. Partial deductions are allowed with respect to specific debts only.

A valid debt proved to be worthless may not always be a proper deduction. For example, unpaid amounts representing wages, rentals, or similar items are not allowed as deductions unless included as gross income in the creditor's return for the year in which the deduction is sought or in a previous year. The fact that expected income was not received does not reduce the amount of taxable income of the creditor.

Unpaid loans made to needy relatives or friends with little or no expectation that they would be repaid are not deductible, but are regarded as gifts.—Government Bulletin.

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Epworth League

ATTENTION, SEASHORE DISTRICT LEAGUERS.

The Epworth Leagues of Jackson County, Seashore District, Mississippi Conference, are called to meet at Escatawpa, Feb. 13, at 6:30 p.m., for the purpose of organizing a County District League, to meet quarterly.

I would like to hear from the president of every League in the county.

Respectfully,

NORA JOHNSON,
Temporary Chairman.

Escatawpa, Miss.

P. S.—Will the pastors please drop

Getting Up Nights

CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and post-paid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble.

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Sick for Ten Years Gained 60 Pounds by Use of PE-RU-NA

Read This



Mr. John Wick

No matter how long you have been sick or how much you have suffered, you must not give up hope. Mr. John Wick, of Monomonee Falls, Wisconsin, did not and is a well man today. In September, 1918, he wrote: "I have been a user of Pe-ru-na for nearly twenty years. I had catarrh of the stomach for ten years. Nothing did me any good. I grew worse until a friend advised me to try Pe-ru-na. While using the first bottle, I felt I had found the right medicine. I am entirely cured. My weight was down to 135 pounds and now I weigh 195 pounds. I have used very little medicine for the last ten years."

The condition known as catarrhal is not confined to the nose and throat. It may be found wherever there are mucous membranes and is responsible for a multitude of troubles. Coughs and colds are catarrhal as well as stomach and bowel disorders.

Do as John Wick did. Keep Pe-ru-na in the house. It stimulates digestion, aids in throwing off the poisonous secretions, enriches the blood, increases the resistance to disease and promotes good health generally.

Insist upon having genuine Pe-ru-na in either tablet or liquid form. Your dealer has it.

me postal, giving me the names and addresses of presidents of Leagues?

AN ACTIVE LEAGUE AT LECOMPTTE, LA.

The new Senior Epworth League of Lecomptte was organized in December. New officers were elected for the remainder of the year. They are as follows:

President, Claude Copenhaver; Vice President, Donald Brown; Recording and Corresponding Secretary, Katherine Roby; Treasurer, Ray Weir; Epworth Era Agent, Pearl Morris; Pianist, Thelma Lemoine; First Department Superintendent, Leona Brewer; Second Department Superintendent, Mr. Carl Smith; Third Department Superintendent, Agatha Brewer; Fourth Department Superintendent, Bernice Clark; Editor, Inez Dyer.

A membership campaign has been opened in the form of a contest between the "Whites" and the "Golds." This campaign will last until March 1, 1925, at the close of which the side having the most points will be entertained by the non-victorious side.

This contest has aroused great interest throughout the community, and we are all expecting great results from it.

On Friday night, Jan. 9, a January jamboree was given in honor of the Leaguers at the home of Miss Agatha Brewer. Each one present was dressed to represent the month of his birth. Prizes were awarded for the most appropriately dressed, and to the one who guessed correctly the most birth months represented. After many games and lots of fun, we were served delicious refreshments.

On Monday night, Jan. 19, a business meeting was held at the home of Rev. and Mrs. F. B. Hill, where much business was transacted. Our policy and budget were read and adopted. A dramatic committee was appointed by the president, composed of the following members: Miss Bertha Lyles, chairman; Miss Agatha Brewer, Miss Genie Tarver, Mrs. C. L. Smith.

Much interest and enthusiasm have been shown in the League, and we hope to accomplish a great deal this year.

MISS INEZ DYER, Editor.

FROM ESCATAWPA, MISS.

Dear Brother Carley: I have been so busy since my coming here that I have not had the time to answer my correspondence, let alone write for the paper.

We have six regular appointments, and two of these are half-time. I have to preach eleven times each month. I attend three mid-week prayer meetings. I have two Woman's Missionary Societies, two Ladies' Aid Societies, three Epworth Leagues, and six Sunday schools.

I have just closed my meeting at Kreale, where I did my own preaching, and Prof. L. E. Havens led in the singing. We had fine crowds throughout the meeting. We had eighteen additions on profession of faith.

I began my meeting here on Jan. 31, Rev. J. E. Williams, of Poplarville, doing the preaching.

We began the first of the month on our Sunday school annex at Kreale, and when completed we hope to have

the editor of the Advocate with us at the dedication service.

With best wishes to the best paper published,

A. C. JOHNSON, P. C.

GOSPEL IN ITALIAN FOR ONE CENT.

Italian-speaking people throughout the United States will welcome the announcement by the American Bible Society of the publication of the Gospel of St. John in the Italian language for one cent. The same volume, illustrated with four colored pictures, may be secured for two cents.

This little book is 3x4½ inches in size, has a heavy paper cover, and is printed in good, clear type. It is in the Diodati version which, although prepared over three hundred years ago, is still considered the most accurate translation of the Bible into the Italian language.

"Penny" gospels in English have been issued in large quantities for over a year, but this is the first time that any portion of the Scriptures has been published in Italian at the nominal price of one cent.

The production of this much needed volume has been made possible by the kind generosity of a direct descendant of Giovanni Diodati, now living in New York, who is deeply interested in the Italian people.

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Any doctor will tell you that a great many mothers lack sufficient iron—organic iron—in the blood. Without sufficient of this organic iron nothing you eat does you the proper amount of good. You don't get the strength out of it, so you become weak, pale and haggard-looking, nervous, irritable and easily upset.

In such cases what you need is organic iron—Nuxated Iron—to enrich the blood, and revitalize worn-out nerves. For Nuxated Iron is organic iron, like the iron in your blood, and like that in spinach and lentils. Try it for just two weeks and notice the marvelous improvement. Money back if not delighted. But be sure you get genuine Nuxated Iron, with the letters NI on every tablet. This is the only kind sold under this absolute guarantee. At all good druggists.

Teach your child Internal cleanliness

THE mother who permits constipation in her baby or older child is risking the health, even the life, of her little one.

Fretfulness, feverishness, night terrors, grinding the teeth in sleep, biliousness, coated tongue, loss of appetite, any of these may indicate constipation. Poisons from the child's stagnant intestine are flooding the little body, and if left unchecked may lead to serious consequences.

Avoid Laxatives—Say Doctors

A noted authority says that laxatives do not overcome constipation, but by their continued use tend only to aggravate the condition.

Medical science has found in lubrication a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and hastens its passage through and out of the body. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Let your infant or child have Nujol regularly, and see rosy cheeks, clear eyes and happiness return once more.

Nujol is used in children's and general hospitals and is prescribed by physicians throughout the world.



Nujol
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For Internal Cleanliness

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

J. Q. Long, superintendent at Colfax, writes: "I herewith enclose cashier's check for \$7.75, to be applied on the Missionary Special from the Colfax Methodist Sunday school."

We had the pleasure of visiting the Mangum Memorial Sunday school last Sunday. The Sunday school workers were installed at the 11 o'clock hour of service, and a Workers' Council held at 3 p. m. Mr. A. McGuirt is superintendent of this great school, which is working under the "B" type program. It will rank soon as one of the best schools in our Conference.

W. W. Holmes writes that he is much pleased with the Cokesbury Training Course, and that it is going to prove a great course for the small school.

Superintendent of Teacher Training, Dr. A. S. Lutz, believes we should put special emphasis upon organizing Training Schools in the local Sunday schools. He writes: "Battle has an interesting class at First Church, and Caraway has one at Winnfield. I think this is what we must do to a

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great extent: Get the individual classes to get credits. Dean Smith will also give credits in his Bible class, held every Tuesday afternoon. I will be with Johns the first Sunday in February, and with Caraway on the second Sunday in February. I will consult both about our work in the State."

We have just received from the Training section at Nashville an up-to-date report of our Training Work in the Louisiana Conference. In this report and record we find that we have 1,273 individual cards. We give below the names of the places, with the number of individuals taking one or more credits in the Standard Training Course:

Alexandria, 115; Abbeville, 1; Amite, 27; Arcadia, 1; Arcola, 3; Athens, 1; Algiers, 4.

Baton Rouge, 113; Belcher, 2; Bernice, 1; Bogalusa, 5; Bossier City, 2; Boyce, 12; Bunkie, 2.

Calhoun, 1; Campti, 2; Castor, 1; Cedar Grove, 14; Charlieville, 1; Chesbrough, 4; Choudrant, 1; Clay, 1; Clayton, 1; Clinton, 9; Colfax, 6; Columbia, 12; Coushatta, 1; Crew Lake, 1; Crowley, 13.

De Ridder, 3; Dubach, 4. Elizabeth, 1; Elton, 2; Eros, 2. Ferriday, 4; Fluker, 1; Franklinton, 3.

Gilbert, 5; Girard, 2; Good Pine, 1; Glenmora, 6; Grand Cane, 1; Greenwood, 1; Gueydan, 1.

Hammond, 34; Haynesville, 2; Homer, 4; Harrisonburg, 3; Hope Villa, 1; Hornbeck, 1; Houghton, 1; Houma, 24.

Ida, 2; Indian Bayou, 2; Iota, 2; Iowa, 1.

Jena, 2; Jennings, 1. Kenner, 2; Kentwood, 6; Kurthwood, 1.

Labadieville, 1; Lake Arthur, 6; Lake Providence, 2; Lake Charles, 22; Lecompte, 1; Liverpool, 1; Longstreet, 1; Logansport, 2; Loranger, 2; Lydia, 1.

McDonoghville, 2; Mangham, 5; Mansfield, 88; Mandeville, 1; Melville, 1; Merryville, 4; Minden, 51; Monroe, 25; Montgomery, 1; Montpelier, 1; Morgan City, 2.

Nesom, 2; Natalbany, 1; Natchitoches, 14; New Iberia, 7; New Orleans, 178; Noble, 1.

Oakdale, 3; Oak Ridge, 1; Oaknolia, 1; Oil City, 1; Olive Branch, 1; Oxford, 7; Opelousas, 2.

Paulding, 1; Peck, 1; Pelican, 3; Pine Grove, 5; Pine Prairie, 1; Pineville, 24; Plain Dealing, 3; Plaquemine, 3; Pollock, 1; Ponchatoula, 9.

Raceland, 2; Rayne, 8; Rayville, 7; Roanoke, 1; Roseland, 2; Ruston, 74. Shreveport, 206; Sibley, 4; Sicily Island, 9; St. Joseph, 5; St. Landry, 1; Shannon, 1; Start, 1; Stonewall, 2; Sulphur, 1.

Tangipahoa, 2; Tallulah, 3; Tickfaw, 8.

Vivian, 3. Waterproof, 1; Welsh, 2; West Monroe, 17; Winnfield, 6; Winnsboro, 25; Wisner, 2; Woodland, 1.

Zachary, 1; Zwolle, 5.

MISSISSIPPI CONFERENCE NOTES.

We are pleased to announce the following faculty for the Vicksburg Standard Training School, to be held in Vicksburg, Crawford Street Church, March 15-21:

"Primary Pupil," E. Bryant Hartwell.

"Junior Pupil," Mrs. W. W. Adams. "Principles of Teaching," Mrs. C. A. Bowen.

"Pupil Study," J. C. Chambers.

"The Educational Task of the Local Church," C. A. Bowen.

This gives us the best possible faculty at this time. We are very fortunate in getting Brother Bowen for this particular course. Every pastor should make a desperate effort to be present and take this course. It will be an invaluable thing to them in prosecuting their work. It is absolutely essential to have fifty enrolled. All

in the district should enroll at the earliest possible time.

Our school at Meridian was very successful indeed. We had the largest per cent to pass according to enroll-

(Continued on next page.)

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OF course there's a reason for the greater popularity of Luzianne. Folks who try it grow to like it's different taste so much that they spread the good news and soon it becomes the favorite.

Just give Luzianne a trial at our risk—that's all we ask. If you don't like Luzianne after drinking a pound, you can get your money back. Read our unconditional guarantee.

GUARANTEE Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.

A SIX-CUP COFFEE SET

Genuine
Bavarian China
Worth \$2.50 to
\$3.50 Retail



For Only
5 Luzianne
Coupons and
98c

This lovely 6-cup coffee set, of first quality Bavarian China, is offered to get you to give Luzianne a real good trial. Save the coupons and send to us or ask your grocer to get the coffee set for you. Remember they're worth \$2.50 to \$3.50 at a retail store. Be sure to get them.

Wm. B. Reily & Co., Inc., New Orleans, La.

SUNDAY SCHOOL.

(Continued from page 12.)

ments we ever had. Definite plans were made looking to the establishment of the school as a permanent institution. This will do much to bring them into, and to further, the Kingdom of God in the Meridian District. Brother Burton is also asking to have a Cokesbury school in each county. I trust we may be able to arrange this.

Rev. M. L. Burton is the first presiding elder in the Mississippi Annual Conference to receive a certificate of credit in the Standard Training course. I trust that since the ice is broken, many others will follow suit. Seven of our preachers received

\$\$\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$

NOTICE TO ALL AGENTS

You are not working merely for exercise, nor for amusement. You are working for an income. Sooner or later, everybody requires a headstone or some other form of monument. Not so with most things. Therefore we suggest that you sell something that every man, woman and child must have some day. There's a good profit in the sale of monuments. Fill out the coupon, and let us fill up your bank account.

MEMORIALS, INCORPORATED,
P. O. Box 278, Canton, Ga.

Tell me how to make good money selling monuments.

Name

P. O.

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COUGH and WHOOPING
Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
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Prepared by
JAMES E. ANGELL,
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AT ALL DRUGGISTS

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Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. OANNADAY, 1900 Park Square,
SEDALIA, MO.

666

is a prescription for

Colds, LaGrippe, Influenza,
Dengue, Biliousness, Malaria,

It is the most speedy remedy we know.

credit in the Meridian Training School.

We can use exceptionally well every penny we can get for the Missionary Special. If your Sunday school has not appointed a Missionary Committee, let them do so. It would be in line with progress if the chairman of this committee would purchase a copy of the book being circulated by the Board of Missions, "Advanced World Tasks," and see to it that this book is read by the members of the committee. May God bless and help each worker in the Sunday school to realize the burning necessity for a world program of Missions.

Open the way for Brother Hull to do some real, constructive work in the charges. We are anxious for each charge to have a complete survey made of the community, and we are willing and ready to help circuit charges to do this.

May we all pray for a mighty baptism of power to come upon us, to give us strength and courage to perform our tasks.

Yours in Him,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM
NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The literature on evangelism offers an opportunity for training every teacher to become a soul-winner. One reason some of our teachers are not as religious as they ought to be is we have not given them instruction in the chief business of a Christian, namely, winning souls. It takes vital union with Christ to give this training to the teachers. That is the crux of the whole matter. A man never knows how little religion he has until he begins to try to present Christ to an unsaved person.

Rev. J. R. James is making a survey of the Sturgis community as one of the important steps in his revival meeting to be conducted by Rev. W. M. McIntosh the coming week. If we make any lasting impression on the great masses of the people, we have got to do more and better work than we have been doing—more praying, more diligent, business-like preparation before the revival begins. It is going to take hand-to-hand, and heart-to-heart work, desperate work.

We had an enrollment of 49 in our training school held at Greenwood last week, issued 29 credits, 11 schools were represented, and 7 preachers took part in the work. The heavy rains and an unusual amount of sickness cut our enrollment considerably. Nevertheless, some of the people were brave enough to drive ninety miles each day to attend the school. Brother Felts is planning to hold another school the latter part of May.

Our Conference school will be held at Grenada, June 8-13. Miss Miunie E. Kennedy has agreed to teach a course in genetic psychology with reference to the Cradle Roll child. Dr. Norman E. Richards will probably teach "The Program of the Religious Education." Several have already enrolled for these courses. It will be worth a great deal to all concerned if we could know what courses are most in demand. Write me and let me know what you want to take and I shall do my best to have the course you want.

The Liverpool & London & Globe Ins. Co.,

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Strong Liberal Prompt

SOUTHERN DEPARTMENT

COMPANY'S BUILDING

NEW ORLEANS, LA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Capitol Street, Feb. 15, 11 a.m.
Edwards, at Edwards, Feb. 15, 7 p.m.; Feb. 16, 10 a.m.
Grace, at Pearl Chapel, Feb. 22, 11 a.m. and 2 p.m.
Galloway Memorial, Feb. 22, 7:30 p.m.
Fannin, at Holly Bluff, Feb. 28, 11 a.m.; March 1, 11 a.m.
Madison, at Ridgeland, Mar. 1, 7 p.m., and Mar. 2, 10 a.m.
Florence, at Braxton, Mar. 8, 11 a.m.; Mar. 9, 2 p.m.
Harrisville, at H., Mar. 8, 7 p.m.; Mar. 9, 10 a.m.
Terry, at Spring Ridge, Mar. 15, 11 a.m., 1:30 p.m.
Bolton, at B., Mar. 15, 7 p.m.; Mar. 16, 10 a.m.
Mendenhall, at M., Mar. 21, 10 a.m.; Mar. 22, 11 a.m.
Millsaps Memorial, Mar. 22, 7 p.m.
Benton, at Tranquil, Mar. 28, 29, 11 a.m.
Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
Benton, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
Galloway Memorial, April 19, 7:30 p.m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.
Flora, May 3, 7:30 p.m.
District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.
J. LOYD DECELL, P. E.

Newton Dist.—Second Round.

Union, preaching, Sunday, Feb. 8, 11 a.m.
Newton, preaching, Sunday, Feb. 8, 7 p.m.
Chunkey, at Meehan, Feb. 22, 11 a.m., 2 p.m.
Decatur, at Decatur, Sunday, March 1.
Montrose, at Louin, Friday, March 6, 7 p.m.
Bay Springs, at Sylvaena, Sunday, March 8, 11 a.m., 2 p.m.
Forest and Morton, at Forest, Sunday, March 15, 3 p.m., 7 p.m.
Homewood, at High Hill, Saturday and Sunday, March 14, 15.
Raleigh, at Burns, Friday, March 13, 11 a.m., 2 p.m.
Lake, at Lawrence, Friday, March 20, 7 p.m.
Laurel, First Church, March 22, 3:30 p.m.
Laurel, Kingston, March 22, 11 a.m., 2 p.m.
Laurel, West End, March 22, 7:30 p.m.
Rose Hill, at Pleasant Grove, Friday, March 27, 11 a.m., 2 p.m.

Rose Hill, Sunday School Institute, March 28, 29, Jasper and Newton Counties.

Burnside, at Burnside, March 29, 11 a.m., 2 p.m.

Neshoba, at Sandtown, April 5, 11 a.m., 2 p.m.

Philadelphia, April 5, 7:30 p.m.; Q. C., April 6, 8 a.m.

(Continued on last page.)

In northern New Mexico we had nothing before the Centenary. To-we have fifteen charges and our small new churches dot the plains and mountain-sides.

Prior to the Centenary, the denomination was having a hard time to raise a million dollars a year for missionary work. During the past four years the Mission Board has expended \$6,000,000 a year in missionary work, or more than has been spent in any previous fifteen years.

STOP ITCH Don't be annoyed or suffer another day. WONDER OINTMENT rids you entirely and quickly. Postpaid anywhere. Large size, \$2; small size, \$1.00—Guaranteed. DRUGGISTS AND DEALERS WANTED EVERYWHERE. ANDERSON PHARMACY, ANDERSON, S. C.

AGENTS WE WANT AGENTS in every community to handle our money-making proposition. We guarantee our responsibility. Write for FREE SAMPLES and particulars. Address Dr. Link Medicine Co., 2646 Elm Street, Dallas, Texas.

SORE EYES Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

PARKER'S
HAIR
BALSAM
REMOVES DANDRUFF
STOPS HAIR FALLING

Has been used with success for more than 40 years
RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
60¢ & 1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N.Y.
When washing hair always use Floreston Shampoo

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For the treatment of non-contagious chronic ailments by improved naturopathic methods. Neuritis, neurasthenia, high blood pressure. Excellent climate. Pleasant surroundings. Good food and care. Moderate charges. Write us about your trouble. Pamphlets free.

No Home Treatment, Nothing to Sell but Service

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

GOOD WORK AT MERRYVILLE, LA.

The Woman's Missionary Society of the Merryville Methodist Episcopal Church, South, held its regular business meeting at the church, Monday, Jan. 12. The following program was given: Bible reading, one hundredth Psalm, Mrs. Dye; prayer, Mrs. J. M. Grady; reading of minutes; report of treasurer; payment of dues; report of committees.

The president appointed Mrs. H. V. Sherrill to take her place on the committee for the new pews, and asked the committee to meet with the board of stewards at the next meeting.

It was moved and carried that a bill for groceries sent to a needy family be paid.

It was moved and carried that a bill for flowers be paid.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Makes Old Folks Feel Young Again

McCoy's Cod Liver Oil Tablets in Great Demand by Aged People.

Nowadays old folks are increasing their strength and vitality by the use of Cod Liver Oil, which according to medical men is full of vitamins and is the greatest body builder in the world.

Of course they don't take the nasty tasting, evil smelling, stomach upsetting oil itself. Few sensible people do that in these enlightened days, when McCoy's Cod Liver Oil Tablets—sugar coated and easy to take—are sold in every drug store in the land—60 tablets for 60 cents.

Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

Why not get a 60 cent box today and increase your already decreasing energy and strength. Take them for 30 days and note the pleasure you get from feeling younger again.

There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.

Eleven visits were reported.

Members offered their homes for social meetings of the year.

Mrs. Fortenberry and Mrs. Fuller were appointed as the visiting committee for the month.

It was moved and carried that the Society give a short program at the colored folks' schoolhouse in the near future, in behalf of the old Community Club.

Appointment of committees: Social Service—Mrs. Reeves, Mrs. Fortenberry, Mrs. Gott, Mrs. Norwood, Mrs. Howard.

Dismissal.

MRS. CHARLES GOTT.

ANNUAL REPORT, AUXILIARY AT MINDEN, LA.

Members on roll at beginning of 1924, 71; lost by removal, 4; dropped from roll (joined local society), 10; new members, 12; present membership, 69; attendance at business meetings and Bible study, of active membership 40%; members tithing, 11.

Each month: Monthly bulletin presented? Yes; program on monthly topic? Yes; prayer for work and workers? Yes; subscribers to Missionary Voice, 15; Bible study classes, 1; Mission study classes, 2.

Undirected pledge, paid in full, \$375; dues paid in full, \$206.40; Belle Bennett Memorial fund, \$90; four boxes sent, value, \$50; Week of Prayer, \$12.26; amount spent on parsonage, \$345; amount spent locally, \$166.

Young People.

Organized members, 30; pledge paid, \$30; membership dues, \$10; two boxes sent, value, \$18; Bible study classes, 1; Mission study classes, 2. Total raised for the year \$1,303.51.

Sent delegates to Bogalusa to annual meeting; entertained the District Conference.

MRS. LUCILE PERRYMAN,
President.

WELCOME ADDRESS.

(Given at a "Zone" meeting at Tranquil, Miss., by Mrs. Betie J. Bailey, and published by request.)

To you, a great and noble band of Christian workers, sent out by the Aberdeen Auxiliaries, and to you our visitors:

We, the members of the Woman's Missionary Society of Tranquil, with our heart overflowing with love and joy because of your presence here today, welcome you in the name of our blessed Lord and Master.

Not only our Missionary Society, but also our entire community, welcome you most sincerely.

The children, with their laughter and song, give you welcome. The babes in their mothers' arms give smiles of welcome.

We think if we could hear the whispers of the dear souls whose bodies lie resting in the silent tombs it would be murmurs of welcome, yes, thrice welcome to our dear loved Tranquil. The very atmosphere welcomes you.

The unpruned vine, the free song of the uncaged bird, and all that speaks of freedom and peace gathered around

us here to-day to welcome you most heartily.

YOUR MONEY.

You sent your money across the sea That bought a Bible for young Sing Lee,

And young Sing Lee, when he'd read therein,

Proceeded to turn his back on sin.

Then he rested neither night nor day 'Til his brother walked in the narrow way,

And his brother worked 'til he had won

Away from their gods his wife and son.

The woman told of her new-found joy, And Christ was preached by the happy boy.

Some of the folks who heard them speak

Decided the one true God to seek.

It wasn't long until half the town

Had left its idols of wood and stone.

And the work's not ended yet, my friend—

You started something that ne'er shall end,

When you sent the money across the sea

That bought a Bible for young Sing Lee.

—Amelia Price Ayres, in Sunday School Times.

TO THE MEMBERS OF THE ADULT AUXILIARY.

My Dear Friends: May I have just a word with you about the Children's Department? You know the superintendent of this department is one of your officers, and the auxiliary, by electing her, pledges to stand back of her in the promotion of her duty. If she fails the failure is not only hers, but the failure of the whole Adult Auxiliary.

The one reason offered for failure to organize the Children's Department is "lack of leaders." Please pray ye therefore the Lord of the harvest that he send forth laborers and answer

that prayer yourselves by supporting every effort made by your Children's Superintendent.

I think our future labor opportunities in this field will largely depend on what we do the next twelve months.

"Give us the young and we will create a new mind and a new earth in a single generation."

Yours in His service,

ALTHEA JONES,

Council Superintendent of Children's Work.



Health Is the Most Precious of All Treasures

Here Is How to Take Proper Care of It

Pensacola, Fla.—"About the time that I arrived at the age of womanhood I became so delicate and frail my parents thought I was going into consumption. Acting on the advice of a friend they began giving me Dr. Pierce's Favorite Prescription and Golden Medical Discovery. I picked right up in a few months, and became as stout and healthy as anybody. Since I married I have taken the 'Favorite Prescription', and my husband has taken the 'Golden Medical Discovery.' We know the 'Favorite Prescription' is all and more than is claimed for it as a woman's tonic, and that the 'Golden Medical Discovery' is the best blood medicine and general tonic."—Mrs. H. J. Kage, 200 Church Street.

Dr. Pierce's famous remedies can be procured from your druggist, tablets or liquid. Write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice. Send 10c for a trial of any of his remedies.



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for

Colds Headache Neuralgia Lumbago
Pain Toothache Neuritis Rheumatism

Safe

Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Sure Relief FOR INDIGESTION



BILIOUSNESS

Retired Minister Tells How He Keeps in Good Form With the Assistance of Black-Draught.

West Graham, Va.—The Rev. Lewis Evans, a well-known retired minister, now past 80, living here, has a high opinion of Black-Draught, which he says he has taken when needed, for 25 years. "For years I had been suffering with my liver," he says. "Sometimes the pain would be very intense and my back would hurt all the time. Black-Draught was the first thing I found that would give me any relief."

"My liver has always been sluggish. Sometimes it gives me a lot of trouble. I have suffered a lot with it—pains in my side and back, and bad headache, caused from extreme biliousness."

"After I found Black-Draught, I would begin to take it as soon as I felt a spell coming on and it relieved the cause at once. I can recommend it to anybody suffering from liver trouble. A dose or two now and then keeps me in good form."

Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, Black-Draught is nature's own remedy for a tired, lazy liver. NC-166

**Thedford's
BLACK-DRAUGHT
LIVER MEDICINE**

ROCHE'S HERBAL EMBROCATION

The external remedy for **CROUP** or **WHOOPIING COUGH** that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for bronchitis and colds on the chest.

Always keep a bottle handy. All druggists or
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ARE CURABLE. If you suffer from Leg Sores or Varicose Ulcers, I will send you ABSOLUTELY FREE a copy of my famous book that tells how to be rid of these troubles for all time by using my remarkable painless treatment. It is different from anything you ever heard of, and the result of over 35 years specializing. Simply send your name and address to Dr. H. J. WHITTIER, Suite 979, 421 East 11th Street, Kansas City, Mo.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Second Round.

Belen, Feb. 1.
Isola, Feb. 8, 11 a.m.
Inverness, Feb. 8, 3:30 p.m.
Belzoni, Feb. 8, 7:30 p.m.
Dublin, Feb. 15, 11 a.m.
Rome, Feb. 15, 3:30 and 7:30 p.m.
Webb, Feb. 18, 7:30 p.m.
Acona, Feb. 22, 11 a.m.
Tchula, Feb. 22, 7:30 p.m.
Blaine, Mar. 1, 11 a.m. and 3 p.m.
Indianola, Mar. 1, 7:30 p.m.
Schlater, Mar. 4, 7:30 p.m.
Glendora, Mar. 8, 11 a.m.
Ruleville, Mar. 8, 7:30 p.m.
Greenwood, Mar. 15, 11 a.m.; Mar. 16, 7:30 p.m.
Morgan City, Mar. 15, 3:30 p.m.
Itta Bena, Mar. 15, 7:30 p.m.
Price Memorial, Mar. 18, 7:30 p.m.
Coila, Mar. 21, 22.
McCarley, Mar. 22, 3:30 and 7:30 p.m.
Crowder, Mar. 29.
Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
Sandy Bayou, Apr. 11 and 12.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Second Round.

Leland, preaching, Jan. 25, morning.
Hollandale, preaching, Jan. 25, night.
Shaw, preaching, Feb. 1, night.
Greenville, preaching, Feb. 8, morning.
Benoit, preaching, Feb. 8, night.
Arcola, at A., Feb. 15, morning and afternoon.
Hollandale, Feb. 15, night.
Coahoma and Jonestown, preaching, Feb. 22.
Glen Allan, at Avon, Mar. 1.
Shaw, Q. C., Mar. 4.
Cleveland, Mar. 8, morning.
Shelby, Mar. 8, night.
Greenville, Q. C., Mar. 10.
Evansville and Dubbs, at D., Mar. 15, morning.
Lake Cormorant, at L. C., Mar. 15, night.
Coahoma and Jonestown, Q. C., Mar. 18, at Jonestown.
Duncan and Alligator, at A., Mar. 22, morning.
Clarksdale, Mar. 22, night.
Merigold, at New Salem, Mar. 26.
Boyle and Pace, at Benoit, Mar. 29.
Rosedale and Hillhouse, at H., Apr. 5, morning.
Gunnison and Sherard, at S., Apr. 5, night.
Lula and Dundee, at D., April 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.

A. T. McILWAIN, P. E.

Grenada Dist.—Second Round.

Water Valley, First Church, Feb. 11 a.m.
Oxford, Feb. 1 7 p.m.
Abbeville, at Woodson Ridge, Feb. 7 and 8.
Holly Springs, Feb. 8, 7 p.m.
Water Valley, Main St., at Taylor, Feb. 9, 11 a.m.
Tie Plant, at Bethel, Feb. 14.
Grenada, Feb. 15, 11 a.m.
Red Banks, at Victoria, Feb. 22, 23.
Winona ct., at Columbiana, Feb. 28, Mar. 1.
Winona, Mar. 1, 7 p.m.
Kilmichael, at Stewart, Mar. 7, 8.
Poplar Creek, at Wesley, Mar. 14, 15.
Durant, Mar. 15, 7 p.m.
Paris, at P., Mar. 21, 22.
Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.
Pickens, at Goodman, Mar. 29, 11 a.m.
Coffeeville, at Bethlehem, Apr. 4, 5.
Duck Hill, at Spring Hill, Apr. 11.
Waterford, at Chulahoma, Apr. 12, 13.
Ashland, at Black Jack, Apr. 17.
Lamar, at Early Grove, Apr. 19, 20.
Holcomb, at Spring Hill, Apr. 23.
Sallis, at Bethel, Apr. 24, 11 a.m.
Ebenezer, Apr. 25, 26.
Lexington, Apr. 26, 7 p.m.

E. S. LEWIS,

The salaries of 102 pastors of C. M. E. Church are paid with C. M. E. money.

Sardis Dist.—Second Round.

Senatobia, Q. C., Feb. 25, 7 p.m.; preaching, Feb. 22, 7 p.m.
Batesville, Q. C., Feb. 26, 7 p.m.
Como, Q. C., Feb. 27, 4 p.m.; preaching, Feb. 8, 11 a.m.
Sardis sta., Q. C., Feb. 27, 7 p.m.
Hernado, Q. C., March 2, 7 p.m.; preaching, Feb. 15, 7 p.m.
Coldwater, at Love, Q. C., March 3, 4 p.m.; preaching, March 1, 11 a.m.
Olive Branch, at Mineral Wells, Q. C., March 6.
Byhalia, at Emory, Q. C., March 8.
Cockrum, at Independence, Q. C., March 14.
Sardis ct., at Cold Springs, Q. C., March 22.
Courtland, at Pope, Q. C., March 29.
Horn Lake, at Poplar Corner, Q. C., April 3.
Pleasant Hill, at Lewisburg, Q. C., April 5.
Arkabutla, at Strayhorn, Q. C., April 9.
Longtown, at McGee's Chapel, Q. C., April 10.
Tyro, at Fredonia, Q. C., April 12.
Mount Pleasant, at Union, Q. C., April 17.
Shuford, at Lovejoy, Q. C., April 19.
Oakland, at Tillatobia, Q. C., April 24.
Charleston, Q. C., April 24, 7 p.m.
Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

MOTHERS WANT IT

for croupy children because it quickly clears away the choking phlegm, stops hoarse, croupy coughs and allows restful sleep. No alarming croup when Mother keeps a bottle of

CHAMBERLAIN'S COUGH REMEDY

always on hand in the home. Benefits children and grown persons.

No Narcotics. Sold everywhere.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

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HASTINGS' SEEDS

69th Catalog
Spring 1925

GREATEST MONUMENT ON EARTH
CONFEDERATE MEMORIAL STONE MONUMENT

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In the Methodist parsonage at Silver City, Miss., Dec. 29, 1924, by Rev. F. B. Ormond, father of the bride, MISS MINNIE SUE ORMOND to MR. HARRY C. METAXES, of New Orleans.

MISSISSIPPI CONFERENCE.

(Continued from page 13.)

Newton Dist.—Second Round

Walnut Grove, at —, Friday, April 10, 11 a.m.
 Harperville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.
 Trenton, at Polkville, Friday, April 17, 11 a.m.
 Shiloh, at Johns, April 18, 19.
 Union, at —, April 25, 26.
 Carthage, at Mount Horeb, Friday, May 8, 11 a.m.
 North Leake, Sunday, April 10, 11 a.m., 2 p.m.
 District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to express themselves on the pending plan of unification.

L. E. ALFORD, P. E.

Vicksburg Dist.—Second Round.

Oak Ridge, at Oak Ridge, Feb. 15, 11 a.m.
 Louise and Holly Bluff, at Louise, Feb. 22, 11 a.m.
 Silver City, at Silver City, Feb. 22, 7:30 p.m.
 Centerville, at Stephenson, March 1, 11 a.m.
 Woodville, at Woodville, March 1, 7:30 p.m.
 Port Gibson, March 8, 11 a.m.
 Vicksburg, Gibson Memorial, March 8, 7:30 p.m.
 Gloster and Liberty, at Liberty, March 15, 11 a.m.
 Roxie, at McNair, March 22, 11 a.m.
 Fayette, March 22, 7:30 p.m.
 Mayersville, at Valley Park, March 29, 11 a.m.

AN OPEN LETTER TO WOMEN

Tells of Mrs. Vogel's Terrible Suffering and How She Was Restored to Health by Lydia E. Pinkham's Vegetable Compound



Detroit, Michigan. — "My troubles were severe pains in my back and terrible bearing-down pains in my right side, also headaches and sleepless nights. I first began having troubles when I was 15, and they have increased as I grew older. A little booklet was left at my door, and I read what Lydia E. Pinkham's Vegetable Compound has done for women and decided to try it. After the first week I could go to sleep every night and I stopped having that nervous feeling and got a better appetite. The doctor had always said that an operation was the only thing that would help me, but I never had any faith in an operation. Since the Vegetable Compound has started helping me I do not suffer the severe pains, feel stronger, and am able to do my own work. I am more than glad to tell my friends that it helps where other medicines have failed." — Mrs. Gus VOGEL, 6608 Pelouze Street, Detroit, Michigan.

A record of fifty years service must convince women of the merit of Lydia E. Pinkham's Vegetable Compound.

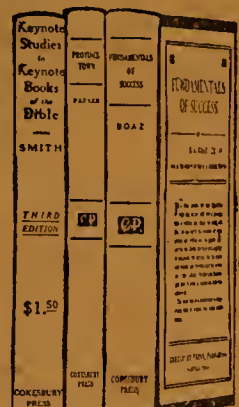
Anguilla, at Anguilla, March 29, 7:30 p.m.
 Rosetta and Mount Vernon, at —, April 3, 11 a.m.
 Washington, at Kingston, April 5, 11 a.m.
 Natchez, April 5, 7:30 p.m.
 Harriston, at Mizpah, April 9, 11 a.m.
 Rocky Springs, at Rocky Springs, April 12, 11 a.m.
 Utica, at Bear Creek, April 12, 3:30 p.m.
 Rolling Fork and Cary, at Cary, April 19, 11 a.m.
 Vicksburg, Crawford Street, April 19, 7:30 p.m.
 Nebo, at Cool Springs, April 26, 11 a.m.
 Hermanville, at Pattison, April 26, 7:30 p.m.

The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p. m. Delegates going by railway will arrive at Centerville at 11:25 a. m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected

according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

Of Centenary funds, more than \$1,600,000 has been returned to Annual Conferences where it was collected. This money has enabled preachers on circuits and stations to continue at their tasks.



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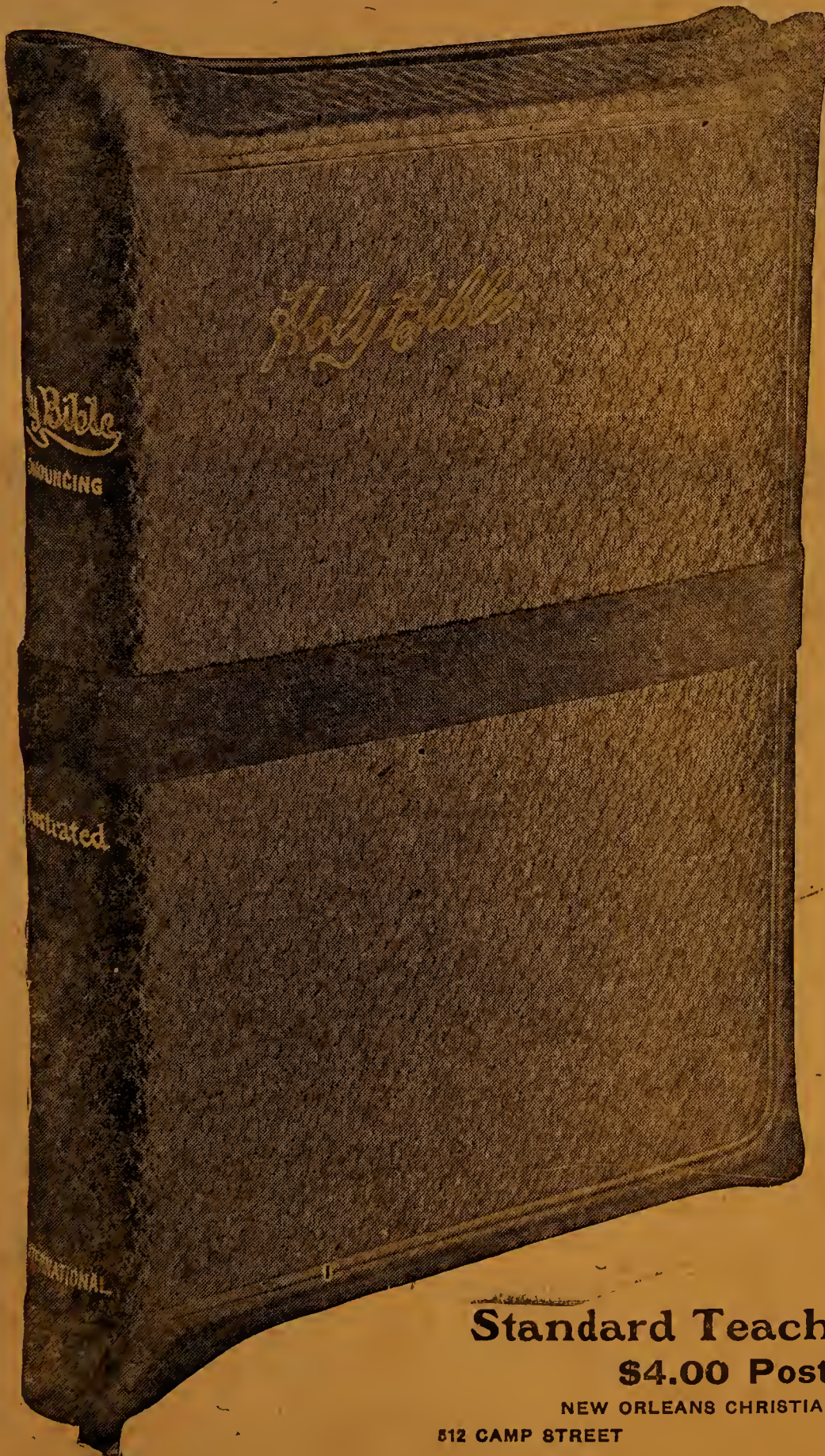
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Miss Nellie Clark July 1924
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Vol. 72—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3532.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 19, 1925.

CHAS. O. CHALMERS, Manager.

PENDING PLAN OF UNIFICATION.

(Adopted by the General Conference of the Methodist Episcopal Church in May, 1924, and by the General Conference of the Methodist Episcopal Church, South, at Chattanooga, in July, 1924.)

Transmittal.

We, the Commission on the Unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, holding that these two Churches are essentially one Church, one in origin, in belief, in spirit, in purpose, and in polity, and desiring that this essential unity may be made actual in organization and administration throughout the world, do hereby propose and transmit to our respective General Conferences the following plan of unification and recommend its adoption by the two Churches by the processes which they respectively require:

ARTICLE I.

Declaration of Union.

The Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be united in one Church with two jurisdictions under a constitution with a General Conference and two Jurisdictional Conferences.

ARTICLE II.

Name.

The name of the Church shall be _____.
(Name to be selected by the first General Conference of the united Church.)

ARTICLE III.

Jurisdictions.

Section 1. Jurisdiction number one shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

Section 2. Jurisdiction number two shall comprise all the Churches, Annual Conferences, Mission Conferences, and Missions now constituting the Methodist Episcopal Church, South, and any other such Conferences and Missions as may hereafter be organized by its Jurisdictional Conference with the approval of the General Conference.

ARTICLE IV.

Composition of General and Jurisdictional Conferences.

The General Conference and the Jurisdictional Conferences shall be composed of the same delegates. Said delegates shall be elected by and from the Annual Conferences, provided said General and Jurisdictional Conferences shall have not more than one ministerial delegate for every forty-five members of each Annual Conference and not less than one ministerial delegate for every one hundred and twenty members of each Annual Conference and an equal number of lay delegates, chosen according to the regulations of each of the two jurisdictions; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional ministerial and an additional lay delegate, and provided further that each Annual Conference shall be entitled to at least one ministerial and one lay delegate.

ARTICLE V.

The General Conference.

Section 1. Voting.

Every vote in the General Conference shall be by jurisdictions and shall require the accepted majority vote of each jurisdiction to be effective.

Section 2. Powers.

Subject to the limitations and restrictions of the constitution, the General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of said power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of Church membership.
2. To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters, and deaconesses.
3. To make provision for such organization of the work of the united Church outside the United States as may promptly consummate the unity of Episcopal Methodism in foreign lands.
4. To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by the respective Jurisdictional Conferences and to provide in harmony with the historic practice of Episcopal Methodism for their consecration as bishops of the whole Church.

5. To alter and change the Hymnal and Ritual of the Church and to regulate all matters relating to the form and mode of worship, subject to the limitations of the first Restrictive Rule.

6. To provide for a judicial system and for a method of judicial procedure for the Church, except as herein otherwise provided.

7. To govern any and all enterprises and activities which may be agreed upon as being of a connectional character.

8. To provide for the transfer of members, preachers, churches, pastoral charges, districts, Annual Conferences, Mission Conferences, and missions in the United States from one jurisdiction to the other, provided that no transfer shall be made without the consent of the member, preacher, church, pastoral charge, district, Annual Conference, Mission Conference, or mission that it is proposed to transfer.

Section 3. Restrictive Rules.

In making rules and regulations for the Church the General Conference shall be under the following limitations and restrictions:

1. The General Conference shall not revoke, alter, or change our Articles of Religion or establish any new standards of rules of doctrine contrary to our present existing and established standards of doctrine.
2. The General Conference shall not change or alter any part or rule of our government so as to do away with the episcopacy or destroy the plan of our itinerant general superintendency.
3. The General Conference shall not revoke or change the general rules of the United Societies.
4. The General Conference shall not do away with the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away with the privileges of our members of trial before the church or by a committee and of an appeal.
5. They shall not appropriate the produce of the Publishing House or of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated and

worn-out preachers, their wives, widows, and children.

ARTICLE VI.

Bishops.

The bishops of the two churches as at present constituted shall be the bishops of the united church without further action.

Immediately after the union shall have been consummated the bishops shall meet and organize as one body and shall arrange for the superintendence of the work of the church.

A bishop may be assigned to administer in any part of the church, provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved.

ARTICLE VII.

Presidency of the General Conference.

The bishops shall select by a majority vote of the bishops of each jurisdiction one or more of their number from each jurisdiction to preside at the session of the General Conference.

ARTICLE VIII.

Jurisdictional Conferences.

Each jurisdiction shall have a Jurisdictional Conference, possessing the full powers of the General Conference of the church now constituting said jurisdiction, except such powers as are herein vested in the General Conference or which may hereafter from time to time be legally delegated to the General Conference by the Jurisdictional Conferences.

Each Jurisdictional Conference shall meet quadrennially where the General Conference is to assemble and immediately prior to its assembling and when desirable may meet during the session of the General Conference and may meet at such other times and places as it may determine.

ARTICLE IX.

The Judicial Council.

1. The General Conference shall at its first session provide a Judicial Council, to be composed of an equal number of members elected by each Jurisdictional Conference, and the Judicial Council shall provide its own methods of procedure.

2. The Judicial Council shall be authorized to review upon appeal of one-fifth of the members of the General Conference or of either Jurisdictional Conference or on the appeal of a majority of the bishops on constitutional grounds the acts of the General Conference and of the Jurisdictional Conferences; to hear and to determine all other appeals and matters coming to it in the course of legal procedure.

3. The Judicial Council shall have the right on its own motion, subject to such rules and regulations as shall be determined by the General Conference, to review the legislative acts of the General Conference or of either Jurisdictional Conference and to pass on the constitutionality of said acts.

4. The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body present and voting or by a majority of the bishops.

5. All decisions of the Judicial Council shall
(Continued on Eighth Page.)

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TO CONTRIBUTORS:

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UNIFICATION—A CASE IN POINT.

By Bishop H. M. DuBose.

The unification issue has entered upon its final stage. The cause has not been decided; but upon the thought and study of the next few months the judgment of the church will turn. All true Methodists will pray that the mind of the church may be directed into the channels of serious and prayerful reflection. As a loyal member and servant of the church, I shall seek, as I find opportunity, during these crucial months, modestly to call the attention of my brethren to some facts which lie at the heart of the pending plan. In doing this, I shall avoid or ignore any semblance of personalities or challenge to debate or controversy.

Not a few Southern Methodists have been influenced, more or less, against unification by the propagated statement that the Methodist Episcopal Church, South, will lose its identity and be "swallowed up" by the Northern Jurisdiction, should unification take place. However, a little attention to the details of the plan should show that no point is more safely guarded than this. The determination of every change that could possibly affect our identity or solidarity is put at once and for all time into our own hands. When we enter into the unification compact we shall surrender nothing except that which we choose to surrender. What we may concede goes into a mutual sum of activities which remains essentially ours. Our present place, and even our designation, as "Southern Methodism," will remain inviolate. A case in point of how this is to be has come to the front in the history of now consummated church union in Canada. This union consists of the Methodist, the Congregational and the Presbyterian churches of the Dominion. The Presbyterians, who voted heavily for union, caused an official manifesto to be made public, as a guarantee of the persistence of the Presbyterian spirit, doctrines and usages. This guarantee is all but identical (not quite so distinct) with that which is written for both Methodist churches in our plan of unification. This manifesto is reported by Dr. Douglas Mackay, who says:

"In a statement issued by United Church officials it is stated that 'the Presbyterian Church in Canada will continue its life and work uninterrupted and unbroken in the United Church of Canada, and only by going with its Mother Church into the union can a congregation continue as a part of the Presbyterian Church in Canada.'

"In the United Church any candidate for the ministry must be recommended by the session of its own congregation. He must be approved by the Presbytery during each year of his course of study and at the close of that course must be licensed by the Presbytery and recommended to the Conference for ordination. He must be examined by the Annual Conference on the Statement of Doctrine and satisfy that body that he is in essential agreement therewith.

"The governing bodies of the United Church are the session, the presbytery, the Conference and the General Council, each of which is a rep-

resentative body proceeding primarily from the congregations."

Several things are deducible from this statement: (1) There is now a national Canadian Church (but not a Canadian national Church). The corporate name of this church, authorized by act of the Dominion Parliament, is the "United Church of Canada." (2) There are three separate denominations in this "United Church of Canada;" but each "will continue its life and work uninterrupted and unbroken in the United Church." It is the New Testament, evangelical, Protestant ideal of unity. (3) The only way in which a congregation can continue as "a part" of the "Methodist Church of Canada," or of the "Congregational Church of Canada," or of the "Presbyterian Church in Canada," is "by going with the mother church into the union." It will be worth while to remember the analogy of this. (4) The character, doctrinal subscription and preparation of the ministry are to be passed upon by each church for itself, with final ordination by the Conference. (5) The governing bodies of the "United Church of Canada" are connectional; but "the life and work," the identity, in a word, of each remain "uninterrupted."

Let us see how these deductions tally with, or differ from, the details of our plan for Methodist unification: (1) There is to be a "United Church" in America" (or other title tantamount thereto). This title will stand under American constitutional and statute law. (2) There are to be in this compact two churches, maybe, later, three, possibly four, of "the same faith and order." Under the pending plan of unification, each of these "will continue its life and work uninterrupted and unbroken in the united church." Indeed, after examination and comparison of the two plans, it will be seen that a more certain autonomy will be left to the Southern Methodist Church in Methodist unification than is left to the Presbyterian Church in the Canadian union. The difference is the difference between unification and union. Unification is resilient; union is rigid.

(3) If unification is ratified, organic Southern Methodism will remain intact, holding as before the titles to its property, which do not pass to the united church, and never will, unless we ourselves elect to so vest them. Also the territory, traditions and peculiar usages of Southern Methodism "will remain uninterrupted and unbroken;" with even the name "Southern Methodism" perpetuated at our pleasure. All of this is more certainly secured in the plan's guarantee of inviolate "Southern" territory. (4) The character, doctrinal subscription, preparation and ordination of its own ministry, even the election of its own bishops, will remain "uninterruptedly" in the hands of Southern Methodism. (5) In unified Methodism there will be but one governing connectional body, the General Conference, whereas in the Canadian Church there are several. In Methodist unification it is provided that "each Jurisdiction shall have a Jurisdictional Conference, possessing the full powers of the General Conference now constituting said Jurisdiction, except such powers as are herein vested in the General Conference, or which may hereafter, from time to time, be delegated legally to the General Conference by the Jurisdictional Conferences." This is absolute guarantee to Southern Methodism that "its life and work will remain uninterrupted and unbroken in the United Church." Thus Southern Methodism in unification will lose nothing of its essential identity; but it will gain tremendously in promoting "good will to men," in the removal of occasion for strife, in bringing economy and efficiency into the administration of the cause of missions, at home and abroad, and in a challenge of the whole Protestant and Christian world. Our Canadian brethren have more than shown us the way. If the mother Methodism in England has not united its dissevered parts, it has missed it only by a paltry three or five per cent, which should be small incentive to use its action as an argument against American unification.

I solemnly warn my fellow-Methodists that the world has begun. Southern Methodism can

never go back to its situation of even four years ago. If unification prevails, confessedly, changes will come; if it is defeated, that day our border will begin to shrink, and we shall continually thereafter, be pushed back into provincialism and into a world of vexing problems. Worst of all, we shall have disappointed the whole Christian world.

UNIFICATION—CERTAIN ASSUMPTIONS.

By Rev. W. A. Hays.

Two basic assumptions of ardent "friends of unification," which are being emphasized to the limit in the interest of their cause, are: (1) The purpose of Christ as expressed in his prayer for the disciples, recorded in the seventeenth chapter of John; and (2) that bigness lends itself to strength and efficiency.

I am at a loss to understand how any person can fairly interpret the prayer of our Lord as referring to outward ecclesiastical organization. It was of the spirit, and not its tangible habilitation; it was of love, and not its outward simulation; it was of hearty unity, and not external uniformity, about which our Lord was concerned and for which he was praying. He prayed that it might be wrought by the Father himself and not by any excess of scheming on the part of his disciples. The pattern of that oneness was found in the unity of the Godhead, which still remains a trinity, with different spheres of operation for the persons thereof. Accordingly, Paul states in Romans 12:4 and 5: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." In Gal. 3:27, 28: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Again, in First Corinthians 12:13: "For by one Spirit are we all baptized into one body." From these and other passages which we shall not take space to quote, it is evident that Paul's idea of Christian oneness was of the unity of the Spirit and the fellowship of love. With reference to the quotation from Galatians, we know that the external differences mentioned there remained just as before they were converted, and that the unity consisted in the spiritual quality of the life through fellowship with Christ.

If we grant that oneness of ecclesiastical organization is the objective which the Master had in his mind when he prayed, then how are we to discover its type? Is it to be episcopal or congregational? Shall we yield to the ideal of democracy, or to the ideal of ecclesiastical and political autocracy as exhibited in Roman Catholicism? In the meantime, is not every denominational name a badge of sin against the holy purpose and prayer of our Lord? If this is true, then ought we not with all the passion of our souls at once make overtures to all other denominations of Christians looking to the organization of a great universal church that will include not only all the Protestant sects, but the Roman Catholics, and other catholicisms as well? How else can we absolve ourselves from the guilt of sectarian sin?

Paul W. Horn, who writes for the Adult Student, in his comment on the lesson of Feb. 8, which covers this prayer, makes the following observations: "1. It is an awful thing for a church or an individual deliberately and intentionally to adopt any policy which would tend away from Christian unity. In so doing one places himself in the attitude of deliberately opposing the realization of those ideals for which the Christ in his last moments on earth so tenderly yet powerfully prayed. 2. In the long run, he who takes a position opposing Christian unity is absolutely certain to be defeated. He may succeed for the time being, but the Christ who prayed 'that they might be one' is all-powerful and will sooner or later prevail. We may retard the progress of Christian unity, but we can't ultimately prevent it." Then he proceeds to close with the follow-

ing "point" of the lesson: "I have purposely omitted thus far to say anything about the specific question of unity now before our great Methodist Church. If in the light of these suggestions (the ones quoted and others of like trend of thought) you can be opposed to the union of our great Methodisms, then proceed to oppose it. If, on the other hand, you feel that such union would really help in the realization of that great prayer of the Christ, then proceed to do all you can to promote it. 'That they may be one.'"

With reference to the foregoing from one of our Sunday school monthlies, I will say that in my opinion the contributors to the Sunday school, Epworth League and missionary publications of our church should entirely refrain from the discussion of the pending plan of unification, and that the editors of this literature should ruthlessly use the "eliminator" on anything that by even suggestion favors one side as against the other. The general organs and the Conference organs of our church constitute the proper forum of discussion. In these both sides should be equally and fairly presented.

I don't think Mr. Horn's question is quite fairly stated. One may be heartily in favor of the union of the two Methodisms, and at the same time, and for that very reason be opposed to the exceedingly faulty plan which is the only thing we have at present to consider. This plan does not provide for unity. I can say in all good conscience that I am opposed to this plan, and feel that in so doing I am on the side of a correct understanding between the two Methodisms; on the side of facts, not fiction; on the side of stubborn truth, not sentimental and impossible dreams; on the side of genuine respect and love for both churches, and therefore, as I believe, on the side of spiritual unity. Let us remember this is a question about which equally good Southern Methodists differ. It may be a touchstone of sound judgment, but it is in no sense a criterion of spiritual enlightenment or Christian perfection.

The next assumption is that union will increase our efficiency, strength, and usefulness in the work of the Kingdom. A world church is a slogan to conjure with. This in the face of the fact that the greatest world church of longest sway has proved the blight of the ages, and that the sects have constituted the true source of the world's salvation and enlightenment. Was Luther's revolt a mistake? Was John Knox a sinful schismatic? Was and is Methodism a sin against the Church of England and against the unifying purpose of God? When William Booth split off from the Wesleyan church and went forth to gather the outcasts of the cities of the world into the Kingdom of God through the work of the Salvation Army, was it under the approval or disapproval of Him who prayed "that they might be one?" The answers to these questions are all easy.

Big organizations, unless they are truly democratic, and hence subject to speedy and radical corrective agencies, possess peculiar dangers for the type of mind that is ambitious for power. While the general subject of unification, wholly apart from this uncertain and disjointed plan, has its appeal and promise of advantage, it has also its suggestions of danger. The best possible plan of union would deserve the most prayerful, thoughtful and cautious consideration.

So far as the record reveals, God never put the confidence in bigness and majorities that some of his followers do. He trimmed Gideon's army from 32,000 to 300, but never a more victorious band bore the standard of their God. Armies melted before them. Christ sent the disciples, a "little flock," as sheep in the midst of wolves, but the "Lo, I am with you always" of the Divine promise was triumphantly realized as they went forth from conquest to conquest. Bigness is a vain fetish of little minds.

A majority of my fellow Mississippians are Negroes, but I am not sorry to be numbered with the minority. A two-thirds majority of the world's inhabitants are colored folks; still I am content to line up with the minority. Two-thirds of the earth's population is unevangelized, not

even nominally Christian; hence I am glad to be classed with the minority. The great mass of the world's inhabitants are either in utter ignorance or but superficially enlightened, but the truly great hearts and minds of the race have ever labored and sacrificed to the utmost that they might be numbered with the small minority. It is possible that only a minority of Southern Methodists at the present stage of the discussion are opposed to the destruction of our beloved church, the church of our fathers, and accepting in its stead something no one knows what, but I am glad to be numbered with that minority, and rejoice in the tokens that, as the light is turned on and the people see the absurdities and omissions, and the contradictory and even revolutionary provisions of the present plan, the minority is a prosperously growing one.

Waynesboro, Miss.

ABERDEEN DISTRICT NOTES.

The first quarter of the new year has passed into history that registers real progress in nearly every pastoral charge in the Aberdeen District.

The pastors' salaries have been increased about \$4000 over last year, and about 20 per cent of it paid at the first quarterly conference. The preachers are all hard at work building the kingdom of our Lord. Sunday schools are better organized with better trained teachers, and more and better training being provided for this year. The laymen are being mobilized for the work of the church more effectively than ever before. The note of loyalty and enthusiasm sounded by those who attended the laymen's meeting at Pontotoc, Jan. 19, is cause for great encouragement.

The "Carry-on Campaign" meet at Tupelo, Feb. 33, was a great meeting. The Corinth and Aberdeen Districts met in joint session with twenty pastors from the Aberdeen District and fifteen or sixteen from the Corinth District present, with a number of leading laymen and elect ladies from both districts. Those present voted unanimously and enthusiastically for a resolution endorsing the "Carry-on Campaign" of the Centenary and pledging themselves to raise the quotas asked for—Aberdeen District, \$5500; Corinth, \$5000. That means we will get it.

The report on special collection for Grenada College shows Aberdeen District nearer the top of the list than the bottom, for which we are thankful. We are not through yet. There is a splendid spirit of brotherhood behind this record. God has been good to us—none of our pastors have fallen, though some of our finest laymen have been called home. May the mantle of these noble men fall on some young men that may pick up the torch and bear it on in the marching columns of the church!

Dr. H. G. Davis is still pleasing the people with his usual high standard of preaching, and constant pastoral care of the flock at Aberdeen.

W. M. Hester, following one of the most popular pastors Algoma ever had, is making good, to the delight of all his congregations.

W. R. Lott is still leading the forces of the kingdom to victory at Amory. Letting the contract to build an addition to the church at a cost of about \$15,000, is one of the many evidences. Growing is the word there.

W. R. Liming is an organizer. He is putting new life into the churches of the Amory circuit. Watch his report at Conference.

B. E. Crowson, on Bellefontaine circuit, says the muddy roads are slowing him down some, but that he is going to make the landing just the same. Some pluck!

E. C. Driskell, the man who never offers an excuse, he does it. Everything up to date on Buena Vista charge, and a little better. The only four-year man in the district is repairing the parsonage and the churches for the next man.

Marvin Scott says, "Everything going fine" at Calhoun City. Salary \$1800, Folks pleased. Scott in a good humor. We will meet these good people at district conference, April 21.

D. H. Crowson is nursing a brand-new circuit at Derma. He is handicapped for lack of a parsonage and by bad roads, but he is one of our

most loyal, faithful men, and will make a record in this new field.

C. W. Avery has started well at Eupora. The people love him already and he thinks he has the finest folks in the Conference. Avery is looking industriously after every cause of the church.

Fulton is very happy with its new pastor, M. A. Burns. This is one of the "growingest" places in the State—in two years from a \$500 to a \$1500 charge. Burns is waking things up at Fulton.

J. A. Smith and his new Ford are moving about on the Greenwood Springs circuit. He is a real worker and is getting results.

W. C. Mattox is in high favor on the Houlika charge and is doing a splendid work. He is organizing his laymen and says they expect to bring up all the claims of the church. Good!

The Houston church people firmly believe they have the biggest preacher in the North Mississippi Conference. There will be no disillusionment. The elder has been there.

J. E. Lawhon is very proud of the new church, Maben, added to his charge and the new church is equally proud of its new pastor. Lawhon is loved by all the people on the Mathiston and Maben charge and is doing a great work there.

G. C. Gregory is serving one of the largest congregations of the district and it is growing all the while under his ministry. He has some of the best Epworth Leagues and Sunday schools in rural churches that I know about.

The Okolona church is delighted with its new pastor, W. N. Duncan, and his family, and we are looking for decided advance in many respects on the part of this congregation under Brother Duncan's leadership.

W. L. Stormont has organized the men of the Pontotoc church into a Wesley Brotherhood and they are doing things. Stormont is waking things up in this great old pioneer church. The people believe they have as good a preacher as Houston.

H. N. McKibben is delighting the people of Prairie and Strong with his preaching. The salary has been raised and everything points to a year of real advancement on the charge.

The people of the Randolph circuit have received Brother G. W. Russell very cordially. They are repairing the parsonage and showing other evidences of renewed interest.

R. M. Papasan is serving part of the Salem and Friendship charge for the seventh year and was never more popular than he is now. No more faithful pastor among us than Papasan.

Pastor and people are happy at Shannon. Bulard is getting things organized for a great year's work. Watch him build.

W. L. Pearson, the Beau Brummel of the Aberdeen District, is doing a fine work on the Smithville charge. He is organizing Epworth Leagues and building up the Sunday schools. Look out, young ladies, he has been talking about a parsonage.

J. B. Shearer is the schoolmaster of the district. With teaching school and other handicaps, he is doing good work on the Toccopola charge.

J. A. Biffle wears a smile that will not come off. He is pleased and the people are delighted. They raised his salary and promise to pay it all. He was among the first to report Grenada special paid in full.

The Tupelo congregation, under the leadership of the pastor, C. C. Alexander, is organizing an evangelistic campaign and other features of an advance program that promises to make this an outstanding year of achievement in the history of this great church. The pastor's salary was increased \$600.

T. W. Smallwood came to us from the North Alabama Conference a little late, but he is on the job, and says he likes Vardaman better than any other charge he has ever had. He is small of body but large of soul, and has won a warm place in the hearts of the people.

Verona charge has increased the pastor's salary about \$500, and, under the efficient leadership of their new pastor, J. S. Maxey, is organizing for a general forward movement.

A. A. Martin is on the job for a second year at

Woodland, and says the prospects are bright for a better year than last year.

The district conference will meet at Calhoun City, April 21 to 23. Let every pastor see that his delegates are elected and their names forwarded to Rev. M. E. Scott, Calhoun City. Let us all be on hand from the first day to the last.

The District Training School will meet at Amory, April 29 to May 2. We must pray and work to make these two meetings of great spiritual power to the whole district.

L. P. WASSON, P. E.

"CONCERNING UNIFICATION."

By Rev. J. T. Leggett.

There appeared an article in the New Orleans Christian Advocate of January 15, 1925, which contains some strange, if not amusing, reflections. The article was written by a good man, and a member of the Mississippi Annual Conference.

In his reminiscences of past history, and his perusal of current literature, he claims to have discovered "some strange reactions" in the attitude of some of his brethren to the vital questions involved in the proposed unification of episcopal Methodism in the United States.

I read the article with unusual interest, at the conclusion of which I found myself hilariously singing one of the charming Mother Goose rhymes, which runs thus:

"Hey, Diddle, Diddle!
The cat's in the fiddle,
The cow jumped over the moon.
The little dog laughed
To see such sport,
And the dish ran away with the spoon."

I can think of nothing more grating on the sensitive musical ear than the discord of a cat's screams mingled with the beautiful harmonies of fiddle strings, and I can think of nothing more impossible than a cow jumping over the moon. No wonder the little boy laughed. Now, I can as easily think of the artistic rendition of one of Mendelssohn's masterpieces on the stringed instrument while an ensconced cat scrambles for exit as I can think of two churches, unlike in ideals, diverse in mind, co-operating harmoniously under a plan which decrees jurisdictional separation, and jurisdictional operation, side by side in territory where the work should be done by one. I can as easily think of a cow jumping over the moon as I can think of two churches peacefully merging under a plan, the very terms of which suggest problems upon which, after fifty years of negotiations, they have declared they could not agree. Brother Burton, in his article, says this:

"We are told by some of the opponents of the plan that the M. E. Church, South, is an ideal church," etc.

Now, I do not know who has been so bold as to make such extravagant claims for our church. I have not seen it in print. I have seen in print some comparative statements touching the relative strength of Modernism in the two churches. Be that as it may, I deny that the M. E. Church, South, is an ideal church in the sense referred to by Brother Burton. Neither is the M. E. Church an ideal church—notwithstanding my friend seems to lean that way. If the two were ideal churches, the plan would not be under discussion to-day. The fact that neither is an ideal church makes it the more dangerous to adopt a plan of merger that provides for separate jurisdictional supervision within the same territory.

We are raising no strange altars to the God of Sectionalism when we claim priority rights in the South, rights of territorial occupancy, and exclusive territorial supervision, both of which have been conferred by solemn agreements, and which can be abrogated only by an agreeable compact which obliterates dividing lines and competitive methods.

We are told that if the pending plan is adopted, the people of the two jurisdictions will voluntarily merge, and by that process jurisdictional lines will be obliterated. This is only an opin-

ion, and it runs up against a traditional denominational loyalty which the plan itself will not, and cannot, change. By what logic can we prove that the motives and spirit which have advised denominational loyalty through all these years will not under this plan advise jurisdictional loyalty? The adoption of a loosely jointed plan will not change the hearts of the people. If here and there some of the people should desire to merge (which is probable), they could not do so under the present plan. The plan distinctly states that the General Conference, "subject to the limitations and restrictions of the Constitution, shall have authority to provide for the transfer of members, preachers, pastoral charges, districts, Annual Conferences, etc., provided that no transfer shall be made without the consent of the members, preacher, church, pastoral charge, etc., that it is proposed to transfer." Under this provision of the plan, no merger can be effected without a transfer, no transfer can be made until the General Conference provides a method of transfer, no method of transfer can be provided until a Constitution has been adopted, since the General Conference must act under limitations and restrictions of a Constitution.

Can any one tell us what the Constitution will be and what limitations and restrictions will be imposed?

The claim that the M. E. Church is in the South by invitation is misleading. Who invited them into Mississippi? Not the M. E. Church, South; not any preacher or group of people authorized to speak for the M. E. Church, South. The invitation was given by a disgruntled Methodist preacher who rebelled against the authority of his own church, fomented trouble in his pastoral charge, and gathered about him a small group of sympathizers, and they voluntarily agreed to leave our church and go into another. I suppose that is what my friend means when he says: "If you don't play like I want you to, I'll take my doll rags and go home." Who invited us into Illinois and Maryland? A group of people who, under the plan of separation, had a perfect right to invite us, and we took them for the same reason. Why muddy the waters by such misleading statements?

I agree with Brother Burton that "there is no time for Christian people to be saying hard things about each other." There are good men and true on both sides of this momentous question and they are brethren in the same church, with a Heavenly Father who is head over all. Personally, I would suffer the loss of my right arm rather than wound my brethren in the spirit of unkindness. At the same time I would sacrifice my life rather than jeopardize the peace and harmony of the church which has meant so much to me. She rocked me in her motherly lap when the tears of repentance blinded my eyes, she sung to me of hope in my despair, nourished me in my weakness, educated me out of my ignorance; and please God, she will keep me in the way until I reach my Father's Home.

Hattiesburg, Miss.

"METHODISM UNITED OR DISRUPTED, WHICH?"

By Rev. H. P. Lewis.

Indeed this is a crucial hour in our church. Many voices are clamoring to be heard. Many are prophesying that, regardless of how the vote carries, the church in many localities will be disrupted. Some have their gaze fixed upon the pending wreckage of a great church, standing ready to proclaim, "I told you so!" Some are looking up towards the skies, blind to the prophecies of a pending crash, and saying, "It will all work out right in the end."

No one is certain of the future. Many supporters of unification, as they have watched the fight pro and con, and have seen trusted leaders take their positions so strongly pronounced for or against the movement, and with such seemingly irreconcilable firmness have become dis-

tressed and frightened, and are wishing that the issue had never been brought up for discussion at this time.

If ever we pastors, as leaders of our flocks, needed to keep close to God, it is now. Unwise utterances of pastors, presiding elders, bishops and connectional men on either side may indeed lead to completely disrupted congregations, the falling away from our church to other denominations of many, and cause hurt and confusion that our church will not recover from for a generation or more. What are we to do?

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
A broken and a contrite heart.
Lord God of Hosts, be with us yet
Lest we forget, lest we forget."

It seems to me that there is a responsibility laid upon every pastor that he cannot get away from. It is this: It is up to him to keep intact his own congregation true to Methodism, regardless of how the vote carries. Politically we are democratic in belief. Shall we not teach our people to be democratic also in church affairs? Those of us who are for unification on the basis of the present or any other plan, have to carry 75 per cent of the votes cast to attain our end. It is a little hard to remain democratic under such heavy odds. If we get one less than 75 per cent of the votes cast, we fail in our desire. Yet, under the circumstances, pastors on the "border" and in "altar-against-altar" fields will have the burden of holding their members to the expressed will of one more than 25 per cent of the entire voting strength of the church. In these fields, where the need for unification is most keenly felt, we can see at once what a grave responsibility is laid upon the pastors to hold their members and congregations true to the present organization of the two branches of Methodism, when they are so anxious for the plan to carry.

On the other hand, there are certain sections of our Southland so strongly set against the proposed plan that even though it fails to be defeated by a 25 per cent vote against it, the pastors in such localities feel that they will have a hard time holding their congregations intact. Some are telling us now that their congregations are ruined if unification carries. Yet I believe that pastors in these fields have the responsibility upon them to hold their congregations true to Methodism and to the way the vote carries. Can we do it, brethren? Will we do it? In spite of whether unification carries or fails, let us one and all resolve to preach and live:

"Faith of our fathers we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to thee till death."

I have read and studied the proposed plan earnestly and faithfully, and find in it that the bishops of the united church will become one body (Article VI); that provisions are made for uniting Methodism in foreign fields (Article V, Section 2, paragraph 3), a thing all bishops of foreign fields and all missionaries are clamoring for; and a way is provided for all churches, etc., in "altar-against-altar" fields to settle their own local difficulties according to their own best judgments (Article V, Sec. 2, par. 8).

In all my careful reading I have failed to find how its adoption will hurt any congregation, district or Conference in the interior of our Southland, or alter in any way whatever the even, smooth running of our local church affairs, or bring down upon us any embarrassing conditions of race issues contrary to our own desires.

If adopting this plan will relieve situations that are acute in the West and on the border that our leaders say it will, and will help in world evangelism in mission fields as we are told by our missionaries and bishops in charge of them, and will not affect our local congregations in the interior—all of which I steadfastly

believe—what good, solid reasons have we to offer to God and the future for opposing this plan? Ruleville, Miss.

WAS THE EDITOR NAPPING?

Dear Brother Carley: Among the church papers that come to my desk I read, of course, with most interest the New Orleans Christian Advocate, and certainly the editorial paragraphs constitute a great part of its value. This being true in general, in particular may I ask whether you were napping when you wrote the article on "A White Man's Church," in the issue of the 22nd? Your distinction, in the first place, between the "holy catholic church" and the "Methodist Episcopal Church, South," stating that the difference is that the former is an inter-racial church and the latter is a white man's church. It seems to me the difference between the whole and a part is a difference in quantity, not quality. All the parts partake of the character of the whole. This is not necessarily true in a general, physical sense, but when you are dealing with an entity that is entirely spiritual and moral it is essentially true. As the Methodist Episcopal Church, South, differs so widely in its content from the holy catholic church, I am not sure that we shall be authorized in reciting every Sunday morning that we believe in the holy catholic church. Should we not rather profess our belief in the holy Methodist Episcopal Church, South?

Again, the Methodist Episcopal Church, South, is not made up wholly of white people. When Bishop Moore reached Rio he was met by the presiding elder of the district, a Negro, who showed him all courtesies as required by the Discipline, invited him to dinner, and continued to be his cicerone. We are certainly trying to make Negro members of the Southern Methodist Church in the Congo.

Again, you say that "any organization, presumably, has the right to determine its conditions of membership." Is it not rather the truth that the conditions of church membership, and the only conditions that any church may lawfully demand of those seeking admission to its fellowship, are laid down in the New Testament? If for convenience we state these in liturgical form, that form certainly should not vary from the rule of the New Testament church. Our General Rules, for example, as is clearly stated, base their authority as rules solely upon the New Testament.

In the last place, you speak of the binding character of "long continued custom," placing it on a par with what is "laid down in the rule book." And for that reason you hold that jurisdiction No. 2 will be a white man's jurisdiction. As a matter of fact, no doubt it will; but as a matter of fact from 1845 to 1870, a period of twenty-five years, the Southern Methodist Church was not a white man's church, but one of its glories lies in the fact that it was an evangel to men of colored skins and that it included many of them within its fellowship and fold. You cannot be unaware that in the Minutes of the Mississippi Conference for 1866 among the appointments are those of two white men to be presiding elders of Negro districts; nor has there been any pronouncement either by rule or custom to the contrary in more recent times.

If we come to speak about the expediencies of things, it must be granted that white men and Negroes will for many years to come realize the best conditions of development in pursuing their courses along race lines, but I do not think your argument, based upon the differences between the Methodist Episcopal Church, South, and the church of God, is a statement of the case that will result otherwise than in intensifying prejudices. Would it be impertinent to ask if by the "communion of saints," in which also we profess to believe, we mean the communion of white saints only? And even if we conceive of the line of cleavage in "the communion of saints," is it drawn in such a way as to exclude the Negro and include the Chinaman?

I do not mean to be hypercritical, but it seems

to me that your article does not fairly face and state the question.

Very cordially,
FITZGERALD S. PARKER.

Nashville, Tenn.

Editor's Note.—We do not think we were napping when we wrote the paragraph upon which Dr. Parker comments. What we meant to do was to make it clear that the Methodist Episcopal Church, South, as it now is, is a "white man's church," and that Jurisdiction No. 2, if the pending plan of unification is adopted, will be a "white man's jurisdiction." The position we take is not affected in the least, as we see it, by the fact that in former days Negroes belonged to the Southern Methodist Church, or that a few may hold membership in it now, or that it preaches the gospel to Negroes.

We could, in all good conscience, add to our profession of faith in the "holy catholic church" a statement to the effect that we believe in the Methodist Episcopal Church, South, as a part of the "holy catholic church."

As to the "communion of saints," we do not at all believe that any race or color is excluded—but we do not at all believe that intimate social contact is necessarily involved in that communion.

Dr. Parker says: "If we, come to speak about the expediencies of things, it must be granted that white men and Negroes will for many years to come realize the best conditions of development in pursuing their courses along race lines." That is our position exactly—provided "many years to come" means a period of time beyond the ability of man to compute.

DOES NOT APPLY TO THE METHODIST ORPHANS' HOME.

Dear Brother Carley: An article appeared in one of our papers a short while ago stating that plans were being formed for the establishment of a State home for homeless girls in Mississippi, in which this paragraph occurs:

"A report of Dr. Sutton and Dr. Carter, together with heads of other welfare institutions, shows numbers of girls over the State without homes who, although placed in orphanages and schools during the winter months, are homeless in the summer and in most cases are dependent on the Home Society, which was primarily established for children."

Note the article: It states that girls are placed in orphanages during the winter months, but are turned loose in the summer, in most cases to be dependent on the Home Society, which was primarily established for children.

I would not publicly comment on this press notice but for the fact the question has already been asked us if this was the policy of the Methodist Orphanage.

In justification of the Methodist Orphanage, I wish to say that it is not, never has been, and never will be the policy of this Home to take girls for the winter and put them out during the summer months. When a child comes to the Methodist Orphanage, it comes to remain until prepared for its life work or a good foster home is found for it.

I am not opposing this measure. I know nothing about it, but I am unwilling for as broad a statement as this to be made without exonerating this institution, which for more than a generation has maintained an untarnished record.

B. F. LEWIS,

Supt., Mississippi Methodist Orphans' Home.
Jackson, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

This is the week for the Centenary College Centennial Thank Offering Drive. Upon what we do for this occasion will depend largely the future outcome of one of our oldest institutions of learning. Will we keep the faith and be loyal, or will be a slacker and cast to the winds the heritage for which we are responsible?

The years preceding the founding of the old institution gave the background of early European colonization by the Spanish and the French. But with the opening of the college we see the early attempt toward Americanization. The native-born citizens wanted to build a sure foundation for the republic. The germ of liberal ideas for American freedom was in the air. Hence, their primary purpose was to give the poor boy a chance. This was the very spirit of our democracy.

In 1825, General Lafayette visited New Orleans and made a profound impression on the people. During the world war, our soldiers visited the tomb of this distinguished Frenchman and their great leader said: "We are here." These were the words that thrilled the Allies. At last, help had come to fight for Democracy. In another sense the soldiers of light have come to another opportunity to say, "We are here." You can count on us. The great cause of Christian Education shall not perish from the earth.

When the church took hold of this old institution, two streams of influence met, one coming from the State and the other from an evangelical and evangelistic church. The one led primarily to freedom of American citizenship, the other to soul freedom. The same foundation was being laid as was done by our early forefathers in the founding of such notable institutions as Harvard. One of the great outstanding constructive forces in our Southland has been the far-reaching influence of Centenary College. Great life-giving revivals have gone forth from her halls, which have carried to the people a fresh spirit of moral zeal that purified the atmosphere in the world of social living and gave us many stalwart men to fill important stations in life. Shall we not keep the faith?

One pastor gave me his answer. He said: "Our quota is \$5000. The day after the drive we will give a check for this amount." Isn't that fine? Just think what that will mean. If that amount is put into an endowment, it will bring at least \$250 per year. This would be enough to help educate one preacher. In one hundred years, it would help twenty-five to get an education, provided each stayed four years in college. If the average pastorate is four years, then this church has turned out its quota of ministers. What about the church that fails to meet its quota? How shall we escape if we neglect so great an opportunity?

ALBERT S. LUTZ,

Conference Secretary of Education.

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Conference Board of Church Extension, of the Mississippi Conference, will meet in the Capitol Street Methodist Church, Jackson, Miss., Tuesday, March 3, 1925, at 1:30 p.m.

Send all applications to Rev. J. E. Gray, Secretary, Philadelphia, Miss.

Let all who are interested in this meeting cut this out and paste it in their hats.

W. M. WILLIAMS, President.

Magee, Miss.

BIENNIAL MEETING OF CHURCH EXTENSION CONFERENCE BOARD REPRESENTATIVES.

The Biennial meeting of Church Extension Conference Board Representatives will be held in the Chapel of the Board of Church Extension, Louisville, Ky., April 28, beginning at 9:30 a. m.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

In the West Virginia coal fields Centenary money has enabled the women to double the number of workers engaged in Christian social service.

**THE FOREIGN MISSIONS CONVENTION OF
THE UNITED STATES AND CANADA.
WASHINGTON, D. C., JAN. 28-FEB. 2,
1925.**

Those of us who sat among the five thousand, almost constantly from hour to hour, for the six days past, kept yearning for our people at home, in whatever land we called home, naming them by name and praying for them, men, women and children, those whom we loved and those whom we wished to love, wondering why we were chosen for this great privilege, this lifting of the veil on the Way of Life—the Jesus Way. Then there stole over us, men and women, the feeling, the conviction, the responsibility that came upon the apostles, that came upon the assembly in the upper room at Pentecost, that God was speaking to us, and showing us the straight and narrow way, the plain, clear way to do His will, simply and only, without digressions to live ourselves the Jesus life, to go and tell our Peter “We have found the Messiah,” and bring him to Jesus.

On the second morning, our brother Stanley Jones from India, received a wire that the angel of Death had come to his family, and without telling us, but out from this baptism of fire, at noon he spoke to us, with the power of divine inspiration. He said: “When I first started to teach in India, I took my line from Genesis to Revelation preaching behind Moses, or Paul, or Jesus or any of the others. Then I found I must centralize only behind Jesus. This clarified the issue, and there was a new burst of power. Is this the issue? To be Christlike, must you give yourself? This is the end of Christianity.” The people of India asked him: “Is Christ all you are giving us?” “Yes, Christ is all I have to give.” Then with the spirit of Jesus upon him, he said to us again, “You must practise your religion without adulterating it and toning it down. Take it in its rugged simplicity and high, saving, overwhelming power, to make men new. Put your emphasis on love, the highest power. Calvary was just to catch the spirit of love. Make a deeper searching of the temper of our lives. There is nobody else seriously bidding for the heart of the world but Jesus Christ. There are many critics, but no bidders.”

And as the Rock of Ages seemed split in two to protect us on both sides from the paths of temptation, and yet we were not lonesome, for we could see ahead of us the Christ, leading from the by-paths all the world—Christians who are waking up, men and women who feel sure that if He is not Lord of all, He is not Lord at all; those who think in wide dimensions, and solve problems of world contacts, international and interracial experts. We could see coming, the kingdom of the press, the kingdom of learning, and of society, the kingdom of the movies. “They must all come under His sway. We can’t wait too long, and God will care and help, if we help, because of the wide-openness of doors on every side, because of the plasticity of society, because of the rise of the spiritual tide in all nations of the earth. Peter spoke of the Day of God. We are living in that day,” said John R. Mott. “And we were all amazed and marveled, for how hear we every man in our own language wherein we were born?” In the language of America, England, Scotland, Sweden, France, Germany, India, Japan, China, Korea, Turkey, Europe, Holland, Poland, Dutch East Indies, Persia, Columbia, Peru, Africa, Palestine, Nicaragua, Burma, Mexico, Philippines, Egypt, Chile, Brazil, Arabia, “we hear them speaking in our tongues the mighty works of God.”

A Swede, dignified and earnest, and a bright Chinese girl, gave us thoughtful messages of hope, through interpreters. Herr Schlunk, of the German Mission Union, was particularly appealing when he thanked us so earnestly for the way our own Foreign Missions Board of North America had helped their foreign missions during the war. He added: “Christ’s kingdom is greater than the nations. Every nation has in the kingdom of God her own place.”

The Archbishop of Canterbury sent us the personal message: “What the world needs is a new

soul. There is danger that he would get a devil for a soul, and the last is worse than the first. There is only one Master who can handle the helm, who can teach us to be wise, simple, humble enough to hold it with Him.” And you and I know it is our Master, Jesus Christ.

One of your Louisiana Delegates,
MRS. D. BEACH CARRÉ.

**A REPORT FROM THE WASHINGTON CON-
FERENCE.**

Dear Dr. Carley: At our last Conference, held in Canton, there came to the Board of Missions a request that our Board elect a delegate to the Foreign Missions Convention of the United States and Canada, to be held in Washington, D. C., Jan. 28 to Feb. 2, of this year. Rev. C. C. Evans, the president of our Board, was elected, and myself as alternate. Just a few days before the time of the convention, I received a letter from Brother Evans saying that he could not go, and asking if I could. So it became my privilege and responsibility to go.

Arriving in Washington at 7:45 a.m. of Jan. 28, I found the temperature at 5 above zero and three inches of snow. I need not say that there was one man that felt the cold severely. The headquarters for Southern Methodism was at the Raleigh Hotel, where I found many of our Board representatives already on hand. However, because of the crowded condition I had to find a room elsewhere.

The primary purpose of the convention was stated to be that of information and inspiration, as given in the Handbook supplied me when I entered the Washington Auditorium, where the convention was held. The address of welcome was given by President Calvin Coolidge, and was thoughtful and helpful. “The Gospel for the Whole World” was the theme for that afternoon, and our Bishop Mouzon was the principal speaker, followed by Miss Jean Mackenzie, formerly of Africa. They stressed with power the compulsion and promise of the Gospel as to the heathen world.

At night, “The Present World Situation” was presented in very informing addresses by Bishop Welch, of Korea, and Bishop Charles H. Brent, of New York, but recently a delegate to the Opium Conference in Geneva, Switzerland, where he attracted world-wide attention by his courageous stand.

Thursday morning the subject was, “Christ: The Solution of the Problems of the World,” the speakers being the Rev. John McLaurin, Miss Mabel K. Howell of Nashville, Mr. J. H. Oldham of London, and the Rev. E. Stanley Jones of India. These three subjects and the speakers will give some idea of the central thought of the convention and the ability of the speakers.

The succeeding days and programs were given over to a presentation of the methods of the missionary in actual work in the field, two especially interesting addresses being on “The Gospel in a Great Oriental City,” by Rev. Wm. Axling of Japan, and “The Winning of a Province,” by Rev. W. O. Pye of China. The work and results of Christian Education in many lands were ably presented. Medical missions were presented by Dr. Sloan of Peking, China.

Then the thought of the convention was turned to the very practical question as to “The Place of Foreign Missions in the Church at Home”; “What is an Adequate Program for a Denomination or a Congregation?” “The Responsibility of the Women to the Foreign Mission Work,” and “The Responsibility of the Pastor,” were presented. This was followed by four addresses on the Church in the Mission Field.

By this time the flood of information and impassioned appeals of the missionaries from many fields had brought the convention to a white heat of religious fervor. The stentorian, “Hear, Hear,” of the Canadian delegates, blended with the “Amen” of the Americans, made one realize the wide scope of the fields represented. It was made very plain that before any given congregation could be expected to undertake any adequate program for foreign missions the pastor himself must be fully informed, and that there must be

some way found of getting the congregation to study the needs and demands of the foreign missions that are now ripe unto the harvest. Then the resources of prayer, faith and money that are more plentiful, possibly than we have dreamed of, must be tested to the utmost. The teaching of our Lord, “If any man will come after me, let him deny himself and take up his cross and follow me,” must be emphasized more and more persistently. This passage is well illustrated in the recent experience of Dr. Lewis, who only a few months ago was a practicing physician in Leeland, Miss., with an income of \$6000 a year, a good home and congenial surroundings, now in Africa, living in a hut with a mud floor and but few white companions, but happy in the thought that truly he is ministering to the least of these that our Savior spoke of. Are we denying ourselves? Are we following Christ? Methodists of Mississippi and Louisiana, answer!

JAMES L. SELLS.

McComb, Miss.

GLASS FROM A DETROIT ALLEY.

“Come here,” my host cried, as we sat in a room breathing culture and full of trophies of travel in many lands. He led me to where in the gable were two windows, one overlaying the other, formed of many fragments of glass of many colors. Through them the afternoon sun poured light in bewitching beauty as if through cut gems of fabled Oriental lands.

“A window fit to adorn a temple in heaven,” I exclaimed. “Where did you procure the glass to put such a magic into common sunlight, and what artist chipped the glass to such correct proportions?”

In astonishment I heard the story. My host had made the window with his own hands. He had collected that glass from refuse heaps in the alleys of Detroit, those dirty ugly piles that await the ashman’s cart.

Fragments of vases, bits of art glass, pieces of highly-colored bottles, broken crystals—these, thrown away as things of absolutely no worth, to be carted to the city’s dumps, had been his material for the making of that magic window. Cleansed, chipped and beaded in lead by his own hands, he had transformed the erstwhile useless, ugly, dull, into a work of art, a thing of utility and beauty.

There’s a sermon in that window more touching and meaningful than in most of the stained-glass windows of the far-famed cathedrals. Broken lives may be rebuilt. Common talents may be used to let the “Light of the World” have his chance to brighten dark places of society. No church worker should despair of the material which comes to him from the world’s wreckage of human souls. Thus one might go on, for that window suggests as many themes as there are pieces of glass within its frames. Surely that window on Maybury Grand, overlooking the apple and pear trees, is an object lesson in regeneration.—Michigan Christian Advocate.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee of the North Mississippi Conference Board of Church Extension will meet at Winona, Miss., Thursday, March 5, at 1 p. m., to receive and pass upon applications to the General Board at their meeting in April. All applications must be in due form, or proper consideration cannot be given them.

J. T. LOCKHART,
Secretary and Treasurer.

**ANNUAL MEETING OF THE BOARD OF
CHURCH EXTENSION.**

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building, Louisville, Ky., beginning Wednesday, April 29, at 9:30 a. m.

A dozen of our schools in the Appalachian Mountain country are each receiving \$50,000 from the Centenary funds.

The Home Circle

HIS FIRST BUFFALO.

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl, Aunt Nan, do!"

"Well, well," said I, "so you each one want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

"O, tell us it!" exclaimed a chorus of three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians too, and outlaws. A very hard time they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside."

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes, immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte river and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkins's brother began crying for a drink.

"Bring up a bucketful from the river," said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. He leaped over boxes and bales, he overturned wagons, and he smashed through whatever lay on the ground like a cyclone. People hurried behind the wagons as he came. The men fired at his huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"O, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mr. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody"—

"Buffalo Bill! Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, "though he wasn't called by that name yet. He ran out, rifle in hand, and sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away from the little girl who broke out sobbing in relief.

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest, too, and no one that day or ever afterwards heard the great scout of the plains boast."—Greta Gaskin Bidlake, in the Presbyterian.

MARJORIE'S REMEMBER BOOK

"Oh, I know what I'll put in this one," said Marjorie. Her aunt Nellie had sent her two big scrap-books to be filled, knowing how Marjorie loved to save and paste pictures. "I'm going to make this one different. Don't you think it would be nice, mamma, to put in all of my pretty little cards and tags I get on presents, and all the invitations to birthday parties and valentines I get—a sort of remember-book," said Marjorie.

"It would be very interesting to look at when you are an old lady," said her mother; "I've often wished I had saved some of the pretty things I got when I was a girl, to show you children."

Marjorie soon had a great many pages filled with all sorts of things. There was even a piece of red ribbon in one corner. It had been her first doll's sash. Rose had gone the way of all dolls, but this had been saved. Marjorie had become very much interested in her scrap-book and found a great many odds and ends to put in it.

"Now I'll have to wait until I get more things to put in it," said Marjorie. "I hadn't thought about that; I'll be ever so long making this one. I believe I'll give the other one to Helen. She is shut in with measles, and I know how tiresome it is to just stay in one room all the time with nothing to do." Helen and Marjorie were great friends, though they lived in different towns. So the very next day Marjorie had the big book off in the mail.

"What, sending your new scrap-book off?" asked her mother.

"I'm sending it to Helen," said Marjorie. "I liked mine so much I thought it would be nice for—Aunt Nellie wouldn't mind."

"Why, no, dear, she would be glad to hear you had tried to give pleasure to a lonely little girl. Did you tell her how you were making yours?"

"No, I didn't think of it," said Marjorie, "but it would be nice if we both had them alike, wouldn't it?"

"I think it would be very interesting," said her mother.

So Marjorie wrote to Helen and told her all about her last scrap-book, and how odd every one thought it. Helen was delighted with the idea and set to work to make one just like it. It kept her amused for several days, collecting and arranging her little keepsakes in order. Some of her little friends got the idea and commenced one, too. Helen appreciated Marjorie's sending her the new scrap-book very much. It was a long time before they met again, but when they did, what a good time they had comparing their remember books and looking over each other's keepsakes.—Sunshine.

THE SOURCE OF OUR CHOCOLATE CANDY.

Without the cacao tree, with its queer-shaped fruit, we should never have the nourishing cup of cocoa or the delicious chocolate creams. It is called the cacao tree; but notice that the finished product becomes cocoa, a name so nearly like the first, yet used in an entirely different way.

The cacao tree is found throughout tropical and subtropical America, and has been introduced with success into similar regions in Asia and Africa. It reaches its best near the equator. The chief essentials to its culture are humidity

in the air, moisture in the soil, and shelter from the direct rays of the sun. The beans grown on cultivated trees are better in quality than those from wild trees. The seed is planted in rows, and the trees are short and stubby. The leaves are oval, neither notched nor lobed. Here we have a striking illustration of the fact that, while tropical trees are never without leaves, the foliage is continually dropping.

The flowers are very small, pinkish-white, and produced singly or in clusters. They may appear at any point on the trunk or branches. Only on the trunk or on limbs of considerable size does fruit form. As pods may be gathered at all seasons and the flowers are also appearing during every month, gathering the fruit without destroying the next crop is difficult; for at the base of the fruit new flowers are almost certain to occur. The melon-like pods are at first green, but they turn yellow or golden-red in the sun. They are separated from the trunk of the tree by a long, sharp stick, or by means of a pruning knife which is fastened to a bamboo rod.

The fruit varies from six to fifteen inches in length in the different varieties. Inside the shell is a sweetish pulp containing from twenty to forty flattened seeds or "beans." These are arranged in five rows lengthwise, and are white, frequently tinted with violet, crimson, or yellow.

After being gathered the pods are left in a heap for the pulp to ferment, or sometimes they are buried for a few days. Then they are sorted, the overripe and underripe ones being removed. They are then left to "stew in their own juice" or ferment still more in vats until they have taken on a rich cinnamon-red color. After fermentation is completed—and this may take several days—they are placed in troughs and stirred and scrubbed under water until all loose skin is removed. They are then spread on drying-floors, where they must be stirred almost constantly to prevent heating.

After being dried they are shipped north to our factories. There they are sorted, roasted, ground, and reground. Cocoa has a larger part of the natural oil removed by hydraulic pressure, and is again ground into a fine powder, being finally bolted like flour. Chocolate has more of the natural oil in the beans, and is, consequently, richer.—Bessie L. Putnam, in the Christian Endeavor World.

WHAT LOVE CAN DO.

Little Robert had been visiting a family of cousins; and though he had been away from home some weeks, he was not anxious to leave the spot where he had been so happy. "I liked to stay there," he told sister Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed her book and stared at him. "Did you say that Aunt Emma had a beautiful home, Bob Ryerson? What a funny idea. It's just a plain little cottage."

Bob looked puzzled and did not reply.

But his sister continued: "And their furniture is really old, and some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think her house is so beautiful?"

Bob thought a minute before he answered: "I guess it must be because everybody is so nice to everybody else, and nobody scolds or teases."

At first the older sister smiled, and then the color rose in her cheeks. She saw that her brother was nearer right than herself. A fine house and expensive furniture and pictures on the walls are not the things most important. Love and courtesy and kindness can make the plainest, poorest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

PONCHATOU LA, LA.

Forty-eight miles from New Orleans, on the I. C. R. R., in the Strawberry Belt. If you want a Lot of Ground or Farm here, buy now while it is cheap. Write Chas. D. Abels, salesman for J. R. Abels, Real Estate Broker, Ponchatoula, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipstomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE PENDING PLAN OF UNIFICATION.

(Continued from First Page.)

be made by a majority of the total membership of the Council.

ARTICLE X.

Amendments.

The General Conference shall at its first session provide in harmony with the existing procedure of the two churches a method of amending the constitution, and until such method shall have been adopted amendments shall be effected through the process now prevailing in the churches respectively.

ARTICLE XI.

Schedule.

In all matters not specifically set forth in these articles and until the General Conference by legal process shall otherwise ordain, the rules of government in the Disciplines of the respective churches shall be of full force and effect and binding upon the jurisdictions respectively.

Recommendation.

We recommend that financial support of the Colored Methodist Episcopal Church be continued by the jurisdiction with which it is historically related and to such an extent as that jurisdiction may deem wise.

(In compliance with several requests, we have reprinted the pending plan of unification in this issue of the Advocate. We suggest that it will be well for all Methodists to read again the plan carefully, and preserve this paper for future reference.)

TO THE PRESIDING ELDERS OF THE NORTH MISSISSIPPI, THE MISSISSIPPI, AND THE LOUISIANA CONFERENCES.

The Publishing Committee of the New Orleans Christian Advocate, at their annual meeting last October, laid it upon me to ask of you each, that you present the claims of the Advocate at each church visited during your second round of Quarterly Conferences, presenting same before the congregations in a short talk, asking for renewals and new subscriptions, and that you each ask the officers assembled in your Quarterly Conferences to hand you their subscriptions. Our paper should reach a large number of officials and members, and we ask that you help the management to accomplish this good result.

JOHN F. FOSTER,

Chairman of the Publishing Committee.

PERSONAL AND OTHER NOTES.

Rev. E. G. Kilgore requests us to state that his post office address is Box 313, West Point, Miss.

Rev. J. W. Booth, pastor at Ponchatoula, La., reports progress in the work. A gift of \$1000 has been received for building a Sunday school annex.

According to the "Big Brother," record crowds are attending all the services of the First Methodist Church, Greenville, Miss.

The Methodist Educational Association, at its recent meeting in Memphis, passed suitable resolutions in memory of the late Dr. Paul H. Linn, president of Central College.

Ground has been broken for Emory University's new \$400,000 library building. The specifications call for the completion of the building within 300 working days.

"Methodist Matters," the interesting bulletin published by Rev. Del Longgear, pastor of the Central Methodist Church, Columbus, Miss., gives each week an interesting account of the activities of the church. Central is a live organization.

Dr. T. D. Ellis, Secretary of the General Board of Church Extension, will be in New Orleans on Feb. 26 to discuss the formation of a city board of church extension. He will be accompanied by Mrs. Ellis.

We regret to learn that Rev. J. B. Williams, presiding elder of the Lake Charles District, Louisiana Conference, has been confined to his room with a severe illness, though we are glad to know that he is improving.

Rev. P. O. Lowrey, pastor of the Calhoun charge, Louisiana Conference, has begun the publication of a monthly church bulletin, in which appears much that is of interest to the membership of the various churches of the charge.

The George Peabody College for Teachers, Nashville, Tenn., is arranging to celebrate on Feb. 18-20 the semi-centennial of its founding. This institution has many alumni and former students in Louisiana and Mississippi who will be interested in the celebration.

For many years, Hon. D. W. Heidelberg, Shubuta, Miss., has been offering a subscription to the Advocate to the member of his Sunday school class who makes the best attendance record for the year. The prize was won again this year by Mr. J. W. Braswell.

Mrs. C. W. Lahey, wife of our pastor at Melville, La., was called to attend the funeral of her father, Mr. Chas. W. Paris, who died in Oakland, Calif., on Feb. 11, and was buried at his old home, Farmland, Ind. We extend sincere sympathy to sorrowing family and friends.

We thank Rev. R. P. Neblett, our pastor at Drew, Miss., for a copy of "Drew Methodism—A Brief History of the Methodist Church, with Some Things Every Methodist Ought to Know," compiled and edited by the Woman's Missionary Society of Drew. It is a valuable pamphlet.

Rev. W. S. Shipman is in his fourth year at Senatobia, Miss.—and it is one of the best of his pastorate thus far. Dr. Parker, of Cuba, and Rev. and Mrs. Sam Ashmore recently held interesting services in the church at Senatobia. "Mister" Shipman is happy in his work.

Rev. A. T. McIlwain, presiding elder of the Greenville District, North Mississippi Conference, has issued a bulletin covering the work of the district for the first quarter. It shows that the work goes forward. During the quarter, 106 members have been received into the church.

Dr. R. H. Wynn is happy in his pastorate at

Lake Charles, La. He has received 37 members into the church since Conference. A Wesleyan Brotherhood has recently been organized. Lake Charles has one of the best Sunday schools in the Conference.

The church at Durant, Miss., Dr. C. M. Chapman, pastor, is wide-awake and hard at work. The contract has just been let for a pipe organ. The Missionary Centenary pledges are being collected, and a revival meeting is being planned for in April. Already 61 members have been received—16 on profession of faith.

The National Council for Prevention of War is offering a prize of \$100 in gold for the best symbol that signifies peace and that can be used on a button, a seal, a letterhead, and in general. Those interested can get further information by addressing the Council at 532 Seventeenth Street, N. W., Washington, D. C.

Rev. and Mrs. John L. Williams, of New Orleans, announce the marriage of their daughter, Esta Reed, to Mr. Cecil Eugene Mahaffey, on Tuesday, February 10. The young couple will be at home at 1518 Fern Street, New Orleans, after March 1. The Advocate extends all good wishes to the happy bride and groom.

We acknowledge with thanks receipt from the publishers of a copy of the printed report of the World's Ninth Sunday School Convention, held in Glasgow, Scotland, June 18-26, 1924. The volume is entitled, "The Sunday School and the Healing of the Nations." It contains a wealth of material concerning the Sunday school work of the world.

Rev. J. L. Sells, of the Mississippi Conference, and Rev. J. G. Snelling and Mrs. D. Beach Carré, of the Louisiana Conference, attended the great Missionary Conference recently held in Washington, D. C. The editor of the Advocate greatly regrets that illness prevented his attending, as he had planned to do.

Bishop Sam R. Hay spent last Sunday in New Orleans, preaching at Rayne Memorial in the morning, and at the First Methodist Church in the evening. Bishop Hay is deeply interested in the success of the Centenary College Centennial Campaign for \$1,000,000, and he is giving vigor and efficient leadership to the movement throughout the Louisiana Conference. He took lunch with a number of the pastors on Monday.

The Christian Advocate, our general organ, will issue a special "Church Progress" number on April 3. The plans as announced for this special number will make it one of the most noteworthy of the general organ ever issued. We judge that the one paper will easily be worth the price of a year's subscription. We hope every Methodist will arrange to get a copy.

At the February meeting of the Board of Managers of the American Bible Society, Rev. Arthur C. Ryan was elected a general secretary to fill the place made vacant by the recent resignation of Mr. Frank H. Mann. For more than four years Mr. Ryan has been the agency secretary of the Society's Levant Agency, with headquarters in Constantinople.

Mr. J. L. Dantzler, prominent in the business life of Louisiana and Mississippi, died at his home in New Orleans on Thursday of last week, the body being carried to Moss Point, Miss., for interment. The Dantzlers have been actively and prominently identified with Methodism for many years, and the death of Mr. J. L. Dantzler has brought great sorrow to many friends and acquaintances. The Advocate extends sincere sympathy to the bereaved family.

Rev. Paul D. Hardin, pastor at Brookhaven, Miss., informs us of the death, on Feb. 11, of Mr. Ben K. Davis, at the age of sixty-seven. Mr. Davis is survived by his wife, four sons, and four

daughters. One of the sons, W. D., is Treasurer of the Mississippi Conference, and he and another son, R. L., are stewards in the church at Brookhaven. A daughter, Miss Gertrude, is dean of Whitworth College. The Advocate extends sincere sympathy to the sorrowing family and friends of the deceased.

Rev. B. F. Bullard is happy in the work at Shannon, Miss., and everything goes well on the charge. The prayer meeting has an average attendance of 45; there is a live Epworth League, and a good Young People's Missionary Society; the Woman's Missionary Society is unusually good; a campaign is on to enroll every member of the church in the Sunday school; about one-third of the Conference assessments has already been secured in cash and subscriptions, and assessments for pastor and presiding elder are paid up to date. No wonder Brother Bullard is happy over the outlook.

Rev. S. A. Brown, commissioner for the North Mississippi Conference of the Methodist Orphans' Home of Jackson, Miss., has been extended the courtesy by the Commercial-Appeal broadcasting station for the children of the Home to broadcast a program on Thursday evening, March 12, at 8:30 p.m. This will be the first program ever sent out over the radio by orphan children of Mississippi. A most entertaining program is being arranged for the occasion, and all Mississippi radios are requested to "tune in." We are sure many others besides those in Mississippi will keep the date and hour in mind and enjoy the program to be given by the children.

We take the following interesting item from a recent issue of the Magnolia Gazette: "Heavy rains falling at the hour of service did not prevent the assembling of a large congregation at the Methodist church Sunday night for the 'get-together meeting' previously announced. Special music was furnished by the choir under the leadership of Mrs. Robert Brisbane, organist. The Scripture reading was by Mrs. Jerome Ford. The roll of the church members was then called. Rev. H. G. Hawkins, the pastor, then delivered an address on 'Our Old Mission Fields,' and Mrs. George Hubbard, of the Woman's Missionary Society, spoke on 'Our New Mission Fields.' Two Chinese girls, Miss Li Faung Wang and Miss Wai Li Loo students of Whitworth College, made interesting talks. 'The Spiritual Need of our Congregation,' was the subject stressed by Mr. H. H. Goza, president of the board of stewards, and Miss Susie V. Powell, president of the Epworth League, told of the recent successful reorganization of that branch of the church work. The last address, that of Mr. E. W. Reid on 'The Business of the Church,' closed the program of the evening."

DRIVES, CAMPAIGNS, ETC.

By Rev. A. J. Gearheard.

There are before me the following collection tasks to be completed by next November: The Missionary Centenary; Centenary College; Educational Claims; Conference Collections; Superannuate Endowment. During this time the stewards are to collect the pastor's and presiding elder's claims and get enough money to meet the local expenses. Then come the two collections for the Orphanage and the Golden Cross enlistment. There is not a weak claim among the list, and from the viewpoint of the special pleader a preacher simply shirks his duty who does not put the thing across. I have been called the "key man" so much and in so many instances that I feel as if the preacher is a key ring, or a master key, or, more than likely, a skeleton key.

I want to "suppose de case" awhile. If we could sum up these various needs under two heads, Ours and Others, and take the time at the beginning of the year to inform thoroughly our people what amount will be needed to meet the entire claims of the year and say with the ring of finality that this is all we ask, then we could get somewhere. Right now, I am supposed to be

working Missionary Centenary and Centenary College campaigns. Our stewards have made the local drive. The committee is appointed to take care of the Superannuate Endowment. I simply dare not fail to get the Conference collections. I never neglected the Orphanage. You see that I am in dreadful danger of causing some of my people to say that we are dngdonging the life out of them for money.

If you go to a man six months in succession for small amounts, you tire that man. If you will add your needs and go to him once and sell the whole need, the church collector can get the money as he can best spare it, and you are free to preach to that man without his feeling that you are softening up a place to light on him for another collection. I asked a man out to an informal meeting the other day. I added that no collection was to be taken. "Yes," said my friend, "but I know the collection has to come later." He was right.

Given a congregation or circuit with 400 members. Presume that the salary is \$1800 per year for the pastor. Then add \$250 for the presiding elder; \$900 for Conference claims; \$425 for Superannuate Endowment; \$700 for Missionary Centenary; \$800 for Centenary College; \$300 for Christian Education, and \$525 for incidentals, and you have a total to raise of \$6000. With a membership of 400 you can count on not fewer than 100 wage earners. Supposing that all of them were common laborers at \$2.50 per day and were tithers, they would pay the whole assessment in full and have more than a thousand dollars left. You only have to average \$5 per month of the hundred wage-earners to secure the entire \$6000.

The facts had just as well be faced: Unless there is a thinning out of the church drives, there will be a reaction which will send the pastor's salary on a tailspin that will seriously cripple the ministry, and with the reaction will come the crash of missionary hopes, educational dreams, and a number of other perfectly proper things being launched by the church. I am not pleading for the cutting down of assessments. I am not asking for a program of retrenchment. The fact remains that open doors are not being entered that should be entered. If I were to speak my mind, I would say that assessments are not high enough to meet the actual needs that now confront the church. But the proper method of getting this money is what I am trying to discuss, and I am a believer in fewer drives and more systematic giving.

Haynesville, La.

STRANGE PROVIDENCES.

By Rev. Rolfe Hunt, D. D.

God often deals in ways most unexpected to us. Abraham was not only separated from the old home ties; he was kept waiting for the promised son till he was one hundred years old. After the son was given, came the command to offer him on Mount Moriah. Isaac selected a wife with special consideration for God's cause; but she was barren for years, and offspring was given only after special prayer. Jacob spent years in exile, and in old age cried out: "All these things are against me." Joseph was envied by his brethren, sold into slavery, falsely accused of the vilest of sins, and imprisoned. Moses was kept among the flocks in the wilderness forty years, while the oppressed groaned in Egypt. Jesus was betrayed by one of his own apostles, and was nailed to the cross. Stephen, the mightiest of the deacons, was the first to be stoned to death as a Christian martyr. Paul, the greatest of the apostles, was hounded everywhere; and the most dangerous conspiracies against him came from those with a zeal for God. I need only mention Job.

In every age of the world, providences just as strange may be enumerated.

But, whether we can understand or not, we have the definite assurance that "all things work together for good to them that love God, to them that are called according to his purpose." Not only so, but we are further assured that "these light afflictions, which are for a moment, work

out for us a far more exceeding and eternal weight of glory." Had Job heard the conversation between God and the devil, he would have understood better the purpose of his afflictions. Had Abraham lived till this hour, he would see all his faith expected, and more. Had Jacob understood the significance of his trying ordeal, he would never have thought everything was against him. Had Joseph foreseen that every step of tribulation was leading to the greatest place of honor and usefulness in the world, he would have rejoiced in all his tribulation. Had Moses been able to look forward as we look backward to-day, he would have filled the deserts with shouts of triumph. Jesus sees the travail of his soul and is satisfied. What is true of these, is true of all who have patiently endured until the veil was rent and they could know what God was doing. It is universally true that those who suffer with Christ shall also reign with Him. Like the apostles, we may well rejoice if we are accounted worthy to suffer for Jesus. If honors and pleasures are never reached here, there lie the treasures of Eternity, just beyond. Everything yielded for Jesus now, is treasure we shall receive in heaven.

These things being true, why should we think it "strange" concerning the fiery trial which is to try us? Rather we do well to rejoice that "the spirit of glory and of God" rests upon us.

Gloster, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. R. Lott, Amory, Miss., 101; Rev. W. S. Shipman, Senatobia, Miss., 2; Rev. B. F. Bullard, Shannon, Miss., 7; Rev. W. L. Doss, Jr., New Orleans, La., 2; W. R. Davis, Houston, Miss., 2; Rev. E. L. Cargill, Rochelle, La., 5; Rev. S. B. Watkins, Oak Ridge, Miss., 2; Rev. J. W. York, New Albany, Miss., 2; Rev. W. I. White, Kossuth, Miss., 2; Rev. W. L. Stormont, Pontotoc, Miss., 2; Rev. O. B. Matheny, Vimville, Miss., 2; Rev. C. H. Williams, Long Beach, Miss., 3; Rev. Cleanth Brooks, Alexandria, La., 4; Mrs. Jno. R. Cochran, Ruleville, Miss., 2; Rev. J. T. Lockhart, Itta Bena, Miss., 2; Rev. J. L. Decell, Jackson, Miss., 2; Rev. E. H. Cooley, Johns, Miss., 3; Rev. L. F. Alford, Meridian, Miss., 23; Rev. W. R. Harvell, Bunkie, La., 3; Mrs. R. C. Jeffress, Jonesboro, La., 2.

The Centenary has bought a Community House in War, West Virginia, costing approximately \$10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population.

The Centenary is trying to evangelize the soldiers and sailors. It maintains camp pastors at Kelly Field, Fort Sam Houston, Fort Ringo, and Fort Clark, all in Texas, and in the naval and marine bases at Paris Island, S. C., and Quantico, Va.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JOHN BOOTH CAROTHERS, son of Oiver S. and Lucy Boothe Carothers, was born on Oct. 16, 1878, and died at his home in Batesville, Miss., Jan. 21, 1925, after a two weeks' illness. He leaves his wife, six children, father, and six sisters to mourn their loss. Brother Carothers was reared to manhood in Sardis, Miss. He was married to Miss Leona Lewis, of Batesville, Miss., Feb. 13, 1909, to which union were born two sons and four daughters. Brother Carothers was a prominent attorney-at-law, the Chancery Court at Sardis, in session, recessing to attend his funeral at Batesville. He was a prominent official in the Methodist Church—a trustee of church property and teacher of the "Jim Bates" Bible Class for Men at the time of his death. He was also president of the School Board of Batesville School. He was a well-informed Mason and had been master of his lodge several times. Brother Carothers was a positive character and stood on the right side of all moral issues, and for the public welfare of the community. Our church has lost a valuable member. He was happy in his home life, a devoted and true husband and father, and it was truly beautiful to see his devotion to his aged father. He had been in poor health for a year, but especial-

ly for three months. The whole community greatly sympathize with his good wife and precious children than whom no better family of children are to be found. Our brother expressed his readiness to go. We commend the dear companion and all the sorrowing ones to the love and care of our Father above, and pray they shall all one day be reunited in glory.

W. M. YOUNG, Pastor.

ROBERT P. VINSON was born at Canton, Miss., Sept. 20, 1851, the eldest son of Rev. John L. and Mary G. Vinson. He was married to Miss Nannie Summer, Dec. 23, 1873. He left his home and loved ones at Magee, Nov. 13, 1924, for his home in heaven. He leaves a widow and three daughters—Mrs. Kate Walters, Mrs. Fannie Patrick, Mrs. Jessie Thorn—and one son, J. B. Vinson, all of Magee, Miss. They do not mourn as those who have no hope. He was converted and joined the Methodist church at Fannin, Miss., while a boy. His religion was manifest in his business and every-day life. He was an honest man in all his dealings. He loved the church and was loyal to it. He had a strong faith. While he was ill for some months before his death and underwent a severe operation, his faith did not waver. He would say: "If it is God's will for me to die now, it is all right. I am not afraid." When he talked of death his face would brighten up and he would point upward and say, "I know that I'll be happy there." He was ripe for the harvest. "Thou shalt come to thy grave in full age, like as a shock of corn in his season." His life was victorious, his death triumphant. He leaves a rich inheritance for his loved ones and friends.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."
W. M. WILLIAMS.
Magee, Miss.

At 5:30 o'clock, Thursday night, August 28, 1924, the earthly life of Miss BETTIE PICKETT ceased. She was born Oct. 22, 1862, making her 62 years old at the time of her death. She leaves one sister and four brothers, and a host of relatives, to mourn her going away. She was a member of the Methodist Church, South. Although she has gone from us, yet her influence lives on. She was an invalid for nine years, as the result of a fall, but through all these years she was always patient—not one word of complaint was heard. It was hard to give her up, but we know from the life she lived and her last word that she was ready. The funeral services were conducted at Pleasant Hill Methodist Church by Rev. Paul D. Hardin, after which her body was laid to rest in the home cemetery. Her departure has saddened our hearts and we miss her so, but our loss is her gain—she is now waiting at the beautiful gateway of heaven and beckoning her loved ones home.

Her sister-in-law,
CORNELIA PICKETT.

Why should we be sad and continue to grieve when we have ample evidence that the one who has passed the troublesome waves of this world has lived a true Christian life and the spirit has gone to take up its abode

in the mansion prepared? MISS MAGGIE PICKETT passed peacefully away on June 26, 1924. She was born Oct. 6, 1860. In girlhood she joined the Methodist Episcopal Church, South, and to the time of her death she was always interested in the church life. She was loved by all who knew her. The funeral was held in the Methodist church, June 27, at Pleasant Hill, by the Rev. Paul D. Hardin, after which her body was laid to rest. A good woman has passed to her reward. God in his wisdom has recalled the one that he had given, and though the body slumbers here, the soul is safe in heaven. May the Lord bless us and help each one to meet her in heaven.

Her sister-in-law,

CORNELIA PICKETT.

EMORY ALLAN BURNHAM, son of William C. and Susannah Burnham, was born near Johns, Rankin County, Miss., on May 11, 1877. He died in D'Lo, Miss., on November 1, 1923. He united with the Methodist church in childhood and remained a faithful member until the end. Emory had the advantage of being reared in a Christian home. His father was one of the most godly men of his day, and a leader of the church in the community. The family altar, the sacred Sabbath, and an open door for the faithful pastors were characteristics of this home. No wonder that from this sacred atmosphere there should have gone out sons and daughters to bless the world. Emory was a child of affliction; this, together with his many good qualities of heart and head, made him a favorite, especially with his own family. He was the childhood chum and playmate of his sister Callie, now the wife of Rev. J. E. Williams. In the community in which he lived he held the confidence and esteem of all who knew him. His life was in keeping with the blessed religion which he professed. A neighbor said, "He will be missed more than any other man in the community." Life was full of physical pain and anguish, yet he was hopeful and buoyant, and expended his utmost strength in ministering to the welfare of those about him. Death had no terrors for him, but he looked forward to it as God's call to bring release from the suffering of earth and a welcome to that "rest which remaineth to the people of God." An aged mother, three brothers, and three sisters remain behind, and live in the glorious expectation of the reunion by the throne. The writer, a former pastor and an intimate friend of the family, mourns the death of this friend of other days, and cherishes the fond hope of the happy meeting by and by.

PAUL D. HARDIN.

AN APPRECIATION.

It was about the year 1887 that wife and I were the guests of Mrs. R. A. Neblett, in her home in Iuka, Miss., which occasion was memorable in that she had her house well in order. That which was observed almost on entrance into the home, that caught the eye, was large charts hanging on the wall of her room, bearing wonderfully large print in scriptural quotations, the Decalogue, and other choice words of the Bible, which were read, and re-read in the early morning, at noon, and night. This was a great avenue to her aid in leading the feet of her children into the paths of God.

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

We oftentimes met in life's way, but it was when she was at her post in the call to the work of the church, to which she was ever true.

Great were her struggles, but great was her faith in meeting her obligations. She related one of the greatest trials through which she was called to pass, when the shadows gathered, and she was called to the inevitable moment of her husband's going. At the moment when life was ebbing away, she knelt by his bedside and said, "O, he is sinking, he is sinking," when a gentle yet audible reply came back, "No darling, I am rising." What words! They came as from heaven to soothe and comfort her in her rather long line of years of service.

When we were her pastor at Eupora, Mississippi, although her health was much broken, she was still faithful to her duties in the church she loved so much. Oftentimes she would come to our parsonage home, and make time full of the great things on her heart. She loved the Scriptures and would revel in the great promises of God. The fourteenth chapter of St. John was a pleasure garden, where she caught the fragrance from the sweet flowers of peace and love that made her glad and rejoice. Her life labors in person have ceased, but her work still lives. We shall see her again.

H. M. YOUNG.

Coffeville, Miss.

The Centenary has added a new \$30,000 dormitory to Laurens Institute.

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HORACE M. MULLINS.

The subject of this sketch was born April 14, 1860, in Greenville, Miss., and departed this life near McComb, Miss., Dec. 19, 1924. He was the oldest son of Rev. E. F. Mullins and Annie M. (Miller) Mullins. His childhood and boyhood years were spent in various places owing to the fact that his father was a Methodist circuit-rider. He reached manhood in Copiah County, Miss., and it was in this county at New Sweetwater church (Methodist), where he was happily converted and received into the church in the year 1887. He was married Dec. 25, 1880, to Miss Mattie J. Beacham, who died in 1906, leaving him with three small children. In 1910 he married Miss Ida Marsalis, of McComb, Miss., who, with one son, and the three children by his first wife, survives him. He also leaves one brother, A. M. Mullins, of McComb, and one sister, Mrs. C. C. Carnes, of Union Church, Miss., his father, mother and a sister having

gone on before. It has been my real pleasure to know Brother Mullins for over three years—since I came to Pearl River Avenue, McComb. He was a devout Christian; he was a spiritual Christian; he loved his church, his Bible, his pastor, and helped support the church with his means as he was able. He had a vision of heaven about three months before he died, and talked of it with rapturous joy. He's gone there and we expect to see him to-morrow! His funeral was conducted by the writer, assisted by Rev. J. L. Sells, of Centenary, McComb, and his remains were tenderly laid to rest in Hollywood cemetery (McComb), Dec. 20, 1924. Peace to his memory and blessings and God's sustaining grace to his family.

J. A. WELLS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Algoma, at Troy, a.m., Feb. 21, 22.
Buena Vista, at Egypt, Feb. 22, 23.
Houston and Houlika, at Concord, Feb. 25.
Greenwood Springs, at Pleasant G., a.m., Feb. 28, Mar. 1.
Amory, p.m., Mar. 1, 2.
Randolph, at Washington, a.m., Mar. 7, 8.
Calhoun City, at Pittsboro, p.m., Mar. 8, 9.
Bellefontaine, at Slate Springs, Mar. 10.
Derma, at Cross Roads, a.m., Mar. 14, 15.
Vardaman, at V., p.m., Mar. 15, 16.
Okolona, a.m., Mar. 22.
Aberdeen, p.m., Mar. 22, 23.
Shannon, at Brewers Chapel, a.m., Mar. 28, 29.
Verona, at Plantersville, p.m., Mar. 29, 30.
Fulton, at Friendship, a.m., Apr. 4, 5.
Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
Nettleton, at Evergreen, a.m., Apr. 11, 12.
Prairie and Strong, at P., p.m., Apr. 12, 13.
Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
Smithville, at New Salem, Apr. 25, 26.
L. P. WASSON, P. E.

Corinth Dist.—Second Round.

Corinth, First Church, preaching, morning, Feb. 15; Q. C., Feb. 23, 7 p.m.
Corinth, South Side, preaching, Feb. 8, morning; Q. C., Feb. 25, 7 p.m.
Corinth ct., at Box's Chapel, Feb. 20.
Booneville sta., preaching, evening, Feb. 22; Q. C., March 4, evening.
New Albany ct., at Ecu, Feb. 27.
Myrtle, at Glenfield, Feb. 28.
New Albany sta., preaching morning, March 1; Q. C., Feb. 27, evening.
Ripley sta., preaching, evening, March 1; Q. C., March 2, 10 a.m.
Rienzi, at Thrasher, March 6.
Baldwyn, at Lebanon, March 7, 8.
Kossuth, at Kossuth, March 14, 15.
Sherman, at Chesterville, March 18.
Iuka ct., at Harmony, March 21.
Iuka sta., preaching, March 22; Q. C., March 23, 10 a.m.
Burnsville, at Burnsville, March 28, 29.
Guntown, at Saltillo, April 4, 5.
Mantachie, at Hebron, April 6.
Silver Springs, at Payne's Chapel, April 8.
Dumas, at Jacob's Chapel, April 11, 12.
Mooreville, at Oak Hill, April 15.
Wheeler, at Hebron, April 17.
Blue Mountain, at Walnut, April 18, 19, morning.
Chalybeate, at Chalybeate, preaching, April 19, morning; Q. C., April 20.
Booneville ct., at Oak Grove, April 22.
Tishomingo, at Tishomingo, April 25, 26.
Belmont, at Patterson's Chapel, April 27; preaching at Belmont, April 26, evening.

Pott's Camp, at Macedonia, April 29.
Hickory Flat, at Pizgah, April 30.
Marietta, at Siloam, May 2, 3.

Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.

One thousand conversions in the district, hundreds in attendance upon the Standard District Training Schools, every steward meeting his quarterly conference with a good report, are things worth striving for. Let every individual be at work in and for the whole church. The loyal, prayerful co-operation throughout the district is greatly appreciated as well as the splendid spirit which makes it possible.

Date and program of district conference will be announced. Thanking each and every one for splendid service and co-operation and trusting that the second round of quarterly conferences may prove a blessing and be a means of continued spiritual advancement.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Macon sta., preaching, Feb. 8; Q. C., April 4, night.
Columbus, First Church, Feb. 22, 11 a.m.; Q. C., March 4, night.
Columbus, Central, Feb. 22, night; Q. C., March 5, night.
Longview and Sessums, at Sessums, Feb. 28, March 1.
Starkville, March 8; Q. C., March 6, night.
West Point, March 8, night; Q. C., April 8, night.
Artesia and Shaeffers, at Shaeffers, March 11.
Chester, at Mount Nebo, March 14, 15.
Ackerman and Weir, at Weir, March 15, night.
Caledonia, at Flint Hill, March 18.
Brooksville, at Brooksville, March 25, night.
Crawford and Mayhew, at Mayhew, March 28, 29.
Kosciusko ct., at Salem, April 4, 5, morning.
Kosciusko sta., April 5, night.
(Continued on Page 15.)

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ANAEMIA

A remarkable discovery has enabled thousands of worn-out, tired, nervous, anaemic people to increase their strength and energy, often in two weeks' time, and to quickly change their leaden pallor and listless look to the pink skin, rosy lips and sparkling eyes of glowing health. Formerly they were given the old-fashioned tinctures and pills made from mineral iron, which many doctors now say are scarcely assimilated at all, and so give little benefit. But since the discovery of a new combination of organic iron—Nuxated Iron—which, being like the organic iron in our own blood, is promptly taken up by the blood, thousands have found that they can banish every trace of tiredness and dizziness, those peculiar pains and that nervousness incident to old age, in a few short weeks. Furthermore, Nuxated Iron does not injure the teeth or disturb the stomach. It quickly helps build up rich, red blood that carries new strength, vitality and youth to your whole body. No matter how weak and ill you feel, or how many other medicines you have tried in vain, make this convincing test: Take Nuxated Iron for just two weeks, and if you do not notice a wonderful improvement in strength and energy and look years younger, the druggist will promptly refund your money. Nuxated Iron is sold under this absolute guarantee by all good druggists.

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NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

Standard Training Schools are to be held in the following places:

Lexington, April 20-25.

Amory, April 27-May 2.

Greenville, May 10-15.

Corinth, May 17-22.

Grenada, June 8-13.

Booneville, July 8-13.

The interest in these proposed schools is all that we could ask. We expect the largest attendance in the history of our work. Our teachers are beginning to realize the necessity of preparing themselves for the task of teaching children the way of living.

Lamar & Barton sent to the superintendents of our Conference a very valuable little book, "The Superintendent's Guide," by M. W. Brabham. If you did not receive a copy, you have missed a valuable compilation of useful information.

MISSISSIPPI CONFERENCE NOTES.

Our school for Vicksburg will have the following faculty and courses:

"Life and Letters of Paul," J. C. Chambers; "Methods of Teaching," Mrs. C. A. Bowen; "Primary Pupil," Mrs. Bryan Harwell, Shreveport, La.; "Junior Pupil," Mrs. W. W. Adams, Memphis, Tenn.; "Educational Task of the Local Church," Rev. C. A. Bowen, Nashville, Tenn.

This gives us a mighty fine school for Vicksburg. The spirit of the brethren is unusually good.

We have fine prospects for a wonderfully successful school at McComb City. If our good fortune holds out, we will be able to offer one of the best faculties we have had. This gives us great pleasure.

On Feb. 23, Mr. M. W. Brabham will meet to instruct a company of us so we may be able to check the schools of the Annual Conference. This will be for the ongoing of the work.

I am still the treasurer of the Mississippi-Korean Sunday School Special. The past month was the smallest collection we have had. I would appreciate it if more of the schools would fall in line, and give us a better backing. Those who are interested may receive information from this office.

The Conference Journal shows a net loss in membership of 641 from our Conference this year. From the reports of Sunday schools that we have received, we made a gain of something near 3000. I do not know how ever to get this matter adjusted as it ought to be, but our cause is making steady progress, and we have every reason to be hopeful and thankful.

Pray for the work and workers, and let the Sunday School Board serve you.

Yours in Him,
JOHN C. CHAMBERS.

HOME DEPARTMENT.

The Rev. W. J. Dawson, pastor of Pelahatchie and Brandon churches, has a mission four miles in country—New Providence—without a Sunday school.

About three weeks ago Brother Dawson loaded up on Home Department quarterlies and visited about 20 families, leaving a quarterly and collecting 15 cents for each, with the request that they read and study them and he would come earlier on preaching day and hear the lesson.

Last Sunday the writer accompanied him, and to his pleasant surprise and satisfaction, over 50 people were there—more by twice than ever before except revival meeting time.

They promised to come next Sunday and organize a school. Here is a good example for other pastors, a good testimony for Home Department and verification of the Scripture, "My word shall not return unto me void."

W. FRED LONG.

Jackson, Miss.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

At a recent district rally meeting in the interest of the Missionary Centenary at Lecompte, much interest was shown in paying up the Sunday school pledges by pastors and superintendents in the Alexandria District.

* * *

Let every Sunday school in our Con-

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Rose McCaffrey
SUPERIOR MULTIGRAPHING
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ference make an effort to pay in full its Missionary Centenary pledges during the collection period, March 8-15. Our Conference was among the first to report quota pledged. Let us be one of the first to pay our pledges.

* * *

Mrs. R. C. Culpepper, our Elementary Superintendent, is working up interest in a State-wide Elementary Council meeting for March 30, at Alexandria. All District Elementary Superintendents are members of this Council, and are expected to attend this meeting en route to the Winnfield Conference, which opens March 31. Miss Marie Parham, of Nashville, Tenn., will be with us. Mrs. R. H. Harper, (Continued on Next Page.)

NEW FLAT IRON MAKES ITS OWN HEAT.

Saves Half Home Ironing Work and Time—Costs Two Cents an Ironing.

A new flat iron, not electric, which heats itself, and according to experts, is the best home ironing invention ever made, is the latest achievement of W. C. Fowler, 30-g Factory Building, Kansas City, Mo. This new flat iron requires no fire tending, no carrying of irons, and banishes the drudgery of ironing day. Only one iron does a family ironing in half the time of a full set of old style sad irons, and for only two cents cost. No wires, no connections of any kind, no dirt, no worry. Instantly regulates to any desired heat—never too hot, never too cold. It irons all materials perfectly. No heavy pressure is ever needed, yet the new iron weighs less than one old style iron. A blessing to every home, especially on farms and in small towns. It is absolutely safe and gives universal satisfaction. A child can use it. Works perfectly outdoors in summer. It is the ambition of Mr. Fowler to have every home enjoy the greater comfort of this pleasing labor saving and money saving new flat iron, and he will send one on free trial to any reader of this paper who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv.

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GUARANTEE Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.

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Coupons and
98c

This lovely 6-cup coffee set, of first quality Bavarian China, is offered to get you to give Luzianne a real good trial. Save the coupons and send to us or ask your grocer to get the coffee set for you. Remember they're worth \$2.50 to \$3.50 at a retail store. Be sure to get them.

Wm. B. Reily & Co., Inc., New Orleans, La.

SUNDAY SCHOOL.

(Continued from Page 12.)

of New Orleans, is Chairman of this Council.

* * *

We have just received from the General Board curriculum materials for vacation church schools. This material includes Beginners, Primary, Juniors, Intermediates and Seniors. Superintendents and pastors interested in vacation church schools should write Mrs. V. R. McDonald, 810 Broadway, Nashville, Tenn. Our Conference Superintendent of Vacation Church Schools is Rev. A. K. McLellan, of Barham, La., who has had a good deal of experience in this kind of work.

* * *

Posters of our State-wide Sunday School Conference will be sent out to pastors and superintendents in a few days, and I hope that each one receiving these posters will see that they are placed where they can be service-

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

FOR ITCH and other Skin Troubles, immediate and permanent relief with "Wonder Ointment." Safe and sure, absolutely guaranteed. Post paid—\$2 large size, \$1 small size.
Dealers Wanted Everywhere
EVANS PHARMACY Anderson, S. C.

666

is a prescription for

Colds, LaGrippe, Influenza,
Dengue, Biliousness, Malaria,

It is the most speedy remedy we know.

WOMEN, BE WELL!



"I was about past going last spring when I started taking Dr. Pierce's Favorite Prescription, and by the time I had taken three bottles I was feeling like a different person," said Mrs. L. J. Stevens of Route 4, Box 175, Meridian, Miss. (Picture above). "All symptoms of feminine trouble had left me and I was and am now enjoying good health. I know the 'Favorite Prescription' is a fine medicine for women and I recommend it whenever I have a chance."

Your health is most important to you. It's easily improved. Just ask your nearest druggist for this Prescription of Dr. Pierce's in tablet or liquid form. Send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

able in promoting our great conference at Winnfield. Let each Sunday school send in a list of its delegates to Rev. Porter M. Caraway, Winnfield, La. The Winnfield folks are willing and able to take care of 100 to 400 delegates, provided they are given notice in time of the number expected to be present.

* * *

There will be many special features at the Winnfield conference, but one of the outstanding features will be "Bible Class Day", Wednesday, April 1. If weather and roads permit, we hope every class in the State will be represented that day, especially that they will be present at the consolidated class lesson period, at 3 p.m., taught by Dean R. E. Smith, of Shreveport.

* * *

We want to make the rural work a special feature at the Winnfield conference. The General Board is sending us for our rural work specialist, Rev. John L. Ferguson. We purpose to ask Bishop Hay to address the conference on the rural Sunday school. The round table on rural work, in the administrative group, will be in charge of Mr. Ferguson, Mr. Clem Baker, and Mr. T. W. Holloman.

* * *

The Cokesbury Course, which is suited to the small Sunday school, will be presented at the Winnfield conference by Mrs. Lillian G. Henry, of Nashville, Tenn., who is superintendent of the Cokesbury Training Course in our church. This training course is going to solve many of the rural Sunday school problems.

* * *

The leadership for the adolescent group has been secured: Rev. H. L. Johns, the Conference Superintendent of Adolescent Work, has secured Mrs. Van Alstine for intermediate-senior department, and Mrs. R. W. Winstead for young people. The representative from the General Board is Mr. Forest E. Dudley. Just now Sunday school workers are giving their best thought and attention to the adolescent group in religious education.

C. D. Atkinson,
Conference Superintendent.

SUNFLOWER METHODIST MINISTERS' ASSOCIATION.

On Tuesday, Feb. 10, six Methodist pastors met at Sunflower, Miss., in the home of Rev. H. F. McGee, and organized the Sunflower Methodist Ministers' Association, to be composed of all Methodist preachers in Sunflower County and all adjacent territory in the Greenwood and Greenville Districts. The ministers present were: H. F. McGee, Sunflower, Miss.; J. J. Brooks, Schlater, Miss.; J. J. Baird, Inverness, Miss.; N. J. Golding, Moorhead, Miss.; W. C. Galceran, Indianola, Miss., and H. P. Lewis, Ruleville, Miss.

The object of the Association is for mutual helpfulness, fellowship, and inspiration. Rev. J. J. Brooks was chosen president and Rev. J. J. Baird, secretary. H. P. Lewis was appointed press reporter.

The Association will meet monthly. The next meeting will be at Ruleville, March 10. At this meeting the following subjects have been chosen for discussion: "Ministerial Ethics"; "Utilizing the Man and Woman Power of

the Church"; "How I prepare My Sermons," and "The Junior Church."

The members of the Association were delightfully entertained at dinner in the home of Rev. H. F. McGee, who was the host for the day.

H. P. LEWIS, Reporter.

FUNERAL OF REV. B. H. SHEPPARD.

Dear Brother Carley: I have just returned from Jena, La., where I attended the funeral of Rev. B. H. Sheppard. Brother C. C. Wier asked that I write you an account of the funeral. I shall not attempt to write the obituary, as some of the brethren who knew him for years will do that later, I feel sure.

The funeral was conducted from the Methodist church at Jena under the direction of the pastor, Rev. L. P. Moreland. Rev. K. W. Dodson walked at the head of the casket as it entered the church. After the reading of the entry service by Brother Dodson, Rev. E. L. Cargill read the Old Testament lesson; Rev. L. P. Moreland, the pastor of the church, read the New Testament lesson, after which Rev. C. K. Smith rendered a very touching solo written by Herbert Johnson, "Face to Face." Rev. J. F. Waltman offered a soul-stirring prayer that Almighty God, in his wisdom, would let the mantle of Brother Sheppard fall upon the shoulders of some one who will carry on the great work of preaching the Gospel. "Alseep in Jesus" was rendered by the choir, directed by Rev. C. K. Smith.

Rev. K. W. Dodson delivered a glowing tribute to Brother Sheppard, using for a subject, "If We Believe what We Preached." Brother Dodson gave an inspiring account of how Brother Sheppard had preached the Gospel of Jesus Christ to the people of Louisiana, and of how he had preached of that "house not made with hands, eternal in the heavens," and if we who are left behind believe that great promise, we should not weep and mourn for Brother Sheppard, but should rejoice as he is rejoicing at his promotion.

Rev. C. C. Wier brought a beautiful message on the subject, "As I Knew

School Desks,
Opera Chairs,
Folding Chairs,
Kindergarten Chairs
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

Him, a Friend." Brother Wier called attention to the fact that Brother Sheppard was a friend to all mankind, and one to whom we could tell our troubles and receive advice that would inspire us to higher and nobler ways of living and help us to turn defeat into victory by pointing us to that great friend of all the world, the Savior. He was a true friend, and one who could have friends because he first showed his friendship for others. He walked hand in hand with the Great Friend, Jesus Christ, and thus he was equipped to prove to others what a friend could be. With that faith which was characteristic of him, he was able to rise above what many times appeared to be insurmountable obstacles, and with a smile of one who rises above the world through faith in Jesus Christ, he preached Christ until God called him to that "Eternal City of God" to rest from his labors.

Rev. L. P. Moreland paid a very touching tribute to Brother Sheppard as a true and sincere friend. After singing "Nearer, my God, to Thee," the services were concluded at the grave in charge of the Order of the Eastern Star and the Masons. He was laid to rest near the monument of Richmond Nolley, that pioneer of Methodism in Louisiana. To-day they both are resting after a hard and toilsome life of preaching Jesus to all who would hear.

We extend to that companion and all that wonderful family of children and friends our heartfelt sympathies, with a prayer to God that he will lead them along the path to the goal, and that they may ever keep sweet the memories of a man who is worthy of the praise and love of every member of Methodism.

CLAUD K. SMITH.

"Baby improved wonderfully in health" recommends the

Thessalon, Ont.
Box 95
March 29, 1920

Anglo-American Drug Co.,
New York, N. Y.
Gentlemen:—

In regard to Mrs. Winslow's Syrup: My baby suffered greatly with colic, and a friend told me of this Syrup and after I used it, baby improved wonderfully in health.
I can recommend this medicine to be excellent.
Yours truly,
(Name on request)

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
quickly relieves diarrhoea, colic, flatulency and constipation, and regulates the bowels. Non-narcotic, non-alcoholic. Formula on every label.
At All Druggists.
Write for free booklet containing letters from grateful mothers.
ANGLO-AMERICAN DRUG CO.,
215-217 Fulton St., New York

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

LOUISIANA CONFERENCE.

Membership Contest With Florida.
Increase in eight months for 146 auxiliaries for those having paid three months dues. Are we working and praying?

BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose. NC-161



The Centenary has erected a \$15,000 school building at Colegio Progreso, in Parral.

Will You Live To Be Eighty?

If You Are Getting Along in Years, Cod Liver Oil Will Give You Strength and Vitality to go Further.

At no time of life is Cod Liver Oil more helpful than in old age.

Full of vitamins—it is a body builder—a strength promoter unequalled.

But of course you know that nowadays you don't have to take the horrible nasty tasting, ill smelling oil itself.

Science has made that unnecessary for now you can get McCoy's Cod Liver Oil Tablets at any drug store—60 tablets for 60 cents and as they are sugar coated they are as easy to take as candy.

Old people who want to overcome their feebleness and gain vigor and more power of endurance are advised to grow younger in spirit with McCoy's Cod Liver Oil Tablets for 30 days.

Then if you are not satisfied—just ask your druggist to return your money—for McCoy's Cod Liver Oil Tablets—original and genuine—are guaranteed.

District	Dec. 20-Jan. 18			
	June 1-Jan. 18.	1 month inc.	Adult. Y.P.	Adult. Y.P.
Ruston ..	99	0	26	0
Monroe	30	1	1	0
Shreveport	30	0	1	0
Lake Charles ..	29	12	8	0
New Orleans ..	11	13	0	0
Baton Rouge ..	8	0	0	0
Alexandria ...	5	0	2	0
	208	26	33	0

Have we auxiliary workers asked God to tell us how to interest people? Have we asked Him to "help us see the footpath meant for you and me?" With the love of your Corresponding Secretary,

MRS. D. BEACH CARRÉ.
Washington, D. C., Jan. 18, '25.

Merryville, La.

Our regular monthly meeting was very interesting and helpful. Every department of our Society is well organized. Five new members were reported for the Young People's Society and \$10 pledged. The pledge for the Adult department is \$55. Thirty-five visits were made to shut-ins, sick and strangers. The sum of \$50 was raised toward purchase price for new pews for the church.

MRS. CHARLES GOTT.

List of Officers of Bossier City Auxiliary for 1925.

President, Mrs. G. B. Smith.
Vice President, Mrs. C. G. House.
Corresponding Secretary, Mrs. J. T. Tilman.
Recording Secretary, Mrs. M. A. Brown.
Treasurer, Mrs. W. L. Mabray.
Assistant Treasurer, Mrs. M. C. Bledsoe.
Superintendent Y. P., Mrs. Will Elmore.
Superintendent Children, Mrs. U. V. Tipton.
Superintendent Mission Study and Publicity, Mrs. H. P. Moore.
Superintendent Social Service, Mrs. J. A. Edgar.
Superintendent Supplies, Mrs. Martin McClanahan.

Unique Meeting at Kentwood, La.

The Kentwood Auxiliary enjoyed a most delightful "Missionary Voice" program on Jan. 20. The Sunday school room, in which the meeting was held, displayed quite a number of posters and maps which helped in the lesson presented.

To our pastor's wife, Mrs. A. J. Coburn, is due all the credit of this most interesting, instructive and soul-inspiring program, which was read by our Missionary Voice agent, Mrs. H. Byrd, and was as follows:

Opening song, "Higher Ground."
Prayer, by the President, Miss Fannye Reames.
Piano duet, Mrs. J. L. Davis and Miss Hutchinson.
Pianologue, "Jesus is All the World to Me," Mrs. S. L. Broyles.
Introducing the "Voice," Mrs. A. J. Coburn.

Vocal Duet, "It Shall be Mine," Mmes. Broyles and Coburn.
Chorus, "Missionary Voice."
"Missionary Voice."
(Sung to tune of "What a Friend We Have in Jesus.")
Words by Mrs. A. J. Coburn.

What a friend and help and comfort Is our Missionary Voice.
What a privilege to read it—
Makes a Christian's heart rejoice.
O what a peace it always carries,
O what joy it always brings;
Tells us many heathen nations
Now our Savior's praises sing.
Have we trials and temptations?
Read the Missionary Voice.
It will render help and courage—
Read the Missionary Voice.
It will broaden out our vision,
Place good reading in our home.
Then subscribe before you leave here
For the Missionary Voice.

Are we weak and oft discouraged?
Cumbered with a load of care?
Read the Voice—it's sure to help you,
Tells of God's love everywhere.
Do thy friends see Jesus in you?
Do you in His work rejoice?
Want to rescue heathen nations?
Read the Missionary Voice.

The next number was a Missionary Voice Romance (a contest). Each person was given paper and pencil. The acrostic M I S S I O N A R Y V O I C E was written down the left-hand side of the paper, and from these letters a number of interesting romances were written. The plot was laid in India (the second letter in the acrostic). The map of India, which was drawn by Mrs. Coburn, was then shown.

Twelve subscriptions to the Missionary Voice were secured by our agent, Mrs. H. E. Byrd, as a result of this program. After a chorus by the Auxiliary, Mrs. Andy Wales made the closing prayer.

All were then invited to our neat

little dining-room (adjoining our Sunday school rooms), where a most tempting salad luncheon was served by Mmes. Sam and Herbert Broyles. The table was tastefully decorated with violets. At each plate was a place card with acrostic M I S S I O N A R Y V O I C E; opposite each letter a reference was given from the book of Psalms.

All expressed themselves as having spent a most delightful and instructive afternoon.

Yours for a better Auxiliary,
MISS FANNYE REAMES, Pres.



NOTICE TO ALL AGENTS

You are not working merely for exercise, nor for amusement. You are working for an income. Sooner or later, everybody requires a headstone or some other form of monument. Not so with most things. Therefore we suggest that you sell something that every man, woman and child must have some day. There's a good profit in the sale of monuments. Fill out the coupon, and let us fill up your bank account.

MEMORIALS, INCORPORATED,
P. O. Box 278, Canton, Ga.

Tell me how to make good money selling monuments.

Name

P. O.

\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe, by millions and prescribed by physicians 24 years for

Colds Headache Neuralgia Lumbago
Pain Toothache Neuritis Rheumatism

Safe

Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

FIRESIDE DREAMS.

By Wm. C. Allen.

As I sit by my open fireplace these wintry evenings I sometimes dream. The flame with its varied colors flares and leaps within the black walls that enclose it. Under the spell created by the weird fantasy I dare not attempt to resolve, argue or speak. I dream, ponder, contemplate. "Contemplation," wrote Victor Hugo, "precedes action."

We lay the rugged logs on the fire-dogs and beneath them place the crumpled sheets of paper and little sticks ready for ignition. The match is applied. The paper catches fire. The flame curls into the kindling and is communicated to the larger wood above. Occasionally a fierce storm driving down the chimney overcomes the feeble beginning. In such event more kindling must be applied, then from the smouldering smoke long quivering tongues of fire shoot and sputter about the heavier fuel. After the logs have caught fire all is well. At first the flame is full of life and beauty. Yellows, reds, and blues squirt and sizzle and soar up into the blackness of the night. Then a quieter period ensues. As the heat develops the fringe of flame becomes less demonstrative. As the heavier timber burns away the steady glow increases. The maximum of vital radiation is attained just before the logs disintegrate and totter into ashes. Then all is still.

So is our Christian experience. The Spirit of God ignites our affections and intellects and sets them aflame on his behalf. Possibly human fears attack us. We are cold. We fail to respond to the torch of His mighty love. Again he rekindles us with the heavenly spark—we accept it and are set on fire for Jesus. The chilling blasts of a spiritually wintry environment are overcome. Our faith is seen of all men, as, like the virile flame in the fireplace, it passionately glows amid the gloom or artificialities that surround us. Then—if God so wills—few years of spiritual obedience. Our fervent heart—heat—our loyalty to Christ—expands, and we send forth holy warmth and life to misinterpreted, apathetic or sorrowing souls. Finally, when physical strength shall wane and our minds may have almost lost their cunning, our declining years may parallel the failing embers in the fireplace. Our last days

may be our best days. They may become the medium of imparting heavenly health and cheer to others. They may shed the finest warmth on behalf of Jesus, they may reveal the most generous service of all.

The reveries of to-night precede the activities of to-morrow. Christ calls his faithful people to action, action, action. Who would not desire the priceless gift of human existence if it be consumed on behalf of humanity and God? Is it not well even in the seemingly unimportant things to share our blessings with others? Perhaps some tired traveler trudging up the chilly streets under an inky sky is glad as behind the wide-drawn curtains he beholds only the reflection of the flame from our glowing firesides. His heart may be cheered as he remembers the happiness he hopes to participate in a little way beyond. May it be true that,

From our house of dreams,
Everlasting light
Through the pitchy night,
Pours in golden streams.

QUARTERLY CONFERENCES

NORTH MISS. CONFERENCE.

(Continued from Page 11.)

Columbus Dist.—Second Round.

Noxapater, at Flower Ridge, April 11, 12.
Louisville, April 12, night.
Highpoint, at Owen's Chapel, April 10.
Mashulaville, at Mount Hebron, April 15.
Macon ct., at Ex Prairie, April 19.
Shuqulak, at Shuqulak, April 19, night.
Ethel, at Marvin, April 22.
Cedar Bluff, at Siloam, April 25, 26.
Sturgis, at Pleasant Hill, April 28.
McCool, at Bowie's Chapel, April 30.
JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Glen Allan, at Avon, Mar. 1.
Shaw, Q. C., Mar. 4.
Cleveland, Mar. 8, morning.
Shelby, Mar. 8, night.
Greenville, Q. C., Mar. 10.
Evansville and Dubbs, at D., Mar. 15, morning.
Lake Cormorant, at L. C., Mar. 15, night.
Coahoma and Jonestown, Q. C., Mar. 18, at Jonestown.
Duncan and Alligator, at A., Mar. 22, morning.
Clarksdale, Mar. 22, night.
Merigold, at New Salem, Mar. 26.
Boyle and Pace, at Benoit, Mar. 29.
Rosedale and Hillhouse, at H., Apr. 5, morning.
Gunnison and Sherard, at S., Apr. 5, night.
Lula and Dundee, at D., April 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Acona, Feb. 22, 11 a.m.
Tchula, Feb. 22, 7:30 p.m.
Blaine, Mar. 1, 11 a.m. and 3 p.m.
Indianola, Mar. 1, 7:30 p.m.
Schlater, Mar. 4, 7:30 p.m.
Glendora, Mar. 8, 11 a.m.
Ruleville, Mar. 8, 7:30 p.m.
Greenwood, Mar. 15, 11 a.m.; Mar. 16, 7:30 p.m.
Morgan City, Mar. 15, 3:30 p.m.
Itta Bena, Mar. 15, 7:30 p.m.
Price Memorial, Mar. 18, 7:30 p.m.
Coila, Mar. 21, 22.
McCarley, Mar. 22, 3:30 and 7:30 p.m.
Crowder, Mar. 29.
Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
Sandy Bayou, Apr. 11 and 12.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Red Banks, at Victoria, Feb. 22, 23.
Winona ct., at Columbiana, Feb. 28, Mar. 1.
Winona, Mar. 1, 7 p.m.
Kilmichael, at Stewart, Mar. 7, 8.
Poplar Creek, at Wesley, Mar. 14, 15.
Durant, Mar. 15, 7 p.m.
Paris, at P., Mar. 21, 22.
Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.
Pickens, at Goodman, Mar. 29, 11 a.m.
Coffeeville, at Bethlehem, Apr. 4, 5.
Duck Hill, at Spring Hill, Apr. 11.
Waterford, at Chulahoma, Apr. 12, 13.
Ashland, at Black Jack, Apr. 17.
Lamar, at Early Grove, Apr. 19, 20.
Holcomb, at Spring Hill, Apr. 23.
Sallis, at Bethel, Apr. 24, 11 a.m.
Ebenezer, Apr. 25, 26.
Lexington, Apr. 26, 7 p.m.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Senatobia, Q. C., Feb. 25, 7 p.m.; preaching, Feb. 22, 7 p.m.
Batesville, Q. C., Feb. 26, 7 p.m.
Como, Q. C., Feb. 27, 4 p.m.; preaching, Feb. 8, 11 a.m.
Sardis sta., Q. C., Feb. 27, 7 p.m.
Hernado, Q. C., March 2, 7 p.m.; preaching, Feb. 15, 7 p.m.
Coldwater, at Love, Q. C., March 3, 4 p.m.; preaching, March 1, 11 a.m.
Olive Branch, at Mineral Wells, Q. C., March 6.
Byhalia, at Emory, Q. C., March 8.
Cockrum, at Independence, Q. C., March 14.
Sardis ct., at Cold Springs, Q. C., March 22.
Courtland, at Pope, Q. C., March 29.
Horn Lake, at Poplar Corner, Q. C., April 3.
Pleasant Hill, at Lewisburg, Q. C., April 5.
Arkabutla, at Strayhorn, Q. C., April 9.
Longtown, at McGee's Chapel, Q. C., April 10.
Tyro, at Fredonia, Q. C., April 12.
Mount Pleasant, at Union, Q. C., April 17.
Shuford, at Lovejoy, Q. C., April 19.
Oakland, at Tillatobia, Q. C., April 24.
Charleston, Q. C., April 24, 7 p.m.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

D. R. MAYO

KNOXVILLE :: :: TENNESSEE

HOUSEWORK NOT DRUDGERY

For Women In Good Health

Read How Lydia E. Pinkham's Vegetable Compound Changed Conditions For These Housewives

Back Don't Bother Me Now

Lincoln, Nebraska. — "My back would bother me so and when I had to do any heavy lifting it made me sick to my stomach with the pains in my back. I have my housework to do and four babies to take care of so when I heard of Lydia E. Pinkham's Vegetable Compound I took it and I feel better. My back don't bother me and I can eat more and work. I do all my housework and washing for six in the family. I will tell other women to take the Vegetable Compound and you may publish my letter."—Mrs. CHARLES F. DOLEZAL, 1201 Garber Ave., Lincoln, Nebraska.

Felt Better At Once

Volga City, Iowa.—"I will tell you what Lydia E. Pinkham's Vegetable Compound did for me. I was all run down and could hardly be on my feet. I was so cold I could not keep warm. I had numb feelings and then heat flashes would pass over my body. I had severe pains in my sides and was very nervous. I saw your advertisement in the newspapers so I thought I would try your medicine. My husband got me a bottle of the Vegetable Compound and I began to feel better as soon as I started taking it. I have taken it off and on for three years now. I keep house and do all my work for my husband and two

little boys and make my garden. I feel fine and I tell others what the medicine has done for me. I think it is the best medicine in the world for women."—Mrs. THOMAS GRINDLE, Volga City, Iowa.

Can Do Any Kind of Work

Fouke, Arkansas.—"I had the 'Flu' and after that I had a pain in my side and was not able to do my work I was so weak. I found an advertisement in a paper and it told what Lydia E. Pinkham's Vegetable Compound would do, and I took it. Now I can do any kind of work I want to. I think every family ought to keep it in the house all the time and I intend to do so."—Mrs. DORA PHILYAW, R.R. No. 2, Fouke, Arkansas.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

This shows that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For sale by druggists everywhere.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of gripe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nauseless Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

FROM POLLOCK, LA.

On Sunday, February 1, Rev. H. C. Murphy, our pastor, filled his appointment here at 11 o'clock. Immediately after dinner, we went to Standard, where our first quarterly conference was held at 3 p.m., by Rev. K. W. Dodson, P. E.

Our pastor's sermon at the morning service was the exposition of the actual facts as they exist over the cut-over lands of Louisiana. No doubt his experience as a minister with the various localities of his labors gives him a knowledge of precisely what is needed—a new covenant and the turning away from the idols of to-day unto their Lord.

At his last appointment, he dropped a thought for his congregation to meditate over about this spiritual life by telling of a story, as follows: In the rural district where the whooping cough was an epidemic, a family who had not been exposed to it believed if they had some asafetida to place into a bag to be hung around their necks, they would be safe. The farmer had to go to town; his wife said to him, "John, be sure to get some asafetida." So John decided to get a good supply and bought a pound. On his way back home, came a heavy rain which he was exposed to, also the asafetida. On his arrival at home, his wife met him and asked if he got the asafetida. The odor was so strong, she had to put her hands over her nose; the older children came near and they did the same; the six-year-old boy exclaimed, "Father is dead and he don't know it." I believe that to be true in many cases.

Our presiding elder delivered a message on prayer, before going into conference, placing great emphasis upon the importance of three characters of prayer—Secret, Mutual, and Family Prayer—which was very impressive and profitable to all who received same for their future welfare.

BRONCHITIS

Leaves a bad cough; so does "flu." But you can stop these lingering, weakening, sleep-disturbing coughs with

CHAMBERLAIN'S COUGH REMEDY

Used and recommended since 1872, it has relieved the coughs and colds of both children and grown persons everywhere.

Keep a bottle in your home all the time
No Narcotics. Sold everywhere.

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COUGH and WHOOPING Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

Prepared by
JAMES E. ANGELL,
New Orleans, La.

PRICE 35c AND 65c
AT ALL DRUGGISTS

Considering the weather conditions and small pox, the reports from the pastor were gratifying indeed. We are looking forward for a good year on this charge.

JAMES H. WALKER.

PRIZES OFFERED FOR ESSAYS.

The Commission on Temperance and Social Service of the Methodist Episcopal Church, South, offers two prizes (a first prize of \$100 and a second prize of \$50) for the best two essays on the subject "What is social service and what part should it have in the work of the church?"

Those eligible for this contest are undergraduates in the Annual Conferences of our church and students in our church schools who expect to enter ministerial or missionary work.

The essays should not exceed 3,000 words in length, nor should they show the names of the authors.

The decision as to prizes will be made by a committee to whom the essays will be submitted.

Essays should be mailed by July 1, 1925, to Edgar H. Johnson, Emory University, Georgia.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Galloway Memorial, Feb. 22, 7:30 p.m.
Fannin, at Holly Bluff, Feb. 28, 11 a.m.; March 1, 11 a.m.
Madison, at Ridgeland, Mar. 1, 7 p.m., and Mar. 2, 10 a.m.
Florence, at Braxton, Mar. 8, 11 a.m.; Mar. 9, 2 p.m.
Harrisville, at H., Mar. 8, 7 p.m.; Mar. 9, 10 a.m.
Terry, at Spring Ridge, Mar. 15, 11 a.m., 1:30 p.m.
Bolton, at B., Mar. 15, 7 p.m.; Mar. 16, 10 a.m.
Mendenhall, at M., Mar. 21, 10 a.m.; Mar. 22, 11 a.m.
Millsaps Memorial, Mar. 22, 7 p.m.
Benton, at Tranquil, Mar. 28, 29, 11 a.m.
Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
Benton, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
Galloway Memorial, April 19, 7:30 p.m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.
Flora, May 3, 7:30 p.m.
District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.
J. LOYD DECELL, P. E.

Brookhaven Dist.—Second Round.

Gallman, at Mt. Pleasant, Feb. 28, Mar. 1.
Crystal Springs, p. m., March 1, 2.
McComb, La Branch st., a.m., Mar. 8, 9.
Bogue Chitto and Norfield, at Norfield, p.m., Mar. 8.
Adams, at Ebenezer, Mar. 14, 15.
Monticello, at Sontag, Mar. 21, 22.
Bayou Pierre, at Matthew's Chapel, Mar. 28, 29.
Meadville and Bude, at Bude, April 4, 5.
Summit and Topisaw, at T., Apr. 11, 12.
McComb, Centenary, p.m., April 12.
Osyka, at Muddy Springs, April 18, 19.
Magnolia, p.m., April 19, 20.
Fearnwood, at —, April 21.
Barlow, at Brandywine, April 25, 26.
Hazlehurst, p.m., April 26, 27.
District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.
Georgetown, at Providence, May 2, 3.

Wesson and Beauregard, at B., 3 p.m., May 3, 4.
McComb, Pearl River Ave., May 6.
Pleasant Grove, at Tilton, May 9, 10.
Tylertown, May 13.
Foxworth, at —, May 14.
Scotland, at Bethesda, May 16, 17.

Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Purvis, at Purvis, Feb. 22, a.m.; Q. C., Feb. 25.
Oloh, at Clyde, Feb. 22, p.m.
Bonhomme, at Denco, Mar. 1, a.m.
Ellisville, at Hinton, Mar. 4.
Williamsburg, at Santee, Mar. 7, 8, a.m.
Prentiss, at Bassfield, Mar. 8, p.m.
Petal, at Lux, Mar. 15, 16.
Taylorville, at Mize, Mar. 22, 23.
Main Street, Hattiesburg, Mar. 29, a.m.; Petal, p.m.
Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
Court Street, Hattiesburg, Apr. 12, a.m.
Sumrall, Apr. 12, a.m.
Collins, Apr. 19, a.m.
Mount Olive, Apr. 19, p.m.
Magee and Sanatorium, Apr. 21.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.
Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8;
Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 21, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Meridian Dist.—Second Round.

Meridian, Central, Feb. 22, 11 a.m.
Meridian, East End, Feb. 22, 7:30 p.m.
Scooba, Mar. 1, 11 a.m., 2 p.m.
Meridian, Seventh Ave., at Marion, Mar. 8, 11 a.m., 2 p.m.
Meridian, Fifth Street, Mar. 8, 7:30 p.m.
Daleville, at Andrews Chapel, Mar. 21, 22, 11 a.m.
Poplar Springs, Mar. 22, 7:30 p.m.
Vimville, at Why Not, Mar. 28, 29, 11 a.m.
Meridian, Hawkins Memorial, Mar. 29, 7:30 p.m.
Porterville, at Union, Apr. 4, 5, 11 a.m.
Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.
Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.
DeKalb, at Marvin, Apr. 12, 3 p.m.
Shubuta, Apr. 19, 11 a.m., 2 p.m.
Quitman, Apr. 19, 4 p.m., 7:30 p.m.
Bucatanua, at B., May 1, 11 a.m.
Waynesboro ct., May 2, 3, 11 a.m.
Waynesboro, May 3, 3 p.m., 7:30 p.m.
Matherville, at State Line, May 6, 11 a.m.
Pachuta, at Salem, May 9, 10, 11 a.m.
De Soto, at Cooper's Chapel, May 10, 3 p.m.
Enterprise, May 14.

The district conference will meet at Enterprise, May 11, 7:30 p.m., and will continue through May 12 and 13,

or until the work is completed. When the delegates are elected, pastors will please send their names to the conference host, Rev. T. H. King, Enterprise, also to me, that I may have the roll ready.
M. L. BURTON, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Gonzales, at Antioch, Feb. 31, Mar. 1.
Plaquemine and Donaldsonville, at Donaldsonville, Mar. 1.
Amite, Mar. 7, 8.
Greensburg, at Pine Hill, Mar. 8.
Pine Grove, at Killian's, Mar. 14, 15.
Hammond, Mar. 15.
St. Francisville, at Star Hill, Mar. 21, 22.
Istrouma, Mar. 22.
East Feliciana, at Gilead, Mar. 28, 29.
Clinton, Mar. 29.
Jackson, at Gurley, Apr. 4, 5.
Keener Memorial, Apr. 5.
Ponchatoula, Apr. 12; conference, Apr. 20.
Pearl River, Apr. 12.
Washington, at Fisher, Apr. 18, 19.
Franklinton, Apr. 19.
Bogalusa, Apr. 19.
Baton Rouge, First Church, Apr. 26, 27.
Denham Springs, at Palmetto, Apr. 25, 26, p.m.
Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

District conference will convene in Franklinton, Wednesday, April 15, to Friday, April 17. Opening sermon will be preached by Rev. R. W. Tucker, Wednesday evening, April 15, at 7:30 p.m. Organization and brief business session will follow sermon.

H. N. BROWN, P. E.

New Orleans Dist.—Second Round.

Second Church, preaching, Feb. 15, p.m.; Q. C., May 20.
Parker Memorial, preaching, Feb. 22, a.m.; Q. C., April 22.
McDonoghville, preaching, Feb. 22, p.m.; Q. C., March 18.
Louisiana Ave., preaching, Mar. 1, a.m.; Q. C., May 6.
Algiers, preaching, Mar. 1, p.m.; Q. C., Apr. 8.
Houma, at Gibson, Mar. 8.
Lafourche, at Labadieville, Mar. 15, a.m.
Bayou Blue, Mar. 15, p.m.
Lydia, Mar. 22, a.m.
Franklin, Mar. 22, p.m.
St. Martinville, at Port Barre, Mar. 29.
Morgan City, Apr. 5, a.m.
Patterson, at Berwick, Apr. 5, p.m.
Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
Covington, at Mandeville, Apr. 19, a.m.
Slidell, Apr. 19, p.m.
Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.
St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p.m.; Q. C., Mar. 20.
Carrollton, preaching, May 3, a.m.; Q. C., May 13.
First Church, preaching, May 3 p.m.; Q. C., Apr. 29.
W. WINANS DRAKE, P. E.

Kidney and Bladder Trouble Can Now Be Quickly Stopped

I will send you absolutely free and postpaid under plain wrapper and without the slightest obligation, my famous treatment. It will prove that your suffering from getting up nights, back, groin and leg aches, dizziness, burning sensation or other dangerous symptoms due to kidney trouble, bladder disorder or prostrate engorgement can be quickly stopped. Escape these ailments that often lead to Bright's Disease and Diabetes and kill 75,000 people yearly. If my treatment cures you repay the favor by telling your friends, otherwise the loss is mine. Simply send your name and address to-day to prove entirely at my expense, and no cost to you, that you can feel ten years younger, enjoy life and be safe from these dangerous diseases. Address Robt Norman, 565 Gateway Station, Kansas City, Mo.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 72—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3533.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 26, 1925.

CHAS. O. CHALMERS, Manager.

A STATEMENT TO THE CHURCH BY THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS.

From all parts of the church come evidences of uneasiness concerning the financial condition of the Board of Missions. On the part of many this feeling is more intense than the facts warrant, but on the part of others there is a failure to realize the full gravity of the situation. While the worst forebodings are not justified, there is ample occasion, yes, demand, in the unqualified facts that the church become awakened to the need of prayer and sacrificial giving, if our vast missionary enterprises are to be carried on and even that our working bases—churches, schools and colleges and universities, settlements, hospitals and kindergartens—be saved.

Some recent history of the financial operations of the Board should be summarized.

1. Relying upon the good faith of the subscribers to the great Centenary fund of thirty-five million dollars for Home and Foreign Missions, General and Woman's Work, War Work, Church Extension and a domicile for the Board of Missions, the administration proceeded with a magnificent program of missionary extension, realizing that when Centenary money should cease to come in, the regular income must be at least doubled in order to sustain the new work projected by means of Centenary money, but not sufficiently, considering the possibilities of failure to collect the pledges.

2. In the autumn of 1923, with one year remaining of the Centenary period, the Executive Committee of the Board, realizing that expectations of income upon the basis of which appropriations had been made for 1924, would not be realized, called the Secretaries into conference. The most cordial cooperation obtained and it was agreed that no new work should be projected and that building operations should be suspended until their resumption should appear to be prudent.

3. By the time of the meeting of the Board in May, 1924, the difference between the receipts and the expenditures had become so great that the Board was in debt for money borrowed to meet appropriations to the amount of \$960,803, against which could be placed only a rapidly diminishing cash balance of \$259,739, leaving a net indebtedness of \$701,064.

4. Nevertheless, in the face of this indebtedness, which your Executive Committee recognized as the limit of safe borrowing for the Board, such was the urgency of the call to carry on, that appropriations were made for 1925 to the amount of \$1,818,811 for Home and Foreign Missions, General Work. Against the appropriations for 1924 there was, as estimated by the Home Base Committee, an expectation of collections amounting to \$2,700,000 from assessments, spe-

cial and Centenary pledges. To vindicate this expectation the Centenary must have yielded \$2,100,000 for all purposes, as only fifty-one per cent of receipts goes to Missions, General Work. The Executive Committee expressed the opinion that this expectation was in excess of the prospects and that the appropriations were therefore too large to be safe.

5. By January 1, 1925, there appeared to be a difference between the expected income as set forth in the report of the Home Base Committee, and the actual income for the period of \$1,489,782. On December 1, 1924, our actual indebtedness, not including certain ledger liabilities, such as annuity bonds, but for borrowed money and outstanding drafts, amounted to \$1,085,561. The figures are alarming; but the gravity of the situation is enhanced by the fact that for three years there has been a steady increase of our deficit—1922, \$471,103; 1923, \$579,149, and in 1924, \$1,085,651. Certain cash balances amounting to \$231,009.91 that were held in banks have been consumed by the appropriations, and the present indebtedness of the Board is \$1,406,628.90.

With this paralyzing debt, which is quite double the amount that your Executive Committee have deemed safe for the Board to carry, we face the year 1925 with appropriations to be paid in order to sustain our missionary enterprises in the home land and the foreign field of \$1,667,233 (estimating eleven-twelfths unpaid of a total of \$1,818,811.)

The estimates recommended by the Secretaries for appropriation were based upon the following expectations of income for Home and Foreign Missions, General Work:

From the Conferences on Assessment.....	\$615,000
From Specials	290,000
From the Centenary Commission	874,679
From Assessment for Negro Work	41,000
From War Work Fund	30,000
	\$1,850,679

The extent to which these expectations will be realized will be determined by the liberality of the church. If fully realized, we shall be able to carry on, but the debt will remain as it is, but little reduced and increased by a large interest account; for it is to be noted that no provision whatsoever has been made in the appropriations for a sinking fund with which the debt is to be gradually liquidated.

The debt does not represent amounts set apart to secure money invested with the Board, such as trust funds, but it must be said again, and again, was incurred in the payment of appropriations made from year to year for carrying on our vast missionary enterprises. Our present problem is, first, to provide for the continuance of our missionary enterprises; second, to pay the debt that was honestly contracted by the Board in conducting its operations in confidence that

the church would pay the Centenary pledges that had been made in good faith. If there be any stigma in this debt, it rests not upon the Board of Missions, but upon every person who made a Centenary pledge that still remains unpaid and that he is by any means able to pay; and of such unpaid pledges there are now on the original askings of \$25,000,000, \$8,000,000. If the Board of Missions has been imprudent, our error has been the imprudence of relying upon the genuine pledges of Christian believers, who by these pledges have authorized the expenditures that are now under judgment. If we are now faced by the alternatives of withdrawing our forces from the field and acknowledging defeat, or pressing forward to victory in the name of Jesus Christ our Lord, the church members whose Centenary pledges remain unpaid must, in a large measure, decide which way we shall choose. If your Board Secretaries contemplate with breaking hearts the possibility of being compelled to call home our heroic missionaries, denying them the opportunities of service to which they have dedicated their lives, it is because almost half of the Centenary pledges are unpaid. The responsibility rests with those who, could they feel the heart-break, would prevent it.

It cannot be too plainly stated or too often repeated that the essentials of the situation may be resolved into the alternatives of the payment of the Centenary pledges or the recall of half our missionaries—evangelists, teachers, settlement workers, physicians, nurses—and the closing of churches, schools, kindergartens, hospitals, settlements and the home in which the Christian ideal of the family is being demonstrated in city slums and pagan lands. Already building enterprises have been arrested, and their unfinished walls reproach us. It is a harsh alternative. It may give occasion for scorn on the part of those in whose breasts hope had been begotten through our teaching of the love of God and through our ministries of mercy.

It should be stated that the Secretaries and Acting Treasurer of the Board have heartily cooperated in effecting economies in administration. In this way a few thousands of dollars will be saved, but this will afford but little relief. The large and early payment of Centenary pledges is our only financial salvation.

Doubtless there are earnest souls upon whom the burden of our missionary obligations is resting heavily. Let their burdens move them to prayer. In our task of world evangelism the church is obeying the clear command of the Master. Let us pray specifically for the means with which to do His will in this supreme duty. Thus good will inure to the church through the very difficulties that confront us, because thereby we shall have been brought into "the fellowship of his sufferings" who died for us that "we should not henceforth live unto ourselves but unto Him who died for us and rose again."

Signed by: P. D. Maddin, F. S. Parker, E. D. Mouzon, O. E. Brown, A. B. Ransom, J. E. Edgerton, Mrs. W. F. Tillett, Mrs. Luke Johnson, and Mrs. J. H. Dickey.

New Orleans Christian Advocate

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A CALL TO PRAYER

An Invitation to all Churches to Unite in Christian Fellowship and Intercession During the Pre-Easter Season, 1925.

The Federal Council of the Churches of Christ in America, acting in harmony with the wishes of the various denominations, urges all people who love our Lord Jesus Christ to give themselves during this special period to daily Bible reading, meditation and earnest prayer.

Comradship in Prayer

There is energizing power in the sense of sharing deep convictions and high aspirations with large numbers of like-minded people. Uniting in the study of the Bible, the contemplation of great truths and in the lifting of the heart to God in prayer is of the highest importance.

Hundreds of thousands of Christians in America annually unite their minds and hearts in such contemplation of following "The Fellowship of Prayer," the little booklet available through the offices of the Federal Council of Churches, giving Scripture texts and readings, meditations, and prayers for each day of the Lenten season, and including Easter.

Comradship in Worship.

The spiritual unity of the body of Christ is nowhere better exemplified than in the universal feeling of joy at Easter tide, preceded by those deep feelings of penitence and aspiration which center in contemplation of the suffering and the triumph of Christ.

Responding to this sense of oneness, let us gather during these seven days before Easter, commonly known as Holy Week, to consider the Suffering Savior with the call to repentance and devotion which that contemplation fosters.

That our thoughts may be unified a series of topics is presented on the second page of this folder, each of which is taken from the reading for the day in "The Fellowship of Prayer." These topics may be used as the subjects for sermons or addresses, or as the topics for group prayer and conference; or in the same spirit the seven words spoken by the Master on the Cross may be used for these services.

Each church may gather its own people in its own house of worship, or a group of churches may unite in such services. Many of the larger communities are finding central meetings at the noon hour highly valuable.

METHODIST EDUCATIONAL ASSOCIATION.

By Maud M. Turpin.

The Methodist Educational Association, held in Memphis, Feb. 4-5, brought together, in conference and public meetings, outstanding educational leaders from many sections throughout the United States. The body was composed of college presidents, presidents of Conference boards of education, Conference educational secretaries, professors of religious education, student pastors, bishops, editors, and connectional secretaries.

Under the general topics, "The Liberal Arts College," "Ministerial Education," "Intercollegiate Athletics," and "Religious Education," the program covered a wide range of subjects. Sessions were held in the morning from 9 to 12; from 2 to 4 p.m., and at 7:30 p.m. Afternoon hours, from 4 to 6, were given over to departmental group meetings.

Much time was given to the consideration of the liberal arts college, its endowment, equipment, and its relation to high schools, junior colleges and professional schools. President H. N. Snyder's address on "Present-day Educational Thought and the Liberal Arts Colleges of the Church," was thought-provoking and illuminating. The Association was fortunate in having present to lead discussions touching the liberal arts college, Dr. George F. Zook, of the United States Bureau of Education.

Appreciation was expressed of the presence of Bishops W. F. McMurry and John M. Moore, and their contribution to the program, and the presence and participation in discussions of the editor of the connectional organ and general secretaries and leaders of other boards doing educational work.

The report of the findings committee included the following recommendations:

To promote high standards of scholarship in colleges and secondary schools, the body approved principles of selection on a basis of superior achievement, both for admission to college, advancement in college, and graduation; and approved recognition of superior ability and industry in systems of honor courses in colleges.

The tendency of the liberal arts colleges to introduce semi-professional courses was regarded as dangerous.

The aim of the theological schools to provide training in the field of religious education was approved, as was the increasing interest in religious education, as evidenced by the employment of full time professors of religious education in Methodist institutions of learning.

That the candidates for the ministry should take the full A. B. courses before taking the theological courses.

The advisability of complete faculty control of intercollegiate athletics, and, as far as possible, the use of coaches who are members of the faculty; and observance of regulations looking to elimination of undesirable influence in college sports.

The body expressed renewed loyalty to the Christian Education Movement, and stressed the urgency of collecting pledges, and called upon the forces of the church—bishops, presiding elders, and laymen—to back the move to collect all subscriptions within the specified period.

The Association passed resolutions thanking benefactors of Methodist institutions, among them Mr. J. B. Duke, for his recent gift of \$6,000,000 to Trinity College. It was the thought of the body that no more enduring or worthy memorial could be erected than an investment in the cause of Christian education.

Election of Officers.

The last act of the Association as a unit was to elect its officers for the ensuing year. They are: President, Paul B. Kern, dean of the School of Theology, Southern Methodist University, Dallas, Texas; first vice president, J. S. French, president of the Board of Education, Holston Conference, Bristol, Va.; second vice president, C. M. Woodward, dean of men, Emory University, Atlanta, Ga.; secretary-treasurer, W. E. Hogan, treasurer Board of Education, Nashville, Tenn.; Stonewall Anderson, ex officio, general secretary of the Board of Education of the M. E. Church, South.

Officers of the religious education section elected on the 3rd were: A. M. Trawick, chairman; W. G. Henry, vice chairman, and L. F. Sensabaugh, secretary.

Preceding the meeting of the Educational Association, the secretary-treasurers of the Christian Education Movement and directors and professors of religious education and student pastors held all-day sessions Feb. 3. Dr. H. H. Sherman, in charge of the Christian Education Movement, conducted the sessions.

THE INCREASING COST OF THE CHURCH OF GOD.

By Rev. J. Tillery Lewis.

The one big, outstanding need of mankind is Jesus Christ. This is true because Jesus is the only power that is operating in the world that can cure the ills of humanity. The trouble with mankind is not a political trouble, though the manner in which the slogan, "Let us make the world safe for democracy," was used during the great world war would have led the unthinking man to believe that the world's trouble is a political trouble. To be sure, there is much in the political world that is wrong and there is much yet that will be done toward straightening out the kinks in the political world garment, but vicious politics, howsoever savage, selfish, and clannish, is not what ails humanity. Nor is mankind's trouble an economic affliction, though there is much evil, sin, and injustice in our economic field of endeavor. Nor yet is the world's trouble a social ailment, though God knows our present generation needs a social bath as but few generations have ever needed it. The fundamental and basic trouble with humanity is a bad heart, yea, a wicked heart. The only power doing business in our world that is able to change the heart of mankind, drive sin, selfishness, and greed therefrom, and implant therein a passionate devotion to Almighty God and love, sympathy, and good will toward other human beings, is Jesus Christ. Neither the church nor the State, nor all churches and all States combined, can do that thing. Only Jesus can. The church proclaims Jesus to a non-believing and sin-cursed world and fosters many institutions that are a great boon to the suffering and sin-sick world, while the State offers protection to her citizens as they work out their destinies both individually and collectively; but neither of these can minister to the world's heart affliction. Only Jesus can. All mankind of every tribe and nation needs the regenerating, soul-purifying, sin-destroying and eternal enlivening salvation that is assured through faith, belief, and trust in Jesus Christ as one's redeemer. The world needs Jesus.

God, the Father, Jesus, our Savior, and the Holy Spirit, our Comforter, desire for all humanity that Jesus be proclaimed, acclaimed and declared to every individual as being willing and able to make sons of God out of every child of humanity who will believe on him. Just before Jesus went back to heaven he said to his disciples: "Go ye into all the world and preach the gospel to every creature, and lo I am with you always, even to the end of the world." Wherever his disciples have gone with the glorious message of Jesus and his love, the Holy Spirit has always witnessed with redeeming and sanctifying power. Jesus has fulfilled, and is fulfilling that promise, as is being proved to-day in the missionary fields of Southern Methodism, to say nothing of the fulfillment of that promise in other quarters of our globe where Jesus is preached. God desires that Jesus shall be proclaimed to every son of humanity as mankind's Savior and Redeemer in such an adequate way that sinners and heathens will be converted.

The only institution doing business among men that is engaged in the activity of proclaiming Jesus Christ to our sin-sick, sin-cursed and dying world is the church of God. No other institution cares specifically about the lost souls of mankind. Poor, bleeding, dying man is lost from the light and glory of the everlasting love of God, and is crying for that light, but the church is the only institution among men that is trying to point them to that light. If the church fails God and humanity in the crisis of mankind's great soul-affliction, who will carry the great message to a dying world? Our hearts thrilled as we read the account of the dogs carrying antitoxin across the blizzard-swept fields of Alaska to those poor Eskimos who were in the grip of a diphtheria epidemic. But sin, with its blasting, cursing and soul-destroying power, holds millions of helpless human souls in a grip that is a thousand times more deadly than is diphtheria, because it is the soul, primarily, that is cursed by sin and not the

body. If the church fails, even at a great sacrifice, to carry the antitoxin to sin, which is Jesus Christ, who is going to carry relief to the millions who are daily dying the eternal death wrought by sin? Echo answers, Who?

It takes time on the part of those who belong to the church to make out of the church the kind of institution that the world needs and that God wants the church to be. Time, yes, your valuable time, reader, is not your own—it belongs to God and to the church. It takes much of one's time, if one is going to make the kind of Sunday school superintendent that all congregations need; it takes a large portion of one's time if one is going to make the kind of Sunday school teacher that every class needs; it takes time to study, it takes time to make the heart preparation in prayer; it takes time to look carefully after the absentee pupils and discover just what was the cause of one's absence. It takes time to make the steward that every local church needs. A steward needs to pray, and it takes time to pray; a steward needs to think and look diligently after the material interest of the church, and it takes time to adequately look after the financial interest of the church. Besides this, a steward, as well as the pastor, must take time to be a shock-absorber.

It takes self-sacrificing service on the part of the membership for a church to be the kind of spiritual institution that its name indicates. A close reading of the message of Jesus will clearly show that Jesus made plain the fact that no man can be his disciple except upon the basis of self-sacrificing service. No man can be a Christian who refuses to make sacrifices to help redeem a lost world. Church membership without Christ is as hollow and empty of soul-nurture as is that proverbial bag of gold at the end of the rainbow void of gold. As Christians, we must know Jesus in the fellowship of his suffering, else we are as salt that has lost his savor.

If a church is going to bulk large in God's affairs among men, it will take money. No church can function to the glory of God and the redemption of mankind without the expenditure of large sums of money. The church is burdened (no, privileged) with the great task of helping in the complete redemption of mankind. The church is called on to minister to the bodily and the mental natures of mankind as well as to his soul needs. The first big and outstanding business of the church is the proclamation of the gospel message of soul salvation through faith in Jesus Christ as man's only and sufficient Savior. Following close upon the heels of the constantly increasing cost of the aggressive preaching of the gospel to all the world, is the additional cost in time, sacrifice, and money in the church's necessary activities in behalf of education, hospitals, rescue homes and orphanages. Since 1844 our M. E. Church, South, has developed into a church that has representatives in twelve foreign fields, who are preaching, teaching, healing, and in every way possible seeking to fulfill Christ's command, "Go teach all nations." Besides this, we have within the borders of the United States many who are working with the immigrants who come to America without Christ. In our own land we are building and maintaining colleges, universities, hospitals, orphanages, besides building magnificent temples to the glory of God. Is it any wonder that the monetary maintaining of our great church is constantly on the increase? When we consider the fact that the great Centenary movement has almost doubled our force in the foreign fields, is it strange that our expense account has doubled? In the very nature of the case, a man who is doing a one hundred thousand dollar business has a far larger expense account than has the man who is doing only a fifty thousand dollar business. A bride and groom have but little expense, but after twenty years, if God has blessed the home with bright young Americans, the expense of the family doubles or quadruples beyond what it was at the beginning. But in the meantime, while the bride and groom were worth nothing to God or man, except to themselves, they are now down under the burdens of their community and of the State and nation, but the cost of maintaining the home is far in advance of what it was in the beginning.

Our great church, in the beginning, preached the gospel only in the United States. In 1844 we were without mission fields; but in 1846 we had reports from missions among Negroes, Indians, Germans, French and in Texas, but these were home fields. In 1848 Charles Taylor was sent to China. Since that time our great church has steadily gone forward in her activities in behalf of the heathen world, besides seeking to respond to mankind's need in education, hospitals, orphanages, etc., until the sun never sets on the glorious flag of Southern Methodism as she witnesses for Christ throughout the whole world. A few years ago, in Scotland, a bishop said to one of his parishioners, who had been a pal of boyhood days, "John, I want you to give me one hundred dollars to help build an orphanage." John's liver wasn't functioning just right that morning and John was grouchy. Since the bishop was his pal, he just spoke right out of his mind what he thought. He said something like this: "Bishop, you preachers and the church talk money, money, money all the time. The church is more and more expensive all the time. Why can't you go to sleep and forget money?" The good bishop just let John run down before replying. After he had gotten it all out of his system, the bishop said: "John, I once had a laddie about fourteen years of age. He cost me money, money, money all the time. He wore out more clothes and shoes, it seemed, than six boys should have worn out. Besides, it cost money, money, money to keep him in school books. But, John, laddie is dead now and he doesn't cost me a shilling." John looked into the bishop's tear-stained face and said: "Bishop, I see what you mean. I am sorry I said what I did. I was wrong. Here is your one hundred dollars; if you need more, come back and I will do what I can. God knows I do not want my church to die. It means too much to me and to the world. If it continues to function on an aggressive basis, as it should do, the cost is constantly increasing, and I shall gladly do my part toward its maintenance." Yes, reader, our great church is constantly making greater and greater demands upon you and me, but let's not consider the extra demands. Let us rather look upon the vastness and greatness of the work our church is doing to the glory of God and the good of mankind. Then, let's look upon Jesus as he hangs upon the cross for our redemption and hear him say:

I freely all forgive,
This blood is for thy ransom paid,
I die that thou mayest live.

Then, under the inspiration of that God-made sacrifice, let's follow him into the pathways of self-sacrificing service that he may say to us at last:

Well done, thou good and faithful servant,
—enter thou into the joy of thy Lord.
Sardis, Miss.

REV. OBED LUTHER SAVAGE.

Obed Luther Savage was born in Winston County, near Sturgis, Miss., July 5, 1860. He was converted and joined the Methodist church when quite young. He was licensed to preach in 1884.

In 1890 Brother Savage was married to Miss Lula L. Shoffner, of Water Valley, Miss. God blessed this union with three children; J. S. Savage, of Memphis, Tenn.; Mrs. J. J. Breland, and Mrs. B. H. Dyess, of Webb, Miss.

The analysis of Brother Savage's character shows a number of elements. He had great faith in God. He also had great faith in the Word of God, and he stated his convictions so clearly and with such force that all who heard him realized that he had no doubt as to his conviction being in accord with the teachings of God's Word as he saw it. It has well been said of Brother Savage that "He was a hero." His many years of loyalty to the church that he loved are the best evidence of the truthfulness of this statement. Without hesitation he pronounced the "Thus saith the Lord."

To his decided convictions he added the strength of a consecrated life. The faith which

came to him from reading and believing the Bible made his personal life strong and influential. Daily he lived what he believed. Decided and positive in his convictions, his position was never in doubt. His utmost best was esteemed none too good for any cause in which he enlisted. Brother Savage "sought to know nothing among men save Jesus Christ and Him crucified." He studied the Bible closely and was a man of much prayer.

Brother Savage was not only a good, true, and faithful preacher, but in all his ministry he did constructive work. He perhaps has more churches to his credit than any other member of our Conference. These churches stand to-day throughout our Conference as monuments of his work, and in this work Brother Savage has made the task easier for his brethren who follow him.

The last few years of his life were years of great suffering. He bore his afflictions with Christian fortitude, anxious to depart and be with Christ, yet resigned to wait the Father's own good time for the summons. It was indeed a benediction to visit him and see the glow upon his face as he would speak of the church and his brethren.

All that tender hands could do was done to bring joy to his heart and comfort to his body in the last years of his afflictions.

On the 24th day of January God said to his noble spirit: "Well done, thou good and faithful servant." "Enough, come up higher." On Sunday afternoon, Jan. 25, his tired body was laid to rest in the local cemetery under a beautiful bank of flowers. The service was conducted by the writer, assisted by Rev. J. E. Cunningham, Rev. J. J. Brooks, Rev. S. L. Pope, and Rev. T. M. Bradley.

His pastor,

C. T. FLOYD.

"THY WILL BE DONE."

By Rev. Jas. M. Lewis.

Upon this anchor have I cast my all, and stand ready to bow in submission to the will of God.

I am thoroughly convinced that God's will is going to be accomplished in the Unification question which is before us. I see no occasion for alarm on the part of any one "whose mind is stayed on God," for we have the assurance that he will "hold him in perfect peace."

Of course, I am for Unification under the present plan. I am not writing to defend the plan; it needs none. Great men on both sides of this question have exhausted the English language in giving their views on the subject. There are mighty men on both sides of this question: men whom I love with all my heart and whom I have the utmost confidence in.

I believe that in the unification of the two great bodies of Methodism the Kingdom of God will be advanced more hastily and with more efficiency. I know that there is going to be a disturbance, and many good men will leave us; all great forward movements have caused local disturbances.

Men have the right to vote their convictions, and no one has the right to impugn their motives. The only thing I am concerned about is the will of God. Is it God's will that we should unite? I am not asking you to answer that question. I am asking that all voters vote their convictions, after much prayer and fasting, and I am sure that whatever the result will be, it will be the will of God. "Our Father which art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done." Amen.

Tylertown, Miss.

In northern New Mexico we had nothing before the Centenary. To-day we have fifteen charges, and our small new churches dot the plains and mountain-sides.

Prior to the Centenary, the denomination was having a hard time to raise a million dollars a year for missionary work. During the past four years their Mission Board has expended \$6,000,000 a year in missionary work, or more than has been spent in any previous fifteen years.

ALONG THE TRAIL.

Time has been passing so rapidly that one hardly knows just where one quarter ends and another begins. Anyhow, they run both ways. These Grenada District preachers know how to keep the elder going. They don't hesitate to make three and four dates for him within twenty-four hours. At any rate, no grass has yet grown under his feet.

Quite a lot of improvement is noted in several charges. Durant added \$400 to the pastor's salary, making the assessment there now for the pastor \$2500. They are also installing a new pipe organ at a cost of about \$4000.

They are building a new church at Goodman, which will be an ornament to the town and of tremendous value to our cause there, where there are more than a hundred bright young people living in the dormitories of the County Agricultural High School.

They are building a new church at Bethel, on the Sallis charge. Bethel is a prosperous community in Attala County, south of Kosciusko.

Rev. W. F. Rogers is adding six Sunday school rooms to his church at Holcomb.

The Taylor people are laying plans for a new church. The writer had the delightful privilege of preaching to the high school and their friends the other day. It was a great pleasure, as preaching to young people always is.

First Church, Water Valley, is enjoying great prosperity under the capable ministry of Rev. L. M. Lipscomb.

The writer had a busy but very enjoyable visit to Lexington and Ebenezer recently. Bishop Mohler was down with the flu, but you can't keep a good man down long. He is doing fine work in that fine old town. In the afternoon we had a service with Brother McCall at Liberty, five miles out from Lexington. This is a very attractive new chapel, situated on a beautiful country road. The well-kept cemetery is on an adjoining lot. When the church is completed it will be a most attractive place.

Rev. W. M. McIntosh begins a revival at Sallis on the 22nd of this month. They are expecting a great occasion of it under the leadership of this man of God.

On April 20-25 we will have a Standard Training School for our Sunday school people at Lexington. It will be attended by teachers and others from Pickens, Goodman, Durant, Ebenezer and Tchula. We expect to make this a really great power in the life of the church in that end of the district.

Our people at Winona are getting ready to entertain a meeting of the board of missions and all the pastors serving mission charges. Bishop Denny and Dr. R. H. Bennett are the special speakers for the occasion.

Several of our congregations have had the great pleasure and privilege of hearing Dr. B. P. Patterson and Rev. R. J. Parker of the board of missions. Both of these brethren by their stirring appeals greatly strengthened the cause of missions in the hearts of our people. Surely we are entering upon a new day. If the appeals we have heard recently do not find a response in a larger giving of self and of money, well, it will be darker and darker as the days come and go. There is a balm in Gilead and there is a Physician there.

E. S. LEWIS, P. E.

BATON ROUGE DISTRICT NOTES.

Rev. A. L. McQueen, on the Springfield charge, has taken hold of his work with his usual vigorous spirit, and the promise of a good year there is bright. He has passed through a severe case of pneumonia, but is recovering rapidly, and is beginning his work again. He hopes to push the new church in Springfield to completion this year.

Rev. J. L. Frazier, of the Gonzales charge, is so in the habit of building churches that he was not more than settled on the ground before he was at it again. The New River church is a new building, and will be occupied in a few weeks

by the congregation. Some material was on the ground and some money in hand when the Conference met, and Brother Frazier did not let the building spirit cool, but went immediately to work, with the result that the new church is a reality. He has also revived the old Antioch Church, north of Hope Villa, and is holding regular services there now.

Rev. J. P. Bonnacarrere, of the Washington charge, is a supply who plans to apply for admission at the next Conference. He is doing thorough work and is in high favor with his flock.

Rev. Wm. Schuhle, at Clinton, and Rev. J. W. Booth, at Ponchatoula, believe in educating their people on the Centenary—they have bought enough "Tasks Ahead" to get a class going. Watch those two points on the Centenary Carry-on Movement.

Some of the members from Franklinton and Bogalusa charges are engaged in a boasting contest, each claiming to have the better preacher; that they both have reason to think they are right is easily understood when it is remembered that C. C. Miller and R. W. Tucker are the men in question.

Advances have been made in the salaries of B. H. Andrews at Amite, R. W. Tucker at Bogalusa, J. E. Selfe at Hammond, J. W. Booth at Ponchatoula, B. D. Watson at Zachary, J. T. Parsons at Pine Grove, and J. P. Bonnacarrere at Washington.

J. E. Selfe, at Hammond, reports that a new church is in the air somewhere about. His people are hoping to get it down on the ground in a good location. The Sunday school there, under the superintendence of Dr. L. D. McGehee, is outgrowing its quarters.

At Ponchatoula the people are planning and paying toward the enlargement of their church building. Brother Booth is hopeful that the work will be done this year.

The new First Church is under construction at Baton Rouge. It will be the finest of our churches in the State when it is completed. The congregation, under the pastorate of C. W. Crisler, has already attained a membership that will more than fill it. It will seat about fifteen hundred. Under a new policy inaugurated by the pastor, the board of stewards will do pastoral visiting regularly in all the church homes. The board has been enlarged for that purpose.

The Keener Memorial Church in Baton Rouge has taken on new life with the new year. Brother R. S. Walton is leading his people in both spiritual and material development.

Our new man at Plaquemine and Donaldsonville, N. M. Powell, has taken up his work with a thoroughness that promises success. He learned the value of a survey on the mission field, and is putting his experience to good use on his work.

Geo. P. White, on the Livonia work, has taken up work at several new points. He is in a great field for expansion, and the work is greater than one man, even with the zeal of G. P. White, can do.

In addition to the regular work on the Pine Grove charge, the Natalbany Timber Camp has been added to the work of J. T. Parsons. And he was taking hold with the zeal of an apostle when his quarterly conference was held.

J. Coburn, at Denham Springs, began his year with a definite plan to push the Conference collections, making definite announcements of each church's part at the first quarterly conference, and stating his purpose to work for full reports. He also has one church to dedicate this year, that was built by his predecessor, A. L. McQueen, and another under way, which will probably be completed this year.

J. T. McVey stepped into the place vacated by B. D. Watson at Jackson, and is moving on with his usual thoroughness with the church plans. Something worth while is always doing where McVey is the pastor.

It is hard to tell whether P. B. McCullen is a

pastor with evangelistic work as a side line, or an evangelist with a pastorate as a side line. He is in such demand as an evangelist that he cannot fill half his calls. And he is doing the work of two men on his pastorate, and bringing up his studies on time. He has built a new church at Istrouma.

Geo. D. Purcell has begun a fine work on the Baker charge. He reports good interest at all points, and his people report of him that he is doing good work.

B. W. Waltman, at Natalbany, has taken on another church, Chesbrough. He is employing a local preacher, J. E. Methvin, to assist him in the work at Tickfaw. Brother Waltman is in his third year on this charge, and begins the work with zeal and consecration.

W. J. Newsom, at St. Francisville; J. S. Rutledge, on the East Feliciana charge, and A. J. Coburn, at Kentwood, are all in their fourth year, as are H. W. Jamieson, at Pearl River, and C. W. Crisler, at First Church, Baton Rouge. Their people all know a good preacher when they hear him, and are not disposed to trade horses sight unseen. They will all leave their charges in better shape than they found them.

A. E. Barrett, at Greensburg, is in the land of poundings and protracted meetings, and he knows what to do with both. His people asked for him back and are treating him right.

Bishop Hay paid us a flying visit on January 31 and February 1. He saw the Livonia and the Istrouma charges, and preached at First Church and Keener Memorial. We do not know what kind of impression he carried away, but he left a good one. We will welcome him for as many such visits as he can find time to make.

Pearl River is making good headway under the pastorate of H. W. Jamieson. He has built one new church, and has another under way on his charge. The finances have multiplied fourfold since his pastorate began, and the spiritual state of his people is high.

A. J. Coburn reports a deepening spirituality at Kentwood. That charge is loyal to all the interests of the church. They have a loyal pastor.

We have had seven set-up meetings in our district since Conference. Now let's stand up and go at our tasks and perform them. We have a great task, made up of many great tasks. Almost every charge has a building under way, in prospect, or finished and not paid for. We are lengthening our cords, and strengthening our stakes for a larger work. H. N. BROWN, P. E.

A GOOD BOOK.

Dear Advocate: As Bishop Dobbs was leaving for Brazil, he gave into my hands a booklet entitled, "A Partnership in Living," Rev. D. Clay Lilly, D.D., author. This little book is a treatise on stewardship, prepared at the request of the General Assembly of the Presbyterian Church, U. S. I want to commend it as the best thing on stewardship I have yet seen. Hardly any man is too well posted not to enjoy it. You will get food for one good sermon at least.

I have enjoyed Dean Tillet's book, "The Paths that Lead to God." It is great.

Mr. Editor, I have spent more money for sorry books than for great ones. I have a few it seems that every preacher should have. Most preachers have a few books I should have. Why not give a little space asking the preachers when they get a rare book to commend it? We have no time even to read good books. We want to read and digest the best and greatest.

H. W. LEDBETTER.

Arcadia, La.

Seventy churches have been built in Brazil, a land where Methodism was almost without churches; thirty-one parsonages have been built or bought, and three new educational institutions have been established. These are all Centenary enterprises.

MINDEN DISTRICT NOTES.

As a word of introduction: The new district is in the circle with the other seven, and is fast organizing to keep step with the march for the advancement of our beloved church. I have almost completed my first round and I find pastors and people in fine spirits. Most of the charges have advanced their assessment for the preacher-in-charge, and many of them say that they are going to pay monthly.

I commenced my round at Spring Hill. The pastor, Brother Hines, had a fine report, as did each department of the church.

At Haughton and Doyline, Brother Fontaine, the pastor, has been well received. Haughton has almost doubled the assessment. The Sunday school has increased in numbers and in interest, and the congregations at preaching services have been fine.

Coushatta has completed a beautiful new church. The various departments have been organized. The associate lay leader for the district, W. G. Horton, and the charge lay leader, M. A. Conley, are very enthusiastic over the laymen's work. This is Brother Hoffpauir's third year. They have increased his salary and all are co-operating to make this the very best year in the history of their church.

Rev. W. F. Henderson, Jr., our pastor at Cotton Valley, is leading the forces. These noble laymen, seeing their opportunity, have increased the pastor's salary—almost double—and are talking new church.

Ringgold shows an interest in the church that is not always found. Rev. T. J. Holladay, the pastor, in his report at the quarterly conference, was loud in his praise of the loyalty and support of his people.

Ferriday has a new church building, which in itself would show a healthy interest—but they also show this by their splendid attendance at church services. Brother Fox is doing a good work.

The Louisiana Sunday school conference will meet at Winnfield, March 31 to April 2. The people of Winnfield are anticipating a great occasion. There is also a lively interest along all lines of church work. The salary has been increased from \$2400 to \$3000. Brother Caraway is preaching to a full house.

We haven't space to mention all the pastors and charges at this writing, but will say, with a sadness of heart, that the people at Jena have suffered a great loss in the death of Brother B. H. Sheppard, which has been mentioned in your columns and of which more will be said at another time.

The district as a whole is interested in Centenary College and in the Missionary Centenary drives—and I trust that we may do well our part.

On the 18th of January the people of Minden enjoyed the privilege of hearing Bishop Sam R. Hay at the 11 o'clock hour. The Bishop preached a forceful sermon, which was enjoyed by a full house.

K. W. DODSON, P. E.

PIKE COUNTY METHODIST PREACHERS' ASSOCIATION.

It hadn't occurred to me to report our organization to the Advocate until I saw Brother Lewis' report of the organization of the Sunflower Methodist Ministers' Association. As secretary, I had been making monthly reports and announcements to our county papers, but it had slipped me to report to the Advocate.

The organization was perfected Dec. 9, 1924, at Magnolia. Brother Hawkins was elected president and ye scribe secretary. The organization is composed of the following preachers: H. G. Hawkins, J. L. Sells, A. S. Oliver, H. L. Norton, W. T. Griffin, J. M. Lewis, J. T. Abney, T. M. Ainsworth, L. J. Snelgrove, and J. A. Wells. Brother Griffin, agent for our Orphans' Home, resides at Summit, which puts him in our territory. Brother Snelgrove lives in the corner of Lincoln County, but he's convenient to the organization. Brother Jim Lewis is the only Methodist pastor

in Walthall County, but Walthall has in late years been taken from Pike County, so he was taken into our association, along with Snelgrove, gladly. The others are residents of Pike County. This makes the association composed of ten preachers—a good-sized crowd of "theology" together at one time!

The second meeting was with Brother Sells, and several live subjects were discussed, and a good time generally was spent with this good pastor and his family. The third meeting was with Brother Oliver. The program was rendered in his church on prayer meeting night, with a good-sized and interested crowd, with all the preachers present except Brother Snelgrove, who was kept away because of sickness. Brother Fred Sartin, pastor at Foxworth, was present at this meeting as an appreciated visitor.

The next meeting convenes at Pearl River Avenue, McComb, March 5. We are hoping and praying that all the preachers of the association can attend, with just as many others as will. The program will be interesting and helpful. We put it on Thursday night in order not to interfere with Wednesday night prayer meeting. Pray for us "boys" over this way, ye Advocate readers; we need prayer badly!

J. A. WELLS, Reporter.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will be held at Main Street, Water Valley, May 4-6. It will open Monday afternoon at 2:30 and will close Wednesday afternoon or night. The trains run so that practically everybody in the district can leave home at 9 or 10 o'clock Monday morning and reach Water Valley for the opening of the conference, and can leave the conference late Wednesday evening, reaching home for the night. Ample arrangements are being made by the plucky congregation at Main Street to entertain all who may come, and we are expecting a large attendance. More definite announcement will be made a little later concerning the program. All the pastors are urged to send in the names of delegates just as soon as they are chosen, so that committees may be properly formed and the program made ready. Let these names be sent to the presiding elder. We are going to stress evangelism, the Sunday school, the League, the Missionary Society, education, missions, the hospital, the orphanage, lay activities, and the country church.

E. S. LEWIS, P. E.

A LETTER FROM REV. WALDO W. MOORE.

Dear Brother Carley: The brick pillars to the South Back Bay Church are nearly all set up. When this letter comes out in the Advocate, we expect the framing of the church will be up, as is nearly all on the ground. We appreciate the response to the call which we made through the Advocate, and by personal letters. Some of the letters accompanying the checks are fine and are an inspiration to me, and make me feel that the donors consider themselves as partners in this great work. Some of the best people in Mississippi, Alabama, Florida and Louisiana have responded. There is not a discordant note. The goal (fifty donating \$10 each) has not been reached. We need twenty-five more \$10 donations at once. That is easy. Every one sending \$10 or more will be sent a card to sign, and the card will be placed in the corner stone. Brethren, let us finish this mission church without debt, and let us do it at once. Send check to Dr. B. Z. Welch, or to me, Biloxi, Miss.

Fraternally,

WALDO W. MOORE.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

REV. F. N. SWEENEY AVAILABLE FOR EVANGELISTIC WORK.

Rev. F. N. Sweeney, of Franklinton, La., an honored superannuate of the Louisiana Conference, was forced on account of ill health some years ago to ask for the superannuate relation. He is in good health now, and is anxious to be of service to the church. He had wide experience while in the active ranks as a rural evangelist. I employed him to good effect in that line of work. He would like to hold a few meetings this year, if the brethren can make use of his services. I take pleasure in commending him to any who may be in position to employ him.

H. N. BROWN,

Presiding Elder, Baton Rouge District.

VOTE AGAINST UNIFICATION.

By Rev. J. D. Ellis.

1. To preserve the strength and harmony of Southern Methodism.
2. Because multiplied thousands of Southern Methodists oppose the plan, bishops and preachers included.
3. Because many church members affirm that they will go to other churches, or become indifferent to Methodism, if a majority of the preachers force unification upon them.
4. Because other churches are bidding already for the dissatisfied Southern Methodist church members.
5. Because the agitation of union under the proposed plan is hurting already.
6. Because enthusiasm over church enterprises already is on the wane.
7. Because the church is missing gifts for its institutions, both great and small, under the agitation.
8. Because of the expense of setting up new housekeeping, and of becoming familiar with new nomenclature, new words and phrases in church proceedings.
9. Because strength and harmony in the Southland without unification is preferable to weakness and discord with unification.
10. Because you love Dixie land, and would be helpful to the people of the next generation.
11. Because you had rather hold on to friends old and tried, than to drive them into indifference by an alliance distasteful to them.
12. Because you are not willing to be "conducted blindfolded to an unknown destination."
13. Because it is better for the two branches of Methodism to walk separately in strength, with fraternity and good will, than to form a union which will dissatisfy a million or more Southern Methodists.
14. Because Louisiana, Mississippi, Alabama, Georgia, Florida, Texas and the Carolinas constitute parts of the cosmos, as much as California and places along the border.
15. Because you would see the church get back to normal, and then take forward steps.
16. Because expediency demands it.
17. NOT because you are unfriendly toward anybody, but because you love strength, peace and harmony.
18. Because you would safeguard the present and the future.
19. Because fraternity and "unity of spirit" are better than organic union with discord.
20. Because you are unwilling to take a risky leap.

Shubuta, Miss.

TAKE NOTICE.

All the preachers of the North Mississippi Conference who expect to attend the meeting to be held at Winona, March 3-5, under the auspices of the Conference Board of Missions, will please drop me a card stating what time they expect to arrive. We hope to be able to entertain all who desire to come. As has already been announced, Bishop Denny and Dr. R. H. Bennett will be here for several addresses.

CARROLL VARNER.

Winona, Miss.

ARE YOU GOING TO VOTE?

A Question for Young Preachers in the
Class of the Second Year.

By Dr. R. S. Satterfield.

What young preachers in the class of the second year will vote on the PLAN OF UNIFICATION in the Annual Conference this fall? You who are members of the class of the second year will have to answer this question. If you wish to vote on this most important issue when your Conference meets, you must be ready for question 5, paragraph 52, in the Discipline, "Who are admitted into full connection?" Will you be ready?

As a pastor, you are very busy. You have a passion to win souls for Christ and to build souls up in the faith. You wish to meet all the connectional obligations. The pressure from within and without makes it hard to find time for study. Because of these things, many fail each year to pass on the courses of study. It is gratifying to learn from Dr. Bennett's reports that the per cent of failures is being reduced each year. Study, persistent hard study, is absolutely necessary if one would be a successful minister.

There are many reasons why the Conference courses of study should be taken. But there is a special reason why every preacher in our connection who is in the class of the second year should complete his course of study and be ready to be admitted into full connection when his Conference meets next fall. A vote will be taken on Unification. You, the men of this class, will have to live by the result of the vote on Unification longer than any other group who has the privilege of voting on the question. Therefore you have more at stake than any other group of voters. It is reasonable, then, to conclude that each one of you is most profoundly interested in Unification.

I need not tell you that the young people all over the great church are profoundly interested in the question of the Unification of American Methodism. What do these young people want? What will be to their best interest in the matter? It does not make so much difference to the older people in the church whether unification fails or whether it comes at this time. The big question is, what is best for the young people of to-day and for the generations yet to come?

The young people of the North and the young people of the South are entitled to an ecclesiastical heritage, from those in whose hands rest the affairs of the church to-day, best suited to their religious needs and the continued progress of the Kingdom of God on earth. Surely none will fail to feel deeply the tremendous responsibility this puts on those of us who are on the stage of action at the present time. May the Lord God Almighty guide us!

Upon you, the members of the class of the second year, rests a part of this tremendous responsibility. And it is well for you to think of it as a rare privilege, too, a rare privilege indeed! You have the opportunity to cast a vote according to your convictions, for or against Unification. And your vote may decide the issue, the most important issue that American Protestantism has faced in a generation. Are you going to be ready to cast that vote?

If you, dear reader, are a member of the class of the second year, why not write to all the members of the class in your Conference and suggest a compact, a pledge on the part of each member of the class to do his level best to complete the course of study and be ready for admission into full connection when Conference meets? When you have secured from all the members of your class pledges to make a special effort to pass the course of study, please send me their names. (Bear in mind that I am asking for no information as to how any member of your class will probably vote.) I propose asking the Christian Advocate to publish an honor roll of the classes who join in this special effort. Who will be first?

810 Broadway,
Nashville, Tennessee.

ORGANIC UNION MINUS THE SPIRIT OF
UNITY IS VAIN.

By Rev. James D. Wroten.

No one can deny the fact that unity of spirit is the basis of real union in all phases of personal life. The marriage ceremony may bind the man and the woman together legally, and yet if their hearts are not united, the condition in their home life is far worse than if they had never been joined together. A person may join the church in ceremony, and yet if his heart is not joined to Christ, the Great Head of the church, his membership is worse than no membership.

The same thought holds good in regard to the present Plan of Unification. The plan, of course, is not real organic union, but they tell us it is a step in that direction. There is, however, the strongest evidence that the present Plan, whatever it is, finds the lack of Christian unity of spirit both in the North and in the South. If there is a lack of unity of spirit, and no one will dispute the fact, and the plan is forced upon a people of such an attitude, the Kingdom, as I see it, will be hindered.

Where there is lack of confidence in one person or people for another person or people, there is also lack of unity of spirit. This condition is evidenced very strongly in the North by the fact that a plan which called for a territorial division of the churches was not even considered by the Northern General Conference, that is to say, a plan which would make all Methodists and their property north of a certain line come under the Northern jurisdiction; and all Methodists and property lying south of a certain line come under the Southern jurisdiction. They would not consider it—lack of confidence and lack of the spirit of unity. Until each side, North and South, has love and confidence enough for each other to make the above divisions, I am in favor of no kind of organic union.

"But," some one says, "it would be unfair to make the Northern people in the South give over all their property and members to the Southern Jurisdiction." I must confess that if there is any unity of spirit, if there is a shade of confidence in the North for the South, and if we are at all ready for the beginning to get ready for union, there is no ground for the above objection. We are to have one church with one name. So why should a Methodist from the North, East, or West object to the Southern Jurisdiction of that one great church controlling the affairs of the great church in the geographical sphere where such Southern Jurisdiction best knows the social and religious conditions of the people? Until the North is willing for such division, there is lack of confidence on their part, there is lack of the spirit of unity, and we are not ready for union.

Geographical conditions will prevent organic union on any other terms than territorial divisions as mentioned above. God seems to have had a hand in this, for he it was who made the geographical conditions of our country. Suppose we appoint a commission on unification between the Democratic and the Republican parties. People would call us fools. Why? Because one party suits the Northern section of the country better than does the other, and vice versa. People with different industrial, social, and geographical conditions will think in different lines, and it is all right for them to do so, provided their thinking is along right lines. Different geographical conditions do not prevent our having unity of spirit in Christ, while they do prevent organic union of churches when the North does not know how to deal with our colored brethren in a way that will be for the advancement of that race. We of the South do know how to deal with that race. We have done for the Negro as no other section of the country has done. And when we object that this present plan does not rightly handle the race question, it is very unfair for the Unificationists to say we are full of prejudice. Unity of spirit is being destroyed by this unjust thrust.

The present Plan is constantly driving us fur-

ther away from the spirit of Christian unity in the North and in the South. Furthermore, it is hurting this spirit amongst our own people. People are saying that it is the lack of the spirit of Christ which makes Southern people object to the plan. I resent such a statement. In my opinion, there has been just as much praying among the Antis as amongst the Pros. If our people, from bishops on down, conscientiously believe that the forcing of this plan on the people will destroy the spirit of unity and tend to disrupt our great church, they have a perfect right to object to the plan and a right to try to kill it.

Our unification brethren have the cart before the horse. They are trying to have union organically before we have begun to have the one essential to real unity—unity of spirit. When we become one in Christ, plans of union will take care of themselves. In fact, we will need no plans. When we are one in Christ, preachers on the border and our two great churches can come to some understanding. The fact that there is trouble on the border is proof that there is lack of the basic element of union—unity of spirit. The truth of the business is that both North and South are so far apart as to being one in Christ that if the present plan should pass, neither is planning to yield a single point.

In New Albany we have four churches—one each of four denominations. We have a beautiful spirit of unity. Yet if we as pastors and boards were to draw up plans of unification and try putting them over, we would have trouble. The more we are united in love, the less we see the needs of organic union.

I, for one, am not volunteering my prayers and services for a plan which tends to disrupt our church, retard the collection of pledges, halt the building programs of the church, and break the spirit of unity. If building programs and various interests of the Kingdom are being held up, waiting to see if the plan passes, what will be the result in such lines if it does pass? The answer is evident. So the safe thing for us to do, if we want to see our Zion come back to normalcy and go forward, is to vote the plan down during 1925.

Brethren, if we must differ on this plan, let's resolve very earnestly that we will unite in love for lost souls and in love for each other's souls. This year is one of crisis because of this "plan" discussion.

It is the Christian spirit of unity that will win souls to Christ. The plan will not win souls, neither will the discussion of it build the Kingdom. So let us labor for that which will save souls and not for a disrupting element. For, indeed, "Organic union minus the spirit of unity is vain."

New Albany, Miss.

In the foreign quarter of New Orleans, in the midst of 30,000 foreign-speaking people, stands the new St. Mark's Hall, erected by the Centenary at a cost of \$148,000.

WHY NOT SPEND YOUR VACATION
IN BIBLE LANDS

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early.

REV. J. M. ROWLAND,

Editor Richmond Christian Advocate,

P. O. Box 584, Richmond, Va.

Mexican Christians of the Texas Mexican Mission are proving their loyalty to the Centenary by continuing to pay Centenary money, although they are up with their Centenary quota.

The Home Circle

MY HALLOWE'EN ADVENTURES.

This Hallowe'en I think, my dear,
I'll plan to stay at home;
For when I ventured out last year,
I met a little gnome
Whose face was very pale to see,
Oh, paler far than most,
Because, as he explained to me,
"I think I've seen a ghost."
I calmed his fears and went away
But met the ghost myself
And found him all a-tremble. "Stay!"
He begged. "I've seen an elf."
I did my best to calm his fears
And left him more at ease,
Then met the elf, who said in tears:
"I want my mother, please!"
I saw a witch just now, I know."
"Don't cry," I begged. "Don't cry,"
And left him. In the street below
I heard a dreadful sigh;
A witch upon the corner stood.
"I wish I'd stayed at home,"
She wailed, "as little witches should.
I know I saw a gnome."
This year I'll be in bed at eight.
It isn't best to go
Abroad, sad meetings agitate
My tender feelings so.

—Exchange.

WHEN PATTY WENT A-VISITING.

By Alix Thorn.

"But are you sure that you want to go, Patty?" Mrs. Carter looked down at the eager little face upraised to hers. "You know, you have never gone away to visit without one of the family with you, and I'm afraid my little girl might be homesick."

"Oh, mother," and ten-year-old Patricia looked up appealingly. (Her real name was Patricia, but every one called her Patty.) "You see, Mildred Leighton is my best friend, and how could I be lonesome when we are together? I've heard so many times about the fun she has when she visits her grandma and her grandpa, and now they ask me to come with Mildred next Friday and spend the night, and not go home until Saturday afternoon. It makes a real visit to stay all night. Oh, mother, you will say yes!"

So after Mildred's mother and Patty's mother had some long talks, it was at last decided that the two little girls should make the much-talked-of visit to "The Maples," where lived Grandpa and Grandma Leighton, about forty-five miles away. Seldom were two small friends more excited and happy than were Patty and Mildred as they watched their bags being packed, and they felt they could hardly wait until the day should come. It was a thrilling moment when Mr. Carter's automobile came to a stop in front of the Carter piazza, and when they were snugly tucked away on the back seat with their baggage at their feet, they waved most enthusiastic farewells to the two mothers standing on the steps, looking just a little wistful. Down the drive went the big car, out between the tall stone posts, and out into the street. They had really started, "for Fairyland, I guess," Patty whispered delightedly to Mildred.

The whole trip was as interesting as possible. First hurrying through the noisy town, then whizzing over the long bridge, past a great red factory, and then, then the fresh green country lay ahead! On either side were wide green meadows where cattle stood in the tender grass, a windmill was busily turning near a white house, and some children were playing with a fluffy looking puppy by a stone wall. Once a train rushed by, the smoke from its engine looking very like a white ruffled ribbon. And it was an hour and a half later that they came to a standstill by a brown farmhouse among spreading maple trees.

"I see my grandma! There she is coming down the walk. And there's my grandpa walking round

the barn," cried Mildred, and then out jumped both the little girls and off they raced to the house.

"Welcome to 'The Maples,'" and grandpa held out both hands to Mildred and her friend, and Grandma Leighton kissed both little girls heartily, saying, "Well, I certainly am glad to see you. Mildred dearie, take Patty right up to the yellow guestroom, for there is where you both are going to sleep."

Patty only looked a little thoughtful as she saw her father and the blue car disappearing down the dusty road, and then she smiled, for she felt her wonderful visit had now begun. Two hungry young guests ate a very good dinner, and then went straight down to the brook and on to gather flowers in the upper meadow. Before they knew it, it was supper time, and Patty was glad to discover on the table the big sugar cookies with holes in the middle, for Mildred had told her about them.

When bedtime came, two sleepy, laughing little girls went up the steep stairs together, sure they should lie awake to visit for a long, long time. It had been a hot day, and the night was warm and still. Both windows were open, and the ruffled curtains hung quiet, for there was no breeze to stir them. Patty was rather sober as they undressed. Somehow she was thinking a good deal about home which seemed so far, so very far away. Many meadows, much winding road lay between the dear house that she knew best of all, and though she had a sort of queer lump in her throat, she scrambled into bed and cuddled down, and before she knew it was fast asleep.

Was it almost morning that she suddenly awoke? No, the room was dark. But oh, how sad and lonesome she felt! And how she longed to see mother, father, brother, and sister! Why did she ever go a-visiting? The tears filled her eyes, and she hurriedly wiped them away. Oh, never, never would she go away from home again. A low rumble sounded and died away; then it came, louder than before, and at once the room was light with a blinding flash which gave way to the threatening, gloomy darkness. Out of the blackness Mildred's trembling voice cried, "Oh, Patty, Patty! I am so scared. It's thunder, Patty, and lots of lightning, too. Aren't you awfully frightened?"

"I wish I could see my mother," and Patty's voice shook as she spoke, "but I'm not afraid of thunder storms."

"I am, I am. Oh, dear, and oh dear?" Mildred sobbed convulsively. "We'll get struck, I'm sure we will. It's so far to my grandma's room I can't ever get there. But what will we do, Patty?"

And then a strange thing happened. Patty sat straight up in bed and put one arm around the badly frightened Mildred. All at once she felt brave and strong, almost as if she were as old as twelve. "You mustn't be scared," she said, and her voice was steady. "Hide your head on my shoulder, so. It's what mother tells me to do when I feel sick; and don't look up, for then you'll see the lightning. Just think about all the nice things we'll do to-morrow. There's the brook, and the meadow where the tall flowers grow, and I expect perhaps we'll have that lovely pudding you said we'd have, the kind with dots of jelly on the icing."

"P'raps we will," Mildred's voice was choked, but her sobs were growing fainter. The rain-drops came pattering down, and they sounded almost like tiny drumbeats on the shingles of the roof, and still the lightning flashed and the thunder growled like an angry bear. Mildred clung close to her little companion, and finally the rumble and blinding light died away. All was quiet in the yellow guest-room, and two weary little girls found the land of dreams.

In the bright sunshine next day all troubles were forgotten, for really there were so many pleasant things to do at "The Maples." Almost too soon far down the road sounded the familiar "honk, honk" of the Carter's car, and it was time to go home. And later when Patty told her mother all about that Friday night and what happened at the farm, she added, "And mother, wasn't it queer that I should forget all about my

homesick feelings when Mildred was afraid of the thunder?"

Wise, understanding mother only said, "Oh, little daughter, the best way in the world to forget your own sad feelings is to help some one else who needs you."

"Why, I suppose it is," replied Patty, whose real name was Patricia.—Zion's Herald.

WHAT ONE MOTHER ACCOMPLISHED.

"How does it happen that Throck is making such a fine success of his work?" Aunt Tacey Ellen, who is anything but diplomatic, asked Throck's mother.

"Happen?" little Mrs. Rogers challenged, with a slight trace of irritation, "why, it could never have been any other way!"

"But I know plenty of failures," Aunt Tacey Ellen insisted.

"Yes, but my son isn't one," the mother proudly answered. "You see, I never allowed the word 'failure' in Sonny's vocabulary. From the time he was a little chap I taught him that he must finish, and do well, anything and everything he undertook. A task completed develops self-confidence, you know."

"But, my dear," Aunt Tacey Ellen objected, "he probably had a character that was easily molded. And, no doubt, he was the type of child that would have accomplished anything he undertook, regardless of training."

"Indeed," Mrs. Rogers said crisply, "he was the type of child who is inclined to procrastinate and to jump from one thing to another. But I made up my mind to help him break this tendency, which is not conducive to success."

"How did you go about it?" I asked, entering the conversation.

"First, as I said, we made it a rule that whatever he undertook must be finished. When the task was finished I praised and encouraged him if it was well done. And the next and best influence was instilling in his young mind the thought that he would be successful at whatever he undertook. I had the motto, 'Failure is only for those who think failure,' framed and hung in his room. I searched our library and the public library for success stories, stories of great men who had overcome handicaps!"

"Didn't Throck's own handicap ever worry him?" Aunt Tacey Ellen inquired.

"If it ever did, I never heard of it," Mrs. Rogers replied. "Some way, I don't believe it ever occurred to him that he would ever be anything but successful."

"And he hasn't been anything else," I added.

Some weeks later I was spending a few days in the great city in which Throck is making a name for himself. Coming out of a store one day, I met my neighbor's fine, big son. I told him how proud we all were of him.

"Oh, it's mother who deserves the praise," said Throck. "I couldn't have done what I have without her. I owe it all to her."

And I went away thinking, "That is true. He does owe it all to his mother. And I believe she is right, 'Failure is only for those who think failure.'"—Helen Gregg Green.

"TIME OUT."

Chemical Expert.

Home Economics Teacher—"Name three things which contain starch."

"Two cuffs and a collar."—Exchange.

A Difference.

The main difference between a girl chewing her gum and a cow chewing her cud is that the cow generally looks thoughtful.—Williams Purple Cow.

One On the Professor.

"Do you go in for aviation?" asked the professor of English as he met an alumnus.

"No, professor, not for aviation. One goes in for sea bathing, but for aviation I think one goes up, doesn't he?"—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

READ IT!

We call the special attention of all our readers to "A Statement to the Church by the Executive Committee of the Board of Missions," appearing on the first page of the Advocate this week. It is very evident that the serious situation now confronting the missionary enterprises of the church has been brought about by the non-payment of a great number of Centenary pledges. The immediate difficulties would be removed if those pledges were collected. In the midst of many other duties devolving upon us, we have no greater obligation than that of doing all in our power to collect these unpaid pledges. A large proportion of them can be collected, we believe, if we go after them vigorously.

WHY NOT?

We earnestly ask all our presiding elders and pastors to make a special effort during the second round of quarterly conferences to enlarge the circulation of the Advocate. All three of the patronizing Conferences, in adopting the reports of the Boards of Christian Literature, recognized the need of presenting the claims of the official organ early in the year, and requested that the matter be taken up at that time. Experience has proved that an earnest effort to secure new subscriptions and renewals gets results. Our people need the Advocate, and the Advocate needs the support of our people. Why not double its present circulation? It can be done in one month's time—if all concerned will give themselves to the work.

PERSONAL AND OTHER NOTES.

Gipsy Smith, Jr., was announced to preach at Port Gibson, Miss., on Feb. 17.

"The work is moving along well," writes Rev. J. T. Abney, of Fernwood, Miss.

Rev. Jno. W. Bell requests us to state that his address has been changed from Sherman, Miss., to Verona, Miss.

A statement favoring the pending plan of unification has been signed by about seventy of the presidents, officers and teachers of the colleges of the Methodist Episcopal Church, South.

Dr. T. D. Ellis, Secretary of the Board of Church Extension, spent last Sunday in New Or-

leans, preaching at Carrollton Avenue in the morning, and at Epworth in the evening.

Rev. Henry T. Young, of the Louisiana Conference, one of our general evangelists, was scheduled to begin a meeting with Rev. A. D. George, at Waterproof, La., last Sunday.

Full preparations have been made at Yazoo City, Miss., for the Gipsy Smith meeting, announced to begin on Feb. 24. A tabernacle with a seating capacity of 3500 has been erected.

The Bromley evangelistic party, with which Rev. Claude P. Jones, of the Mississippi Conference, is associated, is in the midst of a great meeting in the Central Methodist Church, Charleston, W. Va.

We learn from press announcements that Bishop Sam R. Hay will preach the commencement sermon for Whitworth College this year, and that Hon. Frederick Sullens will deliver the commencement address.

The Commission on Interracial Co-operation 409 Palmer Building, Atlanta, Ga., will be glad to send, free of charge, its annual report, "Progress in Race Relations," to those who are interested enough to apply for it.

Dr. Walt Holcomb, general evangelist, is engaged in a federated campaign of evangelism at Modesto, Calif. Upon the completion of the campaign, he will return home and begin a meeting at Wilmington, N. C., on March 22.

Rev. Robt. Selby, presiding elder of the Hattiesburg District, Mississippi Conference, was a visitor to New Orleans one day last week. He kindly called at the Advocate office, and the editor greatly enjoyed the renewal of a long-standing friendship.

Rev. Carroll Varner is in the midst of a happy and prosperous pastorate at Winona, Miss. There has been a steady increase in the congregations all along. Bishop Collins Denny and Dr. R. H. Bennett will deliver several addresses at the meeting scheduled for Winona, March 3-5.

Rev. W. L. Broome, who has many friends in the North Mississippi Conference, is pastor of the great church at Altus, Okla. Brother Broome has been a great sufferer recently from inflammatory rheumatism, but his condition is improving and he is now able to be about his work.

The Centenary College Centennial Thank Offering campaign was presented in practically all the Methodist churches of New Orleans on last Sunday. So far as we have learned, the results were gratifying. Parker Memorial, of which Rev. L. W. Cain is pastor, secured its quota, and others were well on the way.

Dr. Alonzo Early is having a great pastorate at Trinity Methodist Church, Ruston, La. The congregations at the Sunday services are large, and the Sunday school is one of the best in the State. There is always a large number of communicants on the first Sunday of the month when the sacrament of the Lord's Supper is administered.

In addition to a subscription to the Advocate as the first prize for the best attendance record in his Sunday school class at Shubuta, Miss., Brother D. W. Heidelberg also offers one-half the subscription price as a second prize for the second best record. The second prize was won again this year by Mr. J. E. Rainwater. Brother J. W. Braswell and Brother Rainwater were the winners of these prizes last year also.

Rev. W. H. Lewis, presiding elder of the Brookhaven District, Mississippi Conference, writes: "As I come to the close of the first quarter of the year, I feel that a good start has been made on the district. At each quarterly conference the

pastor and laymen have expressed themselves as determined to do their part in making this the best year in the history of the district. There has been no disposition shown to decrease the salary of the pastor, but in a number of instances a marked increase has been made. Plans are being made for special revival effort."

Brother H. C. Norsworthy, of Hattiesburg, Miss., writes: "There are quite a few preachers in the Mississippi Conference who would avail themselves of the privilege to hear Dr. H. C. Morrison if they knew that he was to begin a meeting here at the First Methodist Church, of which Brother J. T. Leggett is pastor, on the second Sunday in March, and continue through three Sabbaths. Hattiesburg for three years or more has wanted to get Dr. Morrison, and was successful last fall in getting him to give us this date. He is to come here under the invitation of the Laymen's League, an organization formed while Gipsy Smith was here in a meeting, composed of men from every Protestant church in Hattiesburg."

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 13-15.
Baton Rouge, at Franklinton, April 14-16.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 29-31.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Enterprise, May 11-13.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 21.

North Mississippi.

Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
(We shall appreciate it if the presiding elders of the districts not listed here will give us their dates as soon as they are set.)

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. Cain, Ellisville, Miss., 41; Rev. O. S. Lewis, Biloxi, Miss., 2; Rev. Alonzo Early, Ruston, La., 2; Rev. R. C. Mayo, Highpoint, Miss., 2; Rev. J. F. Dring, Athens, La., 2; Miss Bertha Boyles, Homewood, Miss., 2; Rev. P. D. Hardin, Brookhaven, Miss., 2; Miss Vera Herbert, Durant, Miss., 5; Rev. J. T. Abney, Fernwood, Miss., 2.

COLUMBUS DISTRICT NOTES.

We have just completed the first round of quarterly conferences on the Columbus District. There are twenty-four pastoral charges, and we have twenty-four faithful pastors hard at work bringing things to pass.

This is a great district, covering all or nearly all of the following counties: Lowndes, Clay, Noxubee, Oktibbeha, Choctaw, Winston, and Attala. There are 12,418 loyal members of the church, 87 churches, 73 Sunday schools, 36 Woman's Missionary Societies, and 25 Epworth Leagues.

A spirit of optimism prevails everywhere. Not a single charge reduced the pastor's salary, but, on the other hand, the following charges advanced it: Columbus, First Church, \$600; Central, \$300; Starkville, \$600; Kosciusko station, \$150; Kosciusko circuit, \$140; Ethel, \$206; Mashulaville, \$80; Longview, \$50; Louisville, \$500. The following churches advanced to make up for churches taken off, so that salary might remain the same as last year: Crawford, Shuqualak, and Sturgis.

The revival fires are already beginning to burn.

Brother S. H. Caffey, our pastor at Macon, has just closed a revival at Longview. Brother W. M. McIntosh, our own general evangelist, is in the midst of a great revival now at Sturgis. Already there have been forty or more conversions.

We find fourteen rural churches without a Sunday school. A great, well organized Sunday school like we have at First Church should help organize and encourage a Sunday school at some of these places.

We find also a need for trained leaders everywhere, and we are planning to hold another District Standard Training School at Kosciusko, June 22-27.

We find great organized classes for men in the following Sunday schools: Starkville, West Point, Macon, Kosciusko, Central, and First Church. I hear a great deal of favorable comment on the work being done by the Baraca Class at First Church, Columbus. Dr. Ellis is certainly delivering some great lectures.

Louisville has built a beautiful new parsonage since Conference. Artesia had the misfortune to lose their parsonage by fire a few weeks ago. The contract for a better one has already been made, and it is nearly ready for use. There is a prospect for several new churches to be built this year. Our people are working everywhere. We are expecting a great year.

We trust that this may be a great revival year.

Let our pastors and people plan and work and pray for a revival in every church in the district, and also for some new ground. Brother S. H. Caffey is holding a revival meeting at Longview now. Brother J. H. Bell, conference evangelist, Columbus, Miss., is ready to help in the work. Plan early and work your plan.

Our slogan is, "A Sunday School in Every Church in the District."

The Conference Standard Training School will be held at Grenada. The Columbus District Standard Training School will be held in Kosciusko, June 22-27. We are planning for a Standard School at Macon for Noxubee County. We need others. Write Rev. R. H. B. Gladney, Sardis, Miss., about it.

We have 87 churches in the Columbus District, and only 25 Epworth Leagues. Write or see Miss Viva Kate Cole, district secretary, Columbus, to help you organize one. The Conference Epworth League Assembly will be held at Grenada, June 15-19.

We must co-operate with these good women in the important work of the W. M. S. We have five charges with no Society in them. Mrs. Kemp Williams, district secretary, West Point, Miss., will be glad to help you organize one. We have thirty-six Societies in the district. The Conference W. M. S. will be held in Clarksdale Feb. 24-27. Send a delegate.

Some meetings have been held by the laymen already. Brother J. H. McKinnon, our district lay leader, is planning others. Help him make them go. The Superannuate Endowment, Christian Education, and our Missionary Carry-on Campaigns must all have our support.

The district conference will be held at Louisville. The exact date will be announced later. Let the delegates be elected by the church conference as provided for by the resolution passed by the Annual Conference (see pages 38 and 78 of Minutes of our last Annual Conference.) Let pastors please send me a list of the names and addresses of the delegates as soon as they are elected. Charge lay leaders are already members of the district conference; so are the district lay leader, and district secretary of the W. M. S. All of our preachers, traveling and local, are members. Every church, no matter how small, is entitled to a delegate.

JOSEPH B. RANDOLPH, P. E.

P. S.—Since writing the above, I have just learned that our pastor at Sturgis, Rev. J. R. James, has passed to his reward. He had made a great start there, and had won the love of all the people. We shall miss him. He was a good preacher, excellent pastor, and a true man. We sympathize with the bereaved family. J. B. R.

SOME NEGATIVE REFLECTIONS.

By Rev. H. M. Ellis.

"Union," abstractly, sentimentally—fine! Go to it.

But concretely—wait a little. What do you propose to unite? What affinities and what repulsions inhere in the materials to be united? And how will you go about it? And what will you do with the resultant body? Oh! there are many questions the proposition of "union" raises, and one has to have his eyes open and his wits in gear when it is up. I know a dear fellow who thoughtlessly united gunpowder and a lighted match some twenty odd years ago and his face carries the certificate of his indiscretion to this day.

In the sense of being faultless or completely developed there is no "ideal" church. No rational person, or any other, in his lucid moments, ever claimed there was. But certainly some churches are nearer "ideal" than others. It is no sin to recognize this. It would, however, be a sin for any church to enter such combinations, or accept such conditions as entailed loss of relative ideality.

The fact that opposition was offered to some "progressive" measures (some of which have not yet shed the question mark) is far from adequate proof that opposition to another entirely different matter is unwise. Should some lover of surgery be sweetly preparing to amputate my feet and arms and tongue I'd thank some of my "conservative" friends to show up in time to offer vigorous opposition to such "progressive measures." I'd just as soon he amputated my head.

To be solemnly informed that we must be a "World-Church" to be Wesleyan, or Christian, is certainly amusing. And notice the unescapable proof in the query: "What are we doing in China, Korea," and our other mission fields? Well, what was I doing sitting up all night with my neighbor's sick child? What was I doing at a stranger's residence fighting fire with might and main? Now I can see some difference in merely hurrying to the distressed to comfort and to rescue, and in holding them in your service and under your dominion when you have helped them—the "World-church" method. Let us show the Christly, not the Kaiserly, spirit.

The vagueness of an idea may make it self-defeating. While every Christian recognizes that "Christ died for all," it would be irrational for one person, or one group of persons, to assume responsibility for the evangelization of the whole world. This ultimate objective will only be achieved by each Christian and group of Christians working diligently and intensively his or their own appointed field while rendering all possible help to others. The church that would carry the gospel effectively to Southern white people must recognize and respect that color line, which God himself has drawn so conspicuously. Every intelligent Southerner knows this. It is one thing to respect and conserve the integrity of the races, white and black, and an entirely different thing to be ready gladly to spend and be spent for the betterment of our Negro neighbors, and these principles are by no means mutually destructive. For the help of the Negroes, our own good people are ready. The constant agitation of well-meaning, but uninformed, Northerners is making the task of these willing hearts more and more difficult.

Some persons seem strangely to fancy that no Methodist who does not favor some sort of union of the two churches has any right to express an opinion on the present plan. The sneer thrown into the tone, or the insinuations in printed articles are not nice. The fact is, such brethren may have keener insight and truer intuition than their critics. He who really seeks after the truth and the will of God, should give respectful hearing to those known to be true Christians, well informed and thoroughly sincere. It is the right of every member both to have and to express his opinion. He who opposes any kind of union is certainly as far within his rights as he who favors

all kinds—and of these there seem to be not a few.

The disposition to construe every statement of fact (and therefore never be able to see a real fact) as a "threat" or "intimidation" is not only deplorably evil judgment of others, but it is fatal to clear thought and accurate decision. Church membership should be a matter of profound conviction. It is a sacred thing. No third party has a right to transfer it to another organization, even though that party be the enfranchised representatives of Southern Methodism. It is not "goods and chattels;" it is one expression of personality. For troubled hearts to be met with, "Begone, with your threat" is—well, dear reader, please characterize it yourself.

And, for those who have acquired wealth because they are in the habit of prudently handling their money—God's money, as they are learning now—to be told, while the very existence of their church is in the balance, and they are sincerely aware of the dangers involved, "You can't intimidate us by shaking your pocketbook in our faces," is certainly to exhibit a spirit that holds little promise of "unity" for anybody. He to whom it is addressed will hardly pray for closer "unity" of that kind. Somehow these brethren do not seem to realize that in their attitude to the possible lost members, as well as to those who are deferring their large gifts till they can be sure they will be employed as they think will best serve the cause of Christ, they are practically saying: "If you don't play like I want you to, you can take your doll rags and go home."

So much has been published lately with regard to the "overlapping," and it has been so at the bottom of all unification efforts, that nothing need now be said. It is a matter of history and fact. Assertions to the contrary are but boomerangs. Everybody knows which church is engaging in a campaign of invasion.

Christ did not give his life for an "institution" at all. He gave it for fallen and lost individual souls. Without instructions He left to those who should respond to that loving sacrifice the organization of such institutions—churches—as would best keep alive and propagate the challenge of His love and the opportunities opened to mankind by its wondrous gift. And they do well who, having established and tried out a church that, with all its imperfections, answers this purpose with great efficiency, to consider long and profoundly before junking it for an untried and somewhat blind experiment with many conspicuous tokens of danger.

Yazoo City, Miss.

Through the Centenary, aid has been extended to eight educational institutions in Mexico, and a large number of day schools have been aided and maintained.

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Resolutions.

Whereas, God in His infinite wisdom, has seen fit to remove from our midst our beloved sister, Mrs. Mary Olive Watkins, who for so long was a devoted and faithful member of our church; therefore be it resolved:

1. That we, the members of Cane Ridge Church, bow in humble submission to this dispensation of Divine providence.
2. That we strive to emulate her example of faithfulness and punctuality in attendance on all church services.
3. That we exhibit her spirit of liberality in the support of all the institutions of our church; and so live for others that we may meet her in the happy beyond.
4. That we extend our deepest sympathy to her lonely sister and loved ones.
5. That a copy be given to the bereaved family, and be spread on the minutes of the church conference; and a copy be sent to the New Orleans Christian Advocate, of which she was a life-long reader.

Signed: Mrs. T. M. Ford.
For Committee.

ANDREW JACKSON CLARK was born March 27, 1847, and died December 23, 1924. Between such markers

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by Time lie the products of our lives. From Brother Clark there flowed a broader and a deeper current, making for power and product beyond what many men can have. From his birth, in Green County, he grew towards manhood, proportioned in the simplest and finest nobility of a child of God. Wherever he lived, whether for short or long time, his character stood promptly out, straight as one of his yellow pines, and as full of heart. His church was always close to him. He believed so truly and wholly in God as to make fellowship with men of the clearest, truest kind. Voice, bearing, ideas, forward-looking—there was combination in his whole life of what is called simple qualities, their roots and crown all weathering in the light and warmth of a Holy Spirit.

A lifelong friend, on the day he died, said: "Hattiesburg lost its richest man today." But Brother Clark was at the modest residence of his oldest son when he died—and no sign of extreme wealth, as men see it, was there. But those who had felt the influences of the sincerely great Christian nobleman along many years understood that tribute and accepted it without reserve.

Brother Clark was Methodist clean through, always jealous of the name and fame of his church. He was steward for many years—measuring closely to every quality of a steward every day, as well as Sunday. He walked his beat, true sentry, always alert to his duty, kind and firm in counsel for those he met as he walked among them. Misfortune, financial tragedy, from cyclone, were on his road. Death called often, taking out the boys and girls, mature and fine,—finding and leaving the father tender, soft as a mother, and loyally trusting the God he loved to care for those departing.

Married in 1869 to Sara Elizabeth Purvis, near State Line, a large family of eleven children grew up within a well provided home. Its wholesomest provisions never grew less, but better—its religious influence. The father moved as one of the patriarchs of early time, trusting God and doing right. His children knew and called him blessed.

In 1914 Brother Clark and Miss Pearl Taylor were married, a little girl, Connie, the fruit of this union. These are left to remember and miss him deeply. Let me close this poor tribute with as meaning a sentence as is possible for me: Mississippi is richer from having this man born to her, and from his estate collected for 77 years, every best item of it invested as a nobleman invests—for the good of God and his fellowmen.

W. H. HUNTLEY.

Port Gibson, Miss.

Within a few miles of old Cane Ridge Church, in Jefferson County, forty years ago, there was a choice neighborhood of old county people. Rare in Christian grace, hospitable in perfection, courtly in all social relations—one does not ever forget such a colony as that. Among these high-souled people, MRS. MARY OLIVE WATKINS made one. She was one of the very few survivors of a lovely company.

Born October 18, 1849, she went to rest January 11, 1925, in her 76th year. Her sister, Mrs. Lizzie Hanson,

has asked for a brief memorial in the Advocate, from her present pastor and from me. I knew them all in the earlier days, nearly 40 years ago. In compliance with this request, it seems good to me to bring first, as most in value, a part of the note from the sister, Mrs. Hanson. Far up the slopes of life herself, her words have the eloquence of many years' tenderest association with the sister she grieves for in pathetic loneliness. Not many of us will comprehend her feelings there, nor the volume she expresses in trembling sentences.

Let me quote: "Lived and died on same old place, near Cane Ridge Church—and she loved the church. Please write what you knew of her last days, and of her peaceful death, and of her farewell messages to all present.... Our God took my precious sister just at 11 o'clock, January 11." The two precious sisters lived together, widowed for years, all in all to each other. Their sweet spirits blessed the country round about, and reverence from all, white and black, increased with their slowing steps.

My recollection of Mrs. Watkins invests her with fine humor, hearty of manner, enthusiastic in loyalty to church and friends—a wonderful neighbor for all sorts of kindly attentions. She found the bright edge to all clouds—she was religious from the beginning, and from her whole life's culture. Aunt Olive is a fixed truth of God for the younger life now growing upon the changing ground.

Her pastor, Rev. E. D. Simpson, in his letter, asks to have included here what he also was requested to furnish, in tribute to this saint of his church at Lorman.

W. H. HUNTLEY.

To be in the presence of Mrs. Olive Watkins was to feel the presence of Jesus. I often visited her since coming to Lorman, and the words of God and the church and her work were her themes. I never left her home without being asked to read the Bible and pray with her and her saintly sister, Mrs. Hanson.

The few days that she was so seriously ill brought her to realize that she was soon to die. Yet she was remarkably happy, often saying things that brought laughter to her hearers. She expressed what great happiness she would enjoy when her sainted mother would again lay her hand on her head.

On Friday evening before she passed away on Sunday morning at 11 o'clock without a struggle, peacefully, Dr. B. R. Clark informed her by promise that her case was hopeless, which she heard without fear. (The parting scene was so sublime and tender and impressive that we shall never forget it). She then thanked Dr. Clark for his untiring, faithful and efficient service and asked him if he would take care of her sister, the only surviving close relative. This same request was made by her mother on her death-bed that he would take care of her two girls (then elderly women), which promise he made and fully performed as a doctor and friend indeed. She then affectionately caressed and kissed those next to her heart. She was too weak to say much, but with expressions of her eyes and face radiant with Christ, she unmistakably told them that she was ready to take her journey to her Heavenly home. A

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few close friends present silently bade her good-by. I then went to her bedside to say words of comfort, and as I clasped her hand in mine she raised the other and shouted, "Glory!" My tongue failed to utter what was in my heart; but thanks to God, I saw instead the Scripture fulfilled, "I will not leave you comfortless, I will come to you."

May that same Spirit comfort the lonely sister during the years of separation!

E. D. SIMPSON.

MRS. ANNE J. DEAR SMITH died at her brother's, L. F. Dear, in East Baton Rouge Parish, La., on December 14, 1924. Sister Smith was born March 19, 1840, in West Feliciana Parish, La. She joined the Methodist Church at old Concord Church in said parish in early life. She moved to East Baton Rouge in 1878 and united with Black Water Methodist Church in 1879, and remained a consistent member until her death. She leaves to mourn her death one brother, L. F. Dear, and a number of nephews and neices and a host of friends.

Her brother, L. F. DEAR.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Gallman, at Mt. Pleasant, Feb. 28, Mar. 1.
 Crystal Springs, p. m., March 1, 2.
 McComb, La Branch st., a.m., Mar. 8, 9.
 Bogue Chitto and Norfield, at Norfield, p.m., Mar. 8.
 Adams, at Ebenezer, Mar. 14, 15.
 Monticello, at Sontag, Mar. 21, 22.
 Bayou Pierre, at Matthew's Chapel, Mar. 28, 29.
 Meadville and Bude, at Bude, April 4, 5.
 Summit and Topisaw, at T., Apr. 11, 12.
 McComb, Centenary, p.m., April 12.
 Osyka, at Muddy Springs, April 13, 19.
 Magnolia, p.m., April 19, 20.
 Fearnwood, at —, April 21.
 Barlow, at Brandywine, April 25, 26.
 Hazlehurst, p.m., April 26, 27.
 District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.
 Georgetown, at Providence, May 2, 3.
 Wesson and Beauregard, at B., 3 p.m., May 3, 4.
 McComb, Pearl River Ave., May 6.
 Pleasant Grove, at Tilton, May 9, 10.
 Tylertown, May 13.
 Foxworth, at —, May 14.
 Scotland, at Bethesda, May 16, 17.

Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Bonhommie, at Denco, Mar. 1, a.m.

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"I had given up all hope of ever being well again. ... It is a sight what women will suffer before they will listen to the advice of others.

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Ellisville, at Hinton, Mar. 4.
 Williamsburg, at Santee, Mar. 7, 8, a.m.
 Prentiss, at Bassfield, Mar. 8, p.m.
 Petal, at Lux, Mar. 15, 16.
 Taylorville, at Mize, Mar. 22, 23.
 Main Street, Hattiesburg, Mar. 29, a.m.; Petal, p.m.
 Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
 Court St., Hattiesburg, Apr. 12, p.m.
 Sumrall, Apr. 19 p.m.
 Collins, at Bethel, Apr. 11, 12, a.m.
 Mount Olive, at Seminary, Apr. 19, a.m.
 Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
 Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
 Heidelberg, at Vossburg, Q. C., Apr. 30.

Eucutta, at New Hope, May 2, 3.
 Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
 Leakesville, at Winborn Chapel, May 9, 10, a.m.
 Lucedale, May 11, p.m.
 Avera, at Avera, May 13.
 Broad St., Hattiesburg, May 17, a.m.
 New Augusta, at Beaumont, May 23, 24, a.m.
 Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Jackson Dist.—Second Round.

Madison, at Ridgeland, Mar. 1, 7 p.m., and Mar. 2, 10 a.m.
 Florence, at Braxton, Mar. 8, 11 a.m.; Mar. 9, 2 p.m.
 Harrisville, at H., Mar. 8, 7 p.m.; Mar. 9, 10 a.m.
 Terry, at Spring Ridge, Mar. 15, 11 a.m., 1:30 p.m.
 Bolton, at B., Mar. 15, 7 p.m.; Mar. 16, 10 a.m.
 Mendenhall, at M., Mar. 21, 10 a.m.; Mar. 22, 11 a.m.
 Millsaps Memorial, Mar. 22, 7 p.m.
 Benton, at Tranquil, Mar. 28, 29, 11 a.m.
 Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
 Bentonla, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
 Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
 Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
 Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
 Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
 Galloway Memorial, April 19, 7:30 p.m.
 Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
 Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
 Yazoo City, May 3, 11 a.m., 3 p.m.
 Flora, May 3, 7:30 p.m.
 District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.
 J. LOYD DECELL, P. E.

Meridian Dist.—Second Round.

Scooba, Mar. 1, 11 a.m., 2 p.m.
 Meridian, Seventh Ave., at Marion, Mar. 8, 11 a.m., 2 p.m.
 Meridian, Fifth Street, Mar. 8, 7:30 p.m.
 Daleville, at Andrews Chapel, Mar. 21, 22, 11 a.m.
 Poplar Springs, Mar. 22, 7:30 p.m.
 Vimville, at Why Not, Mar. 28, 29, 11 a.m.
 Meridian, Hawkins Memorial, Mar. 29, 7:30 p.m.
 Porterville, at Union, Apr. 4, 5, 11 a.m.
 Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.
 Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.

DeKalb, at Marvin, Apr. 12, 3 p.m.
 Shubuta, Apr. 19, 11 a.m., 2 p.m.
 Quitman, Apr. 19, 4 p.m., 7:30 p.m.
 Bucatunna, at B., May 1, 11 a.m.
 Waynesboro ct., May 2, 3, 11 a.m.
 Waynesboro, May 3, 3 p.m., 7:30 p.m.
 Matherville, at State Line, May 6, 11 a.m.
 Pachuta, at Salem, May 9, 10, 11 a.m.
 De Soto, at Cooper's Chapel, May 10, 3 p.m.
 Enterprise, May 14.

The district conference will meet at Enterprise, May 11, 7:30 p.m., and will continue through May 12 and 13, or until the work is completed. When the delegates are elected, pastors will please send their names to the conference host, Rev. T. H. King, Enterprise, also to me, that I may have the roll ready.

M. L. BURTON, P. E.

Newton Dist.—Second Round.

Decatur, at Decatur, Sunday, March 1.
 Montrose, at Louin, Friday, March 6, 7 p.m.
 Bay Springs, at Sylvaena, Sunday, March 8, 11 a.m., 2 p.m.
 Forest and Morton, at Forest, Sunday, March 15, 3 p.m., 7 p.m.
 Homewood, at High Hill, Saturday and Sunday, March 14, 15.
 Raleigh, at Burns, Friday, March 13, 11 a.m., 2 p.m.
 Lake, at Lawrence, Friday, March 20, 7 p.m.
 Laurel, First Church, March 22, 3:30 p.m.
 Laurel, Kingston, March 22, 11 a.m., 2 p.m.
 Laurel, West End, March 22, 7:30 p.m.
 Rose Hill, at Pleasant Grove, Friday, March 27, 11 a.m., 2 p.m.
 Rose Hill, Sunday School Institute, March 28, 29, Jasper and Newton Counties.

Burnside, at Burnside, March 29, 11 a.m., 2 p.m.
 Neshoba, at Sandtown, April 5, 11 a.m., 2 p.m.
 Philadelphia, April 5, 7:30 p.m.; Q. C., April 6, 8 a.m.
 Walnut Grove, at —, Friday, April 10, 11 a.m.
 Harpersville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.
 Trenton, at Polkville, Friday, April 17, 11 a.m.

Shiloh, at Johns, April 18, 19.
 Union, at —, April 25, 26.
 Carthage, at Mount Horeb, Friday, May 8, 11 a.m.
 North Leake, Sunday, April 10, 11 a.m., 2 p.m.

District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to express themselves on the pending plan of unification.

L. E. ALFORD, P. E.

Seashore Dist.—Second Round.

Pascagoula, preaching, Sunday, March 1, 11 a.m.; Q. C., Friday, March 13, 7:30 p.m.
 Lyman, preaching, Sunday, March 1, 7:30 p.m.; Q. C., Monday, March 2, 7:30 p.m.
 Saucier, Q. C., Friday, March 6, 7:30 p.m.; preaching, Sunday, March 8, 11 a.m.
 Brooklyn, Q. C., at McLaurin, Saturday, March 7, 11 a.m.; preaching, Sunday night, at Brooklyn.
 Escatawpa, at Big Point, Saturday morning, March 14, and Sunday morning, March 15.
 Moss Point, Q. C., Saturday night, March 14; preaching, Sunday night, March 15.

(Continued on Page 15.)

*Get rid of constipation
by internal cleanliness*

H EADACHES, biliousness, sleepless nights, heaviness, are Nature's warning that intestinal poisons are flooding your system. If this is allowed to continue, you may become a victim of serious organic disease.

Laxatives and cathartics do not overcome constipation, says a noted authority, but by their continued use tend only to aggravate the condition and often lead to permanent injury.

Why Physicians Favour Lubrication

Medical science has found at last in *lubrication* a means of overcoming constipation. The gentle lubricant, Nujol, penetrates and softens the hard food waste and thus hastens its passage through and out of the body. Thus, Nujol brings internal cleanliness.

Nujol is used in leading hospitals and is prescribed by physicians throughout the world. Nujol is not a medicine or laxative and cannot gripe. Like pure water, it is harmless.

Take Nujol regularly and adopt this habit of internal cleanliness. For sale by all druggists.



Nujol
REG. U.S. PAT. OFF.

For Internal Cleanliness

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. Joseph Bynum, of Booneville, has received her incomplete diploma. The following have received their gold seal diplomas: Rev. R. G. Lord, of Coahoma; Mrs. J. H. Blakemore, of Corinth; Mrs. John B. Reynolds. We ought to have fifty others to do as well before the close of the year.

It is possible that eight of the courses named below will be given at our Conference Training School to be held at Grenada, June 8-13. It is owing to the number who check the courses they want. We must have at least ten in each class and not more than fifty. As soon as you read this list, let me know the course you hope to take. If we do not hear from you, we shall have to give the course we think will suit the largest number.

Specialization Courses to Choose From.

The Cradle Roll Child, Miss Minnie E. Kennedy, instructor.

Beginner Lesson Materials and Teaching, Mrs. W. W. Adams, instructor.

Primary Lesson Materials and Teaching, Miss Ramey, instructor.

Junior Lesson Materials and Teaching.

Agencies of Religious Education for Intermediates-Seniors.

Young People's Department Organization and Administration.

Religious Education of Adults, Aims, Materials, Methods.

Principles and Development of Religious Education, Dr. Richardson, instructor.

General Courses to Choose From.

Pupil Study.

Bible.

The Program of the Christian Religion

The School.

Rev. A. J. Henry has made a survey of Oakland and Tillatoba. He found out some things that the oldest people did not know. The same thing happened at Lexington when Mohler made a survey of his city. One hundred charges ought to do this within the next month. Know your field before you attempt to work it if you want to get the best results.

AN INVALUABLE BOOK FOR PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS.

Dear Dr. Carley: I have just finished the reading of the first book in the Cokesbury Training Course, which

is a little book entitled, "The Small Sunday School." I do not know when I have read a more stimulating book on the Sunday School. It was written by Mr. L. F. Sensabaugh, Director of Training work in our church. Though written especially for those who have to do with the small Sunday schools, it is a most timely and helpful discussion of many things which press upon us for a solution. All our pastors and superintendents, even of the larger schools, may read the book with great profit. It is a necessity for those pastors and superintendents whose schools are in the smaller villages and communities. I do not think a book can be found anywhere that can compete with Mr. Sensabaugh's little book. It ought to have a wide use and it will then prove a great blessing. The price of the book is 60 cents. Order from Lamar & Barton, Nashville, Tenn.

E. S. LEWIS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Rev. J. W. Faulk writes: "Will you please send catalogue and plans for the Cokesbury Training Course?"

* * *

The first call for Sunday School Day programs comes from a rural school. The writer, Mrs. W. M. Morrison, of Gold Dust, says: "Will you please send me program for Sunday School Day? We want to begin in time, and expect to make it a great day. Will make our survey this week."

* * *

Dr. R. H. Wynn, of Lake Charles, pastor of one of the best Sunday schools in the State, will be at the Winnfield conference. He is a member of the Conference Sunday School Board, and has been invited to meet with the Conference Council at 10 a.m. on the opening day of the conference session.

* * *

The writer had the pleasure of visiting the Oakdale Sunday school, Feb. 15. This school has many good features about it. The Men's Bible Class has a fine teacher in Mr. Watson, secretary of the Chamber of Commerce. Another good feature we noticed was the splendid music, under the direction of Mr. W. F. Collier. The school is working on the "C" type program and will receive recognition soon. Rev. A. M. Shaw is pastor of this fine school. They are expecting to send a good delegation to the Winnfield conference.

* * *

The latest report from the Adult department at Nashville gives the following record of our adult work in Louisiana: Total number of classes registered, 198; of this number only 28 have sent in a report since their organization. We want every adult class to be represented at the Winnfield conference, and for their representative to report his class active and dues paid up to date.

* * *

Mr. W. C. Owen, of Nashville, Superintendent of Adult Work, writes: "I would give a great deal to be able to say at the Winnfield Federation that the Louisiana Conference had completed its 'check up' program. If I can aid in any way, I shall be delighted to do so." Let the 170 classes in Louisiana send in their annual report

to Mr. W. C. Owen, 810 Broadway, Nashville, Tenn.

* * *

The Alexandria and Ruston Districts have had district council meetings recently. We are hoping that each district in the Conference will have such meetings and plan their work and program for the year, including their delegation and part in the Winnfield conference.

* * *

The Ruston District Bible Class Federation will hold one of their great district rallies on Sunday, March 29. We would be glad if other districts would plan such rallies.

C. D. ATKINSON,
Conference Superintendent.

"JOHN HANNON,"—WIT, PHILOSOPHER, RHETORICIAN, SAINT.

This is an unusual book about a most remarkable character. It has been compiled, and well compiled, by his wife, Mrs. Lucy Haile Hannon, and Rev. D. G. C. Butts, of the Virginia Conference, and contains an account of this remarkable life, together with estimates from various prominent men who had the pleasure and profit of his acquaintance, and a choice compilation of some of his best literary productions, quaint sermons, humorous lectures, and wonderful articles on California and the Golden West. That land of wonders seems to have found its fitting penman in him. John Hannon of Alabama, Virginia, Maryland, Louisiana, California (where he found that great blessing, his wife), and Virginia again! No review can do justice to the brilliant orations, wonderful rhetorical figures, quaint and irresistible humor and saintly devotion of this Greatheart. The book must be read to be appreciated. As you turn its pages you live again with its remarkable subject. It will make you laugh and think and pray and utter a vow of deeper consecration. Price \$1.75. Address Mrs. John Hannon, Park Avenue, Lynchburg, Va. We bespeak for it a great sale. It is worthy of it. Through it, "he being dead, yet speaketh."

R. H. BENNETT.

Nashville, Tenn.

DEATHS FROM ALCOHOLISM.

By Wayne B. Wheeler.

Deaths from alcoholism have increased in some places in 1924 over 1922. Comparing the dry years, however, with former wet years, there is a decided decrease. New York City, as usual, furnishes the statistics to show the "horrible effects of prohibition" and the "increased deaths from alcoholism."

Deaths from alcoholism in New York City in 1918 totaled 252; in 1919 they were 176. The correct figures for the later years are as follows: 1920, 98; 1921, 119; 1922, 226; 1923, 297. The discrepancy between these and the United States Census Bureau figures is due to the fact that deaths from wood alcohol and ethyl alcohol poisoning are not included in the Census Bureau figures. The New York City figures include deaths from wood alcohol and ethyl alcohol poisoning. There were 14 deaths from the former cause and 8 from the latter in 1922; deducting these from the 226

deaths reported by the City Health Report, gives 204 deaths, the number reported by the United States Census Bureau.

The general decrease in drinking in the nation favorably affected the rates for deaths from all causes as well as for alcoholism. From 14.3 in 1917, the registration area death rate fell to 12.9 in 1919; 13.1 in 1920; 11.6 in 1921; 11.8 in 1922, and 12.3 in 1923. The decrease in this death rate from the average of the license years is equivalent to the saving of a million lives in the past six years. The registration area death rate for deaths from alcoholism was 5.2 in 1917, the typical wet year. It was 2.6 in 1922, and 3.2 in 1923. The total number of such deaths in 1923 was 4,148 only.

All alcohol is indeed "The Drink of Death," but licensed liquor had a higher death list than bootleg liquor for the simple reason that many more then drank intoxicants than now. The small minority who now drink gamble with death. More of them die in proportion to those who drink than formerly, but the sum total is not as large. Now is a good time to consider again the signed admonition of former Presidents Andrew Jackson, James Madison, John Adams, Martin Van Buren, John Tyler, James K. Polk, Zachary Taylor, Millard Fillmore, Franklin Pierce, James Buchanan, Abraham Lincoln, Andrew Johnson, in October, 1834:

"Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits, as a drink, is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue and the happiness of the community—we hereby express our conviction that should the citizens of the United States, and especially all young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world."

Prohibition enforced reduces deaths from alcoholism to the minimum. To further decrease deaths from alcoholism, enforce the prohibition law.

NEW HOME LAMP MAKES ITS OWN FUEL.

Brilliant 300 Candle Power Light Turns Night Into Day.

A new home lamp which makes its own fuel, gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights and costs only one cent a night is the latest achievement of Mr. W. C. Fowler, 421 Factory Building, Kansas City, Mo. According to experts the new lamp literally "Turns night into day." It has no wick or chimney and makes no smoke nor odor.

It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comforts of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial or even give one free to the first user in each locality who will help him introduce it. One active agent in each community can make \$50 to \$100 weekly. Write for all particulars to-day.

Harmless, purely vegetable, infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator
Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



A LETTER FROM REV. E. G. KILGORE.

Dear Dr. Carley: If you will give me space in the Advocate, I will give your readers a brief report of my work in Mississippi during my early ministry.

I was admitted into the traveling connection at Holly Springs and afterwards served the following charges: Saltillo circuit; Saltillo and Fulton circuits consolidated (eighteen churches); Buena Vista; Columbus circuit; West Point and Tibee; West Point station; Black and Australia.

During these years and afterwards, I conducted revival meetings in the following towns, villages and wayside churches in the order given as to time: Houston; Baldwin; Pontotoc; Aberdeen; Verona; Shannon; Columbus; Carrollton; Starkville; Ripley; Chapel Hill; West Point; Batesville; Sardis; Durant; Kosciusko; Holly Springs; Hernando; Coldwater; Carrollton (second visit); Coffeeville; Clarksdale; Water Valley; Grenada; Abbeville; Lexington; Tchula; Greenwood; Atlanta; Slate Springs; Wesley (near Houston); Duck Hill; Tilatobia; The Pond (on Tilatobia circuit); Mount Pleasant; Guntown; Okolona; Hattiesburg; Eupora; Ma-ben; Buena Vista; Houston (second visit); Aberdeen (second visit); Vicksburg; Houlka; Coffeeville (second visit); McCandy; Hebron; Ellzy; Pittsboro; Caledonia, and a large number of country churches not listed here.

The pastors with whom I was associated in these meetings were faithful men of God and were delightful companions, without an exception, so far as I can recall. I feel that it will be worth while to give their names in order, as this will bring refreshing memories to those who may read: Revs. J. W. Poston, H. D. Howell, J. R. Roberson, G. W. Gordon, R. G. Porter, John B. Adair, John H. Scrugs, H. E. Smith, J. S. Oakley, D. L. Cogdell, R. P. Goar, Jno. E. Thomas, Dr. T. C. Wier, E. B. Ramsey, E. H. Moon, J. A. Bowen, J. W. Bell, T. W. Lewis, T. G. Freeman, A. P. Sage, W. C. Lester, A. J. Foster, Eugene Johnson, R. M. Davis, T. Y. Ramsey, Sr.; T. Y. Ramsey, Jr.; Joseph T. Howell, H. C. Moorhead, Rufus C. Moorhead, H. P. Gibbs, Amos Kendall, J. W. Anderson, J. M. Barnes, J. M. Hampton, J. H. Rogers, K. A. Jones, T. J. Lowery, H. R. Tucker, H. C. Parrott, John Egger, J. T. Cunningham, D. M. Geddy, and H. B. Scruggs.

Most of these brethren have crossed over, and now "rest from their labors, and their works do follow them." Others still remain on this side to do

more work for the Master. They may read these notes and can bear testimony.

A vast number of conversions were reported during all this pastoral and evangelistic work, and many were added to the membership of the church. I might give the number, approximately, but this would look like boasting, and so I forbear. Besides the above work, I have assisted in more than two hundred revival meetings in other States, in which thousands have professed faith in Christ and have been received into the church.

The good Lord has graciously preserved my life and I feel able at this writing to do full work. Serious sickness in my home during recent years has been a great hindrance, but the way seems clearing now, and I hope to be able to do much more good work. If it can be the Lord's will, I hope I may, and thus be able to accomplish some things that will give me great pleasure before I go hence. If any of the preachers need help in their revival meetings, I will be glad to answer calls until my time is full.

E. G. KILGORE.

West Point, Miss.

FROM UNION, MISS.

Dear Brother Carley: May we have a few words with reference to our work at Union? We arrived here Friday, November 14, and a committee of the Woman's Missionary Society met us and gave us a welcome. They had supper on the table for us, with everything in the pantry we would need to get started off with. Then they have been remembering us ever since in many ways.

We have two Epworth Leagues here at Union. They are in their infancy. We hope that they will be a success.

Our Sunday schools are growing. We have the largest attendance at Union that the older people say has ever been here. We have all our classes organized and enrolled Wesley classes now that can be enrolled. We are hampered very much on account of the building, but that can be remedied by faith and prayer, and we believe it will be.

Union charge is composed of three churches. Union gets three full Sundays, Conehatta one Sunday, and Mt. Zion one afternoon. We have started an afternoon appointment at Neshoba, where there is a good community, nice school, Baptist and Presbyterian churches. At Conehatta we have razed the old church building and have a new building in process of erection. We are rebuilding with six Sunday school rooms, and also have the building so we can add three more at any time.

Brother Alford was with us Jan. 30, and held our first quarterly conference. It was well attended, and reports were pretty good. They made the pastor's and presiding elder's salary \$2015, which leaves the salary for pastor \$1800. We appreciate this, and hope that the charge may go forward along all lines.

Brethren, pray for us that the work of the Kingdom and of Methodism may prosper as never before in these parts.

R. H. CLEGG, P. C.

FROM ESCATAWPA, MISS.

Dear Brother Carley: We just closed our meeting at Escatawpa. Rev. J. E. Williams, of Poplarville, did the preaching. While we had some real bad weather, there was an overflowing congregation at almost every service. We had 17 additions to the church on profession of faith.

Brother Williams is a real evangelist. The meeting was in every way a decided success. We are justly indebted to the two Baptist pastors, Brothers Gaston and Hulbert, and the Baptist people for their co-operation in the meeting. The spirit of fellowship was fine.

We had an all-day service at Caswell Springs yesterday, and "dinner on the ground," on "The Unfinished Task Ahead," which we believe was a great success.

The ladies of our charge have just given us one of the biggest showers any preacher ever received. It amounted to nearly \$100. One of the best things, Dr. Carley, was that nearly every lady in every church on the charge was represented.

We have been pounded more than once since I have been here. I have worked harder and weigh more now than I have weighed in ten years. If my folks keep this up, I'll get to be a man in size yet.

A. C. JOHNSON, P. C.

Resolutions by Woman's Missionary Society, Amory Methodist Church.

A deep sense of loss is felt in our Missionary Society and in our church at Armory, Miss., because our friend and co-worker, Mrs. Jane McKinnon Harrison, has fallen asleep, a faithful, consecrated follower of Christ. Her's is a peaceful sleep, a rest undisturbed by care or pain; the sleep God gives to his own, but not an endless one, for she awaits the resurrection morn. In all activities of the church she will be missed. A character like hers is an inspiration. True to God, true to her high ideals, true to her friendships, true to her vows, her personality created an atmosphere that quickened in others a love for purity and truth.

Be It Resolved:

1. That we extend our sympathy to her loved ones. May the memory of her beautiful life inspire greater service for Him.

2. That we urge not only the members of the Missionary Society, but the whole church to determine, through the influence of this beautiful life, to carry on with renewed zeal the work of the Master.

3. That we appreciate the privilege of being associated with her in the work of the church; not only her chil-

dren rise up and call her blessed, but to many, many others be the privilege of testifying of her noble, consecrated life.

4. That a copy of these resolutions be sent the family, a copy to be spread upon the minutes, a copy sent the Amory Progress, and to the New Orleans Christian Advocate for publication.

Signed by: Mrs. O. L. Stone, Mrs. L. C. Riggan, Mrs. N. B. Spratt, Mrs. J. A. Mayfield, Mrs. N. T. Wax.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Haughton and Doyline, at Doyline, March 1, preaching, 11 a.m., Q. C., 2 p.m.

Springhill, March 8, preaching at 11 a.m.

Cotton Valley, at Bethel, March 15, preaching at 11 a.m.

Heflin, at Heflin March 15; preaching at 7:30 p.m.

Chestnut, at Sander's Chapel, Saturday March 21; preaching at 3 p.m.

Campti, at Montgomery, March 22; preaching at 11 a.m.

Coushatta, March 22; preaching at 7:30 p.m.

Winnfield, March 29; preaching at 11 a.m.

Winnfield Circuit, March 29.

Plain Dealing, at Alden Bridge, Apr. 5; preaching 11 a.m.; Q. C. 2 p.m.

Ringold, at Grand Bayou, Apr. 12; preaching at 11 a.m.

Ferriday, at Clayton, Apr. 19; preaching at 11 a.m.

Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.

Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.

Colfax, at Colfax, May 3; preaching at 11 a.m.

Standard, at Olla, May 10; preaching at 11 a.m.

Minden, May 17; preaching at 11 a.m.

Wesley, May 19, at 2 p.m.

Sibley, May 24; preaching at 11 a.m.

Rochelle, at Selma, May 31; preaching at 11 a.m.

Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

THE WICKER TOURS.

We call attention to the advertisement of The Wicker Tours in another column of this issue of the Advocate. They have about a dozen different tours this year, including two to Palestine—one in the spring and the other sailing in June, at the remarkably low price of \$595. Also a number of tours to Europe only. Rev. Bob Jones, the well-known evangelist, will have charge of the religious program on the summer Christian Cruise to the Holy land sailing June 23, while Dr. J. J. Wicker will be in charge of the business arrangements and lectures given on the cruise. For full information on all these tours write The Wicker Tours, Richmond, Virginia.—Adv.

666

is a prescription for

Colds, LaGrippe, Influenza, Dengue, Biliousness, Malaria,

It is the most speedy remedy we know.

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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Printing Engraving Embossing

Our Mail Order Department insures quick handling of your orders. Goods forwarded not later than five days after receipt of order, if nature of work permits. Samples and prices on printed matter of any description sent on request.

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QUICK SERVICE

Chalmers' Printing House

512 Camp Street

New Orleans

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

THE TASK AHEAD.

Credit will be given the Woman's Missionary Societies for the use of the book, "The Task Ahead," where they take it as a regular class study in cooperation with the other agencies of the church according to the plan which is being promoted by the Centenary Commission and wherever the women feel that they cannot do this and their other study also. Whenever they can put this, "The Task Ahead," in as a special, we should be glad to have them do so and to finish up their regular course later, but we are committed to the promotion of this cooperative plan and will give credit where the women claim it.

Is Housework Keeping You Tired and Weak?

Thousands of tired, nervous, run-down women who must daily perform exhausting housework and care for children, would be astonished to learn that in most instances their fatigue, headaches, nervousness and haggard appearance are now entirely unnecessary.

For physicians say that in an enormous number of cases these symptoms are due merely to the lack of sufficient iron in the blood. And now that Science has perfected a new combination of iron, like the iron in the blood, it is, in many cases, easily possible for people to increase their strength, nerve force and endurance in only two weeks time.

Any doctor will tell you that without sufficient organic iron, your blood loses its power to change food into firm, healthy flesh and tissue. So nothing you eat does you the proper amount of good. You become undernourished, weak, nervous, and lacking in physical force and endurance.

What you need, then, is organic iron—Nuxated Iron—to enrich your blood and give you strength. For Nuxated Iron is organic iron, like the iron in your own blood. Try it just two weeks and notice the astonishing improvement. Money back if not delighted. But be sure you get genuine Nuxated Iron, with the letters NI on every tablet. This is the only kind sold under this absolute money-back guarantee. At all good druggists.

SORES

BOILS, CUTS and
BURNS have been
healed since 1820
with

Gray's Ointment

Sold by all druggists. Write for sample
to W. F. Gray & Co., 707 Gray Bldg.,
Nashville, Tenn.

Take KOZOL instead of

aspirin for Headache, Colds, Flu, Neuralgia, Rheumatism and pains from similar ailments. It is safe and does not affect the heart. Not habit forming—25c at your Druggist, or by mail from WARNER DRUG COMPANY, Nashville, Tenn. Manufactured by KOZOL LAB., Nashville, Tenn.

ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.

Introduced
in
1879

Vapo-Cresolene

"Used While You Sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis. Send for descriptive booklet 43B. Sold by druggists Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

ORDER THE COUNCIL BULLETIN.

If you wish to get an interesting account of the coming Council meeting, to be held in Tulsa, Okla., March 18-25, be prompt about ordering the Council Bulletin, which will record many of the important happenings at this meeting. Price 25 cents. Order now from Literature Headquarters, Lambuth Building, Nashville, Tenn. The Bulletin will be mailed to you within ten days after the close of the meeting. Order now.

ESTELLE HASKIN.

FOREIGN MISSIONS CONVENTION OF THE UNITED STATES AND CANADA, WASHINGTON, D. C. JAN. 28-FEB. 2, 1925.

1. What was the purpose?

For the information and inspiration of the churches of the United States and Canada.

2. What was the setting?

An immense new hall, the Washington Auditorium, seating 5,000 people; an amplifier, the least word being heard on the last row; ushers from Theological Seminaries of America.

3. Who were there?

3480 delegates from 58 denominational boards, 27 other religious societies, and missionaries; 9,000 Washington people on section tickets; 12,480 people who can never be quite the same again; students from 11 Missionary Training Schools, universities, colleges, theological seminaries and Student Volunteer groups; Calvin Coolidge, President of the United States; missionaries from India, Japan, China, Korea, Turkey, Europe, Dutch East Indies, Persia, Columbia, Peru, Africa, Palestine, Nicaragua, Burma, Mexico, Philippines, Egypt, Brazil, Chile, Poland, Arabia, Madagascar, and Siam; young men and women under appointment, our fellow citizens in the kingdom of God, our fraternal delegates and foreign visitors from England, Scotland, Sweden, Holland, France, Germany, India, Japan.

4. What did we get out of it?

First, and preeminently, a compelling conviction, rooted in the Bible, born in prayer, deepened hour by hour, that each individual seated there, in heart, mind and life, must first and at once live as Jesus taught, as Jesus lived, with the help that Jesus promised. That we must—that each of us, in our living of this Jesus Way—take to you, our brother or sister, in the home, in business, in the university, throughout our State the message that love must weave our lives together, and that with love, all the resources that Jesus needs for his work will come from us joyfully. We knew in our hearts that we—you and I—must build our lives upon the rock of Christ, in family life, and then as the Lord giveth the increase, we shall come together in church life at home, in missionary life abroad, as citizens, for the interdenominational, international healing of the nations. Let us put the Lord's promises to the test.

We need the entire body of humanity—our world brothers, you and I—to put together and come to Christ to-

gether, each contributing what God has given him to set the gospel of Jesus loose in the world, with as much of its curative power as we are able to bear. Then, let it pour on and on, filling with the great ideals of Christ everything there is in the world, all forces and energies to which Christ is a stranger, international relations, industrial conditions of little children in foreign lands which are brought about by the selfishness and affluence of our own dear land, America. Then truly shall we know that our labor has not been in vain, and that through us, as we have prayed through the years, Christ has brought peace to the earth.

From your Louisiana Delegate,
MRS. D. BEACH CARRÉ.

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LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Zwolle ct., at Holly Grove, Sat., Mar. 7, 11 a.m.; preaching, Sun., Mar. 8, 11 a.m.

Barham, Mar. 8, 7:30 p.m.

Abbeville, Mar. 15, 11 a.m.

Gueydan, at Gueydan, Mar. 15, 7:30 p.m.

Many, at Pearson, Mar. 22, 11 a.m.

Leesville, Apr. 5, 11 a.m.

De Ridder, Apr. 5, 7:30 p.m.

Rayne, at Branch, Apr. 12, 11 a.m.

Maxie, at Church Point, Apr. 12, 7:30 p.m.

Neame, at Pine Grove, Sat., Apr. 18, 11 a.m.

Merryville, Apr. 19, 7:30 p.m.

Indian Bayou, Apr. 26, 11 a.m.

Crowley, Apr. 26, 7:30 p.m.

New Iberia, May 3, 11 a.m.

Lafayette, May 3, 7:30 p.m.

Sulphur, at Sulphur, May 10, 11 a.m.

Lake Arthur, May 10, 7:30 p.m.

Lake Charles, May 17.

District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

(Continued on Last Page.)

God Liver Oil Full of Vitamines

MAKES WEAK FOLKS STRONG

Everybody knows that nasty-tasting, evil-smelling Cod Liver Oil is chock full of Vitamines and is a wonderful flesh producer and strength creator.

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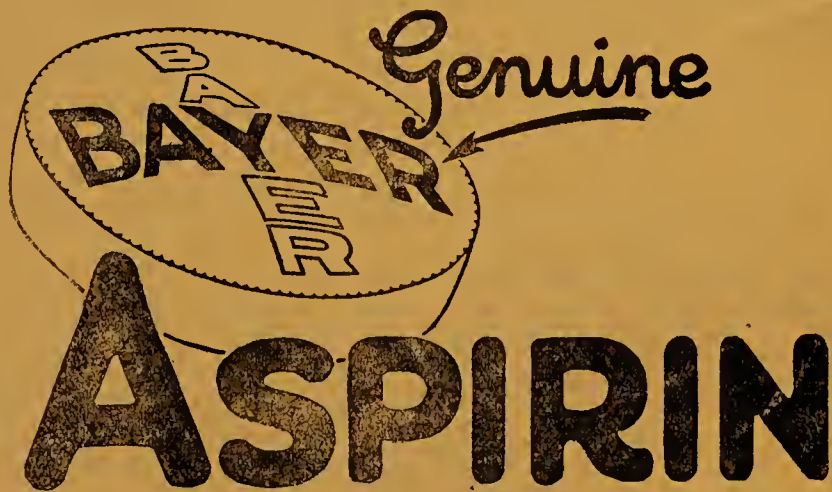
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Pain	Neuralgia
Toothache	Lumbago
Neuritis	Rheumatism

Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

(Continued from Page 11.)

Seashore Dist.—Second Round.

Americus, at Cross Roads, Saturday, March 21, 11 a.m., and Sunday, March 22, 11 a.m.
 Vancleave, at Red Hill, Sunday night, March 22, and Monday, 11 a.m.
 Coalville, at White Plains, Saturday, March 28, 11 a.m., and Sunday, March 29, 11 a.m.
 Ocean Springs, at Ocean Springs, Sunday night, March 29, and Monday, March 30.
 Mentor, at Alexander Memorial, Saturday, April 11, 11 a.m., and Sunday, April 12, 11 a.m.
 Gulfport, Sunday night, April 12; Q. C., Tuesday night, April 28.
 Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.
 Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.
 Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.
 Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.
 Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.
 Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.
 Biloxi, Monday night, May 4.
 Wesley Memorial, Tuesday night at 6, May 5.
 District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Second Round.

Centerville, at Stephenson, March 1, 11 a.m.
 Woodville, at Woodville, March 1, 7:30 p.m.
 Port Gibson, March 8, 11 a.m.
 Vicksburg, Gibson Memorial, March 8, 7:30 p.m.
 Gloster and Liberty, at Liberty, March 15, 11 a.m.
 Roxie, at McNair, March 22, 11 a.m.

REMARKABLE RECOVERY OF MRS. SPINK

Gives Lydia E. Pinkham's Vegetable Compound Full Credit

Minn. Junc., Wis.—"I was under treatment, but nothing seemed to help me, and I was run-down and so weak that I had to remain in bed much of the time and was like an invalid. I had pains in my abdomen and in the female organs, and my stomach bothered me. My husband saw Lydia E. Pinkham's Vegetable Compound advertised, thought it



must be good, and brought it home to me and advised me to try it. After taking one bottle I was able to eat, and after six bottles I was doing my own work, which I hadn't been able to do for years. I have a new baby who is doing nicely, and I am still taking the Vegetable Compound and feeling better than I have for four years. The medicine is surely wonderful and a good thing to have in the house."—Mrs. GEORGE SPINK, Minnesota Junction, Wisconsin.

A country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound reports 98 per cent. benefited. For sale by druggists everywhere.

Fayette, March 22, 7:30 p.m.
 Mayersville, at Valley Park, March 29, 11 a.m.
 Anguilla, at Anguilla, March 29, 7:30 p.m.
 Rosetta and Mount Vernon, at —, April 3, 11 a.m.
 Washington, at Kingston, April 5, 11 a.m.
 Natchez, April 5, 7:30 p.m.
 Harriston, at Mizpah, April 9, 11 a.m.
 Rocky Springs, at Rocky Springs, April 12, 11 a.m.
 Utica, at Bear Creek, April 12, 3:30 p.m.
 Rolling Fork and Cary, at Cary, April 19, 11 a.m.
 Vicksburg, Crawford Street, April 19, 7:30 p.m.
 Nebo, at Cool Springs, April 26, 11 a.m.
 Hermanville, at Pattison, April 26, 7:30 p.m.

The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p.m. Delegates going by railway will arrive at Centerville at 11:25 a.m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Greenwood Springs, at Pleasant G., a.m., Feb. 28, Mar. 1.
 Amory, p.m., Mar. 1, 2.
 Randolph, at Washington, a.m., Mar. 7, 8.
 Calhoun City, at Pittsboro, p.m., Mar. 8, 9.
 Bellefontaine, at Slate Springs, Mar. 10.
 Derma, at Cross Roads, a.m., Mar. 14, 15.
 Vardaman, at V., p.m., Mar. 15, 16.
 Okolona, a.m., Mar. 22.
 Aberdeen, p.m., Mar. 22, 23.
 Shannon, at Brewers Chapel, a.m., Mar. 28, 29.
 Verona, at Plantersville, p.m., Mar. 29, 30.
 Fulton, at Friendship, a.m., Apr. 4, 5.
 Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
 Nettleton, at Evergreen, a.m., Apr. 11, 12.
 Prairie and Strong, at P., p.m., Apr. 12, 13.
 Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
 Smithville, at New Salem, Apr. 25, 26.

L. P. WASSON, P. E.

Corinth Dist.—Second Round.

Myrtle, at Gleufield, Feb. 28.
 New Albany sta., preaching morning, March 1; Q. C., Feb. 27, evening.
 Ripley sta., preaching, evening, March 1; Q. C., March 2, 10 a.m.
 Rienzi, at Thrasher, March 6.
 Baldwin, at Lebanon, March 7, 8.
 Kossuth, at Kossuth, March 14, 15.
 Sherman, at Chesterville, March 18.
 Iuka ct., at Harmony, March 21.
 Iuka sta., preaching, March 22; Q. C., March 23, 10 a.m.
 Burnsville, at Burnsville, March 28, 29.
 Guntown, at Saitillo, April 4, 5.
 Mantachie, at Hebron, April 6.
 Silver Springs, at Payne's Chapel, April 8.
 Dumas, at Jacob's Chapel, April 11, 12.
 Mooreville, at Oak Hill, April 15.
 Wheeler, at Hebron, April 17.
 Blue Mountain, at Walnut, April 18, 19, morning.
 Chalybeate, at Chalybeate, preaching, April 19, morning; Q. C., April 20.
 Booneville ct., at Oak Grove, April 22.
 Tishomingo, at Tishomingo, April 25, 26.
 Belmont, at Patterson's Chapel, April 27; preaching at Belmont, April 26, evening.
 Pott's Camp, at Macedonia, April 29.

Hickory Flat, at Pizgah, April 30.
 Marietta, at Siloam, May 2, 3.

Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.
 E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Longview and Sessums, at Sessums, Feb. 28, March 1.
 Starkville, March 8; Q. C., March 6, night.
 West Point, March 8, night; Q. C., April 8, night.
 Artesia and Shaeffers, at Shaeffers, March 11.
 Chester, at Mount Nebo, March 14, 15.
 Ackerman and Weir, at Weir, March 15, night.
 Caledonia, at Flint Hill, March 18.
 Brooksville, at Brooksville, March 25, night.
 Crawford and Mayhew, at Mayhew, March 28, 29.
 Kosciusko ct., at Salem, April 4, 5, morning.
 Kosciusko sta., April 5, night.
 Noxapater, at Flower Ridge, April 11, 12.
 Louisville, April 12, night.
 Highpoint, at Owen's Chapel, April 10.
 Mashulaville, at Mount Hebron, April 15.
 Macon ct., at Ex Prairie, April 19.
 Shuqulak, at Shuqulak, April 19, night.
 Ethel, at Marvin, April 22.
 Cedar Bluff, at Siloam, April 25, 26.
 Sturgis, at Pleasant Hill, April 28.
 McCool, at Bowie's Chapel, April 30.
 JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Second Round.

Glen Allan, at Avon, Mar. 1.
 Shaw, Q. C., Mar. 4.
 Cleveland, Mar. 8, morning.
 Shelby, Mar. 8, night.
 Greenville, Q. C., Mar. 10.
 Evansville and Dubbs, at D., Mar. 15, morning.
 Lake Cormorant, at L. C., Mar. 15, night.
 Coahoma and Jonestown, Q. C., Mar. 18, at Jonestown.
 Duncan and Alligator, at A., Mar. 22, morning.
 Clarksdale, Mar. 22, night.
 Merigold, at New Salem, Mar. 26.
 Boyle and Pace, at Benoit, Mar. 29.
 Rosedale and Hillhouse, at H., Apr. 5, morning.
 Gunnison and Sherard, at S., Apr. 5, night.
 Lula and Dundee, at D., April 9.
 Friars Point and Lyon, at L., Apr. 12, morning.
 Tunica, Apr. 12, night.
 Leland, Apr. 14.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Blaine, Mar. 1, 11 a.m. and 3 p.m.
 Indianola, Mar. 1, 7:30 p.m.
 Schlater, Mar. 4, 7:30 p.m.
 Glendora, Mar. 8, 11 a.m.
 Ruleville, Mar. 8, 7:30 p.m.
 Greenwood, Mar. 15, 11 a.m.; Mar. 16, 7:30 p.m.
 Morgan City, Mar. 15, 3:30 p.m.
 Itta Bena, Mar. 15, 7:30 p.m.
 Price Memorial, Mar. 18, 7:30 p.m.
 Coila, Mar. 21, 22.
 McCarley, Mar. 22, 3:30 and 7:30 p.m.
 Crowder, Mar. 29.
 Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
 Sandy Bayou, Apr. 11 and 12.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Second Round.

Winona ct., at Columbiana, Feb. 28, Mar. 1.
 Winona, Mar. 1, 7 p.m.
 Kilmichael, at Stewart, Mar. 7, 8.
 Poplar Creek, at Wesley, Mar. 14, 15.
 Durant, Mar. 15, 7 p.m.
 Paris, at P., Mar. 21, 22.
 Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.
 Pickens, at Goodman, Mar. 29, 11 a.m.
 Coffeetown, at Bethlehem, Apr. 4, 5.
 Duck Hill, at Spring Hill, Apr. 11.
 Waterford, at Chulahoma, Apr. 12, 13.
 Ashland, at Black Jack, Apr. 17.
 Lamar, at Early Grove, Apr. 19, 20.
 Holcomb, at Spring Hill, Apr. 23.
 Sallis, at Bethel, Apr. 24, 11 a.m.
 Ebenezer, Apr. 25, 26.

Lexington, Apr. 26, 7 p.m.
 E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Como, Q. C., Feb. 27, 4 p.m.; preaching, Feb. 8, 11 a.m.
 Sardis sta., Q. C., Feb. 27, 7 p.m.
 Hernado, Q. C., March 2, 7 p.m.; preaching, Feb. 15, 7 p.m.
 Coldwater, at Love, Q. C., March 3, 4 p.m.; preaching, March 1, 11 a.m.
 Olive Branch, at Mineral Wells, Q. C., March 6.
 Byhalia, at Emory, Q. C., March 8.
 Cockrum, at Independence, Q. C., March 14.
 Sardis ct., at Cold Springs, Q. C., March 22.
 Courtland, at Pope, Q. C., March 29.
 Horn Lake, at Poplar Corner, Q. C., April 3.
 Pleasant Hill, at Lewisburg, Q. C., April 5.
 Arkabutla, at Strayhorn, Q. C., April 9.
 Longtown, at McGee's Chapel, Q. C., April 10.
 Tyro, at Fredonia, Q. C., April 12.
 Mount Pleasant, at Union, Q. C., April 17.
 Shuford, at Lovejoy, Q. C., April 19.
 Oakland, at Tillatobia, Q. C., April 24.
 Charleston, Q. C., April 24, 7 p.m.
 Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

REV. L. D. BARFIELD.



Montgomery, Ala.—"After our marriage my wife's health gave way. She tried several remedies which were recommended as feminine tonics, but got no permanent relief. Finally, Doctor Pierce's Favorite Prescription and the 'Golden Medical Discovery' were recommended, and these remedies were of lasting benefit to her. I can recommend Dr. Pierce's medicines, those which we have tried, and I am perfectly willing for this statement to be published with my name and address."

—Rev. L. D. Barfield, 333 Martha St.
 Dr. Pierce's Favorite Prescription for the ills of women and Dr. Pierce's Golden Medical Discovery, the great herbal tonic, can be obtained at any drug store, in tablets or liquid. Send 10c to Dr. Pierce, Buffalo, N. Y., if you desire a trial package of any of his medicines.

JACKSON COUNTY EPWORTH LEAGUE ORGANIZED.

Feb. 13, Friday night, was a very lucky night for the young people of Jackson County. At 7 p.m., 155 members of the several Leagues met in the Methodist Church at Escatawpa, Miss., and organized a District Epworth League of the Seashore District, M. E. Church, South.

The Escatawpa League furnished us with a splendid program, Miss Emma Neckring in charge. On the Unfinished Task of the Centenary, the following speakers addressed the meeting: Miss Jesse Parker, Mrs. Jesse Canfield, Miss Leola Nelson, Rev. J. M. Corley and Rev. A. C. Johnson.

The attendance banner was awarded to Caswell Springs, they being 100 per cent in attendance.

The following officers were elected: Mrs. C. D. Havens, Kreale Church, president; Miss Nora Johnson, Escatawpa, vice president; Miss Margaret Morgan, Moss Point, secretary; Mr. Otto Graham, Pascagoula, corresponding secretary; Mr. Mack Crombest, Caswell Springs, treasurer; Mr. L. E. Havens, Kreale Church, chorister.

The social committee was appointed as follows: Alice Johnson, Kreale; Leola Nelson, Escatawpa; Alva Cunningham, Moss Point; May Belle Delcawk, Pascagoula; Mildred Davis, Caswell Springs.

The executive committee is composed of the presidents of the different Leagues of the county.

The next meeting will be held at Moss Point, Friday night before the first Sunday in April, at 7 o'clock.

Let every pastor in Jackson County see to it that his League is represented 100 per cent next time. We are setting as our goal 500 at the next meeting. The Moss Point League promises us an interesting program.

We expect to have both the Honor Roll and the Efficiency banners present next meeting.

Read the Advocate for the points to be attained in the winning of one of these banners.

NORA JOHNSON,
Vice President.

Escatawpa, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.
Gonzales, at Antioch, Feb. 31, Mar. 1.
Plaquemine and Donaldsonville, at Donaldsonville, Mar. 1.
Amite, Mar. 7, 8.
Greensburg, at Pine Hill, Mar. 8.

Pine Grove, at Killian's, Mar. 14, 15.
Hammond, Mar. 15.
St. Francisville, at Star Hill, Mar. 21, 22.

Istrouma, Mar. 22.
East Feliciana, at Gilead, Mar. 28, 29.
Clinton, Mar. 29.
Jackson, at Gurley, Apr. 4, 5.
Keener Memorial, Apr. 5.
Ponchatoula, Apr. 12; conference, Apr. 20.

Pearl River, Apr. 12.
Washington, at Fisher, Apr. 18, 19.
Franklinton, Apr. 19.
Bogalusa, Apr. 19.

Baton Rouge, First Church, Apr. 26, 27.
Denham Springs, at Palmetto, Apr. 25, 26, p.m.

Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

District conference will convene in Franklinton, Wednesday, April 15, to Friday, April 17. Opening sermon will be preached by Rev. R. W. Tucker, Wednesday evening, April 15, at 7:30

p.m. Organization and brief business session will follow sermon.

H. N. BROWN, P. E.

New Orleans Dist.—Second Round.

Second Church, preaching, Feb. 15, p.m.; Q. C., May 20.

Parker Memorial, preaching, Feb. 22, a.m.; Q. C., April 22.

McDonoghville, preaching, Feb. 22, p.m.; Q. C., March 18.

Louisiana Ave., preaching, Mar. 1, a.m.; Q. C., May 6.

Algiers, preaching, Mar. 1, p.m.; Q. C., Apr. 8.

Houma, at Gibson, Mar. 8.

Lafourche, at Labadieville, Mar. 15, a.m.

Bayou Blue, Mar. 15, p.m.

Lydia, Mar. 22, a.m.

Franklin, Mar. 22, p.m.

St. Martinville, at Port Barre, Mar. 29.

Morgan City, Apr. 5, a.m.

Patterson, at Berwick, Apr. 5, p.m.

Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.

Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.

Covington, at Mandeville, Apr. 19, a.m.

W. WINANS DRAKE, P. E.

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AT ALL DRUGGISTS

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

Vol. 72—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3534.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 5, 1925.

CHAS. O. CHALMERS, Manager.

CAN WE CARRY ON?

This issue of the Advocate is devoted largely to a discussion of the present situation of the Methodist Episcopal Church, South, with reference to its missionary operations at home and abroad. The situation is so serious and the need so imperative that we hope every Methodist into whose hands the paper falls will read it carefully, prayerfully, and with an open mind as to the suggestions and plans that are presented for relieving the present need and maintaining our missionary work upon an adequate basis in the future.

Three facts stand out very clearly as we study the missionary history of the church. The first is the fact that the church is essentially a missionary organization, committed in every conceivable way to the propagation of the gospel and the establishment of the Kingdom of God throughout the world. In obedience to the Great Commission—holding, indeed, that Commission as the very charter of its existence—the church, from the very beginning, has enterprised missionary work as a part of its regular program of activities. The blessings of God have unquestionably rested upon the church as it has undertaken to preach the gospel to every creature.

The second fact that stands out clearly is that the Missionary Centenary Movement was a providential movement in the history of the church. Just at a time when conditions brought about by the world war seemed to threaten the maintenance of all missionary enterprises; when, in fact, more than one missionary organization had been forced to suspend its work, the conception of a special effort in celebration of a solid century of missionary activity took form and resulted in the development of the most comprehensive program of world-wide evangelization ever undertaken by any denomination. In the execution of that program the minds and hearts of the people were stirred, their purse-strings were loosened, and a pledge was made to the carrying out of the program such as the world had never seen before. The fact that, upon the basis of askings of \$25,000,000, more than \$35,000,000 was pledged shows how great was the interest in this providential movement.

The third fact that stands out clearly is that

the marvelous development and extension of our missionary operations made possible by the generous response to the appeals of the Centenary Movement are now seriously threatened by the failure of many of those who made pledges during that glorious period to meet their obligations. New fields were entered, new missionaries were

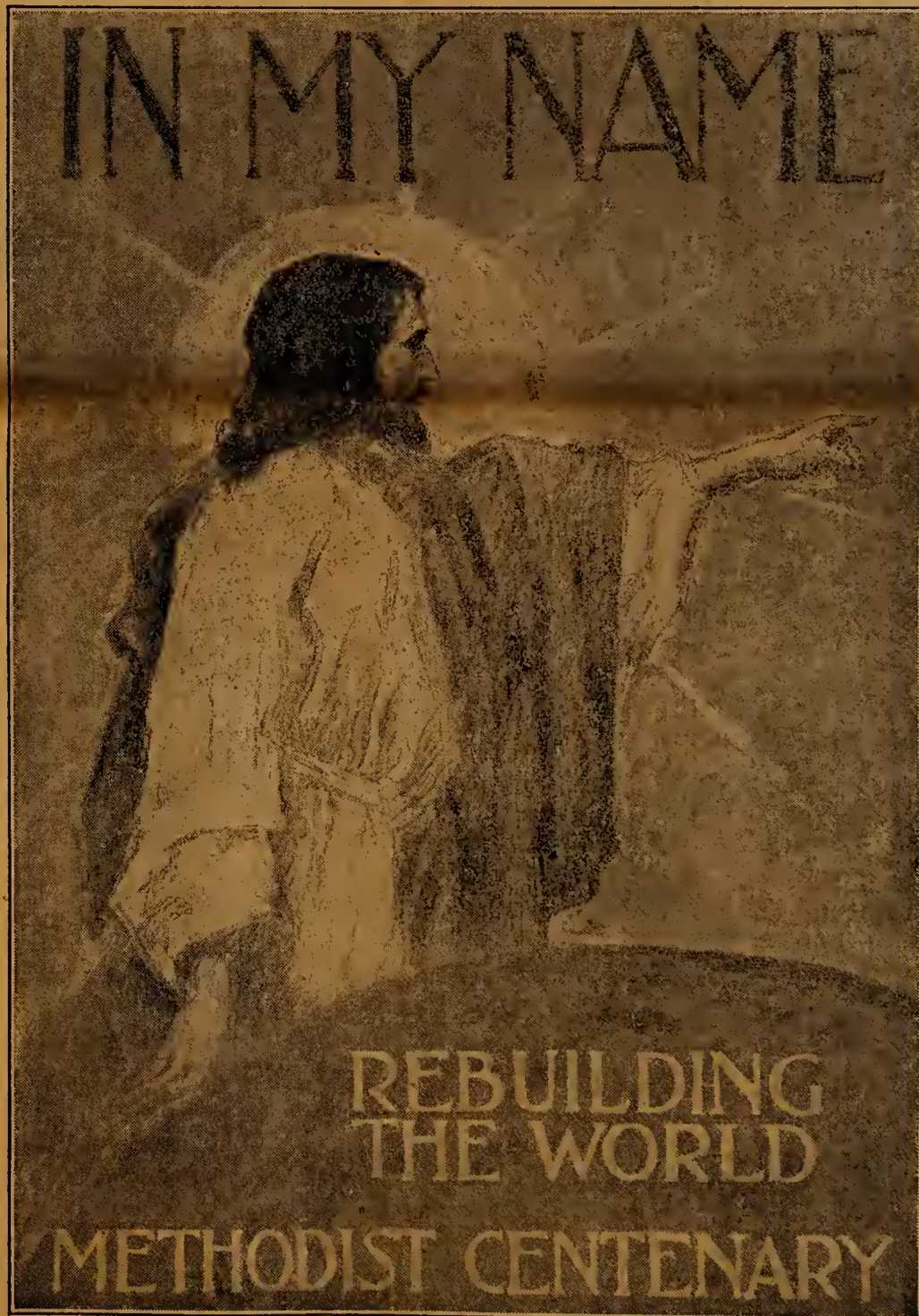
forward movements have been halted, consternation has almost seized upon our faithful workers at home and abroad, and the church is confronted with the alternative of collecting a large part of these unpaid pledges or adopting a policy of retrenchment that will mean a tragic ending of the high hopes and noble purposes inspired by the assurance of adequate support for a great forward movement.

The whole situation resolves itself into this simple question: Is the Methodist Episcopal Church, South, able to "carry on" in a program that was begun gloriously, adopted enthusiastically, and that has already brought such blessed results to the world? Can we finish what we began? Having put our hand to the plow, shall we have to turn back? Will the church historians of the future, after having recited the glorious achievements of the Centenary Movement up to a certain period, have to stop abruptly and point to the dismal, dreary prospect of an unfinished task ahead? Can we, or can we not, do that which we set out to do?

We believe the members of the Methodist Episcopal Church, South, can and will finish the task upon which they have entered. They will become informed, they will pray, they will practice the principles of Christian stewardship—and those who have not already done so will redeem their pledges. We can but believe that the Lord will richly bless also those who, having paid their pledges, now lay upon the altar additional gifts for the promotion of his cause.

It remains only to be said that what is to be done needs to be done quickly. Perhaps some man, some woman, who is reading these words now remembers that he or she has an unpaid pledge to the Centenary on the books of the local treasurer; without waiting for a call from the treasurer, it would be a gracious thing, a blessed thing,

to go to that treasurer and settle that pledge at once—or tell him just exactly what to expect with reference to it. Perhaps some reader is saying to himself: "Yes, I have paid my pledge, but I could afford to pay a little more to meet my church's need—and I will do so pretty soon"; why not go at once to pastor or treasurer and make that additional gift? It is ACTION that is needed NOW!



New Orleans Christian Advocate

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TO CONTRIBUTORS:

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LET US INFORM THE PEOPLE.

By Dr. A. C. Zumbunnen.

The church-wide call to the study of missions will doubtless find a ready response on the part of churches and individuals throughout the bounds of the Methodist Episcopal Church, South. That it will receive the support of pastors, lay leaders, and missionary treasurers should go without saying, for they know that their financial problems and difficulties are largely due to the fact that the people have not a sufficient knowledge of the affairs of the kingdom.

Informed Christians are liberal and effective. The uninformed are likely to be parsimonious and slipshod. Take the case of the man who has no missionary conscience. Does he fully appreciate the fact that half the people of the world cannot read or write a word of any language? Does he know that if we had no more doctors in proportion to population than China, not one city in the South would be entitled to the full-time service of a physician? Does he realize that hundreds of millions of men and women never heard the name of Jesus Christ and are still worshipping idols and false gods?

If these things come home to his heart, he will be alive with missionary zeal. If they come home to all our people, what a glorious day it will be in our church! Then why not undertake to inform all the people—not a select few—concerning the why, where, and what of Methodist Missions in every land at home and abroad?

Perhaps no more striking illustration of what can be done through public education can be cited than the fight made on tuberculosis by the national tuberculosis association. In less than twenty years this scourge has been reduced from 200 to 97 for every hundred thousand of population, and the public yearly subscribes four million dollars to spread information about this disease.

Methodists are neither fools nor laggards. When they know about the work that the church has enterprised, the good it has done in every quarter of the globe, and what remains yet to be done, they will not be so foolish as to relinquish a single gain that has come through one hundred years of patient effort. And they will not fail to keep their promises!

Believing this, a special period has been set apart for mission study.

The purpose of the period is to acquaint our church membership with the facts about its whole missionary program. It is to get every member to give one week of study to missions, to study the history, equipment, accomplishments and tasks in every home and foreign mission field.

It is not a period set aside by one organization for a few choice spirits especially interested. The major organizations of the church, the Board of Missions, Woman's Missionary Council, Centenary Commission, Sunday School Board, Epworth League Board, and Board of Lay Activities are working together to promote during this week the study of our missionary situation.

No such united movement was ever projected before. A new book, "The Task Ahead," has been prepared for this study period. It covers the whole range of our mission work, both Gen-

eral and Woman's, at home and abroad. It has just the information our people need to make them intelligent regarding our missionary enterprises. It is a book that would ordinarily sell for two dollars in any book store, but as an educational proposition, it will be supplied at the low price of fifty cents.

Tuberculosis is a terrible and insidious disease, and the public is right to give its hundreds of millions of dollars to spread information that will educate those who live under its cloud to emancipate themselves by observing proper rules of health and diet. This is a campaign which any one can understand. No less can the situation existing in our mission lands be saved by giving our people the truth about the work that has been done, the unfinished task and the yet broader fields that wait on human hands and hearts. The prophet of old said, "My people perish for lack of knowledge." They continue to perish. But we need not fear to face the truth. Let us inform ourselves concerning the origin, growth and present status of our mission fields. Let us be intelligent and then let us be honest.

WHAT JESUS SAID ABOUT WEALTH.

By Dr. Elmer T. Clark.

Have you observed that every man who has a social idea is eager to claim for it the endorsement of Jesus? Men who have no reputation for personal loyalty to Jesus—who not infrequently oppose the church he founded—would have us believe that their notions are all based upon his teachings.

The communist claims his support because he told the rich young ruler to sell his property and give the proceeds to the poor. He has been called a socialist because he declared the rich could with difficulty enter the kingdom.

The capitalist exultantly quotes his words, "Unto him that hath shall be given." He has been regarded as endorsing the inequalities of life because he said, "The poor ye have always with you."

The ascetic finds a defense of his mode of life in the fact that Jesus retired into the mountains to pray. Frivolity remembers that he received sinners and ate with them. Legalists support their cause by the remark that he came not to destroy the law.

Pacifists are fond of citing the advice about turning the other cheek. Militarists flaunt, "I came not to send peace, but a sword." Even drunkards find comfort in the fact that he turned water into wine.

It is a great tribute to the Master's power and influence that all men, even those who are not definitely Christian, are anxious to find in his teachings support for their own conceptions.

It is a tacit recognition of the fact that when Jesus speaks, the matter is settled; that he is an authority beyond which we need not go.

And does not this attitude on the part of others really condemn those Christian people who make small effort to discover what Jesus really did teach, and who, after discovering, observe it but indifferently!

We ought to know and follow what Jesus said about everything. We should be especially anxious to learn and obey him in the affairs with which we are most intimately connected.

Nothing touches us quite so vitally as property. The primary struggle of all life, we are told, is the struggle for existence. This has always been the case. It is a far cry from the savage, killing a beast with his club that he might eat the meat and wear the skin, to the modern captain of industry and his vast economic system.

Yet the activities of both are based upon the same essential fact. We have wrapped silk around the fur and refined our processes. But it still remains true that our primary struggles are concerned with subsistence. Our relation to property is one of our vital and inescapable relations.

Should we not, therefore, desire to know what Jesus said about property? And should we not make it our first business as Christians to follow his teachings?

Let us, therefore, inquire concerning the teach-

ings of Jesus about the ownership of property. What did he say about money?

I. Jesus taught by precept and example that property is necessary and desirable. He did not regard money as an evil or a curse. He spoke once of "unrighteous mammon," much as we use the term "filthy lucre," but the fact that he did not consider its possession wrong is clear. "Your heavenly Father knows that ye have need of these things," he said one day while talking of food and clothing, the means of subsistence which we estimate to-day in terms of money.

Jesus and his disciples had some money of their own. The Master dined with rich men—even with some whose wealth was regarded as "tainted"—and they were among his friends. He accepted help from well-to-do women, and thought it not amiss when a woman used an expensive box of ointment in her worship of him.

In the parable of the talents he specifically commended the man who had increased his property and severely condemned him who had hoarded his wealth and made no profits.

The ascetic theory which prompts persons to take vows of poverty received no sanction from Jesus. He endorsed the institution of private property. He taught unmistakably that wealth is a proper thing and that men do not necessarily sin by seeking and obtaining it.

II. Jesus taught, however, that property is a secondary consideration and not a legitimate primary object of desire. A man does well to seek wealth, but he does wrong when he places the search above everything else.

When speaking of property he said that men should seek first the Kingdom of God, and then food and raiment would naturally accrue. So insistent was he that men must not allow a secondary desire for temporal things to usurp the place of the primary duty to serve God that he told them to take no thought of the future.

This idea was central in Christ's mind. It permeates his message everywhere. The rich young ruler was ordered to give up his wealth, not because it was evil, but because it was preventing his full service to the Kingdom. The rich man who filled his barns and massed wealth that he might "take it easy" was condemned as a fool. Dives put wealth before his social duty and was sent to hell. The Pharisees who thought more of money than of the widows' welfare were denounced as a "generation of vipers" who could not escape damnation.

He was positive that "life consisteth not in the abundance of the things we possess," but in the service that we render. In all of this Jesus was not denouncing wealth but the practice of placing property above service.

III. Our Lord taught that the possession of property, although necessary and even commendable, may be dangerous and may keep men out of heaven. He stressed this point, and we frequently find him severely criticising the rich—not because they had wealth, but because they misused it.

"How hard is it for a rich man to enter the Kingdom," he exclaimed. "It is as difficult as for a camel to crawl through the needle's eye."

So he is constantly uttering warnings against wealth. "Sell that which ye have," he told his disciples. "Blessed are the poor." "Lay not up for yourselves treasures." "Keep yourselves from all covetousness." "The deceitfulness of riches chokes the word." Such words are ever on the lips of Jesus. The man who "layeth up treasures for himself and is not rich toward God" was doomed.

In all of these teachings, Jesus was not denouncing wealth, but warning against its dangers. He was saying that a man's money is likely to keep him out of heaven.

And is not that the testimony of our common observation and ordinary experience? Riches are dangerous. We know it. It is difficult for a rich man to be a brother to all men—to keep his simple tastes and pious heart, to avoid covetousness and a grasping disposition—to go about doing good—to love God with all his heart and his lowly neighbor as himself.

(Continued on Page 4.)

A MIRACLE OF GRACE

It is well known that intellectual Europeans are by multiplied thousands turning away from the Roman Catholic Church. But they do not become Protestants, because most of them have no adequate idea of what Protestantism really is.

They call themselves "atheists." But by this they mean that they have no religious creed; most of them are not atheists in the technical sense of the term.

To win this class in Europe is to win Europe. They are its best blood and brain.

* * *

Methodism is winning them. In Belgium, Poland and Czecho-Slovakia we are winning many of the choicest spirits—capturing them by the power of the pure Gospel, through which they experienced profound conversion and deep spiritual experiences.

* * *

Recently one of the most distinguished lawyers of Brussels, an attorney for the Belgian government, was converted in our French church in the capital city. He was a noted and educated man, and his religious awakening was deep and genuine.

Our pastor, Brother Wilmot, coveted this influential man as a lay preacher to his people. He wrote urging him to become a local preacher in our church.

The great attorney declined, for the time being, on unique grounds. Read these extracts from his letter:

"I don't feel fit as yet for such an enterprise. I have not enough knowledge of God's truth. It is not enough to feel deeply; there must be another element: knowledge of texts, facts, history, even a little theology. And notwithstanding the certainty I dare hold of having had the beautiful experience of conversion, it is an abject failure when I try to express it in words.

"Christianity for you has always been something intimate. I have passed my life without knowing a word of it. I saw its interior in a most formalistic Catholic country.

"Christ for me has always been a very thin man nailed to a cross, of a picture with a bleeding heart where the stomach ought to be. Such a Christ is not at all attractive. Such a religion as the priests teach here is just good enough for fools.

* * *

"That is the tragedy of being born in a Catholic, pagan country, as in Belgium. When you see crowds going to Oosbacher (a shrine), when you look at their stupid faces, hear the clatter of their 'chaplets,' with a bunch of medals, like horses with their chains IN A CAVALRY REGIMENT, AND LISTEN TO THEM REPEATING UNCEASINGLY THE same words they call prayer—well, one feels more or less proud not to have such a religion.

* * *

"These ideas I had for years and years, and I bear the scars on my soul.

"What saved me was the intellectual, logical necessity of believing in a supreme being. I saw that there are laws in nature and in morals, as if there is a law there must be somebody who devised it. If you effect you must believe in a cause.

"Two years ago, having been ill for a few weeks, I read the history of philosophy, and being unable to make a choice between systems, I threw the book to the other end of the room in despair.

"I tried the Unitarians, or Protestant Liberal Church, but it's only a philosophy. Then there was a dreadful period of darkness; I had lost even my belief in philosophy.

"I had tried once or twice to go to the Catholic Church, but it was useless. There was no God there for me.

* * *

"Then I met you, and the Rue du Champs de Mars (Methodist headquarters). Through you the Spirit at last spoke to me. I saw Christ in his real, actual, living sense. I felt bitterly how many years I had lost in vain struggle, in hopeless searching. But I knew I had at last come home, and there was now rest and a new life for me. Need I say how deeply thankful I am to you?

"I trust, and I am overjoyed to know from your invitation, that the good seed is in me. But it must grow. If I am careful and willing to learn and think, it will perhaps, with God's help, bear fruit some day.

"My first idea was to accept and try. But it would have been presumptuous. The things I know are all of this world; they pertain not to Christ's kingdom. I am just a child. Owing to my intellectual bent, I should stammer awfully if I were not on solid ground. And in such matters, in such a presence, there must not be stammering.

"Wherefore it is, my dear Mr. Wilmot, that I am going to learn a bit more, follow your preaching, read the books you lend me so willingly—in short, grow up a little more."

* * *

Such is the type of Christians being won and developed by our European mission. No more wonderful story appears anywhere in missionary annals than that of our work in Europe. He would be unworthy the name of Methodist who would desire the discontinuance or halting of that activity.

It is all a product of the Centenary. It has never received a cent of support from any other source. Its continuance is wholly dependent upon Centenary funds. If these fail, this work fails.

This fact alone constitutes a responsibility which cannot be evaded by any church or individual owing Centenary amounts. Pay these pledges today in full. Let not the censure of God fall upon us for a negligence which may disrupt the most important work we are doing.

Jesus was a reasonable person. He knew these dangers and warned against them. Do we not need to heed these warnings in such a commercial, mammon-worshiping age as this?

IV. Jesus taught that all wealth belongs, not to man, but to God, and that man is a steward charged with the responsibility of rightly using it.

In the noble parable of the talents, the money belonged to the master, he gave it to the stewards, and he finally blessed or cursed them according to their use of his property.

In the parable of the unrighteous steward, the property was owned by the lord, who claimed and exercised the right to know what use was being made of it.

That a man is accountable to God for the way he uses his money, is the central thought in the parable of the rich man and Lazarus, and the former was lost simply because he used his wealth for himself and not to relieve distress and promote brotherhood. The rich farmer with the full barns lost his soul, not because he had plenty, but because he devoted his substance to his own selfish indulgence.

The whole attitude of Jesus was to the effect that this is God's world. He made it and owns everything in it. It is his rain that falls alike on the just and the unjust and brings the wealth which men so proudly call their own—heedless of the fact that they could not make the rain and without the rain could not make the money.

It is God's world and he controls it. He made the sun and the law of gravitation. He placed the mineral in the ground and ordained that grain should sprout and grow and reproduce itself. If a man has a single crust or a dollar in the bank, God gave it. And he will require an accounting as to its use.

This was the mind of Jesus on the subject. And he is the final authority. No man can use his money—any of it—as if God did not live, without answering to God for the misdirection of his funds.

V. Jesus was particularly insistent that men should give their money to worthy objects. No part of his divine message received more emphasis than this. "Freely ye have received, freely give," was the burden of his constant advice.

The rich young man seeking salvation was an admirable man, better than most of us, for he had kept God's law from his youth. But he was not ready for the Kingdom. Jesus said to him: "One thing thou lackest—give!"

He and his disciples gave of their slender store to the poor. Dives inherited hell because he would not give a meal to Lazarus. "Give your alms in secret," he told the people, "and thy Father will recompense thee." "Lay not up treasures on earth, but lay up for yourselves treasures in heaven."

The Master staked much on Christian liberality. He sent out his disciples with definite instructions to carry no provisions, but to rely upon the gifts of the people. He declared that the blessings men received would be measured by what they gave. "Give and it shall be given unto you: for with what measure ye mete, it shall be measured to you again."

In the last great day men were to be admitted to heaven on the basis of what they had done for others: "Come, ye blessed of my Father, inherit the Kingdom prepared for you: I was hungry, and ye gave me to eat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me."

Christ's rule of liberality applies to every person. All must give. From the rich man who should give all, to the widow who cast in her last two mites—none were exempt. Men must give according to their ability, or they cannot belong to him.

VI. How much must men give? Jesus taught that the measure of liberality is love. People are to give as much as they love. And if they give little in comparison to their ability, it is a sure sign they love little.

He denounced the Pharisees who gave that men might admire them and then lived like hypocrites—he denounced their gifts as of no avail because they did not love.

On the other hand, he praised a poor widow who gave half a cent—all she had—because her heart was in it.

It was all right for Matthew to make a feast, for Zaccheus to give half of his money to the poor, for the woman to break an alabaster box of ointment on his head—for the gifts of these represented their love. Had the love been absent, the gifts would have been an offense.

Love means, we are told, "a desire to benefit." It must always seek to give something to the object of affection. When it does give, it grows; but parsimony stifles it and causes it to die. This is a psychological and philosophical fact which we see in daily operation all around us.

God is love, hence God must give. He gave his Son because he loved the world. Even to this day he showers upon us all his goods and precious gifts of love; all things that make life worth living come to us because God loves us. God could not live without giving, because without giving, love cannot live.

In the mind of Jesus, men ought to give as they love, and we are warranted in measuring their affection by the sacrifices they make. The rich young man was asked to give all because an ordinary amount would have meant no real sacrifice on his part.

Jesus was reared under the law of the tithe, and he no doubt observed it by giving to God one-tenth of all his substance. He gave his explicit indorsement to the tithing principle, for when he denounced the Pharisees for making the tithe a substitute for clean living, he was careful to say that, so far as the tithe itself was concerned, "ye ought not to have left it undone."

Jesus evidently would teach us that the tithe ought to be the beginning of Christian liberality—for it is absurd to suppose that Christians in the twentieth century should give less to God's cause than was given by Jews in the first century—and from this starting point one's generosity should grow as his love for God and man increases.

Let us remember that in all his teachings Jesus was not talking to millionaires. He never saw a millionaire, for there were none in Palestine. When he used the word, "rich," he referred to ordinary prosperous farmers and others who could afford to live well according to the standards of that day. If they were alive today and had the same wealth, they would be among the ordinary run of people.

Millionaires are under the responsibility of Christian stewardship and must answer to God for the way they use his property. But the rest of us are under the same responsibility. Though we have but one solitary dollar, we must use it for the glory of God and the extension of his Kingdom.

THE ADVANCE WORLD PROGRAM OF METHODISM.

By Rev. Robert H. Ruff.

No people have been more loyal and energetic in carrying out the great commission than the people called Methodists. From a modest beginning the missionary program has expanded until today the sun never sets on Methodist missionary activities. Methodism has literally belted the globe in her efforts to carry out the command of the Master—to go into all the world and preach the gospel to the whole creation. Faithful missionaries, supported by gifts and prayers of those who remained at home, have made possible these marvelous achievements.

Today the church faces the question of either maintaining and strengthening this great missionary program, or serious retrenchment and at least a partial withdrawal of forces. Never in her history has the church taken a backward step in her missionary activities. It is inconceivable that we will do so now, when the opportunities for saving America for Christ and healing the heathen nations are unparalleled in our entire history.

Yet, of necessity, there must be severe retrenchment and a recalling of forces immediately unless funds are available to maintain the work

which is now so well under way. Unpaid pledges will not suffice, unredeemed promises will not feed and clothe our missionaries. Prompt payment of Centenary pledges, and prompt payment alone will suffice.

God has wonderfully blessed our people in a material way. Our storehouses are full, but we have withheld God's part of our prosperity, and as a result His causes are suffering. May our loyalty to God and his church cause every delinquent Methodist to make every effort humanly possible to pay his overdue pledge!

After completing the program, as outlined in the Centenary plans—which is most imperative—the work must be maintained. The average Southern Methodist is paying through the general assessments for missions an average of only twenty-seven cents for world redemption. Certainly we can never save the world when our average contribution is scarcely more than five nickels per member. The annual income from the general assessment for missions is approximately \$600,000, while the present annual budget of the Board of Missions is \$1,800,000. This means, of course, that \$1,200,000 new money must be raised each year, over and above the assessment. The Advance World Program provides an adequate plan for taking care of this amount. The plan is simple: Each church is asked to take a share of this \$1,200,000. A beautifully designed share is issued to each congregation that cares to participate, in denominations of \$100, \$500 and \$1000 and upwards. Books of smaller shares are issued to congregations to be placed in the hands of the individual members. There is no conflict between the collection of unpaid Centenary pledges and providing new money for the Advance World Program. It is a unified plan. The Advance World Program—the maintenance program—is planned to offer to three groups of people in our church an opportunity to take part in the great world missionary program of the church.

1. The nearly 400,000 new members who have come into the church on profession of faith since the Centenary was instituted. These members have no missionary objectives other than the general Conference assessment for missions.

2. Approximately 1,000,000 members who made no Centenary pledges, for only 900,000 members contributed to the Centenary Campaign.

3. Loyal groups in each congregation, and in many instances entire congregations, that have paid their Centenary pledges.

If individuals composing these three groups would contribute on an average of \$1.00 apiece, the church could continue to prosecute vigorously her missionary plans. This new money can count on the unpaid Centenary pledges in the local church caused by death, removal or otherwise, or it may be sent direct to the Board of Missions.

Although the Advance World Program is just now being presented to the church, the response so far has been most encouraging. One presiding elder's district has taken shares amounting to \$20,000, and a congregation has taken \$10,000. Individuals have taken shares of \$100, \$500 and \$1000. Every indication points to a generous response on the part of our membership.

This is not a new Centenary Campaign. The church is simply asking for gifts on an annual basis to support the missionary needs, which have always been in excess of the assessment.

Before the Centenary, one-third of the annual budget was raised in new money, apart from the assessment. Owing to the fact that the Centenary has doubled our missionary forces, and the assessment has not been raised for a period of more than twelve years, the figures are now reversed. Instead of asking for one-third of the budget in new money, it now becomes necessary to raise two-thirds of it as new money.

The hour is a critical one. Shall we carry on, or shall we beat a retreat? The question will be answered by the two and a half million Southern Methodists within the next sixty days. Certainly the God of Hosts would have us go forward. There is only one path for the church of the Living God and that is forward. Surely He speaks to us as he did to his people in ancient times: "Speak unto my people that they go forward."

THE WOMEN WILL STAND BY.

By Mrs. J. W. Downs.

Until the Centenary money promised to specific home projects of the women's work is paid, the Woman's Missionary Council will open no new work in the home mission.

Those of us who know least about photography are conscious of the many defects visible in the picture taken close up. This illustrates the home mission work as compared with the missionary work far away, and accounts for the willingness of many people to contribute to work in Mexico instead of doing work with Mexicans in the United States, or contributing to work in Africa instead of helping the negroes in our own country. This also illustrates the necessity for paying the Centenary money asked for and specifically assigned to places or projects.

For example, a certain center waits her \$20,000 Centenary money, and because it has not been paid is disaffected and discouraged. The same is true all over our territory where city missions, Wesley houses, Oriental and Negro work, have not realized their Centenary monies.

This is the reason the Council adopted the report of the home field committee which recommended that the work of the home section, woman's department, be maintained on the basis of the 1918 standard year, applying the annual increase to the Centenary askings until they have been paid in full. The secretaries of this department have practiced the most rigid economy during the Centenary period in the matter of appropriations and have opened no new work, in order to allow every dollar possible to be used to pay Centenary askings. In spite of this economy, we find we are confronted with a Centenary debt of approximately \$350,000 which we have pledged to pay.

The situation is thus desperate with our Woman's Missionary work. Much depends upon the Centenary payments this year. Our women are committed to the fullest co-operation and we will stand by until full collections are made.

Women of Methodism, stand by! Organize your forces and study Dr. Clark's new book, "The Task Ahead," during the intensive study period. Distribute any literature that may be sent you. Attend all Centenary meetings that are held. And see that your households pay in full any remaining balance of your Centenary pledge.

TWO BISHOPS AGAINST UNIFICATION.

By H. Walter Featherstun, D. D.

Some of the brethren wish it understood that they are opposed not to Unification but to the pending plan. So be it. Generally when I write "Unification" the words "pending plan" are to be understood.

On the evening of February 3, in the Galloway Memorial Church at Jackson, Mississippi, Bishop Ainsworth pleaded that we should not consent to the unification of the two great bodies of American Methodism. The bishop was brotherly and generous toward us who favor it, offering to share time or answer questions. It was intimated by one of us—Hon. J. S. Sexton—that we would neither interrupt him with questions nor consume any of his time; but that at a future time he would discuss the question.

Much that the Bishop said was quite pleasing to us all; but some things he said were painful, as were some things painfully left unsaid. For instance he declared: "The Southern Church has not undertaken to invade any territory of the North as agreed to in 1844." The Journal of our General Conference of 1870 indicates that delegates regularly elected were admitted and seated from our small Illinois Conference, altogether across the line fixed, or provided for in 1844, and also from our large Baltimore Conference largely across that line and reaching even into Delaware. The bishop minimized these facts, or ignored them and then magnified the offense of invasions of our territory by our Northern brethren. He failed to tell us that since the Civil War the

migration of Northern people into the South has been immensely greater than the going of Southern people into the North; and that when groups of Northern Methodist people had settled in any one place it was but natural that they should prefer their old home church and preachers, all ignorant, possibly, of the events or import of 1844. They did just what some of our folks did who migrated to the North—they asked for their preachers and got them. If there is any blame in this, we must share it; for it was in this way we got our Illinois Conference, and something not remote from this brought us our Baltimore Conference.

The bishop stressed the fact that the Northern General Conference in 1848 repudiated the plan of separation adopted in 1844 by the undivided General Conference, which was a ruthless violation of a treaty made with their Southern brethren; but he failed to tell us that our Southern General Conference in 1866 did the same thing. By what principle in ethics was that done by the Northern General Conference in 1848 wrong, and the same thing done by us in 1866 not wrong? Retaliation is out of harmony with the teaching of Christ—Matt. v. 38-40. We were bound by the treaty made by the two Methodisms, even though it had been repudiated and broken by our brethren North. So it was considered by our fathers from 1848 to 1866; and was only broken then by men wincing under the defeat our Southern armies had met during the Civil War. Our brethren in that General Conference had not caught the spirit of the defeated R. E. Lee, who said: "Let us cease our local animosities and become Americans;" or of the matchless L. Q. C. Lamar, who said: "My countrymen, know one another and you will love one another."

The bishop told us of a fine Northern Methodist church in Atlanta, built with missionary money, and presented the fact as additional proof of unfair dealing by our Northern brethren; but he said nothing about a fine church we have built in Washington City with money collected all over Southern Methodism. If it be wrong for them to build a fine church in Atlanta, why is it not wrong for us to build one in Washington City, altogether over the line established in 1844?

The bishop recognized that in many of our city churches and in some rural congregations there are many fine Methodist men and women from the North whose fidelity to our church—theirs by adoption—cannot be questioned. They love their mother church and the saintly men who fill her pulpits. How must these fine Southern Methodists feel when they hear the bishop deal out such condemnation on the leaders of their mother church?

He dragged in the Negro question settled well and surely in Mississippi half a century ago. Neither the whites nor the Negroes here wish this dead issue to be raised. We are satisfied that the present relationships shall continue; and they will. I knew the Negro as a slave; then as a freeman, ignorantly trying to run our state and county governments; then, failing in all this endeavor, as a wiser man handing over the task to the white men, and setting down to his present status. Now after 50 years of experience and observation, both the white men and the Negroes are satisfied with racial relations as they are; and we beg of the good bishop: "Let the negro question rest!" Absolutely it is not involved in this unification matter.

Neither Bishop Ainsworth nor Bishop Candler, I am sure, would knowingly make an appeal to prejudice; but it is true in Mississippi that raising the Negro question amounts to an appeal to the prejudices of the uninformed. Bishop Ainsworth on last Tuesday evening said some very wise, and righteous and highly appreciated things about our duty to the Negroes; but these things are not a real issue in unification program.

Bishop Candler in an article entitled "Resolute and Revolutionary Rationalism," appearing in the Advocate of January 22, writes at length about the dangerous prevalence of so-called "Modernism" in the Northern Methodist Church, quoting from Bishop Berry and Dr. H. Paul Sloan of that church. One does not have to read between the lines to understand that the article is intended to be a sort

of scarecrow to frighten timid Southern Methodists away from the proposed unification. Last Tuesday evening, Bishop Ainsworth, without naming Bishop Candler, fell into this scarecrow business, reciting the same statements we read in Bishop Candler's article; and urged that it would be dangerous to have any "entangling alliances" with our Northern brethren. I shall not undertake to say that the picture of danger drawn by Bishop Berry and Dr. Sloan, and accepted by Bishops Candler and Ainsworth, is overdrawn; but I am inclined to think that it is. I shall concede, for argument's sake, that the situation is just as bad as they see it. I have not the slightest sympathy with the so-called "Modernism," knowing that it is in no sense modern, and is utterly baseless; but I am not at all afraid of it. The hoary little thing has been here before, and has passed away; and so it will again. There is very little danger in it. But were it ever so formidable, shall it drive us into cowardly attitudes? Shall we dodge the issue it presumes to present? Southern Methodist preachers are not such cowards. Neither are we pharisaical and inclined to a holier-than-thou attitude toward our Northern brethren, and if it be true as these bishops fear that the leaders in Northern Methodism are largely tainted with this centuries-old madness, we are not cowardly enough and unbrotherly enough to abandon them to their fight or their fate. A thousand times no. We will go to their help, join rank with the true and faithful among them, and shoulder to shoulder, fight by their sides for them. What would be our Christ's attitude in such a case? He ate with Jew-hated sinners—dined with the renegade Zaccheus as well as with a Pharisee in Galilee and spent two days holding a revival among the half-heathen Jew-hated and Jew-hating Samaritans. Following Him the Apostles went everywhere to carry the gospel to the neediest. Paul tore himself away from the safety and sweetness of the church in Antioch of Syria, and plunged into the turbulent stretches of pagan-mad Asia Minor, and, on landing in the Philippian jail and thence on to Athens, the proud and defiant, and to Corinth, the polluted—he was not afraid. Luther did not shun the Church of Rome because it was corrupt, but he sought to save it until he was thrown out. Wesley, when besought by his followers to withdraw from his church and build of them a church, stoutly, indignantly refused, although confessing that many of the English church clergy were unsound in doctrine and wicked in life; and he even refused to organize the Methodists in America into a separate church until the Revolutionary War made the Church of England impossible here. He looked upon divisions between Christians as sin; and he believed that Christ and Paul so thought of it. Beyond all question, if there was real danger menacing our brethren in the Northern Methodist Church, we as true followers of Christ and brave soldiers in his redeemed army cannot stand aloof, but must go to their help and join ranks with them. The picture drawn by the bishop above named, if accurate, is the strongest argument for unification that has yet been presented. It must be so to every real follower of Christ and every lover of men. So I feel.

Bishop Ainsworth said that under certain possible eventualities we might with the pending plan lose all our church property. I asked myself: "Who could steal it? and who would?" I could see no possibility of any such thing. This plan has as its author one of the wisest and truest lawyers in the South, a devoted and much trusted and greatly honored member of our church. I think we can trust both his learning and his fidelity.

I trust that every preacher especially, and all others indeed, who read this article, will also read the articles appearing in the Nashville Advocate of Feb. 6 by Bishop DuBose and Dr. Edwin Mims.

Jackson, Miss.

The Centenary has bought a Community House in War, West Virginia, costing approximately \$10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population.

MISSIONARY MATTERS.

Dr. Elmer T. Clark's new book, "The Task Ahead," which is to be used in the church-wide study period, is having an unprecedented circulation. Within four weeks after its publication more than 32,000 copies were distributed, and it is expected that the sales will total 50,000 by the last of February. This far surpasses any book ever published by our church. The volume covers every mission field at home and abroad, and presents every item of work being done by our church, and it is being promoted jointly by the Board of Missions, Centenary Commission, Woman's Missionary Council, Epworth League Board, Sunday School Board, and Board of Lay Activities. It is a volume of 256 pages, elegantly printed, fully illustrated, and bound in cloth. The price is only fifty cents per copy.

* * *

From all sections of the church come reports that the laymen are mobilizing as they have never done since the original Centenary Campaign. Under the direction of Mr. G. L. Morelock, General Secretary of the Board of Lay Activities, more than two hundred district mass meetings are being held. In these meetings the laymen carry out their own program and consider the five objectives of the Board of Lay Activities, namely: the full payment of all assessments; stewardship cultivation and the payments of all pledges; the use of lay speakers in vacant pulpits; the organization of Wesley Brotherhoods, and the promotion of lay evangelism. Missionary speakers have appeared at all of these district meetings, and the laymen are solidly behind the movement to complete the payment of Centenary pledges.

* * *

Rev. Robt. H. Ruff, Home Cultivation Secretary of the Board of Missions, reports that much interest is being evinced everywhere in the Advance World Program. This program is the plan by which our church expects to continue its missionary operations without retrenchment after the Centenary period has passed, and provides that churches, organizations, and individuals may take shares in our missionary work. One presiding elder's district has already taken a \$25,000 share annually, and many individuals are likewise responding.

* * *

The Methodist Laymen, official organ of the Board of Lay Activities, has changed its size, and now comes out as one of the leading publications of our church. Although but a few months old, the paper already has more than 20,000 subscribers, and the Board is attempting to secure 100,000 during 1925. The price of the paper is 50 cents per year.

* * *

The subject of Christian Stewardship seems to be very appealing to churches everywhere. Pastors and laymen are realizing that the cultivation of a conscience on Christian Stewardship is essential. The Board of Missions and the Centenary Commission have recently issued two Stewardship booklets which pastors may have free for distribution. These booklets are "Over Against the Treasury," and "Jesus Says So," and both are written by Dr. Elmer T. Clark, Publicity Secretary of the Centenary Commission. "Over Against the Treasury" has already proved exceedingly popular. Within two weeks after its publication two thousand pastors requested copies. More than 150,000 copies have already been distributed.

* * *

One of the hopeful signs of the times is the hearty co-operation of all connectional Boards in our missionary work. In the present Centenary Carrying-on Campaign, the object of which is to collect the Centenary pledges and launch the Advance World Program, the Board of Missions, Centenary Commission, Epworth League Board, Woman's Missionary Council, Sunday School Board, and the Board of Lay Activities are all co-operating in the various phases.

* * *

Bishop W. B. Beauchamp has recently returned to America from his European field, and is work-

ing night and day in the Centenary Campaign. He tells a wonderful story of the triumphs of the Gospel in Belgium, Poland, and Czecho-Slovakia. Churches and gatherings everywhere are clamoring to hear Bishop Beauchamp's story.

* * *

The booklet, "Would You Take Sides with the Pope?" by Dr. Elmer T. Clark, published by the Centenary Commission, has met with a hearty response in the church. The demand has been so great that three editions have already been printed and circulated, and requests for it have come from all parts of America. The booklet tells the story of the persecution of our church in Poland by Roman Catholicism.

* * *

Dr. W. G. Cram, Directing Secretary of Centenary Commission, has recently declared that the prospects for Centenary collections this year were brighter than they have been for the past several years. According to Dr. Cram, the decrease in such collections last year involved the Board of Missions in an indebtedness of a million dollars, and this fact seems to have aroused the church as nothing else could have done. Nearly three hundred presiding elders have called their preachers together in district meetings to consider ways and means of completing the Centenary collection and saving our missionary work. The spirit is running high in many of the Conferences.

DROPIOWSKI—METHODIST PREACHER.

Wladyslaw Dropiowski was the director of a noted "Gymnasium" or boy's preparatory school in Lwow, Poland. He was one of the most distinguished educators in the country, a powerful orator, and a member of an aristocratic family.

All his life Director Dropiowski had been a faithful son of the Roman Catholic Church.

During the war this man casually read some pamphlets which American Protestant relief agencies had translated into the Polish language. One of these was Drummond's "The Greatest Thing in the World."

Though familiar with much literature, Director Dropiowski had never read such thoughts before. Conviction, repentance, regeneration, personal salvation—he had never heard of these ideas.

He could not have heard of them, for there are no words in the Polish tongue to express such conceptions.

These doctrines struck to the heart of Director Dropiowski, and he went to our Methodist missionary, just arrived in Lwow, to obtain more light.

He received it. Before many days this noted man experienced "the peace that passeth understanding" and was wonderfully converted.

He went at once to the Roman Catholic archbishop and informed this prelate that he was leaving Rome forever. As usual in such cases the priest threatened him with the flames of eternal damnation.

"Your Grace," replied Director Dropiowski, "I have been hearing you speak for more than twenty years and you gave me no personal touch with God. Last night a greater Voice spoke to my heart, and I shall obey it."

The Director hastened to Warsaw to receive baptism and instruction from Bishop Beauchamp, and to offer himself for service.

His coming was providential, for the whole Mission had been praying for a superintendent of the Methodist school and Orphanage at Klarysew—though they scarcely hoped that a man so noted and experienced would appear. The bishop asked Director Dropiowski to accept the post at a salary of \$1,000 per year. He accepted on the spot, giving up a government position with a salary three times as great.

Today Director Dropiowski superintends Klarysew and conducts what Bishop Beauchamp calls "the most religious school I ever saw." Each Sabbath he preaches in the new chapel, with five hundred people inside and as many pressing around the building outside. All the villages in a radius of a dozen miles are represented. Some of the rich and cultured—atheists and Catholics—

motor each week from Warsaw to hear his burning words of eloquence.

He signs himself simply—"Dropiowski, Methodist preacher." And in his school is a large class of boys who will also be Methodist preachers.

Though no longer in its employ, the Polish government continues to send his monthly paychecks, in appreciation of his service. Dropiowski always returns them, to be used for the education of Polish boys.

Dropiowski's brother is the richest man in Poland—and he heartily approves the Director's course. This new preacher is electrifying his country. We may not know what triumphs God may achieve through this man.

This is but a sample incident in the advancing word of our church in Poland and the other European fields which we have entered since the Centenary campaign. The Centenary has done everything that has been done in these lands. Our work there has never received a cent from any other source.

If it is to be continued, the Centenary must continue it. If the Centenary falls, this work will fail, and for the first time in history Methodism will be driven out of places wherein it has entrenched itself and is prospering.

There are no persons in our church who would openly argue that this work ought to be stopped.

But there are thousands who act as if it ought to be stopped. And if others followed their examples, it would be stopped.

These are they who have not paid their Centenary pledges.

Are you in this list? Has your pledge been paid in full? Has your church paid out?

Remember what is at stake! You must pay, or Methodism must retreat! Which shall it be?

UNIFICATION.

Dear Brother Carley: Will you please give me a little space in your valuable paper? I have read everything I have seen on unification, pro and con. I believe in union, always have, have always preached it. But I cannot see any union in the present plan. It reminds me of children out at play, make like so and so. Suppose No. 1 will say to No. 2, "Let us unite our farms." No. 1 has run all over the farm of No. 2 and has selected such as has suited him; and now this plan of union that is proposed says we will run our farms just as we have been running them before. But it only gives No. 1 a chance to trespass on the farm of No. 2.

If we are going to unite, then unite: Do away with the line of separation, and be one. Do as Jesus did (Ephe. 2:14, 15, 16). If our Northern brethren will do as we have done, let them set the colored church aside to themselves, and then all come together and be one, as we were before the separation, and be one church. That is what I call union.

I have always thought the two ought to become one. I have nothing in my heart against our Northern brethren and no other living being in this world. I love everybody. I have always thought the North, or South, one or both, would be lost if we continued living as we have been. Read 1st John, 2:8, 9, 10, 11 and also chapter 4, verses 7, 8, 9, 10, 11, 12. This is why I have always thought the two ought to become one. But I can't see where the present plan will do it. Read also verses 20 and 21 of the 4th chapter of First John. Do away with the line of separation, and be one, is the kind of union I am in favor of—not have Jurisdiction No. 1 and Jurisdiction No. 2. Let's just remove the middle wall of partition between us and be one in Christ.

B. P. FULLILOVE.

Corinth, Miss.

Under the guidance of the Centenary, the Kwansei-Gakuin has been raised to the rank of a university.

The Centenary has built a dormitory for the college students of Hiroshima Girls' School, one of the greatest schools in Japan.

The Home Circle

SAILING.

Oh, I am Columbus, a-sailing;
My ocean—the kitchen floor!
A table, turned upside downward,
Is my ship, far away from shore.

Its legs are the masts, pointing skyward.
And proudly I gaze ahead,
For far o'er the billows awaits me
The land where my dreams have sped.

Oh, what shall I find at the landing?
A country no eye has seen,
Where birds gaily colored are flying,
Where summer is always green?

I'm waiting—I'm waiting and watching—
And soon will my voyage be o'er.
Oh, I am Columbus, a-sailing,
And my sea is the kitchen floor!
—Lena B. Ellingwood, in Zion's Herald.

THE DONKEYS OF CLOVELLY.

"The most picturesque village in England," is what Mary Ellen Chase calls Clovelly in an interesting description in the Wellspring. She says that Clovelly is situated on the North Devonshire coast, on a bay of the sea, and sheltered from the Atlantic winds and storms by great brown cliffs on either side. It is literally built upon the face of a rocky hill, and its one narrow street, the High Street, is well named, for it is made in the form of cobbled-stone steps, which mount from the sea to the summit of the hill. So narrow and precipitous is this street that no vehicles of any kind can be used in Clovelly. Only patient, sure-footed donkeys go up and down carrying panniers of fish and vegetables, and sometimes children or grown-ups, too, who take this easier way of mounting from sea to hill. These donkeys are part of the charm of Clovelly. Long-eared, shaggy, and patient, they climb, up and down, down and up, for hours, driven by sturdy, brown-legged lads who are as sure-footed as they from long experience in climbing over stones. Then, their work over for a few moments, they sleep in the sunshine, dreamily flicking away the flies with their long ears and short, stubby tails.—Our Dumb Animals.

HIS BIT OF WORK.

"O John, John," exclaimed the father, shaking his head sadly, "what slithering work you do!"

"It's all right, father," replied the boy. "I get it past the boss and get my pay, too!"

"There's more in the work, my boy, than in the pay," said the father.

"The pay's the main thing," replied John.

"No, John, it is not the main thing either. Let me tell you something that I heard to-day.

"In the stone works a young man was suddenly set to do a piece of carving. The man on the job had been taken ill, and the task had to be finished on time. The young man did not know what the stone was for, but he went at the work in his accustomed painstaking way. He chiseled out a stem here, a leaf there and flowers above. The master workman approved the job, and the stone left the works. Some months passed.

"To-day the young man was walking through the great and beautiful building that the city has just completed and opened. He came to the most prominent pillar, a handsome column crowned with a piece of lily work. 'Why,' he exclaimed, 'there's my bit of work!' And, taking off his cap, he gazed at it, and said reverently: 'Thank God, I did that job well!'

"I happened to overhear the remark, and I spoke to him. Then he told me the story of that bit of work. When I heard the young man's remark and saw the light in his eye, John, I knew then, if I had never known before, that work is a holy thing! Right wages and just treatment for our workmen are proper adjuncts, but above and beyond them your bit of work is holy to you.

"The Bible speaks of the 'workman that need-

eth not to be ashamed.' That young man toiling in the dirt and din of the stone works fashioned his bit with his soul in his job and found at last his work crowning a glorious pillar! That is true of all good work; sooner or later the finished work will be crowned. Then who can measure the joy of the workman? And if that bit of work happens to be the crowning piece of a well-hewn character, calling forth the praise of the Great Master, 'Well done, good and faithful servant!' the joy of the workman will not be measured by time or by anything that belongs to the world of time!"—Youth's Companion.

CLARA'S JOURNEY.

By Ruth C. Means.

Girls of twelve don't get many letters addressed to themselves, with an invitation to visit an uncle, and a twenty-dollar check to cover expenses.

These delightful things happened to Clara. Do you wonder that she danced up and down with joy when she read it? There was one sentence in the letter which read: "Or, if there is something else you would much rather use the money for, dear little Clara, you may do so. I want you to enjoy it all you possibly can in your own fashion."

With joyous feet the little girl skipped into the kitchen to tell her mother. Outside, Clara had been so happy that she had almost forgotten the heat; but the furnace warmth of the little kitchen reminded her.

"I don't need you just now, little girl. You'd best stay outside a bit longer; it's dreadfully warm in here."

Clara looked at her mother's tired face and forgot her good news.

"When are you going to order the fireless, mother?"

"I don't suppose we can this summer, dear. Yes, I know we planned to, but the baby's being ill so long, at such a great expense, has made it impossible."

"Uncle Harry has invited me to see him, mother. He sent me a twenty-dollar check," said Clara soberly, holding out the check for mother's inspection.

Mothers' sweet face lighted up. "That's lovely, dear. I'm awfully glad for you to get out into the country. It will do you good, and I am sure you will have a good time at Uncle Harry's."

"Yes, mother; but who'll help you with the baby? He's so cross these warm days."

"Never mind, Clara," came the answer, after the fashion of mothers. "Mother'll manage, somehow."

"She'll just about work herself to death," Clara reflected, as with slow steps she sought the swing—her "thinking place," she expressed it. In the swing the blue sky smiled at you, the little green leaves whispered the nicest things to you, and the birds sang: "Be happy! Be happy!"

"How can I be happy," asked Clara, "when mother works herself to death, and hasn't any fireless cooker these hot days?"

And then an idea popped into her mind. It was such a big idea that it almost bounced her out of the swing.

"Why, I could give mother a fireless if I wanted to."

"Yes, but you'd have to stay at home, somebody seemed to say.

"I could have the best time at Uncle Harry's," Clara reflected. "I'd have some new dresses and ribbons to wear, and I'd play in the hay and eat peaches and ride the colt bareback. I want to go."

"And mother would roast in the kitchen, and be worn out at the day's end" with the care of the baby and all the other things she has to do."

"So you are going to Uncle Harry's?" her father reminded the solemn child who walked with him to the gate after dinner.

"No, daddy."

"What, not going? What better thing have you found to spend your money for?"

"A fireless for mother. Here is the check. I

know it will buy a nice one. Please get it this afternoon."

Her father gave her a long, square look. "You are right sure you want to do this?"

"Yes, daddy."

Her father swung her up into his arms, held her very tight and kissed her. Then he took the check and walked away. When the fireless came home, mother put her head down on it and cried; and when Clara tried to comfort her, she kissed the little daughter many times.

"My dear, dear little girl!" was what she said.

"So our little one prefers to play Lady Bountiful," Uncle Harry wrote in answer to mother's explanatory letter. "Well, I'm sure she couldn't have thought of a better use for her money. I'm coming to your town in August, and I want to bring her back with me. However, she has already had her best journey to the Land of Self-forgetfulness and Thought for Other Folks."

"I don't quite understand Uncle Harry, mother," Clara commented, "but I know I'm happy."—Gospel Advocate.

"TIME OUT."

Full Identification.

Stranger—Do you know a traveling man working here with one leg named Smith?

Clerk—What's the other leg named?—Selected.

Some Progress.

"How are you getting along with 'rithmetic, Sam?"

"Well, I done learned to add up all the noughts, but de figgers still bother me yet."—Exchange.

Did He Have to Keep It?

"Unless you consent to be mine," he said, "I will leave this town, and never come back to it."

"I'll think it over," she replied, "but remember, that's a promise."—Exchange.

Qualified.

With the object of becoming a citizen of the United States, one Jacob Provinsky filled out a naturalization blank. Three of the questions he answered thus:

Name: Jacob Provinsky.

Born: Yes.

Business: Rotten.

—Exchange.

So Do We.

I cannot spell—I wish I cood!

The dictionary is no Gould

To aid a boy in spilling write.

And mother is too busk quight;

She never can take time to seigh

Whether a horse should "ney" or "nay,"

Whether to pen: "The pretty fihour

Came and withered in an ow'r,

Or not; and anyhow I trigh

It's not correct, or even ny.

I'd like to be a savage, thain

I'd never need to spell agen!—Exchange.

Bright if Not Honest.

The old man in the rear car seemed greatly agitated at not being able to find his ticket when the conductor came through. Finally, this official, with a hearty laugh, informed him that he had it in his mouth, which he seemed surprised to find true, and handed it over. After the conductor had passed into the next car the old fellow's companion started to make fun of him for having the ticket in his mouth and not being able to find it, whereupon he responded:

"He who laughs last, me lad, laughs best. I knew it was in my mouth the whole time, but the ticket was an old one and I was chewing the date off it."—Industrial Banker.

Colegio Palmore, in Chihuahua, has been enlarged by the erection of a new Centenary administration building.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality, of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. B. W. Lewis reports that the work is moving along well at Stillmore, Miss., and that he is happy in the work.

Dr. W. B. Russell, physician in charge of the Changchow Hospital, Changchow, China, died of typhus fever on Feb. 24. He leaves a wife and five children.

We thank Rev. J. B. Randolph, presiding elder of the Columbus District, for a copy of his district bulletin, just issued. It shows that the affairs of the district are in good shape.

Dr. H. F. Brooks, pastor of the Capitol Street Methodist Church, Jackson, Miss., has baptized ten infants since Conference. He had received 162 members up to Feb. 12. The total membership of Capitol Street is now 2,263.

Dr. R. S. Satterfield, former associate editor of the Nashville Christian Advocate, has accepted the pastorate of the First Methodist Church, Muskogee, Okla. The church has a membership of more than 1,000, with a Sunday school enrollment of more than that number.

Rev. C. Y. Higginbotham, pastor, has arranged for Dr. Rolfe Hunt, Conference evangelist, to dedicate the new church at Cayuga, Miss., on March 29. Cayuga is one of our old churches, with a noble history. Decay of time made the new building necessary.

Thirty-four students are actively at work in the MacDonell Wesley Community House and School at Houma, La., in preparation for greater usefulness in church, home, and community. This school is doing a great work among the French-speaking people of South Louisiana.

The congregation of the First Methodist Church, Greenville, Miss., are beginning to wonder if they had not better begin to think about enlarging the church in order to take care of the overflow crowds that are attending services. With all available space filled with chairs, the present auditorium is still not large enough to accommodate those who come to the services.

Rev. Ben F. Rogers, university student pastor of the First Methodist Church, Gainesville, Fla., has been elected executive secretary of the Florida Methodist Foundation, the purpose of which is to provide adequate church facilities for the students of the State University and of the

State College for Women. Brother Rogers has many friends in the North Mississippi Conference who will rejoice to know of his enlarging field of usefulness.

An Interdenominational Conference of the Laymen's Church League will meet at Columbus, Ohio, May 8-11. It is expected that one thousand laymen, representing all denominations in the United States and Canada, will gather to hear the reports prepared by eight Commissions, and to discuss the recommendations made by these Commissions. Prof. G. L. Morelock, general secretary of our Board of Lay Activities, is one of the leaders of this movement.

Rev. John A. Randolph, who was appointed Conference evangelist at the recent session of the North Mississippi Conference, has been serving Inglewood Church, Nashville, Tenn., as pastor; but, due to the recurrence of a malady contracted while in the tropics serving as chaplain in the army, he has been released from the Inglewood pastorate at his own request. He feels sure that a few weeks' rest in South Texas will restore him to health, and he will then be glad to assist any of the brethren who desire his services. His address is 2607 Oakland Avenue, Nashville, Tenn. His address in Texas will be Cibolo.

We are indebted to Brother R. A. Wasson, Stonewall, La., for an account of the revival services recently conducted at that place by the pastor, Rev. Lee R. Sparks, assisted by Rev. A. J. Martin, Gueydan, La., who led the singing. Large crowds attended every service. There were six additions to the membership of the church—five on profession of faith and one by certificate. Practically every citizen of the community is now a member of the church. This revival was held during the winter, which had never been attempted in that community before; but the results show that a good meeting can be held at any time during the year.

Dr. A. J. Weeks, Missionary Editor, and his daughter, Miss Agnes Weeks, a member of the music faculty of Southwestern University, Georgetown, Tex., are organizing a party for a tour of Europe next summer. The itinerary includes the British Isles, France, Italy, Switzerland, Belgium, and Holland. Any one interested in joining a small, select party for a carefully planned and intelligently directed tour of Europe can secure full information by addressing Dr. A. J. Weeks, Box 509, Nashville, Tenn. Before returning, Dr. Weeks will visit our missions in Belgium, Czecho-Slovakia, and Poland, and will attend the Universal Conference on Life and Work in Stockholm, Sweden, as one of the delegates from our church. Following the Stockholm meeting, he expects to make a brief visit to the Near East.

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 13-15.
Baton Rouge, at Franklinton, April 14-16.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 29-31.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Enterprise, May 11-13.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 21.

North Mississippi.

Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
(We shall appreciate it if the presiding elders of the districts not listed here will give us their dates as soon as they are set.)

THE VOTE ON UNIFICATION.

The following authoritative reports have come to us of the vote on the pending plan of unification by local congregations in the Mississippi Conference:

Brookhaven—94 for plan, 23 against.

Wiggins—only one vote against the plan (all others in favor).

We shall be glad to publish the results of the vote in all the charges, and hereby respectfully ask the pastors to furnish us the exact figures as soon as possible.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

The Summer Assembly of the North Mississippi Epworth League Conference will be held at Grenada College, Grenada, Miss., from June 15 to 19, inclusive. There will be a registration fee of \$1 for each delegate attending. Every Epworth League chapter in North Mississippi is urged to have one or more delegates at this Assembly. Your chapter cannot afford to lose the practical and spiritual benefit that is to be had by meeting and knowing the other Leaguers, the instructors and speakers, and by attending the classes and programs given.

At a recent cabinet meeting, called at Grenada by the president, Rev. A. S. Raper, plans were made for a great Assembly. We feel that we have made progress this year in Epworth League work. The district secretaries have been busy, and more Standard Leagues are being reported. So plan now to send your delegation to Grenada to remain for the whole time, and remember that the time is June 15 to 19.

PAULINE STANDEFER, Secretary.

Leland, Miss.

ADJUSTMENT OF SUNDAY SCHOOL CENTENARY PLEDGES.

On February 28, the executive committee of the Mississippi Conference Sunday School Board made a most satisfactory adjustment of the obligations of our local Sunday schools to the Centenary Commission. It was agreed that the Commission deal with the Conference Board instead of with the local schools; that the adjusted balance of \$898.79 be provided for by having the Fourth Sunday offerings sent to Rev. John C. Chambers, 214½ Capitol Street, Jackson, Miss.; that specials now being paid by Sunday schools to the work in Europe also will be credited on the adjusted balance due by this Conference.

The support of the European work is now being taken up by our Sunday schools. This forms one of the most challenging missionary enterprises ever set before a single agency of the church. This plan has been worked out in close coordination with the Dual Extension Program adopted at the last meeting of the Annual Conference.

C. A. BOWEN,
President Conf. Board.

NORTHERN GROUP MEETING OF THE JACKSON DISTRICT.

A very spiritual and interesting meeting of the Northern Group of the Jackson District was held in Canton, Miss., Feb. 19, at the Methodist church, Rev. H. M. Ellis, of Yazoo City, presiding. The program was carried out as follows:

A devotional, led by Rev. G. E. Allan, pastor of the Camden charge.

Address on "Christian Stewardship," by W. H. Bradley, a layman of Canton, Miss.

Bible study on the book of Zechariah, conducted by Rev. J. Loyd Decell, presiding elder of the Jackson District.

Lunch.

Methodist Publications, and Why They Should Be in Every Home, by Rev. C. W. Wesley of Benton.

Review of a book on pastoral work in the

church, was given by Rev. H. M. Ellis, pastor at Yazoo City.

Home Religion and the Influence of the Family Altar, by Rev. W. M. Sullivan, pastor at Canton.

A vote of thanks was extended Rev. W. M. Sullivan and his good people for the use of their church and their warm and splendid hospitality.

The day was, indeed, a good one, and all left for their several places, feeling that it was good to have been there. REPORTER.

AND WHAT SHALL I SAY MORE.

By "John Haldane."

One time two Christian men, harassed by a crowd, were released by Judge Gallio. Majority opinions, minority opinions—Gallio cared nothing for these things.

Majority, minority crowds are on earth yet. Are all, each party, Gallios for caring? Are we moved by quiet argument? Are the "facts" tested facts or fearful fancies?

Who is so sanguine as to believe his article is to set the die for another's decision? Why should I write an article, then? What may happen to me, saying what I sincerely believe to be best for all the church, and her endless future? I may be denounced. A "friend of unification" may find me out as minus in spiritual substance; or—"a friend of the M. E. Church, South" may as surely spot me for a partisan of the Northern segment of Methodism.

"The North"—aye, there's the rub. What a mixed mob they must be. But we have found them out. We "have their number." Didn't those people, up until 1844, and afterwards, abandon all practice of Christian fellowship? Overrun the South with fanatic zeal, after the Negroes—to say nothing of their persistent shepherding of members of the Northern church who ventured South for the purpose of making homes amongst us?

Maybe we Southerners, sore from the fighting frictions of four years, gave cold welcome to our visitors, coming to our churches with their children. Maybe Southern Methodists moving North met cold reception when they went to church. To be expected a while.

The war preserved the union of States, and stopped then. Grant declined the surrendered sword of Lee, and those great leaders clasped brotherly hands instead.

War did not cease, however, between the churches. Preserving the union of States was soon recognized as right, best for all people. Preserving fellowship of Methodism was another matter—seemed less desirable. Was reuniting a nation of greater moment than reuniting the disciples of Christ, broken apart by war? Was a premium on citizenship—not on Christianity?

Was, do I say? It is the situation now—this wonderful, critical day. Listen to us—"That North—look at them up there. What a sinister church set they must be! How it seeks to hoodwink us simple people of the Southern church—wheedle us to heel—then to grind us up, absorb our property, seat Negroes in our chairs—disrupt the Union again!"

Southern Methodist pastors are having a trying season of it now. They are to lead their people in righteousness, that the world may know the redeeming service of Jesus the Savior, and come into the church where His life is found. The world is our field.

But—are we thinking so much of the world, just now? Are we watching one another, instead—with weapons lifted to smite the head of the brother not seeing as we see?

Are the sample chats (?) following, to be found in other stations, as they are in mine? Read them:

Brother Broun came to ask me how bishops stood on the Plan of Unification. "We follow the bishops, don't we?" he asked.

"The bishops must work out the highway ahead," I replied. "They know that the church, to prosper, must have united leadership."

"Well, what do the bishops advise about the Plan of the Commission," continued my brother, "we can trust them—let us settle it as they have agreed we should."

Uneasy for him, fearing effects, I had to say this, now: "The bishops are not agreed on the plan. Some see in it as of God, His hand opening the doors long closed between Methodism, South and North. Others of the bishops seem to think the plan the work of the bad man, who is making the North unanimous for unification."

"What am I to do, then?" pursued Broun; "I can't go both ways, can I?" I did not settle it for my member when I replied: "You must fully post up on the facts, and then decide it yourself."

In desperation, he broke out: "But how—how can I really understand what went on these 80 years past, gradual improvement in relations, between the churches and in the spirit of the whole country? It will burden men like me to know enough to vote."

Another member is saying to me, "I am distinctly against the Plan." Good," said I, "you can advise others. Give me your clear reasons against the Plan? You want to convince, you know."

"Well," said he, "it will start the Negroes moving for social equality with white people."

"All right," I answered, "you are certain about that, of course. You must know it to be so."

"Well," a bit less emphatic—"of course it has to be seen yet. But you'll see, certain."

"Is it a question of the future?" I asked. "Isn't it the question of what I see now?"

"Won't we have black bishops sitting all over us?"

"They haven't yet," I said. "And," I added, "with the light of the past to see by, the black people are not likely to push themselves into white people's places." And I added: "Sometimes, unfit men, white and black, get into places of importance. But they prove misfits—they are thrown out, after doing all the harm they can. We are human and have to suffer from these accidents."

Another man says, flatly, "The Plan won't work."

"Frank enough," I said, "but isn't that going some, as the slang puts it? The Plan has not been tried at all, yet. How are you so sure?"

"Don't you know," says this man (there are several of him) "that the North wants our property—and the Plan gives it all into a common ownership?"

"I haven't seen it that way," I replied. "As it reads, the Plan assures each church's property to itself. But supposing it to be as you say—what about it?"

"What?" exploded the brother, "Why, it is as plain as the nose on a face. As soon as we are united, and the South finds it not agreeable, proposing to come out, our property stays in the merger and we lose it all, by law."

Astonished, I said to this seer: "You must be ahead of your age. The Plan does not contemplate another separation—nor such an adjustment of fellowship among millions of Methodist Christians, North and South, as will start one section breaking away before the Plan has had an hour's test and practice. Haven't you confidence enough in the spirit of Christ and His people—in us Southern people in particular—to believe this Plan will be made workable? And if unwise men, either side, make trouble afterwards, can't we Southerners rest in some cheerfulness upon our ability to handle risks and misadventures? Isn't the story of our people a good one, matched against others in the past?"

"The Plan defeats itself," says another member. "Yes, and how?" I am concerned for this type, it is so confident.

Said he: "It starts with talk of a constitution. Now there is no constitution at all. Here goes your house up without foundation. You must have a constitution for permanence in any government."

"Well," I replied, "the Spirit of God, in His millions of sincere followers, or children, can be depended on for the constitution, or guide, where earth's sinful people are the supreme stake, for which the church is provided. The Holy Spirit has trusted His church all along—will always guide it if the world is to be the object of our service."

A boy member said, "I am against it."

"Very well, my boy," said I. "Glad you have good

reasons for rejecting the Plan. Tell me what decided you."

"Well," with less confident manner, "I heard father and mother talking about it. They remember how the Yankees treated the South in the '60's, and it made me mad. I don't want anything to do with such people as that."

This pained the pastor deeply. "Why, Leon," I hastened to say, "the war was over 60 years ago. In the last war all the country fought—we are Americans all. Societies, associations, of every sort, for the good of the land, are in all the States. Business is carried on in perfect understanding. There are no sectional lines now. Your Christian character cannot grow broad and high, with you still unforgiving to the children of those who fought against us 60 years ago. Is your position on the Plan drawn from springs of prejudice, which started going dry 50 years ago?"

Another child says, "I'm against the Plan." And on asking why, little was learned. "From something I heard Mr. Blank say." When I asked the boy if he had read the Plan, he said he did not know about the Plan. If I had asked him for clear reasons why he was a Methodist, how would he have replied?

And we are to entrust to the majority vote of our membership, very many of them by no means well grounded in our doctrine and discipline, for decision upon a proposition affecting millions yet to come, of greater historic and spiritual import than has happened in nearly a hundred years.

The church of Rome sits serene, calm, believing what she has declared, that Protestantism is broken in splinters—weaker from being so many—and the time must come when, exhausted from conflicts within itself, its fragments will subside for rest and peace on the breast of Mother Church.

The Baptists, here and there, are rubbing their hands and saying: "Here is your great opportunity, Baptists. The Methodists are splitting apart and fighting each other. Get ready for an ingathering of disgruntled Methodists who ought always to have been in the true church, and who will not see the error of their ways, and go swimming with us."

A story has long been in print: Satan, in general conference with his aides over human conditions. How to keep it satanic—his and hell's—was the all-absorbing problem. The master spirit finally brought great enthusiasm by his wisdom in this judgment: "Get back to earth. Here is your plan—one that will work. Make a schism in the church. The church can not stand a schism. It not only forgets the world, but wastes its moral power within itself. Work hard—keep at it—produce a schism—and we keep our sceptre—the world stays ours."

Are you asking me to favor adoption of the Plan? Very well—I do favor it. Bishop DuBose writes powerfully for the church in the West—which needs union.

Several have written well on the South—which needs union, too. Perhaps, when we see, without blue glasses—the North will be found needing union, too.

The Centenary has erected in Rio de Janeiro, Brazil, what is probably the best mission church in the world.

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HOW MUCH OWEST THOU UNTO MY LORD?

By Mrs. F. H. E. Ross.

"It may cost you a lot to be a Christian now.

It will cost you more, later, not to be."

St. Paul says, "I am debtor both to the Greeks and to the barbarians, both to the wise and unwise."

If Paul felt this obligation resting heavily upon him in the days of the early church, how much more should the Christians of today realize their responsibility to the nations who have not the love of God in their lives? This responsibility rests upon every one of us who claims to follow the Master; not in the same degree nor just in the same way.

To some it comes as a call to leave all and follow wherever He leads; to many young people it means teaching and preaching in foreign lands far away from home and loved ones; to others it means, "woe is me if I preach not the gospel." So these give themselves trying to lead people to Christ, which is the greatest thing a man can do. But we cannot all preach or teach, but our heavenly Father has endowed many of his children with other gifts. These gifts are a responsibility. We will have to account for the one talent just the same as if he had endowed us with two talents or five talents. We must do our part in following the command of our Savior when he said, "Go ye into all the world and preach the gospel to every creature."

You and I perhaps cannot go; but there is an obligation on us just as binding as it is on the one who says, "woe is me if I preach not the gospel." How can they go unless they are sent? And it is the church's duty to provide the necessary funds to carry on His work.

During the Centenary drive many people subscribed certain sums of money to be paid in five years. The demand on the various foreign fields was so great that many missionaries were sent out and buildings for preaching the gospel and carrying on the Master's work were projected, based on faith in your promise and mine, and every other man and woman who claimed the name of Christ.

Brother, sister, what about that pledge? You signed your name to a card to do this. How many payments have you made? How many are due and past due? What does your name stand for? Are you willing to write your name to a card in the interest of God's work and then repudiate that pledge—that signature?

I know there are instances where adversity has overtaken men and women and at the present time they cannot fulfill the promises made. But how is it with you, kind reader? Can you truthfully look the searcher of all hearts in the face and say you cannot pay your obligation which you made, not to men, but to God? This is his work and he says, "In as much as you do it unto one of the least of these, ye do it unto me."

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

If these pledges are not redeemed, if the church fails the Board of Missions at this time, it will be the greatest calamity that can befall the Christian church. If instead of widening and expanding the work it was set to do by our Lord and Savior, Jesus Christ, it becomes so indifferent to the cause of Christ as to let the Board suffer for lack of funds, it will mean the retrenchment of work. Are you willing for the missionaries to be recalled when souls are groping in utter darkness and dying for lack of the gospel story of God's love in redeeming the world?

If any of us have grown slack in doing this work, let us face about and let our names be as good as our bonds. Let us ask God to forgive us and help us faithfully to carry out one part of his great work of the church, for the founding of which God's only beloved Son came and took the form of humanity, living, working, praying, going about doing good, to teach us how we should live in this world, then dying on the cross to pay the penalty of our sins and making it possible for us to be his children.

God help us to be true and faithfully pay our pledges, even it be at sacrifice. Let us always and in all things stand firm for the right and hear the "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over

many things: enter thou into the joy of thy Lord."

Old Folks Gain Strength with Cod Liver Oil

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Why should any old person let feebleness overwhelm them in these enlightened days? Surely everyone knows by this time that Cod Liver Oil contains more vitamins than anything else on earth and is the greatest body builder in the world.

You'll like to take McCoy's Cod Liver Oil Tablets—they are sugar coated and as easy to take as candy and they do help old people.

Why not try being 10 years younger again—why not grow stronger in body, in mind, in vitality? Why not take McCoy's Cod Liver Oil Tablets and drop 10 years from your age in 30 days? We mean this literally, of course. We believe that a 30 days treatment will make you feel 10 years younger—but at any rate try them for 30 days and if you are not satisfied get your money back—60 tablets—60 cents at any progressive druggist. Be sure and get McCoy's—the original and genuine.

*Most headaches due to
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WHEN you are constipated, poisons form in the accumulated food waste and are carried to all parts of the body. Headaches follow. Illness, insomnia, lack of energy, all result from constipation, which if unchecked will lead to serious results.

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Sunday School

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

Rev. Frank McGee is planning to make a survey at Fairview, where a new church building has been recently erected. Rev. H. P. Lewis, of Ruleville, is occupying the new annex to his Sunday school plant. He has made four first-class blackboards for his teachers. These four boards were

made at a nominal cost. He is planning to make a survey of the situation. No man can possibly know the details of his work until he has made a careful survey. The men who have done this are more than pleased with the results. It is worth something for the members of the church to know the situation. They can never act intelligently until they do know. It has been very clearly demonstrated that the people are not coming to the church in great crowds. The church must go to the people and compel them to come to the church.

The following is taken from the Literary Digest—read it to your people: "In the eighteen years that he has sat on the bench in two courts, Supreme Court Justice Lewis L. Fawcett, of Brooklyn, has had more than 4000 boys less than twenty-one years arraigned before him, charged with various degrees of crime. But of this large number only three were members of a Sunday school at the time of the commission of their crimes. Even these three exceptional cases were technical in character and devoid of heinousness, so that they are scarcely worth mentioning. All three cases had a girl in them. In view of this significant showing, I do not hesitate to express the conviction that attendance by young men at Sunday school, with its refining atmosphere, is signally preventive against crime and worthy of careful study by those who are dismayed by the increase of crime on the part of the young men of America. The sustained, wholesome, moral atmosphere imparted through habitual attendance upon Sunday school and church will expel criminal impulses." Go after them and never stop until you get them.

So many complain of the indifference of young people in the study of the lesson. The secret of getting them to study is for the teacher to do more honest preparation of the lesson. Hard study begets hard study. Too many teachers regard the work of teaching as of minor importance. Not many teachers lack a hearing when they habitually saturate the soul with the life-giving power of God's Word and tarry before Him until filled with the Holy Spirit. We are all too lazy and indifferent, too much inclined to shift the responsibility upon others. Read I Timothy 2:15.

Dr. D. L. Mumpower is to teach "The Missionary Message of the Bible" in our school to be held at Lexington, April 20-25. Dr. Mumpower went with Bishop Lambuth as the first medical missionary in Africa when that mission was opened up some years ago. He has seen hard service on the mission field. We should have at least twenty-five in his class. Mrs. Wyatt is to teach the course on Pupil Study. Mrs. Wyatt has been a careful student, and has been under our greatest instructors for several years. You will do well to get your book and begin study at once. Let every one interested in the building of the Kingdom work to have at least one hundred at this school. If you want to know anything about the school, write to Rev. E. G. Mohler, Lexington, Miss.

MISSISSIPPI CONFERENCE NOTES

Monday, Feb. 23, was a red letter day in the Mississippi Conference. The board had a meeting of some thirty men from over the Conference who meet with Mr. Brabham to be instructed as to how to check Programs of Work. All those who did not come were those who reported to us later that they were sick and unable to reach us. Mr. Brabham was at his best. We spent the whole day in going over the basis and grounds of the whole plan and in receiving definite instructions on the Program of Work "C." This meeting should result in the placing of quite a number of Programs of Work and the checking of a considerable number. If these



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brethren will assume responsibility in this important matter, it will write a new history for our Conference.

Feb. 16 to 20, it was our privilege to teach a class in "Organization and Administration," for Brother I. H. Sells at Grace Church. I regret exceedingly that I had to drop out on account of "flu," but Brother Sells carried the work on to completion.

Mr. O. C. Hull has just completed a most wonderful and accurate survey of the Thirty-fourth Avenue Church in Meridian. In a Sunday school that was averaging an attendance of about thirty, he discovered sixty-three Methodist church members, sixty-six who preferred the Methodist church, and eighteen who had no church preference at all. He discovered a family of seven who were Mormons, and two families of Roman Catholics and a family of Pentacostal Christians. The rest were divided among Methodists, Baptists, and Presbyterians.

Four communities have been surveyed this month. I am hoping that these surveys will bring new life and power and energy to the church and schools where the survey is carried on.

The Vicksburg School begins at 2:30 p. m., March 15, at Crawford Street Church. This is a six-day school. We need fifty enrolled for credit in this school. This is to ask the prayers of those who believe in the training program that the school will be vitally and definitely successful.

On March 22, at 2 p. m., Centenary Church at McComb will start the (Continued on Next Page.)

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SUNDAY SCHOOL.

(Continued From Page 12.)

Standard Training School for the Brookhaven District. This is the first effort for a district school in the Brookhaven District, and it is to be hoped that this school will measure up to our expectations.

The Mississippi-Korean Special has fallen off some this month. I trust that the offering next month will be larger, and also that we will receive more contributions than we have the past month. Any Sunday school that is not now directing its missionary offering, I would be pleased for you to join in with the Mississippi-Korean Special.

Pray for the work and workers.

Yours in Him,

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Posters of the State-wide Sunday School Conference at Winnfield have been sent out to pastors and superintendents, and a full program will follow.

Dr. Frank N. Parker, who is to deliver Bible messages at the Winnfield conference, writes:

"I thank you for the enclosed program with the dates and all indicated. And I am particularly glad to know that my messages are to be Bible messages. I shall be glad to be there."

Mr. Forest E. Dudley, Boys' Work Secretary of the General Board, writes:

"I am looking forward to meeting you at Winnfield, and it is my sincere wish and desire that we may have a great conference."

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DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

School is booked to open March 5, at Coushatta.

There was a called meeting of the Executive Committee of the Sunday School Board March 2, at Baton Rouge, in the interest of the Missionary Centenary pledges made by the Sunday school. This committee is composed of Mr. W. S. Holmes, chairman; Hon. T. W. Holloman, vice chairman; Rev. R. M. Brown secretary; Mr. A. M. Mayo, treasurer, and Rev. Alonzo Early.

Mr. A. Horton, of Coushatta, superintendent of Adult Work in the Minden District, is very much interested and has promised to be at the Winnfield conference with a good report from the "New District."

Mrs. C. W. Scates, of the Wisner Sunday school, writes:

"Wish you could have been with us yesterday and heard the missionary-patriotic program our Intermediate-Seniors gave us. We are to have our Decision Day the fourth Sunday."

The Montgomery Sunday school did something "new under the sun"—it has promised to support the Methodist Sunday school program with a quarterly offering. Here is what the Secretary-Treasurer, Miss Eva Carroll, writes:

"Enclosed you will find our offering for the Sunday School Board, \$5.65. This year we have planned to send in an offering once every quarter."

The Nashville office sends out some interesting statistics on Training Work, from Jan. 1, 1924, to Jan. 1, 1925: Total credits issued, 42,697; of this number, 18,281 credits were issued in Standard Training Schools. Over 13,000 were issued through college work. Louisiana Conference record is, 1,157 credits.

Dr. F. C. Wren, District Secretary of the Minden District, has written each superintendent of a circuit Sunday school, suggesting that a circuit-wide council meeting be held on the fifth Sunday in March, using this occasion to map out a program for the year's work and secure a good delegation for the Winnfield conference.

Mrs. A. K. McLellan, of Barham, has accepted the office of Superintendent of Elementary Work in the Lake Charles District. This office was made vacant by the removal of Mrs. Alonzo Early from Crowley to Ruston. At present each district in the Conference has an active Superintendent of Elementary Work, except the "New District."

Mrs. W. F. Prickett, of Winnsboro, our Elementary Superintendent of the Monroe District, has recently undergone an operation, but hopes to be well enough to attend the Winnfield conference.

Miss Tina McCasland, of Homer, Superintendent of Elementary Work of the Ruston District, writes:

"As to the council meeting at Alexandria on March 30, will say that I certainly hope I can be there. I am putting my thoughts that way, but

THE BIGGS SANITARIUM

ASHEVILLE, NORTH CAROLINA

For the treatment of non-contagious chronic ailments by improved naturopathic methods. Neuritis, neurasthenia, high blood pressure. Excellent climate. Pleasant surroundings. Good food and care. Moderate charges. Write us about your trouble. Pamphlets free.

No Home Treatment, Nothing to Sell but Service

can't be positive now, though I see no obstructions across my path."

Bishop S. R. Hay has assured us that he will be at the State-wide meeting, and will address the conference on the subject, "Sunday School Evangelism."

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOLS PLEDGE HELP

Our Sunday schools have ever been characterized by their missionary spirit. That they will help by renewed loyalty and activity in the present missionary crisis is indicated by a recent action of the Administrative Committee of the Department of Missions and Sunday School Extension.

It was voted that the General Sunday School Board, through the Department of Missions and Sunday School Extension, should co-operate with the General Board of Missions and other agencies interested, in the observance of Mission Study Week, and that all assistance possible be given to secure the attendance of Sunday school superintendents, officers, and pastors upon the classes to be organized in the local church for the study of "The Task Ahead."

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenwood Dist.—Second Round.

Blainé, Mar. 1, 11 a.m. and 3 p.m.
Indianola, Mar. 1, 7:30 p.m.
Schlater, Mar. 4, 7:30 p.m.
Glendora, Mar. 8, 11 a.m.
Ruleville, Mar. 8, 7:30 p.m.
Greenwood, Mar. 15, 11 a.m.; Mar. 16, 7:30 p.m.
Morgan City, Mar. 15, 3:30 p.m.
Itta Bena, Mar. 15, 7:30 p.m.
Price Memorial, Mar. 18, 7:30 p.m.
Coila, Mar. 21, 22.
McCarley, Mar. 22, 3:30 and 7:30 p.m.
Crowder, Mar. 29.
Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
Sandy Bayou, Apr. 11 and 12.

J. E. CUNNINGHAM, P. E.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Marion, at Downsville, Mar. 7, 8.
Farmerville, Mar. 8, 7:30 p.m.
Dubach, at Harmony, Mar. 14, 15.
Eros, at Choudrant, Mar. 15, 7:30 p.m.
Ouachita, at Sardis, Mar. 22.
Homer, Mar. 29, 7:30 p.m.
Dodson, at Sikes, Apr. 4, 5.
Clay, at New Prospect, Apr. 11, 12.
Jonesboro, at Hodge, Apr. 12, 7:30 p.m.
Gibbsland, at Oak Grove, Apr. 15.
Bernice, at Alabama, Apr. 18, 19.
Simsboro, at Salem, Apr. 25, 26.
Arcadia, Apr. 26, 7:30 p.m.
Ruston, May 3.
Calhoun, at Claiborne, May 10.
Athens, at Wesley, May 17, 11 a.m.
Haynesville, May 17, 7:30 p.m.
Bienville, at Bear Creek, May 23, 24.
Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed,
White Spine Cucumber Seed,
Mayo's Blood Turnip Beet Seed,
Southern Giant Curled Mustard Seed,
Black Seeded Simpson Lettuce Seed,
Mayo's Special Mixture of Sweet Peas,
with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

D. R. MAYO

KNOXVILLE :: :: TENNESSEE

Why You Need Iron—

To Make You Strong and "Brainy" and Put the Power Into Your Blood To Overcome Disease Germs

The food you eat contains carbon. When your food is digested it is absorbed from the intestines into the blood. When the carbon in your food comes in contact with the oxygen carried by the iron in your blood, the carbon and oxygen unite and by so doing they give off tremendous energy, thereby giving you great force, strength and endurance. Without iron your blood carries no oxygen and without oxygen there is nothing to unite with the carbon in your food, so that what you eat does you no good—you do not get any strength from it—it is like putting coal into a stove without a fire. You cannot get any heat unless the coal unites with the fire.

The strongest weapon with which to prevent and overcome colds, pneumonia, kidney trouble, rheumatism, nervous prostration, in fact almost any disease or disease germs is



Impoverished blood corpuscles highly magnified.

plenty of good rich, pure blood, strength, energy and endurance and the greatest energy carrier in the body is organic iron, not metallic iron which people usually take, but organic iron like the iron in spinach, lentils and apples, and like the iron contained in what is known as organic Nuxated Iron, which may be had from almost any druggist. Nuxated Iron often increases the strength, energy and endurance of weak, nervous, run-down folks in two weeks' time.

It has been used and highly recommended by former United States Senators, Members of Congress, Judges of U. S. Courts, many physicians and prominent men.

Millions of people are now using it. Satisfactory results are guaranteed or the manufacturers will refund your money. Sold by all druggists in tablet form only.



Healthy blood corpuscles highly magnified.

Piles

CURED in 6 to 14 Days

All Druggists are authorized to refund money if PAZO OINTMENT fails to cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days.

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application. 60c.

AGENTS WE WANT AGENTS in every community to handle our money-making proposition. We guarantee our responsibility. Write for FREE SAMPLES and particulars. Address Dr. Link Medicine Co. 2646 Elm Street, Dallas, Texas.

HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

ATE TOO FAST

South Carolinian Took Black-Draught For Indigestion, and Says He Could Soon Eat Anything.

Ballentine, S. C.—Mr. W. B. Bouknight, of this place, gave the following account of his use of Thedford's Black-Draught.

"Just after I married I had indigestion. Working out, I got in the habit of eating fast, for which I soon paid by having a tight, bloated feeling after meals. This made me very uncomfortable. I would feel stupid and drowsy, didn't feel like working. I was told it was indigestion. Some one recommended Black-Draught and I took it after meals. I soon could eat anything any time.

"I use it for colds and biliousness and it will knock out a cold and carry away the bile better and quicker than any liver medicine I have ever found."

Eating too fast, too much, or faulty chewing of your food, often causes discomfort after meals. A pinch of Black-Draught, washed down with a swallow of water, will help to bring prompt relief. Bloating sensations, eructations, bad breath and other common symptoms of indigestion have disappeared after Black-Draught has been taken for several days. NC-164

**Thedford's
BLACK-DRAUGHT
LIVER MEDICINE**

WOMAN'S MISSIONARY SOCIETY.

THE UNFINISHED TASK.

Methodists will never forget the thrill that ran through the heart of the church in 1919 when the Centenary was carried to such a triumphal success. Its slogan was: "When two million Methodists go from their knees to any task, it shall be done." While we were on our knees the askings were over-subscribed, interest and enthusiasm were at white heat. Gifts in money and men were willingly and joyously given. In 1919, when the Centenary was launched \$4,650,432 were given. We were praying. In 1920, \$5,014,767 were given. We were still praying. The next year, however, our praying was not so earnest, and we fell off in our gifts. The next year we got even cooler and our gifts likewise grew less, so that by 1924, when we were not praying for the Centenary and had forgotten all about our vow and about our missionaries who are undergoing trials and hardships and suffering uncomplainingly, our gifts were miserably small. The whole secret is, we came from our knees. Dear people, let us go to our knees again and stay on our knees until the task is completed; then let's keep on our knees until the work that was started is sustained. Let us change the slogan or adopt a new one—"When Methodists go to any task on their knees, it shall be done." When the task is completed, let us sing praises and alleluias to Him who honored us enough to let us have a part in this glorious work of sending or carrying the Gospel.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

McComb, La Branch st., a.m., Mar. 8, 9.
Bogue Chitto and Norfield, at Norfield, p.m., Mar. 8.
Adams, at Ebenezer, Mar. 14, 15.
Monticello, at Sontag, Mar. 21, 22.
Bayou Pierre, at Matthew's Chapel, Mar. 28, 29.
Meadville and Bude, at Bude, Apr. 3.
Summit and Topisaw, at T., Apr. 11, 12.
McComb, Centenary, p.m., April 12.
Osyka, at Muddy Springs, April 18, 19.
Magnolia, p.m., April 19, 20.
Fernwood, at Kokomo, Apr. 5.
Barlow, at Brandywine, April 25, 26.
Hazlehurst, p.m., April 26, 27.
District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.
Georgetown, at Providence, May 2, 3.
Wesson and Beauregard, at B., 3 p.m., May 3, 4.
McComb, Pearl River Ave., May 6.
Pleasant Grove, at Tilton, May 9, 10.
Tylertown, May 13.
Foxworth, at Hopewell, May 14.
Scotland, at Bethesda, May 16, 17.
Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Williamsburg, at Santee, Mar. 7, 8, a.m.
Prentiss, at Bassfield, Mar. 8, p.m.
Petal, at Lux, Mar. 15, 16.
Taylorville, at Mize, Mar. 22, 23.

Main Street, Hattiesburg, Mar. 29, a.m.; Petal, p.m.
Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
Court St., Hattiesburg, Apr. 12, p.m.
Sumrall, Apr. 19 p.m.
Collins, at Bethel, Apr. 11, 12, a.m.
Mount Olive, at Seminary, Apr. 19, a.m.
Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.
Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Seashore Dist.—Second Round.

Saucier, Q. C., Friday, March 6, 7:30 p.m.; preaching, Sunday, March 8, 11 a.m.
Brooklyn, Q. C., at McLaurin, Saturday, March 7, 11 a.m.; preaching, Sunday night, at Brooklyn.
Escatawpa, at Big Point, Saturday morning, March 14, and Sunday morning, March 15.
Moss Point, Q. C., Saturday night, March 14; preaching, Sunday night, March 15.
Americus, at Cross Roads, Saturday, March 21, 11 a.m., and Sunday, March 22, 11 a.m.
Vancleave, at Red Hill, Sunday night, (Continued on Next Page.)

Getting Up Nights

CAN BE STOPPED often in 24 hours. To prove that you can be rid of this strength sapping ailment, have more pep, be free from burning sensation, pain in groins, backache and weakness I'll send you Walker's Prostate Specific free and post-paid under plain wrapper. No obligation. No cost. If it cures your prostate gland trouble, you can repay the favor by telling your friends—if not, the loss is mine. Simply send me your name and prove that you can feel 10 years younger and be rid of prostate trouble. L. B. WALKER, 1677 Gateway Station, Kansas City, Mo.

Mrs. A. Elizabeth Stuckey



Shreveport, La.—"I suffered six years with weakness. I had been in bed six weeks when I began taking Dr. Pierce's Favorite Prescription and it was the only thing that ever helped me a bit. That was last winter, and I have been well ever since. I was well before I took all of the seventh bottle. I enjoy good health and can recommend Dr. Pierce's Favorite Prescription very highly."—Mrs. A. Elizabeth Stuckey, 1240 Texas Ave.

Go now to your nearest druggist and obtain this wonderful woman's tonic, the Prescription of Dr. Pierce, to be had in tablets or liquid; or write Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for free medical advice. Send 10c for trial package of tablets.

Genuine **BAYER** **ASPIRIN**

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for

Colds Headache Neuralgia Lumbago
Pain Toothache Neuritis Rheumatism

Safe

Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

MISSISSIPPI CONFERENCE.

(Continued From Page 14.)

Seashore Dist.—Second Round.

March 22, and Monday, 11 a.m.
Coalville, at White Plains, Saturday,
March 28, 11 a.m., and Sunday,
March 29, 11 a.m.
Ocean Springs, at Ocean Springs,
Sunday night, March 29, and Mon-
day, March 30.
Mentorum, at Alexander Memorial,
Saturday, April 11, 11 a.m., and
Sunday, April 12, 11 a.m.
Gulfport, Sunday night, April 12; Q.
C., Tuesday night, April 28.
Picayune, Q. C., Friday night, April
17; preaching, Sunday, April 19,
11 a.m.
Carriere, at B. Chapel, Saturday,
April 10, 11 a.m.; preaching, Sun-
day night.
Bay St. Louis, Q. C., Saturday night,
April 25; preaching, Sunday,
April 26, 11 a.m.
Logtown, preaching, Sunday night,
April 26; Q. C., Monday, April 27,
9 a.m.
Wiggins, Q. C., Saturday, May 2;
preaching, Sunday, May 3, 11 a.m.
Stillmore, at Barth, Sunday afternoon
at 4, and Sunday night, at 8, May
3.
Biloxi, Monday night, May 4.
Wesley Memorial, Tuesday night at
6, May 5.
District Conference at Biloxi, May
5, 7.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Madison, at Ridgeland, Mar. 1, 7 p.m.,
and Mar. 2, 10 a.m.
Florence, at Braxton, Mar. 8, 11 a.m.;
Mar. 9, 2 p.m.
Harrisville, at H., Mar. 8, 7 p.m.; Mar.
9, 10 a.m.
Terry, at Spring Ridge, Mar. 15, 11
a.m., 1:30 p.m.
Bolton, at B., Mar. 15, 7 p.m.; Mar.
16, 10 a.m.
Mendenhall, at M., Mar. 21, 10 a.m.;
Mar. 22, 11 a.m.
Millsaps Memorial, Mar. 22, 7 p.m.
Benton, at Tranquil, Mar. 28, 29, 11
a.m.
Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
Benton, at Dover, Apr. 5, 11 a.m.,

1:30 p.m.
Satartia, at Wesley Chapel, Apr. 5, 7
p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12,
11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.;
Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10
a.m.; Apr. 19, 11 a.m.
Galloway Memorial, April 19, 7:30 p.
m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7
p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.;
Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.
Flora, May 3, 7:30 p.m.
District Conference at Yazoo City,
May 5, 7:30 p.m., to May 8.

J. LOYD DECELL, P. E.

Meridian Dist.—Second Round.

Scooba, Mar. 1, 11 a.m., 2 p.m.
Meridian, Seventh Ave., at Marion,
Mar. 8, 11 a.m., 2 p.m.
Meridian, Fifth Street, Mar. 8, 7:30
p.m.
Daleville, at Andrews Chapel, Mar. 21,
22, 11 a.m.
Poplar Springs, Mar. 22, 7:30 p.m.
Vimville, at Why Not, Mar. 28, 29, 11
a.m.
Meridian, Hawkins Memorial, Mar. 29,
7:30 p.m.
Porterville, at Union, Apr. 4, 5, 11 a.m.
Lauderdale and E. M., at Lauderdale,
Apr. 5, 3 p.m., 7:30 p.m.
Cleveland, at Big Oak, Apr. 11, 12, 11
a.m.
DeKalb, at Marvin, Apr. 12, 3 p.m.
Shubuta, Apr. 19, 11 a.m., 2 p.m.

Quitman, Apr. 19, 4 p.m., 7:30 p.m.
Bucaturra, at B., May 1, 11 a.m.
Waynesboro ct., May 2, 3, 11 a.m.
Waynesboro, May 3, 3 p.m., 7:30 p.m.
Matherville, at State Line, May 6, 11
a.m.
Pachuta, at Salem, May 9, 10, 11 a.m.
De Soto, at Cooper's Chapel, May 10,
3 p.m.
Enterprise, May 14.

The district conference will meet
at Enterprise, May 11, 7:30 p.m., and
will continue through May 12 and 13,
or until the work is completed. When
the delegates are elected, pastors will
please send their names to the confer-
ence host, Rev. T. H. King, Enterprise,
also to me, that I may have the roll
ready. M. L. BURTON, P. E.

I Will Prove To You That You Can Make



\$100 a Week

Yes, you can make \$100 a week. You can make \$5,000 a year and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made \$750 in one month. You can begin like R. L. Marshall, of New Jersey, who made \$80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. The opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

**700 Men and Women
Wanted At Once**

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we suggest you can make a net, clear, cold profit for yourself of anywhere from \$50 to \$100 a week with very little effort. Your first day will bring you big money. W. A. Webster, of Virginia, made \$6 in 1½ hours; Leonard Lemay, of Michigan, made \$15 his first afternoon; W. P. Stone, of Maine, made \$24 in 4½ hours. All without experience or training and you can do as well, or better.

**Amazing Profits For
Easy Work**

We are the originators and manufacturers of "ZANOL" Products—the nationally advertised line of pure food products, toilet preparations, soaps, perfumes, household and laundry necessities—over 350 different kinds.

**More Than A Million Dollars Made By
Our Representatives In 8 Months**

If you want your share of these big profits all you need do now is write. You won't believe how easy it is nor what wonderful profits you can make until you get started and the money begins to roll in.

We furnish all of our people with complete equipment for doing business. We furnish it free. We tell you in detail exactly what to do. We make it easy for you. We help you in every way to get started quick and to make big profits without waiting or delay. You will be given the same proposition that has brought thousands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachusetts and dozens of others. It has enabled G. C. Henry to make four times as much money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery business.

Send No Money

Just send me your name and I will tell you how to get started. I will give you all the

Four million dollars worth were bought last year but none of these products are sold in stores.

We sell direct from factory to customer. By this means we give greater values and lower prices than could be secured in stores. We have thousands and thousands of customers in every section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality through whom our customers send us their orders.

Exclusive Territory

We offer to assign you an exclusive territory and let you handle all our dealings with our customers in that territory. You will simply introduce our products and let the people know that you have become the "ZANOL" Representative. The rest is easy. Our products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes our Representative is given complete instructions, full equipment and everything necessary for success.

details. I will show you how you can make \$100 a week and even in your spare time \$8 to \$10 a day for a few hours' work. I will show you how you can have a permanent, profitable, honorable, pleasant and fascinating business that will bring in a bigger income than you ever thought possible. It is the one opportunity that you have been waiting for. It is your chance to get ahead. It means thousands of dollars for you. And you are not risking a penny. You are not agreeing to pay anything or do anything. So mail the coupon. Don't wait until someone else gets in ahead of you. Don't delay until it is too late. Write now.

THE AMERICAN PRODUCTS CO.

Albert Mills
President and General Manager

Dept. 1199

Cincinnati, Ohio.

Mail This NOW

Albert Mills, Pres., American Products Co.,
Dept. 199 Cincinnati, Ohio.

Please send me, without one cent of cost and without any obligation, complete details of your new plan by means of which I can make from \$50 to \$100 a week.

Name.....

Address.....

(Write Plainly)

**COULD NOT WALK
BECAUSE OF PAIN**

**Bad Case of Woman's Illness Reme-
died by Lydia E. Pinkham's
Vegetable Compound**

St. Louis, Missouri.—"I had such a



bad case of female trouble that I could not walk because of the pains from inflammation. My back was all done up. I could hardly bend, could not go up stairs because of weakness, and no one could possibly be in worse shape than I was. I have taken twelve bottles of Lydia E. Pinkham's Vegetable Compound, and I am a strong woman now and can work down any of my neighbors. They wonder how I can do so much work. I dare say that I have recommended your medicine to a thousand women. A little book was thrown at my door, and that is how I first learned of it."—Mrs. D. M. BEAUCHAMP, 1104 Morrison Avenue, St. Louis, Mo.

Letters like this bring out the merit of Lydia E. Pinkham's Vegetable Compound. They tell of the relief from such pains and ailments after taking Lydia E. Pinkham's Vegetable Compound.

In a recent country-wide canvass of purchasers of Lydia E. Pinkham's Vegetable Compound, 98 out of every 100 report they were benefited by its use. For sale by druggists everywhere.

**Your Profits
Will Begin
At Once**

These records show you how our Representatives make large profits the first day. You can easily do as well.

\$16 Profit First Day

That's the record of Alys Leblanc, of Massachusetts.

\$32 Profit In 8 Hours

is the result of the first day's work of Adolph Montoya, of New Mexico.

\$4 in One Evening

is pretty good pay for 2 hours' spare time. That is what Samuel Miles, of Arkansas, made his first day.

\$13 Profit First Afternoon

Jacob Myron, of Connecticut, started in the afternoon and cleared over \$13 before evening.

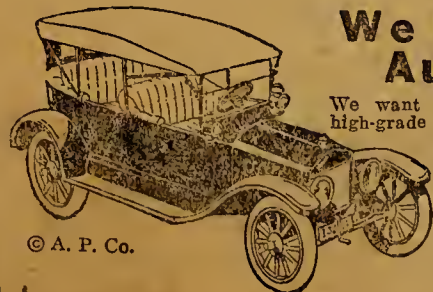
\$4 an Hour

was what Margaret La Roux, of Michigan, averaged her first afternoon.

\$40 in 24 Hours

was the result of the first work of B. Collander, of Massachusetts.

**We Furnish An
Automobile**



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We want you to realize that this is a high-grade proposition. We want to help you in every way to make large profits and we offer to provide a car without any expense to you whatever. Just write for our proposition. Mail the coupon for details of the plan that will give you this automobile without expense and from \$10 to \$30 a day in cash.

A LAYMAN'S VIEWS ON UNIFICATION.

I am somewhat amazed over this wrangle on Unification. I see no reason for so much of it. If the churches unite, as I think they should do, I see no reason for our knowing the difference, except on the border line.

As to our branch of the church making any sacrifice, I fail to see where it is. If the churches unite, it would be our church and our property, North or South. Still we must expect opposition to any movement, let it be ever so worthy. If we did not have opposition to contend with, the fight would be too easy. We would not have anything to congratulate ourselves over if we win out. The opposition in my mind is lacking the progressive spirit. Letting well enough alone does not carry us very far.

While there may be some weak points in the plan, they can be worked out by working together in the right spirit. I don't think our Northern brethren intend to do anything but the right thing by us. While their customs may be different from ours, I see nothing to handicap the work of the church. They know how we stand on the Negro question, and I am sure they are willing to abide by it. Politically, I am a "Solid South Democrat." Religiously, I am for a united Methodism. I don't think there will be any good Methodists to withdraw from our church if the churches unite; if they do, I hope they will be better members in some other church. I know it will take more than two Negro bishops to get me to withdraw. We will never have to sit in church with the Negro or go to school with him—not in the "Solid South."

I do not think we should hold any malice or ill will against the Northern branch of our church for opposing slavery, while I do not blame our forefathers for fighting for their property; but, after all, slavery was cruel, and should have been abolished.

I am for Unification on any plan that satisfies the majority of good Methodists.

W. S. COWART.

Lucedale, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Greenwood Springs, at Pleasant G., a.m., Feb. 28, Mar. 1.
Amory, p.m., Mar. 1, 2.
Randolph, at Washington, a.m., Mar. 7, 8.

Calhoun City, at Pittsboro, p.m., Mar. 8, 9.
Bellefontaine, at Slate Springs, Mar. 10.
Woodland, at Prospect, Mar. 12.
Derma, at Cross Roads, a.m., Mar. 14, 15.
Vardaman, at V., p.m., Mar. 15, 16.
Okolona, a.m., Mar. 22.
Aberdeen, p.m., Mar. 22, 23.
Shannon, at Brewers Chapel, a.m., Mar. 28, 29.
Verona, at Plantersville, p.m., Mar. 29, 30.
Fulton, at Friendship, a.m., Apr. 4, 5.
Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
Nettleton, at Evergreen, a.m., Apr. 11, 12.
Prairie and Strong, at P., p.m., Apr. 12, 13.
Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
Smithville, at New Salem, Apr. 25, 26.
L. P. WASSON, P. E.

Cleveland, Mar. 8, morning.
Shelby, Mar. 8, night.
Greenville, Q. C., Mar. 10.
Evansville and Dubbs, at D., Mar. 15, morning.
Lake Cormorant, at L. C., Mar. 15, night.
Coahoma and Jonestown, Q. C., Mar. 18, at Jonestown.
Duncan and Alligator, at A., Mar. 22, morning.
Clarksdale, Mar. 22, night.
Merigold, at New Salem, Mar. 26.
Boyle and Pace, at Benoit, Mar. 29.
Rosedale and Hillhouse, at H., Apr. 5, morning.
Gunnison and Sherard, at S., Apr. 5, night.
Lula and Dundee, at D., April 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.
A. T. McILWAIN, P. E.

Greenville Dist.—Second Round.

Glen Allan, at Avon, Mar. 1.
Shaw, Q. C., Mar. 4.

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Whole No. 3535.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 12, 1925.

CHAS. O. CHALMERS, Manager.

THE DEATH OF BISHOP W. B. MURRAH.

All our readers have probably already learned of the death of Bishop William Belton Murrah, at his home in Memphis, Tenn., on last Thursday, March 5. The funeral services for this distinguished servant of the church were held in Memphis on Friday, and in Jackson, Miss., on Saturday. The service in Jackson was held in the chapel of Millsaps College, interment being in Greenwood Cemetery.

The service at Memphis was held in St. John's Methodist Church and was in charge of Rev. T. W. Lewis, pastor of the Madison Heights Methodist Church. The first Scripture lesson was read by Rev. Felix R. Hill, and the second lesson was read by Rev. C. C. Grimes. The prayer was offered by Dr. A. J. Lamar, a lifetime friend of Bishop Murrah. The principal addresses were delivered by Bishop Collins Denny and Bishop Edwin D. Mouzon.

The service at Jackson was in charge of Rev. J. Loyd Decell, presiding elder of the Jackson District. The first Scripture lesson was read by Rev. E. K. Means, of the Galloway Memorial Church, and the second by Dr. W. L. Duren, pastor of the Rayne Memorial Church, New Orleans. The prayer was offered by Rev. J. M. Morse. The principal addresses were delivered by Bishop Warren A. Candler, Dr. Alfred F. Smith, Dr. A. F. Watkins, and President D. M. Key, of Millsaps College.

Bishop Murrah was born in Pickensville, Ala., May 19, 1851. He was a son of the parsonage, his father and mother being Rev. and Mrs. William Murrah. His college education was received at old Southern University, Greensboro, Ala., from which institution he was graduated in 1874. In 1878 he received the honorary degree of Doctor of Divinity from Centenary College of Louisiana, and in 1897 the honorary degree of Doctor of Laws from Wofford College. In 1881 he was married to Miss Beulah Fitzhugh, daughter of a distinguished educator whose name is writ large in the educational history of Mississippi. The lamented Bishop is survived by his widow and one son, William Fitzhugh Murrah.

Bishop Murrah became a member of the North Mississippi Conference, where he served such important pastorates as Oxford, West Point, Aberdeen, and Winona. He later became vice president of Whitworth College and then president of Millsaps College, being called to the latter important position as the first president of the newly established institution. He was a member of every General Conference from 1890 to the time of his election to the episcopacy at the General Conference held in Asheville, N. C., in 1910. He was also a delegate to the Ecumenical Conferences held in Washington and in London. He was a member of the first Commission on Unification,

and a member of the General Board of Education for sixteen years.

The important positions to which Bishop Murrah had been called and the honors conferred upon him by his church were indicative of the high esteem in which he was held throughout the connection, and it was natural that he should be thought of in connection with the highest office in the gift of his brethren; it was no surprise, therefore, that he was elected a bishop, as previously indicated, at the General Conference in Asheville in 1910. Since that time until a little more than a year ago, when he was suddenly stricken, he has been one of the most useful of the church's chief pastors.

We first became acquainted with Bishop Murrah when we entered Millsaps College as a student of the institution. Our personal friendship was only such as normally exists between



THE LATE BISHOP W. B. MURRAH.

a student and the president of the school; but we had ample opportunity then and in later years to see enough of his character and work to form a definite opinion of his worth as a man, a preacher, an educator, an executive, and as a bishop. The high opinion we formed of him in the beginning increased with the passing of the years.

Bishop Murrah was a transparently good man. It was evident that no deceit or guile could be harbored behind a countenance that was serene, open, benignant. As a preacher, he was clear, forceful, earnest, at times rising to the heights of real eloquence in his delivery. As an educator, he was sound in method and diligent in application, always maintaining the highest ideals of character as the end to be attained. As an executive, he was clear-visioned, tactful, careful,

and safe. As a bishop, he was faithful, consecrated, loyal, painstaking and considerate. Even in temperament, judicial in mind, he was not a man to be swept off his feet by a wave of enthusiasm or a sudden surge of emotion. He was wise in counsel, charitable in judgment, firm in the opinions he formed, a devout follower of the Master.

Another one of our great and good men has gone from us. The tender sympathy of the whole church goes out to his sorrowing loved ones.

KNOWING—LOVING.

This incident is related: Some one once said to Gladstone concerning a certain person, "I hate that man." Gladstone in surprise said, "Why, do you know him?" to which the speaker replied that he did not. "I thought it likely that you did not," said Gladstone, "for if you knew him, you could not hate him." It is altogether probable that a great many of those for whom we express the greatest dislike are people that we do not know very well.

GREAT INDEED.

In the February number of the Mississippi Sunday School Herald, under the caption, "Our Need," we find the following statement: "Six of our largest denominations report 3,059 churches with 357,824 members, with only 2,274 Sunday schools with an enrollment of 178,120, which leaves 785 churches without any school. This report also shows only 50 per cent of church membership enrolled, to say nothing of the children. When you add to the above 35,000 Jews, Catholics, and scattering denominations, you have less than 400,000 in all, with a population of over one million white people. It is time to pray, plan, and pay for the coming of His Kingdom in Mississippi." We dare say the condition is just as bad in other States as it is in Mississippi, and we can, therefore, say that the need of reaching our people with the work of the Sunday school is very great indeed. We do not know of any department of our church work that is more important or that is more entitled to the support and co-operation of all our people than that devoted to reaching our children and youth especially with the blessings of genuinely religious education. Our Sunday school workers are busy about a great task.

ABOVE MEDIOCRITY.

Rev. Payton A. Sowell, an appreciated occasional contributor to our columns, in writing recently an appreciation of a preacher-friend, said, "He belonged to a high level of the mediocre," and then added, "which, in the kingdom of heaven, means a capacity which realizes the need of divine help, which visions the high tasks of the preacher—tasks which have been laid by an undisputed authority—and which knows it cannot succeed without God." Brother Sowell may be right—but we should give such an one a place high above the level of mediocrity.

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WHAT IS SUNSHINE?

- A little gold amidst the gray—
That's sunshine;
- A little brightness of the way—
That's sunshine;
- A little spreading of the blue,
A little heaven breaking through—
That's sunshine.
- A little looking for the light—
That's sunshine;
- A little patience through the night—
That's sunshine;
- A little bowing of the will,
A little resting on the hill,
A little standing very still—
That's sunshine.
- A little smiling through the tears—
That's sunshine;
- A little faith behind the fears—
That's sunshine;
- A little folding of the hand,
A little yielding of demand,
A little grace to understand—
That's sunshine.

—The Pacific.

GOD'S IDENTIFICATION WITH HIS PEOPLE.

By Dr. Rolfe Hunt.

This is a subject upon which we hear little; but it is nevertheless full of comfort for those identified with God, and full of warning to those who would neglect or maltreat consecrated people.

When God started Abram out as his special representative centuries ago, he said to Abram: "I will bless them that bless thee, and curse him that curseth thee."

When Abraham's seed had multiplied into two or three millions, their sorrows were multiplied, the Egyptians supposing they could treat these people as they chose with impunity; but God came to Moses, saying: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Isaiah, centuries later, declared that in all the affliction of these people of God, God himself was afflicted, and that the Angel of his presence saved them. This was in fulfillment of the promise recorded in the twenty-third chapter of Exodus: "I will be an enemy unto thine enemies and an adversary unto thine adversaries." The promise reminds us of the sublime scene on Carmel, when Elijah proved more than a match for the reprobate king, his courtiers, and the hundreds of false prophets. Our minds go naturally also to the words of Elisha: "Fear not: for they that be with us are more than they that be with them." You remember that Elisha had only to pray when the young man's eyes were opened, and he discovered that the mountain was full of horses and chariots of fire, round about Elisha. Who can help recalling: "Touch not mine anointed, and do my prophets no harm?"

Passing over the centuries, you see Saul of Tarsus nearing Damascus, bent on the ruin of a little band of disciples, when suddenly he is stricken down, and a voice calls from heaven: "Saul, Saul, why persecutest thou me?" Saul had never thought of persecuting any one in heaven. He thought he was simply after those poor defenseless men and women. But Jesus Christ was in those saints; they were his representatives, and when they were assailed, he was assailed, and had to be reckoned with.

You recall, too, that solemn scene of judgment, in which the sheep and the goats were being separated. Christ said: "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me." He then declared that wherein they had failed to minister, they had done it not unto him.

To show yet more plainly how intimately he regards his own, he declared: "My mother and my brethren are these which hear the word of God, and do it."

No wonder, therefore, Balaam cried out: "How shall I curse whom God has not cursed? or how shall I defy whom the Lord hath not defied?" He could but bless the people he was hired to curse.

Isaiah declared: "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him."

We are doing a perilous thing when we assail God's people or inflict any injury upon them. We may be sure of awful retribution at some time. On the other hand, it is a blessed thing to serve those who stand for God; and it is a blessed thing to know we are God's, and safe in him.

Gloster, Miss.

WANTED, PREACHERS—800 OF THEM.

By Dr. R. H. Bennett, Secretary, Department of Ministerial Supply and Training.

What do we want with them? To fill our pulpits. "I thought our pulpits were all filled." They are. Methodism's unrivaled system insures every preacher a pulpit and every pulpit a preacher. And Southern Methodism is better off in its supply of preachers than any other church. But in order to fill our pastorates we have to use eight hundred "supplies," a number equal to several large Annual Conferences. A "supply" is a preacher not sufficiently advanced in his education to be admitted to membership in an Annual Conference, or else a man in secular business who gives a part of his time to preaching. Some years ago we needed and used twelve hundred "supplies." That number has been reduced to about eight hundred. This is a fine advance—provided the men we admit on trial are properly equipped—but of that I may write another time. The progress is notable. In 1922 we admitted on trial 262 preachers. In 1923 this number rose to 340. (1924 Minutes not yet to hand.) But we are still short 800 properly equipped preachers. With all our progress in many ways, and no church today is more virile than Southern Methodism, we shall fail without enough strong leaders in our pulpits. The preaching of the gospel will ever remain our Lord's supreme method of spreading the "good news" and saving the race.

There is no reflection to be cast upon our "supplies." They are noble men, and have our brotherly appreciation and esteem. We are doing the best we can with them and they are doing the best they can with us. And many of them, by earnest prayer and study, are coming into the class of prepared preachers. But we covet for our Lord's work many more of our brightest and most devout young men. Shall we not have them? Must we not have them in these days of increasing education, widening intelligence, and intellectual ascent?

How? The method is plain. First and foremost, let us pray to the Lord of the harvest that he send forth laborers into his harvest. Let each of us in the pastorate play Paul to the young Timothys in his pastorate, sometimes in his own home. Let us have that annual sermon (or

oftener) on the claims of the Christian ministry required by the Discipline in each congregation.

Let the call to the ministry alone and on its merits be sounded in Epworth League and Sunday school. When the great preacher, James H. Jowett, was a boy, he announced in the Sunday school class that he expected to study law. "James," said his teacher, "I think you ought to consider the claims of the ministry." What untold difference in a great life's results was made that day!

Let our presiding elders appoint the right man to discuss this subject at their approaching district conferences. Let more of our seminary professors visit our colleges and schools and hold up to the students the joy and glory of the ministry as a life work. Men never crowded to hear real preaching more than they do to-day.

Let our editors sound out the same glad call with their devoted and brilliant pens.

Let our pastors visit the neighborhood grammar schools, high schools, colleges and universities, and put this question strongly and attractively up to the students.

Is there any joy or privilege greater than that of a preacher? Methodism calls ever for personal testimonies. Very well, then, let me say that I have had one good time (using the word in its best sense) through these years up and down this land making assaults upon various audiences with attempt to preach. I do not know whether or not the audiences have always had a good time, but I have. I would not give one life in the ministry for a dozen other lives. And in saying this, I do not reflect in the least on other worthy vocations. I speak only from the standpoint of one who knows he is called to preach—a call which was a radiant vision of youth, which sounds like a trumpet call in these middle years, and which I trust will be the glory of life's sunset days.

Let all of us sound the bugle to the youth of our day calling out perchance many a Saul hid among the stuff to come and take his kingdom. Even thus shall we fill up the ranks of God's heralds.

Write to R. H. Bennett, 810 Broadway, Nashville, Tenn., for free literature on the subject.

HOW SHALL WE OBSERVE DECISION DAY IN THE SUNDAY SCHOOL?

By Dr. John W. Shackford.

The very name, "Decision Day," is in some sense a misnomer. It should be evident that it would be entirely artificial and mechanical to ask all the children and youth of the church to be ready on a given time and at an appointed hour to make a decision for Christ. Surely it is a careless and oftentimes a hurtful thing to concentrate into one service practically the entire effort that is made during the year to lead the pupils of the Sunday school to accept Jesus Christ. It is a travesty in the name of evangelism of the young to set apart one hour in the year at which a highly emotional appeal is made to the children and young people to accept Jesus Christ, who, then, without any further personal guidance and preparation for membership, are put through the form of "taking the church vows." Over against such a distorted idea of what this day should mean, the General Sunday School Board has been urging now for a number of years that Decision Day be arranged as a day of public confession for all those who have not hitherto publicly acknowledged Jesus Christ as Savior, and that this period should come at the end of a season of personal evangelism in the Sunday school.

Decision Day is to be regarded as a day on which decisions previously made are to be publicly professed. It is the occasion when those who have already put their trust in Jesus Christ and yielded their hearts to him are invited to confirm their faith and obedience in open profession before the entire school.

I quote from another who in former years as pastor gave much attention to the preparation of children for membership. He writes:

"The practice of some pastors of receiving children into the church immediately upon their ap-

plication without previous preparation of any sort whatever works a grievous injustice to the child. Over and over again in recent years I have witnessed this performance with deepening regret and growing distress.

"Recently I was present in the congregation when a pastor opened the doors of the church at the close of a service of usual length. Four children applied for membership. The pastor, asking the congregation to be seated, proceeded at once to baptize two of them, and then upon all four to impose the vows of church membership. Upon inquiry, I learned that there had been no previous conference between the pastor and these children nor between the pastor and the parents of these children. I learned, however, that the Sunday school teacher had mentioned to the pastor that these children were interested in joining the church. The teacher had manifested an interest in this step on the part of these children, each of whom was under 12 years of age. The teacher, however, had not undertaken to prepare them in any special way for the step that they were to take.

"It is regrettable that so many pastors overlook the wonderful opportunity which so often occurs of interpreting Jesus to children and of making plain to them what it means to a child to be a Christian."

The Program for the Day.

The program for this day should be prepared with utmost care. Earnest effort should be made to see that not only all the pupils of the school are in attendance, but also that every teacher and officer and the parents of the pupils are also on hand. The Decision or Confession Day service will usually be held at the regular Sunday school hour in the Sunday school building. Under these circumstances the children feel more at home than is the case in the auditorium at the 11 o'clock hour.

The program for this day will include at least the following features:

1. A preliminary devotional service in the several departments or in the school as a whole.
2. A meeting of the teachers with their pupils for a heart-to-heart talk about the Christian life and about confession of Jesus Christ as Savior. The teacher will explain what public confession of Christ means. Usually it is found helpful at this time to put into the hands of each of the pupils an acknowledgment card in order that each one who purposes this day to acknowledge Jesus Christ as Savior may say so first in his own class group by writing his name on the card and giving it back to his teacher. Others who are still hesitating will be invited to join those who, during the days of the evangelistic campaign, have decided for Christ.
3. The Public Invitation. This will, as a rule, of course, be given by the pastor. After appropriate hymns and prayer, the pastor will set forth the significance of the day and what it means to confess Jesus Christ as Savior and Lord. In presenting the invitation, he will distinguish between those who have already given their hearts to Christ and who desire at this time to give public acknowledgment to the fact, and those who are invited at this time to surrender their hearts to him. Then the opportunity will be given for the pupils to come forward and stand before the altar in the confession service. As the pupils gather about the altar, the pastor may very well pause to press further the invitation upon those who have not yet given their hearts to the Savior.

It is a beautiful custom to have the teachers and parents also come forward and stand with their children while the pastor, in brief, appropriate remarks, interprets to the whole assembled company the meaning of this occasion, and uses this opportunity still further to interpret to those before him the real nature of the Christian life.

This service may well close with a prayer in which pupils, parents and teachers kneel about the altar. No service of the church in all the year is more beautiful than this.

Following this public declaration of faith in Jesus Christ and desire to unite with his church, the pastor who is wise and who cares for the lambs will arrange a series of meetings for the

personal training of the young applicants for church membership. Here will be discovered one of the highest offices of the true pastor to interpret to these sensitive, responsive young spirits the inner meaning of the church of Jesus Christ and of fellowship with him and with his people. The pastor who neglects this work misses one of the sweetest experiences that ever come in his ministerial life, and neglects the flock of Christ. No other work or ministry of the pastor can compensate for failure at this point. These young lambs have a right to be fed, and the church should insist that its pastors everywhere give the attention that is needed at this point.

SOME THOUGHTS.

"Good morning, brother; how are you feeling this fine, beautiful day?"

"Not so well; I had a spell of my old rheumatiz last night—the weather was bad last week, you know."

"But we have lovely weather this week, like spring time."

"Yes, but like as not it will be rainin' again before to-morrow, and it is so muddy under foot."

"But, brother, it is bright and beautiful overhead."

"Yes, but we ain't goin' that way."

Young Jake was calling on his girl for an evening chat. Very bashful is Jake, and timid. He finds Miss Sallie in the pen milking the cow. "Ah! ah, good evenin'; how your Ma?"

"Oh, she's well."

"Huh, huh! that's a mighty white cow."

"Yes, and she gives mighty white milk."

"Huh, that's the what mammy said—one word'd fetch on another."

After all, what are words but visible and audible expressions of thoughts and impressions, by which we seek to declare our attitude toward existing conditions, projecting ourselves into the social life all about us, reproducing the thoughts, impressions, and attitudes in others which result in their abasement or exaltation, starting a line of thought and action, changing the whole course of life? Just a word—but what a history follows!

"Thes what mammy said." And that brings on more words. Somebody suggested human slavery was wrong, cruel, inhuman, unbrotherly; men thought about it, talked about it, prayed about it, and the preachers preached about it (and when the pulpit with enthusiasm espouses a cause, any cause, for the good of humanity, it goes), and slavery is a thing of the past. Thoughts, conceptions of truth expressed in words, did it.

This beloved nation of ours was for many years cursed with the drink traffic. The very life of the nation was bleeding at its core; the cry of mothers and orphan children was going up to high heaven, until the angels must have grown restless in their waiting for the Father to send them to earth to assist in the rescue of his children. Miss Willard, with many others, thought and prayed and talked, till, through the medium of the public schools, the thoughts and prayers culminated in a generation of giants in opposition to the evil, and the Eighteenth Amendment stands as a Gibraltar for the defense of our loved ones through the generations to come.

Some one said the late war was a war to stop wars; well, that would be like fighting the devil with fire. How can we expect to stop wars when we teach our children from infancy that the great men of the ages, of all ages, were military men, that every great move among men for development along lines of civilization and toward better things was based on military prowess and the conquest of weaker nations by the stronger? "How big was Alexander, Pa?" was the idea of greatness with the child, and still clings fast to the man. Great because he slew his thousands and brought into bondage the many nations of the earth; no other idea but that of war could bring honor or glory to men or nations. What shall we do now, how shall we escape the thralldom of the past, this age-long curse on humanity? How? Well, let's rewrite all our histories and begin a

process of teaching, putting first things first, training our children to know that all wars and rumors of wars were and are still evil and only evil, and that continually, that greatness in an individual or advancement in a nation, was not because he slew his thousands or because he made slaves and bondsmen of other nations, but because of the proper use of the God-given agencies and instrumentalities for the uplift and betterment of human society; that the great men were and are upright in character whose guide in life is the Golden Rule, whose practice daily was not to be ministered to, but to minister.

Where shall we begin? With the children, in the home, in the public schools, Sunday schools, with the beginner's class, always, everlastingly at it. When shall we begin? Now, to-day, and in the next generation or two wars will cease unto the ends of the earth. So mote it be. Don't you think so, Mr. Editor? If so, say "Yes."

FRANK.

A CALL TO OUR LAYMEN.

By Rev. W. D. Bass.

Dear Brother Carley: After reading Brother J. F. Waltman's letter in a recent issue of the New Orleans Christian Advocate, I desire to say a few things with reference to neglected places. This is not the first time I have appeared in print on this subject. I am writing because I care very much for our neglected people. The most indelible impressions of my life were made when I was a small boy attending country Sunday schools and revival meetings. I have held great meetings in towns of all sizes up to twenty-five thousand population. But there is not anything I enjoy so much as preaching the gospel to the forgotten people. One very happy hour of my life was when I went with dear Brother Waltman and some other good people about ten miles out from Trout, La., and preached a sermon at noon to a crowd of men cutting saw logs in the piny woods. We were in a revival meeting at the time in Trout and Good Pine.

Looking after our educational institutions, orphanages, hospitals, training schools, etc., is of great importance. There is also another special matter that should have our prayerful attention, especially the attention of Christian wealthy laymen, and that is the multiplied thousands being neglected at our doors that should be saved and organized into Methodist churches and Sunday schools. They are our neighbors, whom we are commanded to love as ourselves. Thus we are given opportunities to make provision to save them from sin, and spiritual blindness, out of our abundance. Brother Waltman says: "We have churches on this district that have been without pastors. Some have been supplied with M. P. preachers; some have no preachers at all." That is not only true in the large territory referred to by Brother Waltman, but it is true as applied to many places.

Our city churches and large towns must have preachers, if possible, with a good education; and usually many of our best evangelists are secured to hold meetings in the financially strong class of charges. The poor mission charges and neglected places have to do the best they can. Many communities where strong Methodist churches could be organized have no preaching at all by our church. Many of our best Christians are rich in the goods of this world; also, many of the best are among the poor. When Jesus sent John the evidence by which he might be assured that he was the Savior, the concluding sentence was, "The poor have the gospel preached to them." In this connection, we should study the parable of the rich man and Lazarus as given by our Lord. The worst wounds and sores of all are those caused by sin. Thousands are now at the gates of rich laymen desiring to be fed with the bread of life. Among all the "drives" of late years some of us have been waiting for some one sent of God to introduce some plan—not a "drive"—by which to evangelize the large number of neglected people throughout the country. As Brother Waltman says, "What a wonderful opportunity for

good laymen to help in these neglected places."

Our wealthy people of each district, men and women, could act as district evangelistic committees, and help save the neglected places within the bounds of their districts by making free will offerings, to be placed in the hands of the presiding elder, as the chairman, to enable him to appoint or employ a capable preacher. The one appointed should give his time to one or two districts. He should save sinners, organize churches and Sunday schools, circulate church papers, Bibles, etc. A successful evangelist in a work like that should have around two thousand conversions and raise funds to build a number of church houses in a year. What is said here about offerings from the wealthy means for the other fellow. I have witnessed dead churches brought to life and money raised to build a church in a week's time. I would give some of my time to churches without pastors, hold meetings, and trust them for compensation. I don't preach for money. I am willing to do my part for the neglected churches, and I would need help in locating said churches.

Any pastor desiring a revival during the spring for the conversion of souls may correspond with me. By proper co-operation and faith in God I can do as good work as any man in the field. No charges for services except expenses. I go to small towns if desired.

Corinth, Miss.

A NEW PLAN FOR SUNDAY SCHOOL SPECIALS.

The General Sunday School Board and the Centenary Commission are submitting to the Conference Sunday School Boards a plan which is of interest to all our Sunday schools and which should help greatly to develop their practical missionary interest. Representatives of the General Boards met with the Executive Committee of the Louisiana Conference Sunday School Board recently and, after presentation and discussion, the plan was unanimously adopted. It is important, therefore, for the administration of every Sunday school to become at once familiar with it.

In brief, the plan includes, first, an adjustment of all unpaid Centenary pledges of Sunday schools. Under it, the Centenary Commission turns over to the Conference Board the collection of these pledges, and, by releasing such pledges as have been involved in misunderstanding and confusion, reduces the balance due on the pledges in Louisiana to \$4,666. For the liquidation of these pledges, the fourth Sunday collections of the Sunday schools which have made pledges, and of all other Sunday schools except such as have already adopted specials through the Bureau of Specials, will be sent to Mr. A. M. Mayo, Lake Charles, La., treasurer of the Conference Board.

Another very interesting feature of the new plan is the proposal that the Sunday schools of Southern Methodism assume the entire support of our new and appealing work in Europe, much as the Leagues have been supporting the work in Africa. This plan will have several advantages.

First, it will relieve the Board of the all but impossible task of keeping thousands of widely scattered Sunday schools in definite touch with separate individual specials, a task which has caused so much confusion as to be very unsatisfactory. On the other hand, it will enable the Board to give vitally interesting and educative information as to that entire field to all the Sunday schools together. It is safe to say that such a placing before all our Sunday schools of the current facts as to our work in Belgium, Poland and Czecho-Slovakia, where one of the most remarkable spiritual revivals of all history is in progress, will not only appeal strongly to our young people, but will have real value for missionary education.

When it is remembered that these new fields have been initiated and maintained entirely by Centenary money, and that if that fails there is no provision for its continuance, this plan ought to make an even more imperative appeal.

Let all our Sunday schools, then, take note of this plan and, except in the case of specials that have already been taken through the Bureau of Specials, send their fourth Sunday collections, which by the Discipline are to be for missions, to Brother Mayo, our Conference treasurer.

W. WINANS DRAKE,
Superintendent Missionary Education, Louisiana Conference.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

A renaissance has come to the people of Louisiana both in their agricultural and industrial pursuits. Progress on every hand is evident. The future is bright with promise.

The same is true in things religious and educational. Nearly every town of any size boasts of a magnificent high school building, as well as a commodious brick church. Every city rating as first or second has an institution of higher learning, either a full-fledged university or a creditable college. The Catholics are leading in planting their institutions in all parts of the State.

More hospitals, more fraternal halls, more ambitious hotels, more art galleries, more beautiful civic parks, more country clubs and more golf courses are being erected than at any other time in our history. The ancient city of New Orleans is spreading out every day to proportions like the largest cities of the world.

While there is much that is new, yet the love of the antique is more active than ever. Picturesque figures in the world of letters and fine arts are coming to make their abode in Vieux Carre, to catch the atmosphere and spirit of these odd and quaint old quarters. The old Pontalba buildings are being renovated and made fit abiding places for those who love the antique and picturesque. Painters of the old school have found here delicate workmanship. The old Spanish Fort has been revived and the old guns are being preserved for their historic value.

It becomes the Methodists of this State to evaluate their Centenary College at this time of her Centennial Celebration. New life has come to the institution as in the last four years she has made more progress than at any other given period. Yet her hundred years of history is glorious and worthy of the profoundest admiration. What cultural leaders come from her halls! A large proportion of the ablest and strongest of the upbuilders of the State felt her influence. A goodly number of the most brilliant orators graced her forum. The intellectual and social graces of the old South abounded in the hearts and homes of those who studied in her atmosphere. So there is an opportunity now before us to make a real thank-offering for such a gracious heritage. In due time, we believe, our people will respond and place this old institution upon a firmer foundation than ever before. Why not now, in this year of the Centennial Celebration?

ALBERT S. LUTZ,
Conference Secretary of Education.

UNIFICATION—A VOICE FROM THE FAR EAST.

By Bishop H. A. Boaz.

So much has been written on this subject that I hesitate to add even a word to what has already been said. But since I am more or less familiar with the situation in the Orient and this great mission field is vitally interested in the question of unification, a word from me at this time may not be amiss. The missionaries are very much concerned about what the church at home is going to do, and so are many of the native pastors and members. They will watch with no little interest the action of the church on this great issue, and will speak for themselves at the session of the two Annual Conferences next autumn.

No one can tell yet what the vote will be in these two Annual Conferences, but it now appears

that it will be almost unanimous in favor of unification. In Korea, so far as I know, all the missionaries and all the Korean pastors are in favor of uniting the two Methodisms and presenting a solid front for the great task of bringing all Korea into the knowledge of Christ. Missionaries and Koreans in the two Methodisms are on the best possible terms and ready for the unification of all the forces. In China, the sentiment for unification may not be quite so strong as it is in Korea, but China will give almost, if not altogether, a unanimous vote on this question. The Missions in Japan, Manchuria and Siberia have no vote, but if they did, they would give it in favor of unification. The Korean and Chinese pastors can see no reason for division among Methodists, since they are not familiar with the reasons that brought about division in the years gone by. Some of us who are familiar with the past can see no reasons for division now, since the reasons that brought about division in the past are now dead issues.

From the viewpoint of a general superintendent of the work in the Orient, everything is in favor of unification of the two Methodisms. Our church has not enough work in this field to occupy the time of two bishops, and yet has too much for one. There are two Annual Conferences and five missions to be presided over every year, but they are scattered over an area much larger than the entire area of the United States of America, and have a population of five times as much as the "Home Land." Last year I remained on this field for eight months and traveled 36,000 miles, an average of 100 miles for every day in the year, and preached more than 200 times, an average of four times every week. That program is too heavy for any man with an "average" constitution. It came near breaking me down, and my constitution seems to be made of steel. I am remaining on the field continuously for the present year because the demands are so great that I cannot meet them all and find time to go home for the annual sessions of the boards and the College of Bishops.

In Japan and Korea both churches have bishops, and both of us must necessarily cover the same field, in some measure at least. While the territory is divided between the two churches, we must both travel over the same roads in order to reach our respective fields and thus waste time, energy and money. One bishop could do all the work in Japan and Korea for both Methodisms, and do it more effectively. He could also administer the field in Manchuria and Siberia for some time to come.

In China a similar situation confronts us. Here we have one Annual Conference, mostly around Shanghai, while the Methodist Episcopal Church covers nearly all of China and has ten Conferences. Two of these ten are in the Yangtze Valley and in easy reach of Shanghai. Bishop Birney is in charge of them, and has hardly enough work for one man's full time. If the three Conferences could be combined, it would give an ideal charge for one bishop, and greatly strengthen our forces in this field. Some problems would, no doubt, arise in making these adjustments, but we are here to face these problems and settle them for the glory of God and the good of the cause. In discussing these delicate and difficult situations that might arise we have found our brethren of the Methodist Episcopal Church generous to the last limit.

To continue as we are and ask one of our bishops to administer this entire field out of Shanghai or Seoul, is like asking a bishop to administer Louisiana or Texas out of New York. The distances are too great. It is nearly four days and nights on the fastest mail train from Shanghai to Harbin or to Seoul, Korea. It is two nights and nearly three days from Shanghai to Kobe, and more than one day and two nights from Kobe to Seoul. For one man to administer such a vast area is a waste of time, strength and money. In the event unification carries, we can make a much better plan for administering this field than we now have and thus save men and money to be used in the extension of the king-

dom in other places. And such is the case in many other fields throughout all Methodism.

Let us discuss this great issue calmly and deliberately, without passion and without impugning motives. If we differ, let us differ in love. Unkind and unbrotherly words are out of order. Let us "fight it out" in good humor and abide by the decision in good humor and in good faith. If unification fails to get the necessary three-fourths majority, I shall abide by the decision of my church and continue to be happy in serving her in the present organization. If it gets the three-fourths majority, how can any good democratic member say he is unwilling to abide by such a small (?) majority and refuse to remain within her fold?

Shanghai, China.

NOW FAVORS UNIFICATION.

Dear Dr. Carley: Will you allow me space in your paper (I should have said our paper) to say a few words on the much-discussed question of unification?

First, I would like to say I was opposed to unification; but as I have read and thought, I have changed my mind and am now in favor of unification; and if I am permitted to cast my vote next Conference, I shall vote for it. I think the time has come when we should look this thing squarely in the face, lay aside all personal feelings, and ask ourselves what should be done for the best for the cause of the Christ we serve, the cause of the church we serve, the cause of the oncoming generations, and the cause of our beloved Southland.

In the Discipline we are taught that "the church is of God, and will be preserved to the end of time." When we receive people into the church, we say, "We rejoice to recognize you as a member of the church of Christ."

So, looking at this matter, we shall be guided by the thought that this is Christ's church and not ours, even the Methodist Church of which we are members in particular.

Now what will be the best for Methodism? We can't get away from the fact that the M. E. Church is a part of this great Methodist Church of Christ. Can we say the M. E. Church has no rights or privileges in this Southland?

We are told that there are 30,000 people from the State of Iowa, alone, who are spending the winter in California; there must be a goodly number of Methodists among them, and they will spend from four to six months there. Now I want to ask: has the M. E. Church a right to provide a place of worship where these people can find a place to worship God in the church of their choice?

We are told that the railroads are running the sleepers daily to carry the people to and from the North to Florida; with the coming of the great highways from the North to the South, the thing that is true in California and Florida will be true of the entire Southland. We have the climate which is just as good as California, and more besides. I have seen both. When our people of the South build their roads (which they surely will), and the people of the North learn they can drive in and out at all times of the year, they are going to leave the icy North, for the winter at least, and spend it where there is hunting and fishing the year round.

When a Baptist comes among us from the North and wants to find a place to worship on the Sabbath in a church of his choice, he does not have to ask, "Is this the Northern Baptist or the Southern Baptist?" but finds a Baptist church and finds a welcome and feels at home. The same is true of the Presbyterian, the Episcopalian, and the Catholic. Brethren, shall we of the Methodist Church alone allow the conditions to exist as they do now? Shall we not meet this thing like men of God and get together as Christian Methodists should? Shall we say to these Northern people who come to spend the winter with us, "This is our country and our church, and you have no rights or privileges here?" No, we should have it so no matter where we roam and find a Methodist church, we can say, "That is the church of my choice, and here I shall worship God on this holy Sabbath." Come on, and

let's put this thing over in the name of Christ as it should be.

Some are continually trying to hike back to 1844 and 1861. This reminds me of a man who would not come to hear me preach. I asked him why, and he said that a Methodist preacher several years ago had said something which made him mad. I informed him that I had nothing to do with what the man said and, besides, the preacher was dead. He said, "Yes, but I swore I would never have anything to do with that church any more"—and he would not come.

Now, if we would stop and think, nearly all the people who lived in 1844 and 1861 are dead, and a new generation has come on. Certainly we can't blame this generation for what they did; we must consider the present and the future, and not the past.

I notice some are trying to inject the Negro question into the question of unification, which I think has nothing to do with it in the least. We will never have social equality in the South between the two races. Any one who has studied the Negroes of the South has been forced to see that the Negroes are developing race leadership, socially and religiously. Some seem to object to the M. E. Church's electing two Negro bishops. I think this was providential. As the plan lets each church stand intact, it will eliminate the white supervision of bishops where the colored M. E. Church overlaps in the Southland, but will develop Negro leadership in the colored M. E. Church.

I read in a book, thought by some to be a good book, where it says, "The children of this world in their generation are wiser than the children of light." I sometimes think this is true in this present age. When we attend our county and State fairs and see the cheap road shows, we will see a wheel of fortune, and other gambling devices, where people are lined up as thick as they can stand—a Negro man, a white man, a Negro woman, a white woman, etc., just as close as they can stand, and nothing is thought of social equality; we meet in the places of business—stores, banks, post offices, etc.—and each waits his turn, whether white or black, and nothing is thought of social equality nor ever will be in this Southland. Yes, when it is business or the devil's work, we do not think of social equality; but when it comes to the kingdom of righteousness, which has no indication of social equality, somebody is ready to throw up his hands and cry, "Look out! Look out! Negro in the woodpile!"

And, too, we are ever and anon having men from the North teach in our schools and colleges and universities of the South, and nothing is said. And we as a church, when we have our summer schools, have men from North, East, West and South and there is no thought of swallowing up; but when it comes to eradicating this "saddle set-fast" on the back of Methodism, we are ready to say, "Look out Bill—she will swallow you up."

I have not touched the galling question of overlapping on the border, but will have this to say: I attended a district conference in the far West, where the two churches were facing each other, just a street between. I was entertained in the home of a member of our church, and met a number of young people there, all members of our church, and about half of their conversation was criticism of the "other church" as they called it. Our church has put quite a bit of money there, too. However, I have not been thinking of the money question. I have been trying to touch on a higher plane.

I would like to say that I have not looked up my family tree. I have been afraid I would find all my ancestors eating persimmons. So far as I know, all my people are extreme Southern people. My father's people came over away back in the distant past, as I have been told, in a Dutch colony and first settled in Bamberg, S. C., and they have scattered out through Alabama, Mississippi, Louisiana and Texas.

I read "Uncle Tom's Cabin" about half through, slung it across the room against the closet wall and never would touch it again and never will, if I know what it is. I think my wife burned the thing, I hope she did; but that is all in the past. Let's do the right thing, the honorable thing, the

only thing that is left for us of the M. E. Church, South, to do. Vote for unification.

R. H. BAMBURG.

Zwolle, La.

A QUESTION.

I have read with interest the articles on unification, and would ask a question.

In an article in Advocate, June 5, Bishop Ainsworth said the Northern churches violated their agreement by coming into Southern territory and establishing their churches. In an Advocate of recent date Rev. Mr. Thurston (Burton) says the Southern Methodist Church is in the North by invitation and the Northern Methodist Church in the South by invitation! Which is correct, Bishop Ainsworth or Rev. Mr. Thurston?

Right here let me state I was born in New York City and lived in that vicinity until sixteen years ago. I came South, bringing my membership with me, uniting with the Pascagoula Methodist Church, South. Until recently I did not know there was a division in the Methodist church.

I am so tired of reading that the Methodist Church, South, is a white man's church; the Methodist Church North is just as much a white man's church as the Methodist Church, South.

The real question is not unification, but "the Negro."

I wish you would be kind enough to let your readers know that the Negro has his own church in the North, just as distinct and separate as in the South. They do not attend the white churches. The colored bishops were appointed, not to preside over white Conferences, but to meet the needs of the colored people by presiding over them. Technically, he may preside over the General Conference, but it is understood that he is not expected to.

I think Bishop Ainsworth and Bishop Candler have both been extreme in their articles on unification. I realize they give the extreme Southern view; but get down to brass tacks and it is the Negro after all.

I'm not for or against unification, but I do believe in fair play.

I am enclosing an article from Detroit Christian Advocate which may interest you. I lived in Detroit several months during the world war.

Yours truly,

MRS. HORACE HINDS.

Gautier, Miss.

TO THE PASTORS, NORTH MISSISSIPPI AND MISSISSIPPI CONFERENCES.

Brethren: If for any reason you cannot finish your "Centenary Carry-On Campaign" next week, please continue till you get through. Be sure to have your treasurer report the amount collected on the pledges—and you report on the amount your church takes on the "Advance World Program." If at all possible, finish your collection by March 15, and send in both reports right away.

Have the treasurer report the money collected on the pledges on the post card I mailed him, and you report the amount of money assumed in the "Advance World Program" on the blank I mailed you.

Please do this.

May March 8 to 15 be a great week for Methodism and the kingdom of heaven!

Yours for service,

W. D. HAWKINS,
Field Secretary.

Dr. H. A. Wheeler Evangelistic Party. Member both Evangelistic Associations. Camp meetings, revivals conducted. Twenty-five years' experience. Write for terms, dates, recommends. Address Siloam Springs, Arkansas.

There has been erected at Osaka, the Lambuth School for Christian Workers, with Centenary money appropriated by the woman's department, Board of Missions, M. E. Church, South.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Have you noticed how quiet the Forgotten Man has been lately? Don't for a moment think that he is dead. He never dies. He is so many that as fast as he dies in one spot he breaks out afresh in another. No, it is not a funeral and the cemetery which have kept him silent for three months—he has merely been keeping his mouth shut while his brothers, Education and Centenary, have been talking. He now has a chance to speak again, and you are all urged to give him a good hearing. Surely he deserves your attention, not only on account of his personal worth but because you have promised definitely to listen to him at this time. Surely you will not deny an audience to one whom you have kept waiting so long. His claim presses with even greater emphasis, because the content of his message concerns not himself alone, but thousands of men and women who will some day occupy his position.

IT IS TIME TO MAKE GARDEN

Spring is here. Get busy. If you want young onions soon, plant them now. But I never did care much for that kind of a garden, unless another worked it. However, I do love the garden of the Forgotten Man. There is where we dig, and rake, and sow in order to raise some more quota for the old boys. They like it, for it not only drives away hunger, but also keeps them warm. It is amazing what a little quota will do for old broken-down preachers of the Gospel. The pained expression departs from their faces and the joy of contentment takes its place. It makes them sing again as they used to do. Their spirits bubble over with gladness, and they never tire of telling the story of their happiness to every person who comes down the road. O my, if quota will make the dear old superannuates act like that, all of us able-bodied men and women ought to raise quota to beat the band. Come on, everybody, and let us plant and cultivate and raise enough quota this year to supply every claimant of the church with his delight. Step fast—there must be no slackers in the superannuate's garden.

HOW TO RAISE QUOTA

The almanac says you must begin on March 15—the moon is just right then. You should determine how much you will raise by adding what you didn't raise last year to what you ought to raise this year. The first step is to **commence**. The second step is to **keep a-go-in**. The third step is to pray the Lord to bless your efforts by sending plenty of rain and sunshine, and to keep your neighbors' chickens out of your quota patch. If you have such a big crop of quota to raise that the thought of it makes your knees shaky, you should call on another grower, who is ahead with his crop, to come over and give you a lift. He will be glad to help you, for he knows that the bigger the crop of quota the better it will be for the crop of superannuates. And the day when he comes to your assistance, for pity's sake don't go fishin'. Throw off your coats, roll up your sleeves, dig up your patch, and plant quota. So toil that when your helper returns home, he will know that he has been working and not just visiting 'round.

If he comes to you merely to talk church gossip and not to assist you with planting your quota, it would be much better for you to let him remain at home. It would be a calamity to have two quota patches neglected in this way, when probably otherwise both of them would have at least some attention. Remember you have a crop to grow, and, if you do not plant it, some superannuate some time will go hungry for lack of quota—and it might be you!

PARASITES THAT INJURE QUOTA

Everything that you raise has something trying to eat it up before it grows up. Cotton, boll-weevil; tobacco, worms; wheat, chinch bug; corn, army worm (also crows), etc., etc. So it is with quota. There is the worm of procrastination—it's deadly; the bug of indifference—a bad bug; the hook-worm—if it hooks, the quota dies permanently right now; the passion-fly—it makes so many queer noises that the quota is smothered; the red ant of critical analysis—which examines the quota so much that it cannot take root; and many others which are fully described in the book of experience. Fortunately there is a good spray with which you can successfully combat these

parasites on quota: Take faith, add courage, pour on persistence, and do not quit day or night until the quota is thoroughly saturated with the solution. If you do this as it should be done, every bug and worm will curl up and die—and you will have the biggest crop of quota for the Forgotten Man that you ever saw in your life.

RIPE QUOTA

Pick it, man, pick it. Any pastor who lets it shatter and spill all over the ground while he twirls his thumbs, will some day need it badly and not have it. When you pick it, don't put it in cold-storage. That might do for some crops,

but it is deadly for quota—it must be kept warm by action, for when cold by inaction it loses its nature to take the chill out of superannuation. Yes, pick it—and send right away quick to the Board of Finance in St. Louis, where it will serve through the years giving its substance to warm the hearts and cheer the souls of the age-worn preachers for whom you raised it.

ALL OF WHICH MEANS THIS

That the time has come for every charge of the church to get busy in the matter of raising its second year's portion of its quota for Superannuate Endowment. If any charge failed to pay its first year's portion, the deficit should be added to the second year and the sum thus due raised now.

March 15th to May 15th is the period allotted to the Board of Finance for special pressure. We are pressing, will you respond? Select your day within the period to do your bit, and draw all your energy in that direction. We must not fail with this program. It is the Forgotten Man's only chance, and all pastors are Forgotten Men in the making.

By the way, boys, wouldn't Easter Sunday be a choice day for you to fix as the time to honor the superannuates of your church by raising your quota for them!

**“Don't Put Off And Pile Under That Which
You Should Put On And Push Over”**

The Home Circle

SEVEN LITTLE SISTERS.

"Monday is the little girl
Who's always washing clothes;
Tuesday does the ironing;
As everybody knows.

"Wednesday is the baker—
Such good things to eat.
Thursday sweeps and cleans the house;
She always keeps it neat.

"Friday—what does Friday? All
That Thursday could not do.
And Saturday does some of all
And has her own work, too.

"But Sunday, peaceful Sunday,
Goes to church while all the rest,
The busy sisters, take a sleep,
Doesn't that seem best?"

—Herald of Gospel Liberty.

JOSEPHINE'S TREASURE HUNT.

Josephine sat in her little rocking chair, but she wasn't rocking. She just sat still and leaned forward with her elbows resting upon her knees and her chin resting upon her hands. She was thinking about what her mamma had just said.

Her mamma had said to her:

"Josephine, there is only one way to be kind, and that is to be kind every day, to do some deed of kindness every day. People are not kind who are kind to some one to-day, then unkind to others to-morrow. To be really generous, one must be generous all the time; to be loving, one must love all the time; to be noble, one must try to be noble all the time. Doing some deed of kindness or of generosity, or love, is just like finding a diamond or pearl; if you would find a pearl every day, you would soon have a lot of pearls."

Josephine thought of how wonderful it would be if she could just find pearls and diamonds every day. Why, in a short time she would have just lots and lots! She would soon have more than there were in the jewelry store down town! And then she began to think about how nice it would be if she could do something kind and generous every day, but it just seemed as if she could never think of anything at all. Sometimes when she could have done something, she did not think of it until too late. She liked to do things for people, because Jesus said for everybody to be kind to one another, and then it made her happy when she could make some one else happy.

So she just sat there and looked at mamma and thought and thought. Directly she straightened up in her little rocking chair and clapped her hands.

"Oh, mamma!" she exclaimed, "I have it! I know what I'll do! I'll just play like they are diamonds and pearls."

"Play like what are diamonds and pearls?" her mother asked as she smiled at Josephine's happiness.

"Why, play like being kind is finding diamonds!" Josephine exclaimed. "And being generous is finding pearls! Don't you see? Let's make a game of it, then I'll always be looking for something to do. I won't forget to be kind then, for I'll make out like it's a diamond which I have found."

"And—and, Oh, yes! I'll write each thing I do on a piece of paper and put it in that little box Aunt Eula gave me, and then every once in a while I'll take them out and see how many diamonds and pearls I'll have."

"That will be such a pretty game," her mother said gently. "And it will be one that God would be pleased with, for he always likes for one of his little children to do anything that is kind or generous. It will ennoble you, too, for you could not be kind each day without it making you more kind and gentle."

"What shall we call it, mamma?" Josephine asked eagerly. "What kind of a game shall it be?"

"Well, let's see. If you are going to make a game in which you seek diamonds and pearls every day, I think we ought to call it the 'Treasure Hunt Game.'"

"Oh, that's just it!" Josephine exclaimed. "We'll call it the 'Treasure Hunt.'"

That afternoon Josephine went over to play with Lillian, and when it was time for her to return home she ran all the way, and when she rushed into the house, she exclaimed to her mother:

"Oh, mamma, I found a diamond! I found a diamond!"

"Did you?" her mamma asked with a smile of pleasure.

"Yes, and I sure am glad, too. When I went over to Lillian's house I took one of my dolls with me—the one that I made the white lawn dress for. And while I was playing out in the yard with Lillian, there was a little girl in the yard next door and she looked so poor and lonesome. Lillian said she was staying with her aunt because her mamma was awful sick and was in the hospital. We asked her to come over and play with us, and when she came we asked her to get her doll to play with, but she said her doll was over at her home, and was too broken to play with."

"You know, mamma, right then I saw where I could find a diamond in my playgame, so I let her have Cinderella to play with. She was so glad to play with my dolls; she just petted Cinderella all the time and held her so lovingly, just like my dolly was a real baby."

"And, mamma, when she started to go home she gave my dolly back, but she looked just so wistfully at Cinderella, and she even kissed her goodbye. So, well, mamma, you know I felt that there was a chance for me to be kind to some one and please God, so I gave Cinderella to that little girl."

And when Josephine got through telling her mamma about it, she wondered why there were such bright tears in her mamma's eyes, but she knew that it was because her ammmam was happy when her mamma drew her into her arms and said:

"I am so thankful that you were so kind, I just know that God loves little children who are kind and generous to one another."

When her mamma released her, Josephine went and got a pencil and piece of paper and wrote:

"I found a diamond to-day. I gave a poor little girl my doll, Cinderella."

Then she took the little piece of paper and put it in the little box which her Aunt Eula had given her.

"That' one diamond I've found in my 'Treasure Hunt' game," she said to her mamma. "And it has made me so happy I'm going to keep on until I get the little box full, then I'll get another box, then another, and another, and another!"—Oran W. Nolen, in Baptist Standard.

JENNY'S HORSE SENSE.

By Alla M. Forster.

Benjy Nelson was sixteen years old, but such a little fellow that every one thought he was about twelve. But he was clear full of ambition and pep. You would have known that, could you have seen him driving along the country road in his milk wagon. Yes, a real milk wagon and all by himself. No one who drove a touring car was more proud than Benjy as he drove along.

"Giddap, Jenny," he said to the patient, slow-moving old gray horse. The horse started off on a trot, and Benjy whistled a merry tune. The houses were far apart, for Benjy lived out on the western plain where the buffalo grass stretched far and wide. At every house he received a cheery welcome, and very often a pocketful of cookies.

Now he had a long stretch before him. So he settled back comfortably and began on the cookies. Old Jenny trotted along with the reins hanging loosely on her neck. All at once she started forward so suddenly that Benjy was thrown to his knees.

"Whoa! What's the matter, Jenny?" said

Benjy, and pulled the reins tight.

And then Jenny did a very strange thing. She just stopped short. With her head up and her ears straight out, she sniffed the air and made a funny noise. This was a new and very strange way for Jenny to act.

Benjy, still holding the reins tight, jumped out. He went up and patted the trembling horse.

"What's wrong, Jenny?" he asked. Of course Jenny couldn't tell him, but she did turn and look at him. Then the boy smelled something, too.

"Oh! A prairie fire!" he exclaimed. Now, here was a problem! Climbing to the top of the wagon Benjy could see the fire plainly. It wasn't very big yet, but was circling around pretty fast. Benjy had never seen a prairie fire, but he had heard how fast they traveled in the dry buffalo grass.

The horse was growing very restless. She pawed the earth and threw her head as she sniffed the smoky air. Benjy's thoughts were working fast—something had to be done. He could not afford to have a runaway, and poor Jenny—she was so frightened! He climbed quickly into the wagon and with quick motions made the milk cans more steady. Then he wound the reins around the front of the wagon. Springing to the ground he turned the horse around. He patted her encouragingly and said, "Go home, Jenny."

Horses do understand if they cannot talk, and in a minute Jenny started back over the homeward way. She settled down to a comfortable little trot, for she seemed to know everything was all right. But—behind her in the road, she left a frightened, shaking little boy.

"Now, what'll I do?" came in tearful little voice. The smoke already smarted his eyes. He must do something, that was sure.

Away off to one side he saw a little brown house. He would run for that. When he reached the place he found men, women and children beating down the flames. Benjy leaped over the burning grass. He found a broad stick and joined in the work. Very few words were said, as all of the number gave their time to beating out the fire. Several furrows of plowed earth around the house had saved it from the flames.

Meanwhile Jenny's steady trot had brought her home. Mother stood in the door watching for Benjy. The horse stopped at the stable door. Mother, not understanding why Benjy did not appear, ran to the wagon.

"Benjy, what's the matter?" she cried. But whinnying from Jenny was the only answer. Something was wrong. Mother was terribly frightened. She put the horse in the stable and then ran to the neighbors. Some one had heard of a prairie fire, and, of course, Mother grew more frightened. With horses and wagons, the neighbors started off, even a water wagon going along to do its share. Mother grew more anxious each step of the way, but breathed a little prayer in her heart.

On and on they rode, choking with the smoke that came from all directions. Those who had worked hard and long gave a sigh of thankfulness when the new workers appeared.

When Benjy saw mother he made a quick run. As he tried to reach her, he fell in her arms. In the little house Benjy was brought back to consciousness again as mother bathed his hot head. "That boy of yours is a trump! He helped us save the stables." Benjy commenced to cry.

"Why, son, what's the matter?" asked mother anxiously.

"Oh, nothing, mother. I'm just so glad I could help," answered the boy.

Then mother heard all the boy had done—how he had made things safe for Jenny and turned the horse toward home; then hurrying over to where they were fighting the fire, he had worked as hard as any of them, and wouldn't stop until everything was safe. By sending the horse as a messenger, all was now saved.

Benjy looked up in mother's face with a little smile. "Old Jenny is the trump, mother. At first I didn't know what to do with her. But she sure showed horse sense!"—Pittsburgh Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

"The way before us looks bright on the Lucedale circuit," writes Rev. B. H. Rawls, of Leaf, Miss.

Dr. Theodore Copeland, evangelist, is in the midst of a union revival campaign at Antlers, Okla.

Rev. A. L. McQueen reports that progress is being made on the Springfield charge, Louisiana Conference.

The new Secretary of Agriculture, Dr. William M. Jardine, is a Mason and a member of the Congregational Church.

Through error, the date of the Baton Rouge District Conference appeared in the list last week as April 14-16; the correct date is April 15-17.

Interest in church work is growing at Rochelle, La., under the leadership of Rev. E. L. Cargill, and pastor and people are expecting a good year.

Bishop W. A. Quayle died on Monday of this week. He had been sick a long time. He gave a series of lectures at the Seashore Divinity School several years ago.

The Cuban Mission Conference was the first Conference in Southern Methodism to vote on the pending plan of unification. The vote was unanimous in favor of the adoption of the plan.

"Everything goes well with us on the Buena Vista circuit," writes Rev. E. C. Driskell, the pastor. The congregations are large and much interest is being shown in the work of the church. A new church has been built at Egypt.

That mudhole at Columbus, Miss., in the neighborhood of Central Methodist Church—we thought it had been got rid of a long time ago; but Brother Longgear says it is still doing business at the same old stand. Here's hoping!

Rev. F. N. Sweeny, of Franklinton, La., announces the marriage of his daughter, Hazel, to Mr. Ernest Fail, on Feb. 23. The young couple will make their home at Bogalusa, La. The Advocate extends all good wishes to the bride and groom.

George B. Dooley, of Lawrenceburg, Tenn., a helpless cripple, has recently issued a volume of poems, which he will sell for a dollar a copy, de-

voting part of the proceeds to the building fund of the Methodist church at that place. He solicits orders.

Rev. B. F. Bullard, of Shannon, Miss., writes: "Shannon is one of the best charges in the North Mississippi Conference. The Sunday school is growing all the time, the Epworth League is growing, the prayer meeting is growing, and we are preaching to good congregations." Fine!

A series of evangelistic services will be held in the First Methodist Church, Tupelo, Miss., beginning on March 29. The pastor, Rev. Clark C. Alexander, has secured Mr. G. L. Morelock to deliver the gospel messages, and Dr. W. M. Lantrip, of Nashville, Tenn., to direct the music.

We have learned with sorrow of the death of Mrs. D. C. Barr, wife of our pastor at Oak Ridge, La., last week. The funeral services were held at Oak Ridge on March 5, Rev. F. M. Freeman, of Monroe, officiating. We extend to Brother Barr and family our sincere sympathy in their deep sorrow.

Dr. R. H. Harper, pastor of the First Methodist Church, this city, was the orator on the occasion of the celebration of the seventy-fifth anniversary of Oliver Lodge, F. and A. M., at Alexandria, La., on Wednesday evening, March 4. He also delivered a Masonic address at Bunkie, La., on the following evening.

Rev. B. M. Hunt, of Gloster, Miss., under date of March 8, writes: "We had a fine service this morning here. After the morning sermon, the balance due on the Centenary was paid, with \$25 to spare. The majority then voted for unification. Two joined the church at this same service. We serve a splendid people."

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, is asking each Methodist farmer in the district to cultivate an acre of land this year for the benefit of the benevolent claims of the church; he is also asking the women to assist by giving regularly a number of eggs from their poultry flocks. This seems to us to be a fine idea.

Rev. Waldo W. Moore, Biloxi, Miss., writes the Advocate: "God permitting, will worship in South Back Bay church Easter. No debt yet. We expect at end of week all weatherboarding to be up and top on. Contributions continue from Mississippi and Louisiana. We need twenty more \$10 contributions, also smaller amounts. With faith in God and his people, we proceed."

Materials for repainting, recovering, and remodeling the West Laurel Methodist Church, Laurel, Miss., also for refinishing inside, will be put on the ground at an early date, the money for these purposes having been raised. Rev. John W. Ramsey has been pastor of this church for four years, thus breaking all previous records for length of service with this congregation. The work is in fine shape.

Many New Orleans friends will learn with sorrow of the death, in Nashville, Tenn., on March 4, of Mrs. Ernest T. Chadwell. She was the daughter of the late Dr. John O. Keener, and granddaughter of the late Bishop John C. Keener. She was a woman of beautiful character, a gifted musician, and active in church work. The funeral took place from the Tulip Street Methodist Church, Nashville, Dr. A. J. Lamar assisting in the service.

Evangelist Walt Holcomb has recently completed an evangelistic tour of two months in California, having held successful federated campaigns in Santa Rosa, Modesto, and Murdock. Large audiences attended all the meetings, and many people were reclaimed and converted. Mr. Holcomb is resting a few days at his home in Cartersville, Ga., prior to beginning a meeting

with Dr. A. D. Wilcox, of the Grace Methodist Church, at Wilmington, N. C., on March 22.

The Gipsy Smith meeting in Yazoo City, Miss., is in full swing, with interest growing all the time. The services were begun on Tuesday night, Feb. 24, with a sermon by Rev. H. M. Ellis, pastor of the Methodist church. Then Gipsy's converts had charge of succeeding service as follows: From Newton, on Wednesday night; from Clarksdale, on Thursday night, and from Meridian, on Friday night. The evangelist himself took charge on Sunday night. The big tabernacle is crowded at every service, and Gipsy Smith says it is the best he has ever had for a meeting.

Miss Florence O. Woodcock, of this city, a member of the Felicity Street Methodist Church, was very much interested in the Special Effort in Behalf of the Superannuates, and had expressed her intention of contributing liberally to the cause when it was presented. She became ill, however, and died before the campaign was put on. That her interest was very real is indicated by the fact that she made a bequest in her will for the benefit of the superannuate members of the Louisiana Conference, amounting to \$2,470.05. This amount has been turned over to the Legal Conference by her executor, and it will be invested as a permanent fund to serve this worthy cause. It is a beautiful thing that she did.

The Mississippi Conference Woman's Missionary Society, which met recently in Vicksburg, selected the following officers: President, Mrs. H. L. McClesky, Hattiesburg; vice president, Mrs. L. W. Alford, McComb; recording secretary, Miss Ella Wayne Ormond, Meridian; corresponding secretary, Mrs. T. B. Cottrell, Vicksburg; treasurer, Mrs. R. B. Ricketts, Jackson; superintendent of children's work, Miss Mary V. Weems, Shubuta; superintendent of study, Mrs. B. F. Thames, Jackson; superintendent of publicity, Miss Mamie Myers, Brookhaven; superintendent of social service, Mrs. L. C. Lampton, Jackson; superintendent of supplies, Mrs. R. B. Dacey, Biloxi. Yazoo City was chosen as the place for the next annual meeting.

Just before the Advocate went to press, we received the following sad news from Rev. J. A. Wells, McComb, Miss.: "On last Saturday afternoon, March 7, Mrs. W. B. Ferguson, mother of Rev. T. A. Ferguson, pastor at Kingston, Laurel, was laid to rest in the old Holmesville cemetery, eleven miles southeast of McComb. She was 72 years of age. She leaves six children (three boys and three girls), husband, and several grandchildren to mourn their loss. The pastor at Holmesville, Rev. T. M. Ainsworth, assisted by Revs. J. L. Sells, A. S. Oliver, and the writer, conducted the funeral. She was among the few women whose life was such as becometh Bible holiness. Her obituary will appear later." The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. Claude P. Jones is at home, Laurel, Miss., after a series of evangelistic meetings in Cumberland, Md., and Charleston, W. Va., in association with Dr. Henry W. Bromley. In connection with the meeting at Charleston, Dr. William B. King, the pastor at Central Methodist Church, writes: "Rev. C. P. Jones, evangelist of the Methodist Episcopal Church, South, has been in my church for four weeks in special meetings. His messages were soul-searching and convincing. He never failed to put them across, to the delight and benefit of the large audiences which were always present. My church was helped and the people delighted with this human brother-preacher. He preaches as a man to men, and his messages burn their way into the hearts of all who hear. He is safe, sane, progressive, and positive." Brother Jones has some open dates in April and May, and he will be glad to help any of the brethren who may desire his services.

Rev. H. G. Hawkins has given us an account

of the death, at the age of 68, of Mr. Howard B. McGehee, grandson of the late Judge Edward McGehee, noted financier and philanthropist. Mr. McGehee died at Hammond, La., on Feb. 27, and was buried at Woodville, Miss., on March 1, the whole population of the town and many people from the surrounding country attending. Mr. McGehee was a son-in-law of Bishop and Mrs. Charles B. Galloway. At the time of his death, as well as for many years previously, he was a steward of the Woodville Methodist church. He is survived by one son and two daughters, one of whom, Miss Stella, was absent in Australia at the time of her father's death. The funeral exercises at the church were conducted by Rev. G. P. McKeown, pastor at Woodville, and Brother Hawkins, the Masons officiating at the cemetery. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the Mississippi Conference:

Place—	For The plan.	Against the plan.
Galloway Memorial	199	481
Millsaps Memorial	3	18
D'Lo	1	40
Canton ..	5	174
Centenary, McComb	10	107
Main Street, Hattiesburg.....	10	156
Court Street, Hattiesburg	0	128
Broad Street, Hattiesburg	1	86
Cary	0	66
Port Gibson	20	33
Picayune	3	83
Logtown	2	19
Newton	16	113
Philadelphia	13	73
Columbia	46	162
Crystal Springs	0	152
Gibson Memorial	0	75
Holly Bush	0	3
West Laurel	0	unanimous
Heidelberg	0	unanimous
Poplarville	0	unanimous
Shubuta	9	61
La Branch St., McComb.....	0	70

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. W. Woollard, Holly Springs, Miss., 126; Rev. E. C. Driskell, Buena Vista, Miss., 15; Rev. H. J. Boltz, Simsboro, La., 2; Dr. Rolfe Hunt, Gloster, Miss., 2; Rev. B. W. Lewis, Stillmore, Miss., 4; Rev. W. H. Giles, Rayne, La., 6; Miss Vera Herbert, Durant, Miss., 5; Rev. L. F. Alford, Meridian, Miss., 10; Rev. H. W. Jordan, Dubach, La., 2; Rev. B. F. Bullard, Shannon, Miss., 3; Rev. E. L. Cargill, Rochelle, La., 2; Rev. A. L. McQueen, Springfield, La., 2; R. F. Barrier, Philadelphia, Miss., 9.

TO THE PASTORS AND EPWORTH LEAGUERS, MISSISSIPPI CONFERENCE.

I am sure you will rejoice to know that we have secured the services of Rev. L. F. Alford for three months as Field Secretary for the Epworth League, who will give his entire time to this work until the meeting of the Assembly, June 8-14. He will assist in the Institutes to be held in March and April; look after the collection of the African Special; visit Leagues to help them carry out their program; organize new chapters where the pastor desires him; assist the district secretaries in their work, and give publicity to the Assembly, and any other service he can render. I would urge you to use him in your work.

Write him at Meridian, Miss., Route 4.

Very sincerely,

W. D. HAWKINS,
President Epworth League Board.

MID-YEAR MEETING, BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

Dear Dr. Carley: At the last meeting of the North Mississippi Conference, the Board of Missions planned to have a mid-year meeting of the Board and conference of pastors serving mission charges this year. Accordingly, this meeting was held at Winona, Miss., Tuesday, Wednesday and Thursday of this week. The attendance was a few more than sixty pastors, besides a few laymen.

A very helpful program was carried out, which consisted of reports from the pastors, round table discussion of their problems, and four addresses daily by Bishop Collins Denny and Dr. R. H. Bennett. Too much cannot be said in praise of these great messages. They were such as to inspire to greater effort each one of us in our worthy task. Brother Gladney was given a place on the program, and gave a helpful talk.

It was brought out in this meeting that there are seventeen fewer mission charges in the Conference this year than we had last year. There is a splendid interest manifested in the work by the men serving these charges. They are a noble set of consecrated men, and we may expect a good report from each of them when we meet in Grenada this fall.

It seemed to be the consensus of opinion of all present that the mid-year meeting, where all of those serving mission charges could come together and reap benefits, is better than sending a selected few to the summer school. Doubtless this will become a yearly event.

Brother Varner and his people provided good entertainment for all who came, and many said we want a meeting of this kind next year in Winona. By every token the meeting was all it was at first designed to be, and accomplished all we anticipated in the experiment.

S. A. BROWN,
Secretary Board of Missions.

A BETTER PLAN.

By Rev. J. B. Cain.

A number of the proponents of the present plan of unification have said that no one has offered a better plan. I submit the following as a better one, even though any other proposal is out of order until the present plan is adopted or rejected:

I. Jurisdictions: Let there be five jurisdictions, as follows:

- One including all the foreign territory and membership of the Methodist Episcopal Church and of our church.
- One including all the colored membership of the Methodist Episcopal Church.
- One including all States west of Texas, Oklahoma, Kansas, Nebraska, North and South Dakota, and having as a membership the entire white membership of both churches in those States.
- One including the States of Texas, Oklahoma, Arkansas, Louisiana, Mississippi, Alabama, Tennessee, Florida, Georgia, North and South Carolina, Virginia, and the exceptions noted below, and having as its membership all members of the Southern Methodist Church in this jurisdiction and in the following jurisdiction.
- One including all territory not embraced in the two preceding jurisdictions with the exceptions noted below and having as its membership all white members of the Northern Methodist Church in its own jurisdiction and in the preceding jurisdiction.

Exceptions: 1. Let the majority of white Methodists in the States of Missouri, Kentucky, West Virginia, and Maryland, decide in which jurisdiction these States shall be.
2. Let the District of Columbia be free to all jurisdictions.

II. Transfer of membership:

- Any member, church, or Conference in the Northern or Southern jurisdiction but be-

longing to the other jurisdiction may transfer at will to the jurisdiction in which they are situated.

- Any jurisdiction may secure members and establish churches in any other jurisdiction; but such members and churches shall immediately become subject to and the property of the jurisdiction in which they are situated.

III. Conferences:

- Let there be a General Conference meeting every four years in any part of the church, composed of an equal number of members from each jurisdiction, elected by the Jurisdictional Conferences, and having authority in all matters delegated to it by the Jurisdictional Conferences, and determining all questions, except constitutional questions, by a simple majority vote, and constitutional questions by a two-thirds vote.
- Let there be a Jurisdictional Conference for each jurisdiction, meeting every four years within its own territory, bearing the same relations to the jurisdictions that the present General Conferences do to their respective churches, except such authority as shall be delegated by each to the proposed General Conference. All bishops and connectional officers elected by a Jurisdictional Conference shall be for that jurisdiction and not for the whole church.
- Let the Judicial Council be as in the plan before the church.

Ellisville, Miss.

ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will meet at Calhoun City, May 5-7, inclusive.

L. P. WASSON, P. E.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early.

REV. J. M. ROWLAND,

Editor Richmond Christian Advocate,

P. O. Box 584, Richmond, Va.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM BOSTICK, the son of John and Elizabeth Bostick, was born Oct. 6, 1842, in Georgia. He was married to Adline Dickerson on Dec. 13, 1866, who preceded him to the heavenly world, Dec. 15, 1924. God blessed this union with ten children, nine of whom survive him, three girls and six boys, namely: Mrs. C. A. Northington, Crenshaw, Miss.; Mrs. J. W. Gurvey, Dorsey, Miss.; Mrs. W. F. Epps, Golden, Miss.; Dr. A. E. Bostick and Dalphus Bostick, Golden, Miss.; Birk, W. A., John Bostick, Dennis, Miss.; Dave Bostick, Shawnee, Okla. Forty-eight grandchildren and eight great-grandchildren survive him. He professed religion and joined the Methodist church in 1859. He died Feb. 8, 1925. He was buried in the family burying ground Feb. 10, the funeral being conducted by his pastor, Rev. D. R. McDougal, assisted by Rev. Mr. Rice, pastor of the Methodist church, Red Bay, Ala., and Rev. Mr. Hicks and Rev. Mr. Guntharp, Baptist ministers. His six sons acted as pallbearers. One

of Brother Bostick's joys was to have the pleasure to entertain those who love God. His heart and his home were always wide open to his pastors. No one ever entered his home or sat at his table without coming under the influence of his loving ministrations and happy hospitality. He was not counted among those men who longed to loom large in the limelight of the public eye; he was content to fulfill the humble and heroic mission of son, brother, father, and husband in the home circle. While he was much alive to the signs of the times and took a deep interest in the great outside world round about him, his supreme delight was his home life. His tireless devotion to his wife and children was beautiful and sublime; no duty was too great, no task too heavy, if it brought to his family some comfort and happiness. Brother Bostick was an outstanding character in Methodism as one of the pioneers of North Mississippi. He was a member of this church for sixty-five years. Our father has gone to be with Christ and has entered a house not made with hands, eternal in the heavens. I am so glad that I believe in a place where I can meet him again. I believe that his brave spirit and his loyal heart have attained a very high state in the general assembly and church of the first born. I believe that his example of all the good and saved is beckoning us onward to a home where partings like this one will be no more. I am glad that we were not formed for this life only, but that we are to live in another world, where the wonders of God's grace and infinite power will be open to us in all their beauty and splendor, where our spirits will be filled with joy unutterable, and where, with the spirit of our blessed loved ones, we shall praise God in the temple day and night forever and forever.

C. A. NORTHINGTON.
Crenshaw, Miss.

BASCOM RICHARDSON LE GETTE was born near Centenary, S. C., Aug. 16, 1850, and left his home near De Kalb, Miss., Feb. 9, for his home not made with hands. He came to Mississippi when he was about two years old. His father had started to move with his family—wife, two boys and three girls—to Texas. His father died in Georgia on the way. When they reached Mississippi they stopped with a brother-in-law of his mother, Tommie Davis. They spent the remainder of that year, 1852, in the home of Brother Davis. In 1853 they bought an adjoining farm and lived there for forty years. When about 18 years old he was married to Francis McDonald, and to them were born four sons and two daughters. Two of his sons, Whiteford and Manson, preceded him to the beyond; the other two boys, Roos and Marvik, live near De Kalb, Miss.; Mrs. Minnie Spivy lives in Meridian, Miss., and Mrs. Linnie Burton at Stringer, Miss., together with a host of grandchildren, relatives and friends to mourn their loss—but not as those that have no hope. His mother was a devout Christian. I heard J. M. Clark say, at the funeral, Bascom joined the church here at Shiloh when a boy, and his mother shouted, so great was her joy. We think it fitting that he was laid to rest where he found God. He

loved his church, his home, family and his preachers. He himself was the son of a Methodist circuit rider. I well remember his telling us boys the story of Bishop Bascom, for whom he was named. He was well posted on church and secular affairs, was a fine farmer, a good provider. He had the care of a widowed mother, widowed sister, and two widowed daughters, and the children of Whiteford and Manson to see after—fifteen orphan children in all; but never a murmur—it seemed a pleasure. His pastor, Rev. H. E. Raley, assisted by the writer, conducted the funeral services. Fitting remarks were made by A. P. Davis and T. W. Adams. His daughter, Mrs. Burton, made a talk, in which she said one of his favorite Scriptures was, "As the hart panteth after the water-brooks, so panteth my soul after thee." She had had prayer with him many times, and he was ready to go. In May, 1924, on my way from district conference at De Kalb, I prayed and talked with him. The Lord flooded our souls with glory. May the Lord bless the sorrowing loved ones, especially Aunt Fannie, and may we all so live that we can meet him on the other shore, where there will be no parting, sorrow, and heartache.

ALGIE S. OLIVER.

GEORGE WASHINGTON GREEN-HAW, son of John S. and Elizabeth Nesbit, was born Sept. 29, 1847, at Athens, Ala., and departed this life at the home of his son in El Dorado, Ark., on Jan. 20, 1925. His boyhood was spent in De Soto County, Miss. Later he moved to Grenada, Miss., where he married Miss Alice Moore in 1876, the ceremony being performed by the writer of this article. From this union were born two children, Thomas and Frank. In early life he was converted and joined the Methodist Episcopal Church, South, under the ministry of Rev. Amos Kendall. As a boy he enjoyed the confidence and esteem of his schoolmates and members of the church in the community where his mother was an example of all that is good and true.

In 1884, he, with his family, moved to Clarksdale, Miss., where he lived until a short time before his death. Having been reared by such a mother, he naturally sought the company of preachers and good men. He was true to his convictions and lived up to the ideals which his mother had enthroned in his life. His wife was, under the spirit of Christ, his great inspiration and support in all that goes to make up a successful Christian life. His beloved companion preceded him to the heavenly mansion a few years before his translation. When the end came it found him faithful to God, and by faith realized the worth of splendid and high ideals; so when death came it was a sudden summons from the Great Master to enter into those blessed associations in the heavenly world that was the inspiration of his life from youth till death.

T. W. DYE.

IN MEMORIAM.

On Feb. 21, 1925, the death angel visited the home of J. B. McMullin and wafted the spirit of his dearest earthly friend and companion,

OPHELIA E. McMULLIN, into the presence of God. Mrs. McMullin was born in Choctaw County, Miss., Oct. 3, 1847. She was reared in Choctaw County, living most of her life within three hundred yards of her place of birth. She joined the Salem Methodist Episcopal Church, South, when she was quite young, and lived a faithful and consistent member of that church until her death. She was devoted to her Savior and was loyal to her church. She was married to J. B. McMullin, Dec. 26, 1867. To this union were born eleven children, four of whom God saw fit to call home to him in their infancy. Her husband and the remaining four boys and three girls are left to mourn their loss. She was a loving companion and a devoted mother. All was done that loving friends and medical skill could do to prolong her presence with us, but God in his infinite wisdom saw fit to call her home. The Lord gives and the Lord takes away. We are so thankful that he spared the life of this mother and wife, with all her Christian influence, to reach the grand old age of more than the promised fourscore years. We feel that she had that reward promised to Job in his afflictions, "Thou shalt come to thy grave in a full age." It is hard for us to give her up. She shall be missed in the home, in the church, and in the community. We can say with John, the revelator, "Blessed are the dead which die in the Lord." They shall hear the most thrilling words ever promised to be spoken to us by our Savior, "Well done, thou good and faithful servant."

HER PASTOR.

Chester Charge, Miss.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

There's no longer freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

School Desks,
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Southern Desk Co., Hickory, N. C.



Big Savings on Church Pews

Replace those old pews with our beautiful new designs. Our prices are lowest. Highest grade workmanship and materials. Satisfaction guaranteed. Write today for prices and illustrated circulars. FORDS PFG, CO., Inc.

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Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

Introduced in 1879

Vapo-Cresolene

Send for descriptive booklet 430. Sold by druggists Vapo-Cresolene Co., 62 Cortlandt St., N. Y.



Earn \$100.00 a Month in This Dignified Business

Selling Time Proof Monuments is easy, pleasant, and profitable. A great many of our agents have made over \$1000 a year in spare time. Valuable territory open. The agency is permanent. Quickly becomes a profitable business.

Time Proof Monuments are of matchless beauty and quality. A big variety. We guarantee satisfaction. No advance payment required. We pay freight.

Our salesmen receive handsome FREE outfit. No investment necessary. Liberal cash commission.

Join this 20-year-old, reliable Company if you want to increase your income without cost to you. Write for FREE particulars. References required.

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BORNE & WILF, Bookbinders, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Portfolios, School Books.

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Vitalized Air for Painless Extractions

Most Modern and Best Equipped
Dental Parlors South.

FROM BUENA VISTA, MISS.

Dear Brother Carley: Enclosed find list of subscribers and check for same. I have renewed every subscriber on my list, and sent in fourteen new subscriptions since Conference.

Our second quarterly conference, held at Egypt, Miss., Feb. 23, was another "booster." Brother Wasson, our loved presiding elder, was at his best. Prof. Denley invited us over to the school auditorium, which was packed to its capacity with visitors and students. Brother Wasson preached a plain, common-sense sermon that inspired both young and old, and remarked that he had not preached to such a large and attentive audience for some time. If our district is not at the top of the list this fall it will not be the fault of the presiding elder.

The good people of Egypt of all denominations proved themselves in preparing entertainment. After the feast at the various homes, we met at the church for the business of the quarterly conference, and found all of the Sunday school superintendents present, and all the stewards except one; only seven of the entire official board of the circuit were absent, and when we came to that all-important question, 26, that the presiding elder says makes the preacher smile, it surely was smiling time, for we found that \$43 over one-half of the year's salary had been reported to date.

I challenge any preacher to find a

CROUP
Spasmodic Croup is frequently relieved by one application of—
VICKS VAPORUB
Over 17 Million Jars Used Yearly



First Aid for Whooping Cough

Rub Roche's Embrocation thoroughly into the little sufferer's chest. Penetrating deeply it helps loosen the phlegm and brings relief.

Roche's has earned the endorsement of thousands of mothers—used successfully since 1802. All Druggists or E. FOUGERA & CO., Inc., New York

ROCHE'S EMBROCATION
Fights Whooping Cough and Croup

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CLOTH DIRECT FROM LOOM TO YOU
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Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boy's Shirts. Write for FREE samples and prices. MONAGHAN MILL STORE, Dept. A., Greenville, S. C.
"Textile Center of the South."

WANTED Capable high class salesmen to sell fruit and shade trees, a pleasant and profitable line. We want only honest and reliable salesmen who can and will work, and will pay well for services rendered. General knowledge of orchards and shade trees desirable. Write for offer giving references. Howard Hickory Co., Hickory, N. C.

more loyal and faithful people than live on the Buena Vista charge.

E. C. DRISKELL, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Adams, at Ebenezer, Mar. 14, 15.
Monticello, at Sontag, Mar. 21, 22.
Bayou Pierre, at Matthew's Chapel, Mar. 28, 29.
Meadville and Bude, at Bude, Apr. 3.
Summit and Topisaw, at T., Apr. 11, 12.
McComb, Centenary, p.m., April 12.
Osyka, at Muddy Springs, April 18, 19.
Magnolia, p.m., April 19, 20.
Fernwood, at Kokomo, Apr. 5.
Barlow, at Brandywine, April 25, 26.
Hazlehurst, p.m., April 26, 27.
District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.

Georgetown, at Providence, May 2, 3.
Wesson and Beauregard, at B., 3 p.m., May 3, 4.
McComb, Pearl River Ave., May 6.
Pleasant Grove, at Tilton, May 9, 10.
Tylertown, May 13.

Foxworth, at Hopewell, May 14.
Scotland, at Bethesda, May 16, 17.
Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Petal, at Lux, Mar. 15, 16.
Taylorville, at Mize, Mar. 22, 23.
Main Street, Hattiesburg, Mar. 29, a.m.; Petal, p.m.
Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
Court St., Hattiesburg, Apr. 12, p.m.
Sumrall, Apr. 19 p.m.
Collins, at Bethel, Apr. 11, 12, a.m.
Mount Olive, at Seminary, Apr. 19, a.m.
Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.

Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Bichton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Seashore Dist.—Second Round.

Escatawpa, at Big Point, Saturday morning, March 14, and Sunday morning, March 15.
Moss Point, Q. C., Saturday night, March 14; preaching, Sunday night, March 15.
Americus, at Cross Roads, Saturday, March 21, 11 a.m., and Sunday, March 22, 11 a.m.
Vancleave, at Red Hill, Sunday night, March 22, and Monday, 11 a.m.

Coalville, at White Plains, Saturday, March 28, 11 a.m., and Sunday, March 29, 11 a.m.

Ocean Springs, at Ocean Springs, Sunday night, March 29, and Monday, March 30.

Mentorum, at Alexander Memorial, Saturday, April 11, 11 a.m., and Sunday, April 12, 11 a.m.

Gulfport, Sunday night, April 12; Q. C., Tuesday night, April 28.

Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.

Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.

Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.

Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.

Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.

Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.

Biloxi, Monday night, May 4.

Wesley Memorial, Tuesday night at 6, May 5.

District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Terry, at Spring Ridge, Mar. 15, 11 a.m., 1:30 p.m.

Bolton, at B., Mar. 15, 7 p.m.; Mar. 16, 10 a.m.

Mendenhall, at M., Mar. 21, 10 a.m.; Mar. 22, 11 a.m.

Millsaps Memorial, Mar. 22, 7 p.m.

Benton, at Tranquil, Mar. 28, 29, 11 a.m.

Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.

Bentonla, at Dover, Apr. 5, 11 a.m., 1:30 p.m.

Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.

Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.

Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.

Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.

Galloway Memorial, April 19, 7:30 p.m.

Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.

Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.

Yazoo City, May 3, 11 a.m., 3 p.m.

Flora, May 3, 7:30 p.m.

District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.

J. LOYD DECELL, P. E.

Meridian Dist.—Second Round.

Meridian, Fifth Street, Mar. 8, 7:30 p.m.

Daleville, at Andrews Chapel, Mar. 21, 22, 11 a.m.

Poplar Springs, Mar. 22, 7:30 p.m.

Vimville, at Why Not, Mar. 28, 29, 11 a.m.

Meridian, Hawkins Memorial, Mar. 29, 7:30 p.m.

Porterville, at Union, Apr. 4, 5, 11 a.m.

Quitman, Apr. 19, 4 p.m., 7:30 p.m.

Bucatanua, at B., May 1, 11 a.m.

Waynesboro ct., May 2, 3, 11 a.m.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.

Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.

DeKalb, at Marvin, Apr. 12, 3 p.m.

Shubuta, Apr. 19, 11 a.m., 2 p.m.

Waynesboro, May 3, 3 p.m., 7:30 p.m.

Matherville, at State Line, May 6, 11 a.m.

Pachuta, at Salem, May 9, 10, 11 a.m.

De Soto, at Cooper's Chapel, May 10, 3 p.m.

Enterprise, May 14.

The district conference will meet at Enterprise, May 11, 7:30 p.m., and will continue through May 12 and 13, or until the work is completed. When the delegates are elected, pastors will please send their names to the conference host, Rev. T. H. King, Enterprise, also to me, that I may have the roll ready.

M. L. BURTON, P. E.

(Continued on Page 15.)

DREADFUL PAINS

Georgia Lady, Who Had Lost Too Much Weight, Was Advised to Take Cardui and Is Now Well.

Columbus, Ga.—Mrs. George S. Hunter, of this city, writes:

"After I married, thirteen months ago, I suffered with dreadful pains in my sides during ... My side hurt so bad it nearly killed me. I had to go to bed and stay sometimes two weeks at a time. I could not work and I just dragged around the house.

"I got very thin—I went from 126 pounds down to less than 100. My mother had long been a user of Cardui and she knew what a good medicine it was for this trouble, so she told me to get some and take it. I sent to the store after it and before I had taken the first bottle I began to improve.

"My side hurt less and I began to improve in health. ... The Cardui acted as a fine tonic and I do not feel like the same person. I am so much better. I am well now. I have gained ten pounds and am still gaining. My sides do not trouble me at all.

"I wish every suffering woman knew about Cardui." NC-160

Take **CARDUI** THE WOMAN'S TONIC

Relief from COUGHS

Relief from coughs brings rest in the daytime and sleep at night. Since 1872, people everywhere have relied on Chamberlain's Cough Remedy for bronchial, "flu" and whooping coughs; for tickling throat nervous hacking and sleep-denying night coughs; and for alarming croup coughs. More bottles used each year than any other cough medicines. Good for every member of the family.

Benefits both children and grown-ups.

Be Sure It's **CHAMBERLAIN'S COUGH REMEDY** CONTAINS NO NARCOTICS Sold Everywhere

Made and recommended since 1872



Each ingredient of this standard family remedy is a recognized healing medicine for coughs and throat irritations.



Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

There was a meeting of the Executive Committee of the Sunday School Board, at Baton Rouge, March 2, in the interest of missions in the Sunday schools. Dr. Drake, our Conference Superintendent of Missions, was appointed to write up a full account of this meeting for the Advocate. Representatives from Nashville were Mr. John L. Ferguson, of the Sunday School Board, and Mr. R. H. Ruff, of the Board of Missions.

* * *

Miss Marie Parham, of Nashville, writes concerning the Elementary work in Louisiana as follows: "May I congratulate you on having brought your Conference up to the 'C' standard in Elementary work during the year 1924? Mrs. Culpepper has assured me that every point on the enclosed program of work had been made in full. I thought you would be interested in seeing the 'B' program of work, as I am sure you will want to begin working on that at once. You will be interested to know that in looking over the list of Conferences Miss Kennedy and I selected seventeen that we felt might become Standard during 1925. Louisiana is one of this number, as we feel sure that you will do all you can to maintain your present standard and work definitely to attain the 'B'."

* * *

We hope the posters of the Winnfield conference have reached each of our Sunday schools. The superintendent of the Winnfield Sunday school has this to say about the posters: "We have our posters and think they measure up to every expectation."

* * *

No feature of the Winnfield conference will be more helpful than the group meetings, where real problems will be discussed. Programs of these group meetings will be sent out soon, and we hope that our Sunday school leaders will come prepared to enter into the discussion at these group meetings. At the administration group meeting on Wednesday and Thursday morning, 8:30-10:15, the following subjects will be discussed: "Sunday School Standards and Their Promotion;" "The Worker's Council in City, Town and Country;" "Sunday School Records;" "The Rural Sunday School;" "Training Work in the Small School;" "Organization and Transportation Problems in the Rural School."

* * *

The writer had the great pleasure of visiting the Natchitoches Sunday school last Sunday. The general interest in church and Sunday school work there under the leadership of Rev. H. L. Johns as pastor and Mr. Z. T. Gal-

lion, Jr., as superintendent, is fine. In the afternoon we had a splendid council meeting of the workers and checked up their "B" type Sunday school. The district conference will be held at Natchitoches this year, and the interest in Sunday school work during this year will no doubt be as fine as it was last year at Lecompte.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Program of Work "B."

Point VIII. Missions and Service.

Use of a definite graded program, approved by the Workers' Council, for training the whole school in missionary and other types of Christian service.

The Workers' Council must plan for and help direct the matter of missions in the Sunday school by providing a program which will develop interest, sympathy, and understanding of missions. Service activities along the lines of missions and other kindred work are essential to the building of strong Christian character.

Note paragraphs 392 and 293 of the Discipline in regard to missions.

A higher law than that of the church is, "The love of Christ constraineth us."

An agreement has been entered into between the Centenary Commission and the General Sunday School Board for an immediate and equitable adjustment of all Centenary claims against the Sunday school and for the maintenance of our European work on the part of the Sunday school. The Executive Committee of the Sunday School Board of the North Mississippi Conference heartily agrees to this adjustment.

1. We have schools in the Conference that made no pledge to the Centenary.
2. We have schools that made a pledge and did not pay any amount.
3. Several schools made a pledge and sent in one payment.
4. There are other schools that made a pledge and have nearly paid out.
5. There are schools that have paid in full.

The plan is to have all these five groups take an offering the fourth Sunday in each month for our missions in Europe. The Sunday schools of the entire church are called upon to support this field exclusively. The offering is to be sent to Rev. J. E. Stephens, treasurer, Grenada, Miss., each month.

The schools, or departments, or classes that have already taken specials are to continue these specials and send the money to the treasurer in Nashville.

This plan wipes out the slate and gives all our schools the opportunity of concentrating upon the one field—Europe. "The Task Ahead," by Elmer T. Clark, gives accurate information as to the needs of this field. Give these facts to your Sunday school clearly, sympathetically and take the offering each month.

May we have a card from the pastor, giving the name of the person in charge of this matter? How many schools will make a report the 23rd of March?

MISSISSIPPI CONFERENCE NOTES.

On the first Sunday of March we had the pleasure of being with Rev. W. A. Hays at Waynesboro, Miss. They are contemplating building or repairing the church to care adequately for their responsibility of religious education. This Sunday school fell in line with the missionary advance movement in the Sunday schools, and they will support the cause. Brother Hays is doing a good work, and it was a pleasure to be with him and worship with him.

I had the pleasure of speaking before the Capitol Street Missionary Society on the first section of the "Task Ahead." The ladies are interested in the work and desire for their church to go forward in a worth while and worthy way.

Missionary money is coming in slowly. I am still the treasurer of this money, and checks sent direct to me will find the right place. The Mission Board has given to the Sunday schools of Southern Methodism the support of the European fields. This is the finest and best opportunity the folks have had in a missionary way. We would be glad to hear from more of our schools. The cause is most attractive. Europe depends for her Protestant faith upon Southern Methodism, and the church depends upon the Sunday schools for the money. Make all missionary money checks payable to Rev. John C. Chambers, treasurer, and send them to 214½ West Capitol Street, Jackson, Miss.

Our Rural Extension Secretary has done a monumental piece of work this past month. God is blessing him in a wonderful and mighty way. Please pray for the Spirit to abide upon Brother Hull. Let me know where you desire to use him, that he may divide his time in a fair and adequate way.

As I write this note I am just back from Bishop Murrah's funeral. A great and good man has fallen. As a school boy under him I remember his sturdiness and strength. May heaven bless his loved ones left behind.

Vicksburg Training School, March 15. Let all Vicksburg District Sunday school workers take due notice and be on hand.

McComb Training School, March 22. Let all Brookhaven District Sunday school workers be on hand and help us put this school over with a bang.

Above all, brethren, please pray for the work. God can bless and use the workers and the cause if we have enough prayer.

Yours in Him,

JOHN C. CHAMBERS.

BROOKHAVEN DISTRICT STANDARD TRAINING SCHOOL.

The Standard Training School for Sunday School Leadership Training of the Brookhaven District of the Methodist Episcopal Church, South, will be held in Centenary Church, McComb City, Miss., March 22-23. The first session of the school will be on Sunday afternoon from 2 to 4:30 o'clock; the other five sessions will be on the following week nights from 6:45 to 8:50 o'clock. Rev. H. G. Hawkins, of Magnolia, is Educational Director, and Rev. J. L. Sells, of McComb City, is local manager. The faculty is composed of the following five instructions, each teaching the

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book as named for two periods at each of the six sessions of the school: Rev. R. H. B. Gladney, "Organization and Administration of the Sunday School;" Rev. J. C. Chambers, "The Pupil;" Rev. B. F. Lewis, "A Methodist Church and Its Work;" Mrs. W. W. Adam, "A Study of the Junior Child;" Mrs. Byron Harwell, "A Study of the Primary Child." Each student takes one book of the course, and is given credit for same at the close of the school.

Since the beginning of the Centenary, the Protestant Mission in Siberia has grown from thirty congregations with a church membership of 224, to 129 congregations with 7,000 adherents.

Search Your Attic For Fortunes In Old Envelopes.

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as \$700.00. Many have brought upwards of \$50.00 each. It sounds "fishy" but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold C. Brooks, Box 269, Marshall, Michigan, and he will immediately write you, stating whether they are of value and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes and will pay more for those he is seeking than a dealer. Besides the Confederate issues, certain United States and foreign stamps are wanted provided they are on the original envelopes and mailed between 1845 and 1870. Although the rare issues are especially desired he also buys many of the commoner kinds and many people are in this way getting extra money with very little trouble and no expense.

The Advertising Manager of the New Orleans Christian Advocate has known Mr. Brooks for many years and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes as worth to him and in case the envelopes are not satisfactory they will be returned to the sender.

As so many stamps are similar in appearance, Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value. Confederate money, old documents or coins he does not collect.

If envelopes are sent in a bunch they should be very carefully wrapped—if possible between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value send them by Registered Mail.

This notice will not be printed again, so make a thorough search now before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS.

Box 269 Marshall, Michigan.

—Adv.

Grove's
Tasteless
Chill Tonic
A Body Builder for Pale,
Delicate Children. 60c

A HAPPY FAMILY REUNION.

On Feb. 14, in McComb, Miss., father and mother, children, and grandchildren spent a happy day together. The place was in the home of Brother and Sister B. S. Alford, the occasion being the fifty-ninth wedding anniversary of this couple, who are now nearing their eightieth birthday.

This couple has now living five sons, one daughter, four daughters-in-law, one son-in-law, fourteen grandchildren, and four great-grandchildren. All the children, including the "in-laws," were present save the son-in-law, Mr. D. M. Hays, of New Orleans. Only eight of the grandchildren were present. This was the first time all the children had been together in the father's home for fourteen years.

Three of the sons, J. B., L. W., and Norman Alford, are successful business men of McComb, Miss., also stewards in the Methodist church and active workers in the Sunday school. Their wives likewise are active and efficient workers in the church and community life where they live. H. C. Alford is a mechanic, living in Greenville, Miss., and an enthusiastic member of the Big Brothers Sunday school class of that church.

The daughter, who is now Mrs. D. M. Hays, of New Orleans, is an active worker, along with her husband, a steward, in the First Methodist Church of that city. The writer of this sketch is the second son in age, and the one preacher boy in the family. He is now presiding elder of the Newton District in the Mississippi Conference, and his wife, reared in McComb, has been a very efficient worker in every church and community where this pastor has lived during the past twenty-six years.

Every child and grandchild who is old enough is a member of the church and a regular attendant upon its ordinances, and active in some line of Christian work. I think it could hardly be otherwise when we recall the fact that as far back as any of us can remember father and mother have both been devout Christians, and father has been a steward, Sunday school superintendent, or both, and a reader of the New Orleans Christian Advocate during all these years.

As one who has been at work as a pastor for twenty-seven years, and one who has tried to study the religious life of our people as closely as

possible, I am fully convinced that the children reared by godly parents have a much better chance to make good in spiritual things than have those who are reared without godly training. All honor to the devout parents who dedicate their children to God in early life, and then follow them with their counsel and prayers until God calls these faithful ones unto himself, where they may rest from their labors, in the home not built with material things.

L. E. ALFORD.

Newton, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The sermon was from the text, "Such as I have give I unto thee." One of our preachers had noted the fact of the Galilean sea, in its outline on the map, resembling in form the heart. Another, using the text above, gave this forceful illustration on the grace of giving—not only in the sense of material gifts, but in the fuller sense of imparting and sharing.

Jordan's stream takes its beginning in the heights of Lebanon. It comes rushing down the valleys and spreading over the plain below, imparting life, beauty and gladness in its wake. Galilee throws wide open her arms, embracing and receiving the living waters of the river. The glancing sunlight imparts the gracious gift into thousands of dancing wavelets and they sing lullabies on beaches of sand and shell. The gracious sea receives, but not to hold. It passes the gift onward, and the Jordan flows through desert spaces and finds death in the sea that is Dead. Giving is living, and living is giving in the larger sense, even as the Master taught. Herein lies the secret, for the essence of life is divine and Christlike.

In giving, quality counts far more than quantity. That historic widow with her mite, so often quoted, so often misunderstood, shows how small things become great by divine measurement.

Crystal flows the limpid water,
From Libyan's mountain snowy height,
Filling all the land with laughter,
Flowing onward clear and bright.

Symbol these of larger living,
As onward through life's way we go;
Ever serving, ever giving,
E'en on earth, and evermore.

We all love to be "appreciated." This last is a wonderful word and in current use has a wonderful meaning. The purists and etymologists say the word does not mean what we mean by its common use. They say it means "pricing a thing," but the genus of language caught it on the fly and hurled it right home into ordinary usage. Now it means admiration, fellowship of thought and love—just entering upon the same plane of life with the other fellow, and sharing its good things together. Some things are very precious in life, of more value than rubies and more lasting than the rooted hills, cheering another over the rough places, speaking a word of comfort and even a hand-clasp given in sympathetic under-

standing. I tell you, friend, these things belong to the soul of men and women, and are of eternal values. Think, then, of these priceless values the next time you may chance to express your "appreciation" of a service from a friend. Yes, apprecating is vastly more than pricing, from the standpoint of market values, for as we sometimes try to use the word, it means the heart and soul are moved and stirred.

Shreveport, La.

Epworth League

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The date—June 8-14.

The place—Whitworth College, Brookhaven, Miss.

The rates—\$6 for the week; \$1.25 per day for less than a week.

Reservations—You can make reservations in advance. Write the Secretary for Registration and Classification blanks. (There will be room for all, however.)

The theme—"Social Service."

The slogan—"Say It With Service."

Talk! Talk! Tell it to others. We don't care what you talk about, just so it is about the Assembly. A poster will be mailed to your pastor later. Please see that it is posted in your church.

Be sure to get your Classification blank.

Have you paid your African Special?

Have you sent a list of your officers to the district secretary and to the Conference secretary?

J. H. WEEMS, Secretary.

308 Second Avenue, Hattiesburg, Miss.

Probably the greatest single Centenary enterprise in Cuba is the Central Institute, in Havana. This is a special of the Kentucky Conference, and promises to be the best Protestant institution in Cuba. The cost is \$160,000.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Second Round.

Dubach, at Harmony, Mar. 14, 15.
Eros, at Choudrant, Mar. 15, 7:30 p.m.

666

is a prescription for

Colds, LaGrippe, Influenza,
Dengue, Biliousness, Malaria,

It is the most speedy remedy we know.

Ouachita, at Sardis, Mar. 22.
Homer, Mar. 29, 7:30 p.m.
Dodson, at Sikes, Apr. 4, 5.
Clay, at New Prospect, Apr. 11, 12.
Jonesboro, at Hodge, Apr. 12, 7:30 p.m.

Gibbsland, at Oak Grove, Apr. 15.
Bernice, at Alabama, Apr. 18, 19.
Simsboro, at Salem, Apr. 25, 26.
Arcadia, Apr. 26, 7:30 p.m.

Ruston, May 3.
Calhoun, at Claiborne, May 10.
Athens, at Wesley, May 17, 11 a.m.
Haynesville, May 17, 7:30 p.m.
Bienville, at Bear Creek, May 23, 24.
Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Texas Avenue Church, March 8, 7:30 p.m.

Gilliam, March 15.

Vivian, March 22.

Mooringsport, March 29.

Grand Cane, April 5.

Cedar Grove, April 12, 7:30 p.m.

Blanchard, April 12, 3 p.m.

Munnerlyn's Chapel, April 19.

Bethany, April 25, 26.

Mansfield, May 3, 11 a.m.

South Mansfield, May 3, 7:30 p.m.

Oil City, May 10.

First Church, Shreveport, May 17, 11 a.m.

Bossier, May 17, 7:30 p.m.

Logansport, June 14.

Mangum Memorial, June 21, 11 a.m.

Claiborne Avenue, June 21, 7:30 p.m.

Elm Grove, June 28, 11 a.m.

Noel Memorial, June 28, 8 p.m.

The Shreveport District Conference will be held at Cedar Grove, April 13 and 14. The conference will open at 7:30 p. m., April 13, with an inspirational message. At this session the conference will be organized, committees appointed, and some business transacted. On Tuesday, April 14, there will be morning, afternoon and night sessions. The Cedar Grove church will provide entertainment for all delegates.

W. W. HOLMES, P. E.

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Business College
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DR. CANNADAY, 1900 Park Square,
SEDAALIA, MO.

HIS HEARING RESTORED.

The invisible ear drum invented by A. O. Leonard, which is a miniature megaphone, fitting inside the ear entirely out of sight, is restoring the hearing of hundreds of people in New York City. Mr. Leonard invented this drum to relieve himself of deafness and head noises, and it does this so successfully that no one could tell he is a deaf man. It is effective when deafness is caused by Catarrh or by perforated or wholly destroyed natural drums. A request for information to A. O. Leonard, Suite 532 70 Fifth Ave., New York City, will be given a prompt reply.—Adv.

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WHY GO TO COLLEGE?

1. Because the College man has thirty times as much chance for distinction and success.
2. Because the College man makes \$72,000 more during his lifetime.
3. Because the College man wins FRIENDS among the leaders of Mississippi in the new generation.
4. Because you will get knowledge and understanding and acquire a taste for literature and art and meditation on this most interesting world.
5. Because you will learn to serve society and help to make Mississippi a better place to live in.

SUCCESS, MONEY, FRIENDS, HAPPINESS, SERVICE

these are the things you are sure to get by faithful pursuit of a College Course.

For catalogue and other information address

MILLSANS COLLEGE,

D. M. Key, President.

Jackson, Miss.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

ANNUAL MEETING, LOUISIANA CONFERENCE.

Alexandria is preparing for this great annual reunion of the King's Forces which meet in that town April 15, 16, 17, 1925, to forge strength into the ranks for a "forward charge" in missionary activities for 1925!

No Auxiliary can afford to neglect sending a delegate to this meeting, thereby missing the spiritual stimuli and re-enforced morale, so invaluable to all soldiers of the Cross!

Send all your problems by your delegates to be solved at this meeting and be assured that from this annual meeting your delegates will come back to you with many helpful instructions and untold inspiration.

Mrs. T. L. Ensley, Eighteenth and White Streets, Alexandria, La., is chairman of the entertainment committee.

Begin planning now to send your delegate, and send her name to Mrs. Ensley at once.

SIBLEY AUXILIARY.

The Woman's Missionary Society of Sibley, La., is small, but doing good work. We have as faithful and zealous women as can be found anywhere.

ENRICH YOUR BLOOD

With organic iron—Nuxated Iron—it's like the iron in your blood and the iron in spinach, lentils and apples—will not blacken or injure the teeth nor upset the stomach. Entirely different from metallic iron. It quickly helps put strength into your muscles and color into your cheeks. Get your doctor to make your red blood count today, then take Nuxated Iron for a few weeks and watch your red blood corpuscles increase; see how much purer and richer your blood becomes; how much stronger and better you feel; what a difference it makes in your nerves. Millions of people are using Nuxated Iron. Your money will be refunded if you do not obtain satisfactory results. In tablet form only. At all druggists.

NUXATED IRON
Enriches the Blood—Strengthens the Nerves

"A God-sent Blessing"

is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator
It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.

At all Druggists
Write for free booklet of letters from grateful mothers.

ANGLO-AMERICAN DRUG CO.
215-217 Fulton St.
New York

We are active in all forms of social service work.

Amount raised for all purposes during 1924 was \$215, including \$15 for the pledge.

In January we elected the following officers for 1925:

Mrs. O. T. Slater, president.

Mrs. E. E. Franklin, vice president.

Mrs. T. S. Scriber, corresponding and recording secretary.

Mrs. A. L. Riggs, treasurer.

Mrs. I. W. Shields, Superintendent Social Service and Agent Missionary Voice.

Mrs. J. W. Berry, Superintendent of Supplies.

Mrs. R. T. Pickett, Superintendent of Publicity.

Rev. R. T. Pickett, Superintendent of Bible Study.

Mrs. C. M. Gray, Superintendent of Cradle Roll Department.

WHAT IT MEANS.

The delinquency of so many people on their Centenary pledges, resulting in the inability of the Centenary to pay the askings in full, is responsible for one of the most serious tragedies ever encountered by the Methodist Episcopal Church, South. Around the world we have started enterprises which we have not been able to finish. It has plunged us in debt, handicapped our missionary work, injured our good name as a people, embarrassed us in the eyes and estimation of the people in mission lands. Let us review a few of the unfinished tasks of the Centenary, caused by our negligence in the matter of our sacred promises, any of which is a reflection upon us:

1. At Tampa, Fla., our school for foreign children is conducted in the church. It is filled to overflowing and the teachers turn away more than they receive. We have a lot, but the Centenary funds are not in hand to build a school. Here is a great opportunity lost, a great need unmet, because many persons have not paid their Centenary pledges.

2. We promised \$70,000 to Pinson College at Camaguey, Cuba, and the natives raised \$12,000 in cash. We have not paid our promise, and to-day Pinson College is housed in dilapidated wooden sheds, crowding twenty-five of the finest youth of Cuba in one sleeping room, and that in an attic.

3. At Eliza Bowman College, Cienfuegos, Cuba, each teacher uses her bedroom for her classes. Other classes meet in corridors and under trees in the yard. We promised money to provide an adequate building, but the funds have not been paid by the Centenary subscribers.

4. We began the erection of a new building for Virginia school, at Huchow, China. The framework was erected, and then the work was stopped for lack of Centenary payments. There stands the skeleton to-day, a stark monument to our delinquency.

5. We promised to help the Korean Christians build churches in villages where bands were newly won from heathenism. We promised to give

them two dollars when they raised one. In their zeal these new converts took us at our word. They secured ground. They brought lumber, stone and clay. But their confidence in us met no response, for the Centenary pledges were not paid, and we have not kept our promise.

6. The Centenary planned to remodel the Girls' Higher Common School at Wonsan, Korea. The roof leaks. It has no heating plant. The property is deteriorating. But nothing can be done about it.

7. The nurses at Ivey Hospital, Songdo, Korea, are living in a rickety native house under conditions too miserable to describe. The Centenary promised a building, but the appropriation cannot be paid.

8. At Ribeirao Preto, Brazil, the crowded condition in the Collegio Methodista is positively dangerous. Two of our missionaries here recently contracted tuberculosis. If this was not directly due to living conditions, the environment would certainly be more healthful if the new Centenary building could be erected.

9. Bennett College, in the heart of Rio de Janeiro, is named for our sainted Miss Belle Bennett, and should be the pride of the women of Methodism. Yet it is housed in an old remodeled stable, awaiting the payment of the Centenary pledges to secure an adequate building.

10. In Brazil we began a college to bear the name of Bishop Moore. The walls stand four feet high, and the work has stopped until the Centenary pledges are redeemed.

Shall we finish these enterprises and the multitude of other tasks which remain uncompleted in the Centenary program? Shall the unpaid askings be paid in full? Serious thought will doubtless convince us that we are under an obligation to go on. "You said you would." Let us not disappoint these people who are depending upon us, but even more im-

portant, let us not disappoint God. Remember he is honoring his children to carry the message—we are his hands and his feet. Let us consecrate ourselves for this great service, then let us do it cheerfully and gladly.—Taken from "The Task Ahead," chapter 3.



WELL-MERITED SUCCESS

A distinguished citizen, honored politically and professionally, Dr. R. V. Pierce, whose picture appears above, made a success few have equalled. His pure herbal remedies which have stood the test for fifty years are still among the "best sellers." Dr. Pierce's Golden Medical Discovery is a blood medicine and stomach alterative. It clears the skin, beautifies it, increases the blood supply and the circulation, and pimples and eruptions vanish quickly. Beauty is, but skin-deep and good blood is beneath both. For your blood to be good, your stomach must be in condition, your liver active. This Discovery of Doctor Pierce's puts you in fine condition, with all the organs active. Ask your nearest druggist for Doctor Pierce's Golden Medical Discovery, in tablet or liquid form, or send 10 cents for trial package of tablets to Dr. Pierce's Invalids Hotel in Buffalo, N. Y.

Genuine  **ASPIRIN**

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for



Colds	Headache
Pain	Neuralgia
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Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

MRS. K. M. HARRISON.

It was Sunday morning, February 1, 1925, just a little after sunrise that the spirit of our mother in Isreal took its flight to God. The entire community had been expecting it for several weeks, but despite that fear the close came as a shock. In memory of this good woman, Mrs. Jane McKinnon Harrison, I write this simple tribute.

She was born near Corinth, Miss., December 22, 1848.

She leaves to feel the loss of her going, one son, C. M. Harrison, Amory, Miss., and six step-children: Mrs. W. E. Wiygul and Mrs. J. M. Wiygul, Nettleton, Miss.; Mrs. J. M. Surratt and L. P. Harrison, Corinth, Miss.; Mrs. J. M. Bynum, Brownwood, Tex., and K. J. Harrison, Columbus.

We cannot doubt the power of Christianity to make noble characters when we have such an example before us. Most of her life was in the heart of the church. In 1882 she was married to Rev. K. M. Harrison, a devoted member of the Methodist Church, who began to preach in that church about the time they were married. Sister Harrison was deeply religious; she made a fitting companion to one whose life was given to preaching the truth. She entered wholeheartedly into the work of the church, nor did she give up when her husband died in 1913. Brother Harrison's last pastorate was in Amory, so they located here and gave many years of faithful service to this community.

Few women live to be revered as was Sister Harrison. Every one from the young children to extreme age loved her and highly respected her for her faith in her Savior and the manner in which she had let her light shine. In those later years when she could not hear so well she did not let that dampen her ardor or interest

in the church. She was always in her place at every service. Her life and presence were inspiration to me personally.

She was a good neighbor. Any one who lived next to Sister Harrison never forgot it, for she soon won them. It can be safely said that no one person ever lived in Amory who did more definite work with the young people than did this noble, good woman. Her neighbors' children loved her.

Her home was a home of interest and intelligence. She knew what was good for her home and as far as she could she gave it to her children. Her children rise up and call her blessed.

She is gone now and we are the poorer for her going, but heaven is the richer. Her resignation to the close was beautiful. How true it is, "Precious in the sight of the Lord is the death of his saints." A well lived life has closed here but only begun yonder. She was buried from the church she loved so well and around that grave, banked high with loving tributes in flowers, stood many friends to pay tribute to her life and to cherish her memory. "The Lord had gathered his own."

W. R. LOTT.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Pine Grove, at Killian's, Mar. 14, 15.
Hammond, Mar. 15.
St. Francisville, at Star Hill, Mar. 21, 22.
Istrouma, Mar. 22.
East Feliciana, at Gilead, Mar. 28, 29.
Clinton, Mar. 29.
Jackson, at Gurley, Apr. 4, 5.
Keener Memorial, Apr. 5.
Ponchatoula, Apr. 12; conference, Apr. 20.
Pearl River, Apr. 12.
Washington, at Fisher, Apr. 18, 19.
Franklinton, Apr. 19.
Bogalusa, Apr. 19.
Baton Rouge, First Church, Apr. 26, 27.
Denham Springs, at Palmetto, Apr. 25, 26, p.m.
Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

District conference will convene in Franklinton, Wednesday, April 15, to Friday, April 17. Opening sermon will be preached by Rev. R. W. Tucker, Wednesday evening, April 15, at 7:30 p.m. Organization and brief business session will follow sermon.

H. N. BROWN, P. E.

Lake Charles Dist.—Second Round.

Abbeville, Mar. 15, 11 a.m.
Gueydan, at Gueydan, Mar. 15, 7:30 p.m.
Many, at Pearson, Mar. 22, 11 a.m.
Leesville, Apr. 5, 11 a.m.
De Ridder, Apr. 5, 7:30 p.m.
Rayne, at Branch, Apr. 12, 11 a.m.
Maxie, at Church Point, Apr. 12, 7:30 p.m.
Neame, at Pine Grove, Sat., Apr. 18, 11 a.m.
Merryville, Apr. 19, 7:30 p.m.
Indian Bayou, Apr. 26, 11 a.m.
Crowley, Apr. 26, 7:30 p.m.
New Iberia, May 3, 11 a.m.
Lafayette, May 3, 7:30 p.m.
Sulphur, at Sulphur, May 10, 11 a.m.
Lake Arthur, May 10, 7:30 p.m.
Lake Charles, May 17.
District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

New Orleans Dist.—Second Round.

Second Church, preaching, Feb. 15, p.m.; Q. C., May 20.
Parker Memorial, preaching, Feb. 22, a.m.; Q. C., April 22.

McDonoghville, preaching, Feb. 22, p.m.; Q. C., March 18.
Louisiana Ave., preaching, Mar. 1, a.m.; Q. C., May 6.
Algiers, preaching, Mar. 1, p.m.; Q. C., Apr. 8.
Houma, at Gibson, Mar. 8.
Lafourche, at Labadieville, Mar. 15, a.m.
Bayou Blue, Mar. 15, p.m.
Lydia, Mar. 22, a.m.
Franklin, Mar. 22, p.m.
St. Martinville, at Port Barre, Mar. 29.
Morgan City, Apr. 5, a.m.
Patterson, at Berwick, Apr. 5, p.m.
Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
Covington, at Mandeville, Apr. 19, a.m.
Slidell, Apr. 19, p.m.
Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.
St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p.m.; Q. C., Mar. 20.
Carrollton, preaching, May 3, a.m.; Q. C., May 13.
First Church, preaching, May 3 p.m.; Q. C., Apr. 29.
W. WINANS DRAKE, P. E.

MISSISSIPPI CONFERENCE.

(Continued From Page 11.)

Newton Dist.—Second Round.

Forest and Morton, at Forest, Sunday, March 15, 3 p.m., 7 p.m.
Homewood, at High Hill, Saturday and Sunday, March 14, 15.
Raleigh, at Burns, Friday, March 13, 11 a.m., 2 p.m.
Lake, at Lawrence, Friday, March 20, 7 p.m.
Laurel, First Church, March 22, 3:30 p.m.
Laurel, Kingston, March 22, 11 a.m., 2 p.m.
Laurel, West End, March 22, 7:30 p.m.
Rose Hill, at Pleasant Grove, Friday, March 27, 11 a.m., 2 p.m.
Rose Hill, Sunday School Institute, March 28, 29, Jasper and Newton Counties.
Burnside, at Burnside, March 29, 11 a.m., 2 p.m.
Neshoba, at Sandtown, April 5, 11 a.m., 2 p.m.
Philadelphia, April 5, 7:30 p.m.; Q. C., April 6, 8 a.m.
Walnut Grove, at —, Friday, April 10, 11 a.m.
Harperville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.
Trenton, at Polkville, Friday, April 17, 11 a.m.
Shiloh, at Johns, April 18, 19.
Union, at —, April 25, 26.
Carthage, at Mount Horeb, Friday, May 8, 11 a.m.
North Leake, Sunday, April 10, 11 a.m., 2 p.m.

District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to express themselves on the pending plan of unification.

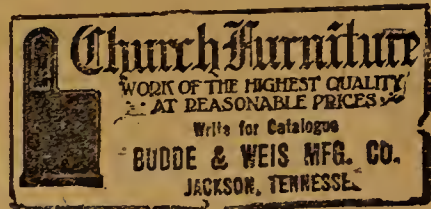
L. E. ALFORD, P. E.

Vicksburg Dist.—Second Round.

Gloster and Liberty, at Liberty, March 15, 11 a.m.
Roxie, at McNair, March 22, 11 a.m.
Fayette, March 22, 7:30 p.m.
Mayersville, at Valley Park, March 29, 11 a.m.
Anguilla, at Anguilla, March 29, 7:30 p.m.
Rosetta and Mount Vernon, at —, April 3, 11 a.m.
Washington, at Kingston, April 5, 11 a.m.
Natchez, April 5, 7:30 p.m.
Harriston, at Mizpah, April 9, 11 a.m.
Rocky Springs, at Rocky Springs, April 12, 11 a.m.
Utica, at Bear Creek, April 12, 3:30 p.m.
Rolling Fork and Cary, at Cary, April 19, 11 a.m.
Vicksburg, Crawford Street, April 19, 7:30 p.m.
Nebo, at Cool Springs, April 26, 11 a.m.
Hermanville, at Pattison, April 26, 7:30 p.m.
The district conference will con-

Take KOZOL instead of

aspirin for Headache, Colds, Flu, Neuralgia, Rheumatism and pains from similar ailments. It is safe and does not affect the heart. Not habit forming—25c at your Druggist, or by mail from WARNER DRUG COMPANY, Nashville, Tenn. Manufactured by KOZOL LAB., Nashville, Tenn.



vene at Woodville, Miss., Tuesday, May 19, at 3 p.m. Delegates going by railway will arrive at Centerville at 11:25 a.m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Cotton Valley, at Bethel, March 15, preaching at 11 a.m.
Heflin, at Heflin March 15; preaching at 7:30 p.m.
Chestnut, at Sander's Chapel, Saturday March 21; preaching at 3 p.m.
Campti, at Montgomery, March 22; preaching at 11 a.m.
Coushatta, March 22; preaching at 7:30 p.m.
Winnfield, March 29; preaching at 11 a.m.
Winnfield Circuit, March 29.
Plain Dealing, at Alden Bridge, Apr. 5; preaching 11 a.m.; Q. C. 2 p.m.
Ringold, at Grand Bayou, Apr. 12; preaching at 11 a.m.
Ferriday, at Clayton, Apr. 19; preaching at 11 a.m.
Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.
Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.
Colfax, at Colfax, May 3; preaching at 11 a.m.
Standard, at Olla, May 10; preaching at 11 a.m.
Minden, May 17; preaching at 11 a.m.
Wesley, May 19, at 2 p.m.
Sibley, May 24; preaching at 11 a.m.
Rochelle, at Selma, May 31; preaching at 11 a.m.
Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Is Your Child Thin, Weak or Puny?

Sugar Coated Cod Liver Oil Tablets Put on Flesh and Build Them Up—Quick.

In just a few days—quicker than you ever dreamt of—these wonderful flesh making tablets called McCoy's Cod Liver Oil Tablets will start to help any weak, thin, undernourished little one.

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HELPED HER IN EVERY WAY

So Writes Mrs. Trombley of Sharon, Vt., Concerning Lydia E. Pinkham's Vegetable Compound

Sharon, Vermont. — "I was weak and run-down, had a tired feeling and bearing-down pains. I saw an advertisement in the newspaper about Lydia E. Pinkham's Vegetable Compound and began taking it. It has stopped these bearing-down pains and other bad feelings, and has helped me in every way. I have so much faith in the Vegetable Compound that I keep it on hand all of the time and recommend it whenever I have the opportunity."—Mrs. LEWIS TROMBLEY, Sharon, Vermont.

Glad to Help Others

"I had pains in my back and sides for many months, and my work would have to be left undone at those times. My sister told me what good Lydia E. Pinkham's Vegetable Compound was doing her, so I tried it, and from the third bottle I was well and every one thought I looked better. I am glad to help others regain their health, and you may use my testimonial."—MABEL HARTMANN, 1824 Greene Ave., Brooklyn, N. Y. You must believe that a medicine that has helped other women will help you. You should try it.

THE WOMEN ARE MOBILIZING

The women of the church are mobilizing everywhere to assist in the collection of Centenary pledges. By official action of the Executive Committee of the Woman's Missionary Council, our Methodist women were pledged to co-operate in the Centenary Cultivation Period in the following ways:

1. By the distribution of Centenary literature through the public channels of conferences and auxiliaries.

2. By the attendance as far as possible of conference, district, and auxiliary representatives upon the "Set-Up" meetings during the first period as provision is made for them by the Centenary Commission.

3. By the co-operation of the missionary societies with the other organized agencies of the local churches, in the period of intensive study of the book, "The Task Ahead."

The Conference missionary secretary is depending upon the missionary women for the distribution of much of the Centenary literature during the present Carrying-On Campaign. Women everywhere are organizing for an intensive study of "The Task Ahead." All women studying this book will be given due credit on their standard courses of study.

CHURCH PROPERTY INSURANCE.

"We are thinking a little more definitely these days in the terms of Christian stewardship, and I take it that also means throughout our church much more careful attention to the whole matter of fire insurance that will be adequate. * * * I understand that the Roman Catholic Church and the Methodist Church have their own insurance agencies. * * * It would seem that there is an opportunity here for a little better stewardship and husbandry of resources, at least a real saving work for the church to attempt. * * *

This is quoted from "The Living Church" article by Rev. I. G. Rouillard, on "a Church Fire Insurance Company." The Episcopal Church is not the only one that has through the more than a quarter of a century since our "saving work" began voiced its admiration for our insurance organization. The writer quoted is incorrect in his allusion to the Catholic Church. That body has as yet no organization of national scope, although efforts have been made in that direction.

The Methodist Company, the National Mutual Church Insurance Company, extended its services during 1924 farther than during any previous year in its long history of usefulness, increasing the total amount of risk over six million dollars, bringing its outstanding policies up to \$71,589,025. The losses paid since business began were over two million dollars (\$2,049,661.47). As the company has never permitted a loss to remain unpaid a single day after due; has never asked a policyholder to pay a dollar of premium before the regular installment dates and has in the hands of the over twenty-two thousand policyholders \$818,397.05 (which is continuing to perform the useful functions of money pending the maturing of premium note payments, which are spread out through the year, covered by the policies), it is not surprising that other denominations have been

attracted by the striking achievements shown in the twenty-sixth annual report. Over six thousand losses have been paid. The terms are such as stock companies, with their different system and experiences, cannot use.

This is the only company that exists solely for the benefit of Methodism. The secretary, Henry P. McGill, will promptly furnish any information desired. Address him at 1509 Insurance Exchange, Chicago, Ill.

OPPORTUNITY AND CHALLENGE.

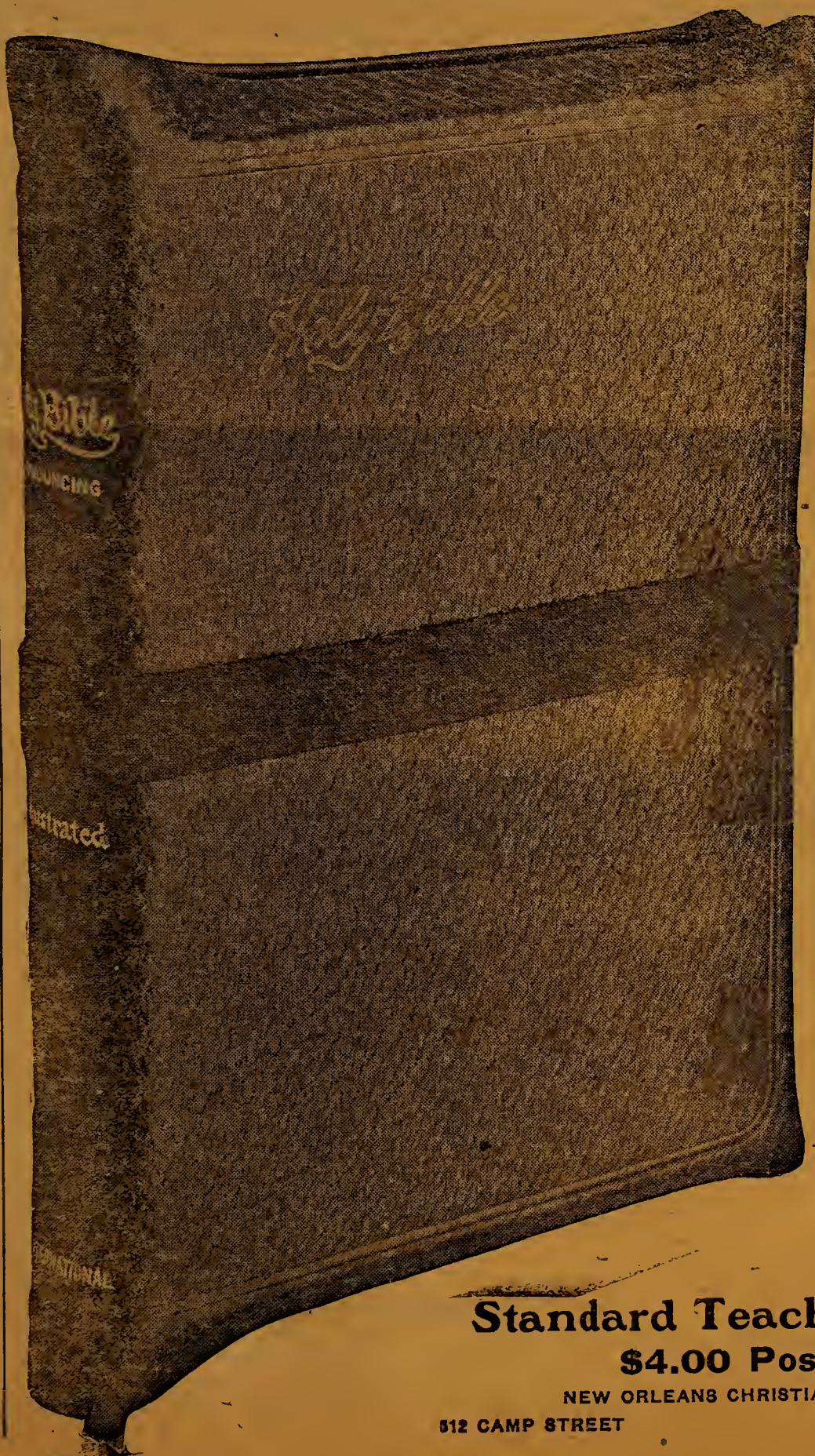
By Dr. James E. Gregg, President
Hampton Institute.

We are accustomed to think of the presence of 1,000,000 Negroes in the United States as a "problem," and speak of it accordingly. I wish we might rather think of it as a responsi-

bility, an opportunity and a challenge, a searching test of our democracy and our religion. If democracy and religion cannot meet it, then they are not what we thought them, and the sooner we find it out the better. But you and I shall have faith to believe that they will both be equal to the test. Some day we shall be able to show to all the world that here in the United States of America we can and do have men and women of different races living and working happily side by side, in mutual respect and good will.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

Vol. 72—No. 12 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3536.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 19, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CHURCH—OR ME?

In a recent issue of Success Magazine, Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches, under the caption, "Our Problem with the Churches," discusses the familiar question, "What Is the Matter With the Church?" In the outset he says: "I think it is clear that attendance upon services of worship has decreased, both in proportion to membership and to population. Christian people, including many of the faithful, do not 'go to church.' While this admission may be questioned, and indeed it is questioned by Professor William Adams Brown in his notable volume, 'The Church in America,' and while doubtless it does not have equal application in all particular localities, nevertheless there is little doubt but that on the whole church-going has lost its sanction and compulsion. There are fewer services on Sunday, and the historical prayer meeting has become, at least in many quarters, a more or less negligible factor as a 'means of grace.'"

Dr. Macfarland does not think, however, that this falling off in church attendance indicates that religion and the church are losing their hold on human life. In support of his view, he cites the following facts:

1. The membership of the churches is increasing in a ratio equal to or beyond the increase in our population. In the period from 1916 to 1921, church organizations in America increased from 227,000 to 234,000; membership increased from 42,000,000 to 46,000,000; Sunday schools increased from 195,000 to 199,000, and the membership of these schools increased over 4,000,000. During this same period the population of the country increased but three and a half million.

2. The financial support of the churches has probably kept pace with our increase in wealth. The amounts contributed for all purposes in 1922 were \$518,000,000; in 1923, the amounts contributed for all purposes were \$547,000,000—an increase in one year of \$29,000,000. These figures do not include the contributions to unusually urgent outside calls—the American Relief Administration, the famine in China and in Russia, and the Near East Relief.

3. In the matter of practical activities, the human service of the churches during the past decade has been unparalleled.

4. While the old periodic revivals of religion are not so noticeable now as in former days, and men are inclined to ask, "Where are Whitefield, Finney, and Moody?" it must not be forgot that evangelism has become more normal, hence less observable. All over the country, pastors are conducting their own evangelistic campaigns, with results that are more permanent, even if less exploited, than usually follow the high-tension activities of professional evangelists.

5. The theological seminaries have more students to-day than for a decade past, and these students are of a higher grade. Dr. Macfarland cites two instances: in 1914, Yale Divinity School had 110 students, while in 1924, it had 229; during the same period, Union Theological Seminary increased from an enrollment of 251 to 424.

6. The churches themselves are asking the question, "What is the matter?" which is one of the most hopeful signs of the age. No other institution, political, economic, or industrial, has surveyed its task so undauntedly or so unselfishly as the church. If there is anything the matter, it has set itself to find both the cause and the remedy.

We have given only a part of the study made by Dr. Macfarland of the subject under consideration—the whole article is worth reading. It is the author's suggestion that, in most cases, a more profitable question than "What is the matter with the church?" would be, "What is the matter with me?"

PAYING TEACHERS.

A recent writer on the subject of teachers' salaries has made a very pertinent comment on what we buy when we pay our school teachers. He says: "When we buy teaching service, to a large extent we buy our children's outlook on life. The teacher who is trained in civic affairs gives more to her pupil than is contained in the civics textbook. The teacher who reads the best professional books and magazines brings to her classroom invaluable teaching helps so that her pupils learn more in less time. The teacher who has a standard of living which permits her to live in comfortable quarters brings to her classroom vigor, enthusiasm, self-respect, and initiative. To succeed, the teacher must have the respect of the community; and it is a part of human nature not to respect that which is purchased too cheaply."

Regardless of the salary paid, however, every teacher who accepts a position in our schools is under a solemn and binding obligation to society to do more than merely perform the mechanical duties of teaching; he or she, as the case may be, is under obligation to give the children the right outlook on life. A teacher that is ignorant, lazy, narrow, conceited, petulant, irascible, flippant, cynical, frivolous, or irreligious, has no rightful place in our educational system, no matter what the salary may be. In the proper development of our civilization, nothing can take the place of the right kind of teacher.

A WORLD'S RECORD.

Through the courtesy of Dr. L. F. Sensabaugh, director of training work of the General Sunday School Board, we have received some advance

sheets from his annual report for 1924. We take from that report the following figures concerning the work of the pastors' schools, which we think constitute a world's record in this field: "In the pastors' schools for 1923 we issued 498 credits, while in 1924 we issued 10,029. In 1923 we issued through our colleges 4,147 credits, and as shown in the 1924 report, we issued 13,395. In 1923, there were held 185 standard schools, issuing 13,365 credits; this year (1924), 259 standard schools were held, issuing 18,281 credits. The remaining units were earned through regular correspondence and office work, through our supervised study, and through our leadership schools at Junaluska and Mount Sequoyah." A world's record is worth looking at—especially when it is in such a noble field of endeavor.

THE FIRST CONFERENCE VOTE ON UNIFICATION.

The Cuba Annual Conference was the first in the Methodist Episcopal Church, South, to vote on the pending plan of unification. The result, as already announced, was unanimously in favor of the adoption of the plan—48 to 0. The vote of this Conference bears out the view that practically all our mission fields are in favor of the plan of unification now before the church. Conditions on the mission fields may be so different from those at home as to give a largely different angle of approach to the general question of unification; but the fact that practically all the bishops in charge of mission work, practically all the missionaries themselves, and practically all the native preachers and laity are in favor of unification, certainly has some significance. The next Conference to vote on the plan is the Baltimore, which will meet in Washington, D. C., on March 25.

NOT "UP."

The American Mercury is a magazine with which we have no acquaintance except that gained from some sheets sent us by the publishers containing an article, "Up from Methodism," written by one who professes himself to be descended from noble Methodist ancestors, Francis Asbury having been his great-great-uncle. The article itself seems to be the vehicle of the author's hatred of all religion in general and of the Methodist Church in particular. Apart from the pity we feel for anybody who seems to glory in the shame of his blatant blasphemy, we are rather amused at the title of the article, "Up from Methodism." In our humble judgment it should have been entitled, "Down from Methodism."

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

THE JACKSON SERVICES OF BISHOP MURRAH'S FUNERAL.

The body of Bishop W. B. Murrah arrived in Jackson on Saturday morning at 5:35 from Memphis, Tenn., where he passed to his reward on Thursday before, and where Bishops Mouzon and Denny had paid fitting tributes to their colleague in a service at St. John's Church. Immediately upon arrival, the body was carried to Millsaps College Chapel, where an honor guard of students kept watch throughout the day.

At 4 o'clock, the service was begun, with Bishop Warren A. Candler, Senior Bishop of the church, reading the processional ritual. The college chorus sang, "Lead, Kindly Light." Dr. E. K. Means, pastor of Galloway Memorial Church, Jackson, read the first lesson. Dr. W. L. Duren, pastor of Rayne Memorial Church, New Orleans, read the New Testament lesson. A Millsaps quartet impressively sang, "Abide With Me."

Bishop Candler delivered the message of comfort from the Gospel. He likened Bishop Murrah unto Barnabas, who was a "good man full of faith and the Holy Ghost," emphasizing the fact that the power of Christ produces like results in all ages, so much so that the beloved Bishop Murrah would readily be at home with Abraham and the Fathers. He declared, "My comrade possessed his soul in serenity and strength."

Dr. Alfred Franklin Smith, editor of the Christian Advocate, was the next to speak. Having been associated with Bishop Murrah as a former pastor at Galloway Memorial and in the Bishop's episcopal labors in Missouri, as well as in various educational and other church enterprises, Dr. Smith had learned the departed Bishop to be "master of himself." "He was master of his mind, emotions, and will;" "he was courtly, quiet, and powerful;" "he was never in a hurry, for he never had to retrace his steps;" "he is now in peace; there are no radical and startling experiences coming to him, for he has long lived with God and feels perfectly at home in his presence."

Dr. A. F. Watkins, the immediate successor of Bishop Murrah as president of Millsaps College, and now one of the leading pastors in the church, paid beautiful and fitting tribute to Bishop Murrah. He spoke of the Bishop as having been in the providence of God, one of the great triumvirate who founded Millsaps College and started it upon its widening career of usefulness to the manhood and womanhood of the South—Galloway, Millsaps, Murrah! "While each of these did his work in his own way, no one can tell which contributed most largely to all that Millsaps College means."

Dr. D. M. Key, the present head of the college, was the last to speak. Though a layman, his words were full of sympathy and gratitude. He declared that "Bishop Murrah has bequeathed to Millsaps College a spiritual ideal and a standard of scholarship that is monumental," and, "as the present bearer of this great educator's mantle I thankfully add my praise."

Mrs. Harley R. Shands sweetly sang, "Face to Face," and Rev. J. M. Morse, Commissioner of Education for the Mississippi Conference, offered a fervent prayer, concluding the services at the college.

The cortege moved sorrowingly down West Street to lovely Greenwood cemetery, where Bishop Candler committed all that was mortal of one of Methodism's great leaders and safest administrators to rest. Jackson holds "precious possessions" for resurrection morn: Galloway, our Chrysostom, and Murrah, our St. John the Beloved.

The many floral designs, and the presence of about fifty preachers and hundreds of others, attest the esteem in which the Bishop and his bereaved wife and son are held. To-day, "Farewell;" to-morrow, "All Hail."

J. LOYD DECELL.

SOUTHWEST LOUISIANA AND UNIFICATION.

By Rev. R. H. Wynn, D.D.

From a practical point of view, Southwest Louisiana is more vitally interested in unification than any other section of the State, for the reason that nowhere else are the two Methodist Churches living to such a great extent side by side.

Thirty-five years ago Northern people began to settle in this section, and since that time they have contributed greatly to all the material and spiritual interests which constitute prosperous community life. There has been no collision of social ideals between Northern and Southern people here. They have intermarried, co-operated in business, politics and religion. They mingle in clubs, lodges, schools and churches. The only trace of past differences is a divided Methodism, which ought not longer to exist.

Methodism has failed to deliver its full strength in the rural sections of Southwest Louisiana partly, in my opinion, as the result of our division. In some communities where Methodism was organized fifty years ago, our work has been long ago abandoned and the people have united with other denominations.

In the city of Lake Charles, two Methodist frame church buildings stand three blocks apart near the center of town while two churches in her suburbs have been entirely abandoned.

No betterment of this condition will result from a discussion of why the Northern church was organized in this territory. While, from our point of view, this should not have been, an impartial investigation of the case might show that Southern Methodist leadership was not very cordially inclined at the time, and that the Northern people did not organize with an aggressive motive.

At the time of the contention over the "second-blessing" issue a few years ago, there was in this territory some irritation between the two organizations; but this issue was chiefly between Southern people who had gotten on opposite sides of the fence, rather than between Northern and Southern people. Happily, this is now a buried issue.

The sentiment of this territory, at least where the two sides know each other, is almost entirely favorable to unification, any by many the grounds of the opposition can scarcely be understood.

In a recent open forum conducted by the Broad Street Church Wesleyan Brotherhood, only one side of the subject was taken by speakers, though there was perfect freedom in the matter.

There has at no time been a trace of trouble in Southwest Louisiana over the race question. No Negroes have at any time desired membership in the white Methodist Episcopal Churches, and social contact has not been desired by either whites or blacks. The fact is that fears on this ground are absolutely without foundation anywhere in the South. Even if one is opposed to unification, he has no moral right to stir up fears without cause.

Without question, unification would strengthen the Louisiana Conference in Southwest Louisiana, as the present Methodist Episcopal Churches would, according to reliable assurances, unite with Jurisdiction No. 2, and the work would thus be solidified. Lake Charles would be the center of a smaller and more compact presiding elder's district where preachers and laymen could meet without inconvenience and confer as to the tasks

ahead. Southern Methodism in the Lake Charles District is at present badly scattered, and they meet now only with difficulty.

A united Methodism could occupy a great vantage ground of leadership in the city of Lake Charles. The two Methodist churches here are now maintaining most cordial relations and yet, on account of an entirely different ecclesiastical administration, cannot be federated much closer than any other two denominations. Unification would at once bring about close federation between them and make possible the uniting of the two congregations in a great forward effort.

Lake Charles, La.

BISHOP MOUZON WRITES AN OPEN LETTER TO DR. YARBROUGH.

Dr. J. F. Yarbrough, Montgomery, Ala.

My Dear Brother: Your article (first printed in the Sept. 24, 1924, issue of the Montgomery Journal, and now sent out through the mails as an anti-unification leaflet) has just come into my hands. That I am deeply wounded should go without saying. But I am not grieved so much on account of any possible damage you may do me in the loss of my good name. I am grieved because of the hurt your bitter accusations may do the church which I love better than I do my life. And I am apprehensive lest the harboring of such sentiments in your heart may work in you very serious spiritual injury.

In your article you speak with great kindness of my preaching while in Montgomery, where I had gone to put my little daughter in school. You admit that when you heard me preach you at first thought, "Certainly there is some mistake." But you add that "There is only one Bishop Edwin D. Mouzon," and there could be no mistake. And so you write to the world that the man who preached the "orthodox" sermon at Court Street Church is without doubt a heretic—"the leading Modernist of the Southern Church." Brother, your first thought was right; your second thought was wrong. As a matter of fact, there are two Bishops Edwin D. Mouzon—the one is the man who writes this letter and whom you heard preach that Sunday in Montgomery; the other is not a human being at all—he (or rather "it") is just pure invention, the creation of prejudice and passion. Do not misunderstand me. I am sure you are quite sincere. But somebody, from motives for which he will have to make answer to God, started the story that Bishop Mouzon is a "heretic;" and with that fixed idea in your mind, you read certain things that others said about me and certain articles I had written for the press, and found all sorts of bad things in my good intentions. Well, if a man goes to a graveyard to find a ghost, he usually finds one. And if a man started out diligently to seek for bad things even in the Holy Bible, it is possible that he might find them there. Dear Doctor, I am unworthy of the fine things you say about my "fervor," my sweetness, and my eloquence," and I am also unworthy of that bitter remark of yours, "Lift the curtain, and you find the tiger's claw." I do not think that Christians ought to try to beat down a man's arguments in the interest of the great cause of unification by trying to destroy the good name of that man. However, multitudes of letters that come to me from various sources lead me to believe that where such methods have caused me to lose one friend, they have made for me a hundred! My own opinion is that the self-righteous charge of "Modernism" against our sister Methodism made by you and others who ought to know better, is just as much a fabrication as your accusation of "heresy" against me. Jesus told a story about a Pharisee who prayed, "God, I thank thee that I am not like the rest of men." But the Divine approval rested on the Publican who smote on his breast and said, "God be merciful to me the sinner." Instead of loud professions of superior orthodoxy on our part and unbrotherly accusations of others, a due amount of penitence and prayer and a renewed consecration to the whole truth of the gospel of Jesus Christ, in humility and godly fear, is what Southern Methodists need most just now.

You accuse me of being a "Modernist." In one of your articles, you explained that a Modernist is an "infidel." Now that is pretty bad! Well, let me tell you and all concerned that I am not a Modernist. I like neither the thing nor the name. I am just the old-fashioned Methodist, a sinner saved by grace and going on to perfection, that you heard preach in Montgomery. Doctor Yarbrough, I am not a heretic, and I positively refuse to be one no matter how badly certain misguided brethren would like for me to become one! I say, I positively refuse to be a heretic!

"I'm a Methodist born and a Methodist bred; And when I'm gone, there'll be a Methodist dead."

An accusation of "heresy" against one of our bishops is a very serious matter. Certain loyal and true Christians may be led into thinking that there is some truth in the charge, and their hearts will be made sad. Certain superficial people who like to take up with the theological fads of the hour, may be encouraged to think that they have the sympathy and approval of one of the general superintendents of the church, and their souls will suffer damage thereby. Others, lacking in the noble sentiments of fair-play and Christian consideration, will be glad to take up the reproach and give currency to the rumor in an effort to break down the spiritual leadership of the man whose arguments for a great cause they find themselves utterly unable to meet.

You mention that on occasion I have suggested to preachers and teachers that they read certain books which you do not like and about which you say very hard things. It did not enter my mind that even a child would suppose that I agreed with everything in the books recommended. There is only one book that I recommend heartily and without mental reservation, and that is the Holy Bible. I recommend it both for the doctrines which it contains and for the kind of life which it teaches us to live. I think we ought to believe its theological doctrines; I think also that we ought to try to live according to its moral instructions. I frequently call attention to a book for the presentation it makes of one or two good points. If I had time, I could tell you and others just what I think worth while in the books you so heartily dislike. I will, in passing, mention just one thing—they do have the kindly spirit of Jesus. In recommending books, I am following in the steps of John Wesley. He once went so far as to call attention to the holy life of a good Unitarian. Now, as to my wisdom or unwisdom in mentioning the books referred to, that may be an open question. But, dear brother, when you attribute to me belief in all that those books contain, you do what you ought not to do. The fact is, I think preachers and teachers ought to read many books with which they take sharp issue. Methodism has not yet determined on getting out what the Roman Catholics call an *Index Expurgatorius*. Let me freely say that I so fully and joyously believe the gospel that I am not trembling all the time lest somebody discover something that will destroy it. For myself I say:

"Hammer away, ye hostile bands;
Your hammers break, God's anvil stands."

You quote the following from my sermon on "The Faith Once for all Delivered Unto the Saints":

"And finality does not lie in a Bible, verbally dictated by the Holy Spirit, and infallible in all its parts with reference to questions of science as well as concerning matters of faith and practice. And it is equally serious error to suppose that any Biblical writer claims for the Bible finality in all its parts, and authority touching questions of science as well as faith and morals. Concerning the notion that the Bible is final authority in matters of science as well as in matters of faith, little needs to be said. Certainly the Bible makes no such claims for itself."

You then do this amazing thing. You write in big capital letters:

"If the Bible is not finality in faith and morals, where is it to be found? If the Bible is not reliable when it comes to faith, can it be reliable in anything?"

Why, my dear brother, how could you? Once more I ask, how could you so misrepresent me? Three times in the one short passage you quote I had said one and the same thing as follows: "As well as in faith and practice," "as well as faith and morals," and "as well as in matters of faith." (See quotation above). I did this so as to reiterate the orthodox Methodist position that "the written Word of God is the only rule and the sufficient rule both of our faith and practice." And now you come and advertise to the good, truth-loving Methodists of Alabama and of the South that I have said exactly the contrary! What I did say, and do say, is that "The Bible is not final authority in scientific matters, as well as in matters of faith." And you, I feel sure, agree with me in that statement. For when you were getting ready to practice medicine, you did not go to the Bible for your scientific training. And the main point I was making was not negative, as your short quotation would indicate. It was positive. What I said was that Jesus Christ is the final authority in religion. In his incarnate life, in his self-evidencing message, in his sacrificial death—here we have the last word in religion.

Again you quote from an article I wrote for our church papers last summer a year ago. In that article I took exceptions to the insistence of certain Calvinists that a particular theory of the significance of the death of Christ must be accepted by Methodists. With me the fact of the Atonement is bigger and more glorious than any theory of it can be, and certainly much bigger than the doctrine that the tortures of the eternally damned were suffered by Christ on the cross. My dear Doctor, if that doctrine brings you to God—if in it you find peace and comfort, then I rejoice with you! But the cross of Christ means far more to me than that, and I trust that it does to you also. Would it offend you if I suggest that just as I should certainly make serious blunders if I attempted to correct what I might think to be your "heresies" as a scientific physician, for the reason that I do not understand the language of medical science; so it may be possible that you have accused me of certain errors for the good and sufficient reason that you are not familiar with the terms used? I know what you will probably say. You will say that in such important matters, I should have made my meaning plainer, particularly as I was not writing for theologians but for laymen. And I fully agree that I should have written in language which untaught laymen could understand. I have come to see in recent years how much at fault we preachers have been in not teaching our laymen as we should have done and how we have permitted them to fall under influences contrary to the spirit and genius of original Wesleyan Methodism. I trust that I am now writing in plain and understandable English. I say, then: "We had far better keep the cross of Christ in the forefront of our preaching and teaching, even if it has to be done in the crudest and rudest sort of theology, than have the approval of professional theologians and lose the heart of the gospel."

"Finally," as we preachers say, good sometimes comes out of evil. Out of the evil of your serious accusations against me, good may possibly come. I am doing my part in that direction by writing you this letter. Dear brother, there is no double dealing in what I am saying. Under the curtain there is no "tiger's claw," but a brother's hand. I extend it to you. But you will, of course, wish to undo the evil you have done. I offer you the opportunity.

Faternally,
EDWIN D. MOUZON.

A MATTER OF IMPORTANCE.

At a meeting of the Executive Committee of the Sunday School Board of the North Mississippi Conference in Grenada a few days ago, Brothers R. H. Ruff and J. L. Ferguson, representing the General Sunday School Board and the Board of Missions, presented a plan which has been worked out for the elimination of all those Centenary pledges made by our Sunday schools which are not considered collectible. An earnest appeal is

now made to all those schools which have paid the larger part of their pledges to rally to the Board of Missions in this hour of their great need and pay the balance due as soon as possible. Attention is called to the fact that all money raised by the schools for missions is to be sent to the treasurer of the Sunday School Board of our Conference, Rev. J. E. Stephens, Grenada. Heretofore a great deal of the money raised by our schools on the fourth Sunday, which is the day on which to take an offering for missions, is used for other purposes and not sent on to the treasurer to be used to advance the cause for which it was collected. This is not as it ought to be. Let every pastor and superintendent see to it that the instructions handed down by the General Conference are complied with, and that our Sunday schools have an opportunity to share in the great work of sending the gospel to the uttermost part of the earth.

E. S. LEWIS,
Chairman, Sunday School Board,
North Mississippi Conference.

VOTE FOR UNIFICATION.

By Rev. J. S. Purcell.

1. To increase the strength and progress of Methodism.
 2. Because so many more thousands of Southern Methodists, including bishops and preachers and laymen, favor the plan.
 3. Because other churches should get all dissatisfied Methodists.
 4. The present plan does not force unification on any one.
 5. Because the present plan will forever stop the hurtful agitation on the subject.
 6. Because enthusiasm over church enterprises will then increase, as there will be no need for the further wasting of men and means.
 7. Because the church is missing souls for God, both great and small, under the agitation.
 8. Because of the expense of following members with new church buildings and the confusion of the two churches.
 9. Because strength and harmony throughout the Methodist world, with unification, are preferable to weakness and discord in the Southland without unification.
 10. Because you love God and would be helpful to the people of all generations.
 11. Because you had rather hold to God and a tried-out faith than to drive sinners to indifference and selfishness.
 12. Because I am willing for God to conduct me blindfolded to an unknown destination, as he did his faithful servant, Abraham of old.
 13. Because it is better for Methodism to walk together in strength with fraternity and good-will, rather than to remain in a separation that is dissatisfying to millions or more Southern Methodists.
 14. Because Mississippi, Alabama and Georgia do not constitute near as much of the Cosmos as the rest of the Southern church does.
 15. Because you would see the church go above normal and take a forward march.
 16. Because Christianity demands it.
 17. Because you are friendly to every one, and love peace, unity and strength.
 18. Because you could best serve the present and the future.
 19. Because fraternity and "unity of spirit" are best manifested in organic union.
 20. Because it takes faith to make a risky leap.
- Wesson, Miss.

Under the inspiration of the Centenary, Brazilian churches have generally adopted the tithe system and are moving toward self-support.

In the foreign quarter of New Orleans, in the midst of 30,000 foreign-speaking people, stands the new St. Mark's Hall, erected by the Centenary at a cost of \$148,000.

SUNFLOWER METHODIST MINISTERS' ASSOCIATION.

It was a live and interesting session of the Association that met at Ruleville, Miss., March 10, with Rev. H. P. Lewis, pastor of the Ruleville charge, as host.

The following preachers were in attendance: A. C. McCorkle, W. C. Galceran, Sr., W. C. Galceran, Jr., J. J. Baird, C. L. Rogers, J. J. Brooks, F. H. McGee, C. P. Moss, and J. E. Cunningham.

After reading of the Scriptures and prayer by Rev. A. C. McCorkle, Rev. F. H. McGee preached from the text, "What Think Ye of Christ?"

Following the sermon, the program for the day was taken up, and the subjects, "How to Utilize the man Power of the Church," "Ministerial Ethics," and "How I Prepare My Sermon," led off respectively by Revs. W. C. Galceran, A. C. McCorkle and C. L. Rogers, and participated in by all the preachers present, were freely and helpfully discussed. Mr. A. L. Marshall, a prominent layman of the Ruleville church, made some wise, helpful remarks about laymen's activities in the church.

The next meeting of the Association will be held at Schlater, April 14, and the program will include the following subjects: "The Junior Church," "The Prayer Meeting," and "Doctrinal Preaching." Rev. J. J. Baird will preach on the subject, "What Christ Means to Me."

Resolutions of condolence and sympathy over the death of Bishop W. B. Murrah were passed and sent to the family.

The local pastor, Rev. H. P. Lewis, and his wife had the pleasure of entertaining the visiting preachers at dinner.

H. P. LEWIS, Reporter.

Resolutions Adopted by the Sunflower Methodist Ministers' Association on the Death of Bishop W. B. Murrah.

Whereas, Bishop W. B. Murrah, who was recently called to his eternal reward, was closely related in his ministerial life to the North Mississippi Conference; and,

Whereas, we have a personal love for his memory in connection with his ministry in this Conference, his presidency of Millsaps College and his services to the church as a bishop; be it resolved:

1. That we sympathize deeply with the family in his death, and pray that they may be sustained in their sorrow by the comforting grace of our Heavenly Father.

2. That in his death we have lost one of the really great men of our church, whose past service will stand as a monument of fidelity and loyalty to the Master and the church to inspire us for years to come.

3. That a copy of these resolutions be spread upon the minutes of our Association, a copy be sent to the family, and a copy be given to the press.

A TREMENDOUS SITUATION.

By Rev. Henry Felgar Brooks, D.D.

These are tense days—tense days for Northern Methodism, Southern Methodism, world-wide Methodism, days when all Methodists should be serious and prayerful. If there ever has been a time when Methodism should go to her knees, that time is now. All our history bears down heavily upon us at this moment, beckons us onward and upward. Two roads stand out before us, one a world-wide Methodist road, the other a road distinct unto ourselves in the South. Which way? We ought to pray: "Dear Lord, which way? Lead thou me on."

Back yonder in the years stands our Lord and Master lifting his voice and saying unto us, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world."

Back yonder stands our church father, John

Wesley, with his Bible in one hand and his other hand uplifted toward heaven, crying out to the listening multitude, "The world is my parish."

Back yonder in the years stands Bishop Thomas Coke, Francis Asbury, Joshua Soule, with hands uplifted, stretching out over Methodists yet unborn, saying to them: "Ye are coming into an inheritance in the witness of the Spirit that calls for a world evangelism."

We cannot, we dare not turn aside from the principles involved in our birth, our doctrine, our polity, our purpose, our commission. We must go on. All born under these elements of Methodist character are brethren. There is no North, no South, no East, no West, no Home Field, no Foreign Field; the world is our parish, and to that world we must go. We can go separately, but our going will be handicapped. We can go together, united, strengthened, equipped, and a world of sin will melt before the Gospel of the Christ we bring.

This has always been in the mind and heart of our church fathers. Back yonder in the first General Conference, that Organization Conference of Southern Methodists at Louisville, Ky., one year after the tragic separation, a separation brought about by conditions that we could not then help, our forefathers deplored the necessity for separate organizations for Methodists, and prayed for the time to come when the conditions making that separation necessary would be removed, when we might again stand side by side with our brethren of Methodism everywhere and go forward in one body to the great task before us. This is clearly shown when we read the resolutions they adopted at the Louisville Convention: "That while we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless cherishing a sincere desire to maintain Christian union and fraternal intercourse with the church, North, we shall always be ready kindly and respectfully to entertain and duly and carefully consider any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional."

We must not forget the words of that sainted apostle of Methodism, Dr. Lovick Pierce, who, after they rejected and turned him away from the General Conference of the Methodist Church, North, with his message of fraternalism from our church in his heart and mind, yet when the bishops from the Northern Church came to our General Conference in later years with a message of love and fraternalism, cried out, "I will allow no man to out-love me." The prophecy of our fathers at Louisville made in 1845 now waits before us in this year 1925 to be fulfilled. "Jurisdictional or connectional?" The opportunity is given to answer, "jurisdictional." What will we say, my brethren, what will we say? Will we answer yes or no? We must answer, "O Lord, thy will be done."

Does history suggest? Is there any apparent leadership of the hand of God that has made the present question vital before us? What will we say? Dare we turn aside? Dare we reject? What will we say? Are we afraid? Do we distrust our brethren? Is God dead? Does God answer prayer? Does God care? What spirit has led us on? Is it the spirit of the devil?

When the prayers and the prophecies of our fathers, clear back through the years, loom up before us in the present jurisdictional plan, what will we say? In the words of our beloved Pierce let us say, "I will allow no man to out-love me."

There may be imperfections in the plan, there may be provisions that are not wholly to our notion in the plan, some things we do not just fully understand; but is there no consideration to be given to our brethren, are there not two parties in the consideration? Are we Christian brethren? Do we love God and our brethren? Then why not reach out our hands to each other and go on, leaving the fuller development to the leadership of the same Spirit that was in the hearts of our fathers?

What will be the effect upon the whole world, upon world Methodism, upon the South, upon the

North, upon the big outside folk, if we say, "Yes?" If we say, "No?" To attempt to answer these is prophecy. To let them go unanswered is a lack of vision. Does God reveal his will to men? The answer is in the words of Jesus, "Go ye therefore, and teach all nations * * * and lo, I am with you alway, even unto the end of the world."

We need to cry out like the disciples of old, "Oh Lord, increase our faith." Will some of our brethren leave the church? Will they quit Methodism? Will they forget their vows? Will they forget the great purpose of their church? Will they turn aside from the great principle involved? No, No true Methodist, no Methodist whose heart has been "strangely warmed" at the altars of Methodism will turn aside. We cannot afford to. We dare not do so. We have no place to go. While we love our brethren of other faiths, yet no one answers the heart-beat of Methodism. We stand alone in the great things we believe and teach. They are from God and we cannot leave them. If we believe that this great Methodist movement for unification is of God, and such thought was in the heart of our great Wesley, in the hearts of our church fathers throughout the years back yonder (and it was, history says so), then we need not be afraid, because "the gates of hell shall not prevail against us."

Jackson, Miss.

THE VOTE IN NORTH MISSISSIPPI.

Dear Dr. Carley: Some fifty charges reporting, not in every case a tabulated vote, but by instructed delegations to district conferences, by formal resolution, and by actual ballot for or against the plan, affords a real basis for the sentiment of the membership of the churches in this Conference. Churches reporting include such charges as Greenville, Clarksdale, Tunica, Como, Tyro, Tchula, Belzoni, Starkville, Artesia, both churches in Columbus, and numerous circuits, would indicate about ninety-five out of every hundred votes against the plan. Actual tabulation of charges before me is fifty to one against. The same results, approximately, are obtained whether the pastor be for or against. I have stated that not over 2,000 members would vote for the plan in this Conference. I now believe 500 would all but cover the total. Whether the plan is wise or unwise, the people in this Conference are opposed to it.

J. H. FELTS.

Greenwood, Miss.

THE UNITY FOR WHICH CHRIST PRAYED.

By Rev. H. M. Ellis.

Since the publication of the pending plan for uniting the two Methodisms, North and South, it has been common for its advocates to appeal from platform, pulpit and religious press for support of the "Plan" because that would be helping toward answering the prayer of Christ for His church, "That they may be one," or words to the same effect.

But Christ never prayed any such prayer for His church.

The prayer of Christ referred to (John 17:22) was not for the church at all, but for individual believers.

To teach that He hereby prayer for the organic union of all denominations into one vast, unwieldy, world-encircling ecclesiastical organization is unintentional perversion of Christ's words. Nowhere in the New Testament is there the faintest intimation that He desired this. Satan tempted Him with world-empire and was promptly and decisively bidden begone. Had He purposed thus, surely we should find some intimation of it somewhere, most likely in his letters to the churches of Asia. It is not there.

God once had the world in such organic unity as these dear brethren cry for; He deliberately wrought the confusion of Babel, with the avowed purpose of scattering mankind into nations and tribes.

Truly, "God's ways are not man's ways." Unity with most people is mere sameness. But God

never made a ditto. He must not like them. With Him unity is a thousandfold more wonderful and beautiful thing: It is the multiform diversity of unique individualities blended into one harmonious and glorious whole, or co-operating in one splendid movement.

Nothing is more monotonous than the continuous sounding of one note of any musical instrument. It is not music; it is noise, nerve-racking noise. Music is not possible without the diversity of the individual notes of the octave. When I sat under the spell of the great symphony orchestra with its more than a hundred musicians performing on, what seemed to me, every conceivable instrument, and saw, as well as heard, each individual performer, with his instrument in perfect harmony with all others, contribute his best, from wildest "furioso" to the scarcely audible last note of the tender "perdendo," I was athrill with the glory of the music—the music! And there I sensed the possibilities and wonder of God's ideal of unity.

Again, when the good brethren affirm that Christ prayed, "That they may be one," in any corporeal or physical sense, they unintentionally misrepresent both Christ and His prayer. Christ never prayed such a prayer.

He did pray, "That they"—all believers—"may be one, even as we"—the Father and the Son—"are one." (John 17:22.) Here were two persons of the blessed trinity, one addressing, yes, praying to the other, each secure in His unique individuality, yet they were one in the highest sense in which Christ prayed that His disciples be one. Physical oneness is unthinkable here. Manifestly a blessed and joyous spiritual oneness is meant.

While Christ in this prayer pleads passionately for the profoundest spiritual unity of all believers, He equally pleads for respect and reverence for the integrity and inviolability of their individualities. At the door of the individual heart He reverently knocks for admittance nor enters till it is opened from within. It is to the individual He gives grace and power, and a church has these only as its individual members possess them and it is the individual believer, not the church, who is "the temple of the holy Ghost."

Christ's church is not a denomination or ecclesiasticism. It comprehends equally all true believers in all denominations and ecclesiasticisms. No one "church" has all the saints, as no one has all the hypocrites. I capitally doubt if Christ bothers any more over the various denominational names and differences than He does over family names and peculiarities—if they only are all one in Him.

A young couple, with true and deep devotion, married and bulidged their home. Children were born to them on whom they lavished their best love and care. The years went by, and one by one these loved children, when grown, found their true mates and went forth to establish homes of their own. They are missed, ah! greatly missed, but is the unity of love and loyalty broken? Who does not know that such an insinuation would be a slander of all those true hearts? But had those sons-in-law and daughters-in-law lacked independence, initiative and aspiration for self-expression and achievement, and just settled down on the newly acquired dad, the unity would have been greatly endangered, if not tremendously strained.

Some good people believe that in some mystical way the combination of all the various Christian denominations into one vast, physical organic unit would result in a tremendous addition of spiritual power and influence in the world. But that is because they have not thought through the proposition.

Spiritual power and influence do not inhere in ecclesiastical organization, large or small, but in the heart and life of the individual Christian. A church can only have power and influence as its members are truly consecrated and Christly. Where these are wanting in the individual members, no sort of ecclesiastical combinations or machinery can produce spiritual power and influence.

Since spiritual power and influence inhere only in the heart and life of the true believer, and, since the gathering of all believers into one vast organization would not in itself add one single believer to the total, the forming of such combina-

tion, or ecclesiastical empire and trust, could not possibly add one iota of spiritual power and influence to that possessed by the many and various denominations. If all the water of all the oceans and lakes and rivers and creeks and ponds and branches and springs could be gathered into one vast body, there would not be one drop more water in the world than existed before in all the various waterways and places.

The division of Protestantism into its various denominations has really been one of its greatest helps, regardless of what the Romanists and some materialistic sentimentalists of its own fold have said. It was when the Roman Catholic Church sat in solitary and supreme regnancy over the world that it lost its spiritual life and power, and became proud, boastful, materialistic, autocratic, commercialized and ignoble. It was then that its objective was prostituted from the ministry of redemption to that of conquest and dominion. Similarly situated, any Protestant denomination would certainly have apostatized in the same way.

As many denominational families, yet all one in Christ, they have checked each other's waywardness, rebuked each other's deflections, provoked one another to good works, and created a holy competition in, and enthusiasm for redemptive service of the Christ. Each has brought new life and light and fresh challenge of spiritual conquest to the conquering army of our Lord.

If there was but one restaurant in the city and it served but one kind of food, prepared always in the same way, there might be many persons to whom that was so unpalatable, if not actually unwholesome, that they could secure no cafe service in that city. But when there are fifty restaurants, and each serves a hundred different dishes of well-prepared food, we can be pretty sure that there is something wrong with the person himself who cannot find something in the city to suit his taste and appease his hunger. So, with the hundreds of different evangelical churches, Christ being the foundation and chief corner stone of each, there must be something wrong with the person who cannot find a "church" to suit him.

But it was not for membership in one of the merely physical organizations called "churches" for which Christ prayed. No such materialistic idea entered His mind. The cry of His heart for each individual believer was that he might so apprehend the possibilities opened to him by the unspeakable love and all-sufficient grace of God in Christ Jesus as to be caught up into a blessed oneness with Christ in constraining love, true holiness and joyous helpfulness.

Yazoo, Miss.

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 13-15.
Baton Rouge, at Franklinton, April 15-17.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 29-31.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Quitman, May 18.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 21.

North Mississippi.

Greenville, at Merigold, April 21-23.
Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
Aberdeen, at Calhoun City, May 5-7.
Columbus, at Louisville, May 27-29.
(We shall appreciate it if the presiding elders of the districts not listed here will give us their dates as soon as they are set.)

EPWORTH LEAGUE ASSEMBLIES.

Mississippi Conference, at Whitworth College,

June 8-14.

North Mississippi Conference, at Grenada College, June 15-19.

Louisiana Conference, at Mansfield College, June 9-16.

LIFE'S QUEST.

By Ruby Langley.

People passing, always passing,
Up and down life's great highway,
Ever seeking, never ceasing,
Seeking what, they scarce can say.
Restless souls that push and scuffle,
Weary souls that toil and sigh,
Listless souls that wait and shuffle,
All are seeking, passing by.
Some are seeking life, they tell you;
Some seek happiness, they claim—
They may doubt it, yet 'tis true,
All are seeking just the same.
Always passing, on they plod,
All are seeking, seeking God.

Louisville, Miss.

CHANGE OF DATE AND PLACE OF MERIDIAN DISTRICT CONFERENCE.

For certain reasons, the good people of Enterprise request that the district conference be held at some other place. Quitman has been selected as the place, and the date changed from May 11, to May 18. Let the pastors, as soon as the delegates are elected, send their names to Rev. F. L. Applewhite, also to me. Let us do all in our power to make this a great district conference, that it may benefit those who attend and those who entertain.

M. L. BURTON, P. E.

THE GREENVILLE DISTRICT CONFERENCE.

The Greenville district conference will be held at Merigold, Miss., April 21-23. The conference will open at 2 p. m., Tuesday, April 21, and close at 3:30 p. m., Thursday, April 23. The pastors are urged to notify Rev. W. D. Bennett how many delegates will likely attend from their charges. I wish to call attention again to the fact that all lay delegates must be elected by church conference. A full program of the district conference will be announced later.

A. T. McILWAIN, P. E.

"ONCERS."

A word of six letters, not in the dictionary, but often used by pastors to describe church members who attend service but one on Sunday. These verses are attributed to Dr. John Holland, a lay member of First Methodist Episcopal Church, St. Paul, Minn., by the Michigan Christian Advocate, from which they are reprinted:

O Lord, I thank Thee for the love
That makes my life so bright,
For this I praise thee Sabbath morn—
But not on Sunday night.

I'm glad to hear our choir chant
My pure and deep delight,
On Sunday morn I hear them sing,
But not on Sunday night.

I love to hear our pastor speak—
His views are sound and right;
They feed my soul on Sabbath morn,
But not on Sunday night.

At 10:00 a. m. I stroll to church
In Sunday garb bedight,
But, Lord, I crave my easy chair
And slippers Sunday night.

Lord, bless our church, and help to arm
Our preacher's soul with might,
To charge the sinful ramparts of
My empty pew at night.

—Exchange.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Six thousand pastors of the church have urgent work on their hands for the next two months. They are asked, within the period March 15-May 15, to raise the second year's portion of their charge's Special Effort quota and any deficit carried over from their first year's portion. No group of men ever had a more appealing task. It not only compels our reason to acknowledge the justice of its claim, but it entwines its sentiment about our hearts in such measure that we feel condemned unless we respond to its urge. What will these pastors do about it? Some of them have already met the issue by raising the full amount expected for two years and sending it to the Board of Finance, Security Building, St. Louis, Mo. Others are now making plans to do likewise. Come on, men, let us make it unanimous. Will you consider the following suggestions?

AROUSE YOUR OWN INTEREST FIRST

If you have no passion for this business, it is doubtful if you will raise much money for it. But if you can once see and feel the thing as some of us do, nine-tenths of your problem concerning it will be solved. Therefore, begin on yourself. Think about more than 2300 aged preachers and widows of preachers of your church and their pressing necessities: think of them as having served the church as long as they were able to serve anything, and then were set aside as used-up; think of them in great deprivations now, and wholly dependent upon the claimant's stipend for sustenance; think of your preacher-father and your mother, of yourself and your wife, of your preacher-son and his wife, coming some time into the superannuate relation with all of its terrors of poverty. Ah, it begins to sting, doesn't it? Go on with your meditation on the subject, until you have a good look at the whole of the horrible picture. Then try to realize that the Special Effort for Superannuate Endowment seeks to take the horror out of it!

TUNE UP YOUR COMMITTEE

A violin soon lets down, and has to be tuned again. So does a committee. Perhaps you appointed first-class people to do this work, but even this sort become stale in time. Call a meeting of your Committee at the parsonage. Spend an hour talking about the plight of superannuate preachers. Let your soul burn before their eyes, as you give them your own convictions on the subject. Tell them what splendid records many charges have made in the matter of raising their Special Effort quotas. You can find these facts in your 1924 Conference Minutes, Statistical Tables Number Four. If you happen to know the methods employed by some charges in great victories achieved for the Forgotten Man, tell your Committee about them. It always helps greatly to know how another has done the thing you have to do. If you are up, get your Committee up! Your Special Effort music won't amount to much until your Committee is in tune. That is, if you are depending very much on the Committee to get results. You and your Committee are just a few, 'tis true, but if you glow with Special Effort interest you can change the entire charge to your way.

PLAN SOMETHING UNIQUE

Don't follow a beaten track—do something different. If you are alive on the subject and your Committee is also wide-awake, surely one among you can think out something for raising that quota that will be caught up with enthusiasm. Try to out-wit your neighbor-pastor in the uniqueness of your plan. When you have it, talk it. Keep on talking it until everybody in your charge is talking it. Then you will come into something that makes Special Effort quota grow as do the flowers in spring—atmosphere. Some of you live where the violets will be jumping when these lines are published—nothing can keep them back for the sunshine of gentle spring will be calling them. When your hearts give a tender sympathy and a warm affection to the cause of the Forgotten Man, its passion flower (quota) will be found blooming everywhere.

THE HEART OF THE WORLD

Sometimes when discouraged we preachers say: "What's the use, for nobody cares these days?" And then a Floyd Collins visits a cave in Kentucky, is trapped by a huge rock, and hundreds of men from everywhere rush to the spot to work night and day for his release. The great dailies of the land tell on front pages the story of the struggle to save a single life from a lonely and horrible death which threatened, until the entire nation and world gathered in spirit about the place to sympathize and to help. And then new heart came to the preachers, for we realized that the milk of human kindness had not all flowed out of the veins of humanity. Thank God, it is true—the people still care for those who suffer. The mad race for pleasure and amusement has not yet atrophied the soul of mankind. Show men that man is entrapped by serious deprivations, and they will rush to the rescue. Tell the people of your charge that preachers who served the church faithfully until they were wholly used up, are now languishing in want of the common necessities—and they will lavish their substance to take away the shame of neglect. I believe that kindness has not died in the hearts of men. If they do not always respond

where there is need, it is chiefly because of the half-hearted message which defines the need. Tell the story of the suffering claimants of your church as the Master would tell it, and your quota will be raised for this year and every year.

FIX YOUR DAY TO HONOR HIM

Within the period March 15-May 15, you should fix a Sunday to be known as "Superannuate Day." Let your people understand that on this day you desire to raise in cash or equivalent enough money to pay in full the second year's portion of your charges Special Effort quota. If your charge did not pay in full its first year's portion of its quota, you should also strive to raise that. In other words, on Superannuate Day do your level best to raise enough money on your total five year quota to pay the amount due from your charge for the first two years.

THEIR TIME March 15 to May 15



"The man who wants a garden fair,
Or small or very big,
With flowers growing here and there,
Must bend his back and dig.

The things are mighty few on earth
That wishes can attain.
What'er we want of any worth
We've got to work to gain.

It matters not what goal you seek,
Its secret here reposes:
You've got to dig from week to week
To get Results or Roses."

"The Surest Way Not to Fail is to Determine to Succeed"

The Home Circle

A STORY OF BEAUTIFUL HANDS.

When I was a child, the schools of my county, in Tennessee, used McGuffey's Readers, a series now published by the American Book Company. This series was noted for its splendid stories, each one pointing to a moral. The following story, entitled "Beautiful Hands," is quoted from the Third Reader:

"O, Miss Roberts, what coarse-looking hands Mary Jessup has!" said Daisy Marvin, as she walked home from school with her teacher.

"In my opinion, Daisy, Mary's hands are the prettiest in the class."

"Why, Miss Roberts, they are as red and hard as they can be. How they would look if she were to try to play the piano!" exclaimed Daisy.

"Miss Roberts took Daisy's hands in hers, and said: 'Your hands are very soft and white, Daisy—just the hands to look beautiful on a piano; yet they lack one beauty that Mary's hands have. Shall I tell you what the difference is?'"

"Yes, please, Miss Roberts."

"Well, Daisy, Mary's hands are always busy. They wash dishes; they make fires; they hang out clothes, and help to wash them, too; they sweep, and dust, and sew; they are always trying to help her poor, hard-working mother.

"Besides, they wash and dress the children; they mend their toys and dress their dolls; yet they find time to bathe the head of the little girl who is so sick in the next house to theirs.

"They are full of good deeds to every living thing. I have seen them patting the tired horse and the lame dog in the street. They are always ready to help those who need help."

"I shall never think Mary's hands are ugly any more, Miss Roberts."

"I am glad to hear you say that, Daisy; and I must tell you that they are beautiful because they do their work gladly and cheerfully."

"O, Miss Roberts! I feel so ashamed of myself and so sorry," said Daisy, looking into her teacher's face with tearful eyes.

"Then, my dear, show your sorrow by deeds of kindness. The good alone are really beautiful." —Gospel Advocate.

ANNE'S FIRST ADVENTURE AT COLLEGE.

By Thelma Roberts.

It was "pledge week" at Aliston College, and all the new girls were made "pledges" of the old ones.

On Monday night the pledges were signed thus: Every new girl promised to do anything an old girl told her to do. On the following morning Eloise Hays came into Anne Loflin's room bringing several bandages and a roll of sticking plaster. "Sit down and let me fix you," she said, pointing to a chair; "you've got to wear these all day."

So Anne's head was well wrapped with bandages, and her nose and chin covered with sticking plaster. "Now," said Eloise, as she finished the job, "wear one white shoe and one brown. I'll let you clean up my room, too."

So Eloise accompanied Anne to her room and showed her what was to be done; and in departing she handed Anne a crutch.

Soon after the work was done, the chapel bell rang, and Anne went down. The other new girls were arrayed in bright colored ribbons, dresses on backwards, and the like.

All during the day she was doing some service for the old girls, and after supper every night the old ones gave them a scare or sometimes fooled them into going "snipe hunting" in the nearby woods. Anne had caught on to that trick; yet, when a tall white figure sneaked into her room, it sent cold chills down her back, and she instantly made for the door.

One night as Anne started for Ethel's room she saw some one, dressed in man's clothing, sneaking along the stairs. It was time for light-bell, but Anne wanted to return a Virgil book, so she had started out; but at the sight of this figure she ran back to her room and called her room-

mate, Alice, who was going to sleep over her books. "I'll bet that's Louise Wilson," Alice told her, "because she told me to watch out to-night."

"Yes, of course, I can tell by the way she walks," Anne answered.

"Look, she's going into Lelia's room now—I know she'll scream."

"Lelia is staying out in town to-night."

"That's right," came the low answer, "she forgot, I guess."

After staying in the room for a long time, the figure in black disappeared into another room.

The light-bell rang, and soon Miss Lyons, one of the hostesses, would come to see if every one was in bed. "I'm going to get Miss Lyons and the men. Suppose she would go in the room before I got there," said Anne, as she threw her sweater around her.

"Oh, don't get scared," said Alice; "you know it's one of the girls."

"No, I don't know, either; I rather believe it isn't. What would a girl want to go in the vacant rooms for? Why, they would go where they could scare some one. Wouldn't they?"

"Maybe so," answered Alice.

So Anne ran down the hall and presently returned with a half-frightened matron, the night watchman, and the president. She bravely led them into the room where some one, masked and armed, was searching a trunk. Anne was right. It was a man. Then she went to her room to wait until he had been searched.

He was found with several pieces of jewelry and also a very fine diamond ring and several pieces of table silver. The small pieces of jewelry were found to belong to the girls, the silver to a family several houses down the street, and the ring was given to Anne until the owner could be found. So she looked carefully in every paper at "Lost" ads.

The next morning the paper came, and also a letter from Anne's father, saying that on account of his financial circumstances she must not come home before Christmas.

Anne threw herself on the bed. "Why, all the other girls are going home," she said, brushing away the tears, "and, besides, Uncle Dave is there and I simply must see him."

Thursday morning the paper came early, but with no news for Anne; soon afterward, however, a young woman called at the college, saying that she had heard that a girl there held one of her belongings that she had gotten from a burglar.

A maid was sent up for Anne, and she came down, flushed and smiling, bearing in her hand the diamond.

"Yes!" cried the visitor, almost stumbling to meet her, "I was afraid—"

"Oh, I'm glad," Anne sighed, "I've been holding it and almost longing to keep it for my own."

"I owe it to you—you did it," said the visitor, thrusting several bills into her hand. And then, before she could even catch her breath or even thank the lady, she was gone!

Anne fled to her room and sat down at the window to count it.

"Twenty dollars!" she counted it again. "Yes, twenty dollars!"

"Uncle Dave! Oh, there'll be two dollars left."

Several days later Anne climbed on the train and took a seat where she could say good-bye to her friends again. "I wish she could know what the twenty dollars did," she whispered to her roommate as the train pulled out.

A SURPRISING NEIGHBOR.

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cheery air.

"Over to Dick Dodd's to make a snow man and throw snowballs at folks that pass his home," the brother answered carelessly as he stopped for a moment at the half-open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to

read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw! That's a silly book. I don't like girls' stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's out there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call; but there was no response, and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Dick?" he asked of the servant who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No, Dick is not in his room; he's in the nursery, at the end of the hall," the servant directed.

"I wonder what he's doing in here," Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister, Mary.

"Hello, Jack. Come join us in our game," Dick called, unabashed. "Sis' May is sick of a cold to-day and couldn't get out; and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large, flaxen-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum, who was doing all he could to entertain his little sister during her illness.

"No, thanks. I reckon I can't stop to-day. I'll come again," he said as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out the window of the small bedroom as he neared the house. "I guess I'd better run in and read to Cynthia a while," he resolved as he entered the hall.—The Child's Gem.

"TIME OUT."

The Wrong Tree.

Hubby—"I'm going to prune those apple trees." Bride—"But, Frank, you know I don't care for prunes."—The Progressive Grocer.

Exactly Right.

At a college examination a professor asked, "Does the question embarrass you?"

"Not at all, sir," replied the student; "not at all. It is quite clear. It is the answer that bothers me!"—Boston Transcript.

Frugal.

A Scotchman was leaving on a fortnight's business trip, and called back as he left home: "Good-by, all; and, Katherine, dinna forget to mak' little Donald tak' his glasses off when he's na looking at naething."—Exchange.

A Winning Argument.

After a young lawyer had talked nearly five hours to a jury who felt like lynching him, his opponent, a grizzled old veteran, arose, looked sweetly at the judge, and said: "Yôur honor, I will follow the example of my young friend who has just finished, and submit the case without argument."—Exchange.

Follow the Signs.

"My goodness," remarked the old gentleman as he stopped the young lad with the fine catch of trout. "You've had a very successful day, young man. Where did you catch all these fish?"

"Just walk down that path marked 'Private' and keep right on till you come to a notice, 'Trespassers will be prosecuted.' A few yards farther on there's a fine pool in the river marked 'No fishing allowed,' and there you are, sir!"—The Union Pacific Magazine.

New Orleans Christian Advocate

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CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DEATH OF REV. R. I. ALLEN.

A note from his son, Jesse Allen, brings the sad news to the Advocate of the death of Rev. R. I. Allen, a superannuate member of the North Mississippi Conference, at his home in Altoona, Fla., on Friday morning, March 13. No details were given. Brother Allen was admitted on trial into the traveling connection in the North Mississippi Conference in 1882. We extend sincere sympathy to his sorrowing loved ones and friends. We trust a suitable memoir will be furnished for publication in due time.

PERSONAL AND OTHER NOTES.

A new church is being talked of at New Albany, Miss.

Bishop Sam R. Hay's present address is Sam Houston Hotel, Houston, Tex.

The Book Committee will hold its annual meeting in Dallas, Tex., April 20-21.

"We are moving along very well at Vaiden with our work," writes Rev. R. G. A. Carlisle, of Vaiden, Miss.

Rev. Claude H. Mayo, of Chatham, La., busy in the work of his charge, is happy to note signs of permanent growth.

Substantial repairs have been made on the parsonage at Mantachie, Miss., where Rev. L. B. Wimberly is pastor.

The church indebtedness at Ripley, Miss., has been paid since Conference, and the new church will be dedicated by Bishop Ainsworth in April.

The contracts have been let and work has begun on the new Sunday schools buildings to be erected by the Rayne Memorial and the Carrollton Avenue Churches, this city.

The corner stone has been laid for the new church at Gaines Chapel, West Corinth, where, under the leadership of Rev. W. W. Bruner, a magnificent structure has been planned.

We thank Mrs. V. M. Millsaps, of Harriston, Miss., for a contribution to the fund with which the Advocate is sent to deserving persons who, otherwise, would be unable to receive it.

"Revivals are planned, training schools announced, and all goes well in the district," writes

Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference.

According to reports from campaign headquarters, Parker Memorial Church, this city, was the first church in the State to report its quota in full for Centenary College. All honor to Rev. L. W. Cain and his fine people!

The official board of the church at Durant, Miss., has raised the pastor's salary twice this year, the amount now being \$3000. This speaks well for both the church and pastor. Dr. Chapman is evidently in favor with his flock.

For the benefit of those concerned, we call attention to several changes in the quarterly conference dates of the second round, Grenada District, the changes appearing in the list published elsewhere in this issue of the Advocate.

Dr. W. C. Poole, of London, president of the World's Sunday School Association, will arrive in New York on April 7. He will attend a meeting of the Executive Committee on April 23, and deliver a series of addresses in various cities.

Mrs. R. P. Neblett, wife of our pastor at Drew, Miss., has planned to attend the Woman's Council, in session at Tulsa, Okla., this week. Brother Neblett and four boys will have the opportunity of becoming adept housekeepers while she is away.

We learn from the "Big Brother" of the recent death of Judge A. Y. Woodward, a former teacher of the Big Brothers' Bible Class at Greenville, Miss. The class adopted appropriate resolutions in recognition of his fine character and great ability.

Mrs. F. H. E. Ross, the only treasurer the Woman's Council has had to the present time, has announced her intention of resigning her post at the meeting of the Council at Tulsa, Okla., this week. She has made a notable record of efficiency and faithfulness in her important work.

Rev. R. P. Neblett, of Drew, Miss., an alumnus of Millsaps College, makes the suggestion that the body of the late Bishop Murrah, beloved of all Millsaps College alumni, should find its final resting place on the campus of the college. There is manifest appropriateness in the suggestion.

Rev. W. M. Young, our pastor at Batesville, Miss., after giving the result of the vote on the pending plan of unification as being unanimously against it, states that J. P. Lester, son of the late Rev. W. C. Lester, and J. G. Wilson, sheriff of Panola County, were elected delegates to the district conference.

Hon. Geo. J. Leftwich, of Aberdeen, Miss., in New Orleans on legal business this week, honored the Advocate office with a call on Monday. The editor of the Advocate was a guest in the home of Brother Leftwich during the session of the North Mississippi Conference held at Aberdeen several years ago.

China Grove church, an afternoon appointment of the Tylertown charge, Mississippi Conference, is one of the oldest Methodist churches in Mississippi. The present building, erected in 1853, is in better condition than many more recently erected buildings of its type. Rev. J. M. Lewis is the pastor at Tylertown.

Our congregation at Arcadia, La., celebrated on last Sunday the first anniversary of the opening of their beautiful new church. The Baptist congregation joined with the Methodists in the celebration of the happy event. All the work of the church has made fine progress since the new building was occupied. Rev. H. W. Ledbetter is the pastor.

Miss Minnie E. Kennedy will teach a course in the Standard Training School at Grenada, Miss.,

June 8-13, on "The Cradle Roll Child, or Genetic Psychology." This is a new course, but one of vital importance. Dr. Norman E. Richardson will teach a course in "Jesus, the Master Teacher." Eighty-five students have already been enrolled for the school.

Among the twenty-eight new missionaries to be consecrated at the Council meeting this week, Louisiana will be represented by Miss Iva May Pierce, of Marthaville, and Mississippi by Miss Daisye Ferguson, of Woodville, and Miss Ruth Heflin, of Forest. Bishop John M. Moore and Bishop James Cannon, Jr., will officiate at the consecration service.

Rev. Henry T. Young, general evangelist, has just closed a good meeting at Waterproof, La., with Rev. A. D. George. There was a fine ingathering. Brother Young is to begin a meeting with Rev. J. F. Dring, at Athens, La., this week. A feature of Brother Young's work is the emphasis he places upon the circulation of the church papers.

An interesting program has been prepared for the ninth annual meeting of the Louisiana Methodist Sunday School Conference, to be held at Winnfield, La., March 31-April 2. Bishop Sam R. Hay will deliver several addresses, Bishop W. B. Beauchamp is expected to give at least one address, and Dr. F. N. Parker will deliver a Bible message daily.

Rev. J. P. Bonnacarrere, pastor of the Washington circuit, Baton Rouge District, requests us to state that he has moved from Angie, La., to Franklinton, La., thus getting nearer the center of his work. Let all his correspondents take due notice. Brother Bonnacarrere reports substantial progress on his charge. The new church at Sunny Hill will probably be completed by April 1.

We have received the following note concerning the meeting conducted in Tampa, Fla., by the Will Hogg evangelistic party: "Thousands have heard each night service. The papers estimate the Sunday night crowds at from 5,000 to 7,000, with many standing, and at least 500 turned away for lack of standing room. Hundreds have united with the churches of Tampa." From Tampa, Brother Hogg will go to Stamford, Texas.

President Selecman, of Southern Methodist University, is carrying out his plan of making a beautiful park of the 132 acres of the university campus by planting trees in all appropriate places. The first tree-planting ceremony was held on Monday, Feb. 23, the tree being the gift of a citizen who dedicated it to the memory of the late S. I. Munger. Plans for the Engineering School and the Law School of the university are proceeding satisfactorily.

"Our Home," the organ of the Mississippi Methodist Orphanage, states that the girls in the party en route to Memphis to give the radio concert on March 12 would receive packages of candy from the ladies in Durant, that lunch would be served them by the ladies at Winona, and that the ladies of one of the churches in Memphis would entertain the girls during their stay there. On the return trip, the ladies at Grenada were to serve lunch. The Illinois Central Railroad very graciously furnished transportation for the girls to and from Memphis.

The religious census made by the Christian Herald, New York, each year, shows a net gain in membership last year of approximately 700,000. This represents a material increase over the gain in 1923. An extremely interesting fact is that with this year's gain the church membership in the United States has increased 130 per cent since 1891, while the population has increased 80 per cent, showing that the church is more than keeping pace with the growth of the country. According to the figures of the Christian Herald, the Roman Catholic Church leads with nearly 16,000,000 members; the Methodist Episcopal Church

comes second, with 4,438,494; the Southern Baptist Convention is third, with over 3,500,000; the Negro Baptist Convention is fourth, with more than 3,000,000; the Methodist Episcopal Church, South, is fifth, with 2,470,000. Next in order are the Presbyterian Church in the U. S. (Northern), 1,791,559; Northern Baptist Convention, 1,382,000; Disciples of Christ, 1,351,000; Protestant Episcopal Church, 1,139,200. By groups, the Roman Catholics come first, with 16,093,000; the Methodists (15 bodies) come second, with 8,700,000; the Baptists (14 bodies) come third, with 8,227,225.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. Cain, Ellisville, Miss., 5; Rev. C. Y. Higginbotham, Utica, Miss., 2; Rev. J. T. Abney, Fernwood, Miss., 2; Rev. L. F. Alford, Meridian, Miss., 13; Mrs. V. M. Millsaps, Harrison, Miss., 4; Rev. R. H. Clegg, Union, Miss., 2; Rev. E. C. Driskell, Buena Vista, Miss., 2; Rev. J. W. Thompson, Collins, Miss., 4; Rev. J. D. Ellis, Shubuta, Miss., 2; Rev. A. K. McLellan, Barham, La., 8; Rev. W. H. Saunders, Hazlehurst, Miss., 2.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the two Mississippi Conferences:

Place—	For The plan,	Against the plan.
Escatawpa charge:		
Orange Grove	0	25
Kreole	0	49
Tylertown charge:		
Tylertown	44	22
China Grove	8	2
Batesville	0	130
Buena Vista charge:		
Buena Vista	0	24
Pleasant Grove	0	34
Ebenezer	0	29
Ruleville	12	40
Iuka	3	40
Corinth, Southside,	0	unanimous
Booneville circuit:		
Blackland	0	unanimous
Hazlehurst	32	138
Sherman charge:		
Belden	0	unanimous
Wesson	38	84
Capitol St., Jackson	104	386
Utica	0	28
Florence	0	83
Braxton	0	36
First Church, Laurel	14	193
New Augusta charge:		
New Augusta	0	36
McCallum	0	36
Leakesville charge:		
Leakesville	6	10
Clarke's Chapel	0	unanimous
Adamsville	0	unanimous
St. Ellen	0	unanimous
Collins charge:		
Eminence	0	4
Bethel	0	12
Heidelberg charge:		
Philadelphia	0	26
Vossburg	0	11
Sandersville	2	4
Ackerman	0	unanimous
West Point	5	201
Starkville	36	112
Macon	7	112
First Church, Columbus	21	93
Central, Columbus	2	180
Brooksville	10	85
Artesia	0	85
Sheaffers	0	unanimous
Waynesboro	0	72
Natchez	10	206

Twenty-five Centenary missionaries have been sent to Japan.

"MODERNISM" IN NORTHERN AND SOUTHERN METHODISM.

By Bishop James Cannon, Jr.

Some of the opponents of the proposed plan of unification are giving as one of their greatest objections that the Northern Methodist Church is dominated by "Modernists." Judge J. W. Madden declares: "It is perfectly clear to my mind that the Northern Methodist Church has gone over almost 'body and soul' to the 'Modernist.'" In a printed circular which is being distributed over the church it is declared "that the Northern Church is shot through with 'Modernism.'" And it is furthermore said that "Unionism" and "Modernism" are twins. Another circular letter recently sent out declares, that "if our church is now united with the Northern Church, hurt as that church is of 'Modernism,' that this step would practically mean the loss of our church to evangelical Christianity." In a recent article, Bishop Candler, after quoting some statements made by Bishop Joseph F. Berry, of the Methodist Episcopal Church, and Dr. H. P. Sloan, of the New Jersey Conference of that church, declares:

"In the light of the facts given by Bishop Berry and Dr. Sloan, it is something worse than idle for any one to deny that 'Modernism' is prevalent in the Methodist Episcopal Church. It is there and is strongly entrenched in high places, so that it can project its principles and influences into the course of study which all the preachers, both white and black, are required to study. How rapidly will the leaven permeate the entire ministry of that Church?"

Other quotations could be given from other sources putting the brand of "Modernism" on the Northern Methodist Church, as a whole, or upon its leadership. I shall not take up the cudgels for or against "Modernism" or "Fundamentalism." They are terms which are differently defined by different persons. But I think it will be agreed that the term "Modernism" as used in the above quotations is intended to mean a repudiation of historic Scriptural Christianity. I think my personal attitude towards this question is fairly well understood by the bulk of our ministry and laity. I have emphasized openly and repeatedly my positive opposition to the efforts of destructive higher criticism to reconstruct and to interpret the Old and New Testament Scriptures from a purely rationalistic standpoint. If "Modernism" means a new Old Testament, different in content and purpose from the Old Testament which Christ knew and accepted when he read and expounded it in the synagogues, or if it means a new New Testament, different from that which gives us the only record we have of the life and teachings of Jesus Christ, and of the lives and teachings of his personally, and, therefore divinely commissioned apostles, it will dash itself to pieces against the Eternal Rock of Ages, and be swept away along with similar wreckage of the past nineteen centuries. Any teaching which minimizes that the world is lost, that as the Master himself said: "The Son of man has come to seek and to save that which is lost," or as St. Paul said, "While we were yet sinners Christ died for us," or as St. Peter said, "There is none other name given under heaven among men whereby we must be saved," or as John the Baptist said, "Behold, the Lamb of God which taketh away the sin of the world"—any such teaching will and must in-

evitably be finally rejected, because it has not power to save a sinful lost world, not even a single lost soul. But if the unique, unparalleled proclamation of the redemptive work and purpose of Christ with all its absolutely necessary implications is the basal fact of a man's preaching and ministry, that gospel preaching will be the power of God unto salvation to every one that believeth, even though that man held views on the mode of baptism, or unconditional election, or other minor matters which I consider personally to be erroneous. I can hardly think that my own doctrinal attitude will be questioned, but if so, I trust the above statement is sufficiently clear and explicit.

Belief of Two Churches the Same.

The proposed plan of unification declares: "That the Methodist Episcopal Church and the Methodist Episcopal Church, South, are essentially one church, one in origin, in belief, in spirit, in purpose and in polity. And this statement I verily believe to be true. Concerning the special question at issue, oneness in belief and doctrines, I must believe and declare, both from the official declarations of the Methodist Episcopal Church, and from my personal knowledge, gained by intimate association with many of its workers in this and many other countries in the world, that the Methodist Episcopal Church as a body is as loyal to the teachings and doctrines of our Methodist fathers, and is as sound as our own Methodist Episcopal Church, South. Of course, I do not mean that from my viewpoint every individual member, preacher and teacher of that church is absolutely "sound" any more than I believe that every individual member, preacher or teacher in my own church is absolutely "sound" from my viewpoint.

(To be continued in next issue.)

MATRON WANTED.

We are in need of a good woman as matron in our Orphanage. We can offer good salary and comfortable quarters to the right woman—a woman of culture, education and refinement. She must be without family responsibilities, of unquestioned moral character, a consecrated Christian, member of the Methodist Church, and between the ages of 30 and 40 years. In making application please state age, health condition, and send references, or names of responsible citizens in your community to whom we can write for reference, including the name of your pastor. If interested please write at once to Rob't W. Vaughan, Superintendent Louisiana Methodist Orphanage, Ruston, La.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write

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President, Presbyterian Hospital,
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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On Sunday, Dec. 28, 1924, MRS. L. E. POPE, of near Hamilton, Miss., answered the call of her Savior to come up higher where there shall be no more suffering. Mrs. Pope was 48 years of age, and had been a member of the Methodist Episcopal Church, South, for forty years. She had not been well for a number of years, but bore her suffering with great patience. It was always a great pleasure to be in the home of such a faithful servant of the Master. She was kind, loving and hopeful in the midst of great pain. Sister Pope was a devoted wife, a loving mother, and a true friend to all. After funeral services, conducted by Rev. E. C. Driskell, assisted by Rev. J. A. Smith, her remains were laid to rest in the New Prospect cemetery, to await the final resurrection. She leaves a husband, eight children, and a host of friends to mourn their loss.

A FRIEND.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY-ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

ALL BENEFIT CLAIMS PAID WITHOUT DELAY

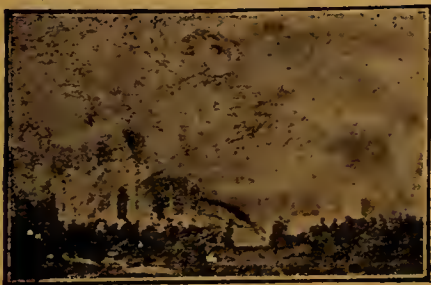
Write for Plans, Rates, and Forms to the
Methodist Benevolent Association
J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

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That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

No agents. Deal direct. For applications and particulars address

HENRY P. MAGILL, Sec'y. & Mgr.
1509 Insurance Exchange, Chicago, Ill.
REV. J. H. SHUMAKER, Gen. Agt.,
M. E. Church, South, 808 Broadway,
Nashville, Tenn.

T. Y. OWENS, of near Hamilton, Miss., passed to his reward in the realms above on Dec. 15, 1924. He had lived fourscore years and ten, and was a faithful official of the Methodist Episcopal Church, South, for over fifty years. Brother Owens united with the church when a small boy, and lived true to his profession. He was a true husband, a generous father, a loyal neighbor, and a faithful citizen. He was one of the faithful boys of the Confederacy, and a true, loyal Mason. After funeral services, conducted by his former pastor, Rev. E. C. Driskell, assisted by Rev. J. A. Smith, and concluded by the Masons, his remains were laid to rest by the side of his wife in old Pleasant Hill cemetery, near his home, to await the final call of his Savior. He leaves four children—A. Owens, Hamilton, Miss.; T. L. Owens, Aberdeen, Miss.; Mrs. W. E. Roberts, Quincy, Miss., and Mrs. Roe Henderson, Caledonia, Miss.—and a large number of grand and great-grandchildren, relatives and friends to mourn their loss.

A FRIEND.

J. W. O'NEAL was born Oct. 17, 1851, in Webster Parish, La. His first wife, who was Miss Laura Bailey, preceded him to the grave several years. To this union were born seven children, four of whom are still living, as follows: W. W. O'Neal, Alexandria, La.; R. T. O'Neal, Shreveport, La.; Mrs. M. L. Reidheimer, Alexandria, La., and Mrs. E. W. Daniels, Hoquiam, Washington. After the death of his first wife, he married Mrs. Annie Gibson, who survives him. To this union were born four children, three of whom are still living, as follows: J. C. O'Neal, Sibley, La.; P. M. O'Neal, Shreveport, La.; Mrs. Hugh King, Shreveport, La. He left sixteen grandchildren and two step-daughters, Mrs. Charles Horton, McDade, La., and Miss Mamie Gibson, Lyndale, Tex. He united with the Methodist church about twenty-eight years ago, and has lived a Christian life ever since. He died suddenly in his home at Haughton, La., at noon, Feb. 19, 1925, and was buried the next day in the Fillmore cemetery. The funeral was conducted by his pastor, Rev. P. H. Fontained, assisted by Rev. Mr. Scott, the pastor of the Baptist church at Haughton. There was present a large congregation, and the floral offerings were very numerous.

HIS PASTOR.

MR. WALTER M. HYDE was born near Paulding, Jasper County, Miss., April 21, 1867. He received his literary education in the schools of his county and his business education in Poughkeepsie Business College, N. Y. Returning to Vossburg, Miss., he entered the employ of the New Orleans and Northeastern Railroad, with whom he stayed for fourteen years as station agent at Vossburg and at Laurel. Brother Hyde was married to Miss Mable Brame, of Paulding, Miss., April 28, 1892. He moved with his family to Poplarville, Miss., in 1900 and entered the mercantile business. He joined the Methodist Episcopal Church, South, in early life, and without doubt was one of the most devoted laymen of Mississippi Methodism. After many months of suffering, he died in his home in Poplarville, Feb. 21, 1925, in the fifty-eighth year

of his age. These dates and facts very briefly outline the earthly life of one of the best men that it has ever been the writer's privilege to know. Brother Hyde was a good man. In his home he was courteous and affectionate. He was so happy in his home, it was hard to find him elsewhere. There was no pleasure to him that would in anywise equal the association of his wife and children and his own fireside, and nothing was denied them that would in any way contribute to their pleasure or happiness. No wonder his loved ones loved him as they did. His home was a happy one. In his business he was straightforward and honest. He never tried to outshine his fellows, but was strictly ethical in his dealings with his fellow-men. He never tried to "get rich," but endeavored to make his business a blessing to man. The fact that he had helped some men up out of difficulties and established them in life, he considered his greatest success. He was a friend to the poor and needy. He approached the ideal as a citizen. He was pronounced in his political convictions, and his arguments were hard to answer. He was one of the most devoted church members and one of the most earnest Christians I have ever known. To attend upon the ordinances and support the institutions of the church was his delight. I never knew him as a well man, but up until it was necessary for him to go under rigid medical and surgical treatment, he was a regular attendant at all of the services of his church. He was liberal in his support of the church. He was our trusted leader, and, oh, how we do miss him! His aged father, one sister, one brother, besides his wife, three sons, one daughter and one granddaughter, survive him. And we all are in great sorrow with them at his going. But we are all happy in the thought that we know where to find him. And we will. His funeral service was conducted by the writer, assisted by the Baptist and Presbyterian pastors, and Rev. G. S. Harmon, a former pastor and a lifelong friend, in the Methodist church of Poplarville, Miss. Several hundred people attended the services and followed the procession to the city cemetery, where, in a beautiful vault, we laid his body to rest. The floral offering was one of the most beautiful we have ever seen. God bless the sorrowing ones.

His pastor and friend,

J. E. WILLIAMS.

JAMES ATKINSON STEWART was born June 4, 1910, and died Jan. 13, 1925, aged 14 years, 6 months and 9 days. He was the third and youngest son of Mr. and Mrs. J. A. Stewart. He was a member of the Methodist church, Sunday school, and Epworth League. His attendance was regular and place foremost. James was a fine boy. He loved home, school, and the church. He was a manly, clean, promising boy. He was the only boy at home, and the special pride of his parents. His illness was brief. His patience and fortitude were remarkable. He had every attention possible while sick. He was rushed to a good sanitarium. Best physicians and nurses were procured, but all to no avail. So the soul of this pure and lovable boy went home to his Maker. Boy friends were pallbearers. The esteem in which he was held was exemplified by the universal sympathy

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

shown at his funeral. The attendance was probably never larger at any funeral in Arcadia than at his. The floral offering was beautiful. Yes, every one loved James. He was easily a favorite. His life was a ministry that will abide. His body rests in the cemetery on the hill, "asleep in Jesus."

H. W. LEDBETTER, Pastor.

Death knocks with equal freedom at the cottage and palace door. On Jan. 7, 1925, MRS. HERMEZ KENT was called after a ten days' illness. She possessed a charming appearance, melodious voice and a forceful personality. Her sudden removal leaves a shadow over her legion of friends. Therefore, be it resolved: 1. The Kentwood Ladies' Aid has suffered the severe loss of an efficient secretary and loving co-worker. 2. As a Society we sympathize with the bereaved family, and pray they, with us, may have grace to bow in humble submission to our heavenly Father, who doeth all things well. 3. A copy of these resolutions be sent to the family, one spread on our minutes, and one sent to the New Orleans Christian Advocate.

Signed: Mrs. A. J. Coburn, Miss Emily Sanders, committee.

MOTHERS WANT IT

for croupy children because it quickly clears away the choking phlegm, stops hoarse, croupy coughs and allows restful sleep. No alarming croup when Mother keeps a bottle of

CHAMBERLAIN'S COUGH REMEDY

always on hand in the home. Benefits children and grown persons.

No Narcotics. Sold everywhere.

AGENTS WE WANT AGENTS in every community to handle our money-making proposition. We guarantee our responsibility. Write for FREE SAMPLES and particulars. Address Dr. Link Medicine Co., 2646 Elm Street, Dallas, Texas.

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We have urgent demands for hundreds of teachers for principals, grade and rural work. Salaries ranging from \$75 to \$250. Write today. South Atlantic Teachers Agency, 905 Austelle Bldg., Atlanta, Ga.

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Editor, Mississippi Conference.....Ralph Hays, Hattiesburg, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SHALL ARKANSAS CONTINUE TO LEAD?

North Arkansas Conference had a full page ad in the Arkansas Methodist of Feb. 12, calling attention to

You can drive a nail with a brick, but a hammer is more effective.

Vacher-Balm is as much better than other Mentholated Salves, to relieve Pain, Catarrh, etc., as a hammer is better than a brick to drive a nail.

Because it relieves more quickly, is more pleasant to use, and does not stain.

TRY VACHER-BALM AT OUR EXPENSE.

No matter what you pay, you cannot get anything better for wounds and hurts, burns, corns, boils, piles, insect bites, soreness, itching, sunburn, etc., it is highly antiseptic, and analgesic, prevents pimples developing into boils, and prevents bandages sticking.

It is also the best for nasal catarrh, and a harmless headache remedy that acts promptly.

ASK YOUR DOCTOR OR DRUGGIST

Send for a free sample, or buy a 25 cent tube, or a 30 cent jar from your druggist, who is authorized to refund your money if you are not pleased, but on the contrary you will want to tell your friends of the quick relief for any of the above ailments.

NO HOUSEHOLD SHOULD BE WITHOUT VACHER-BALM.

The tubes are more convenient to carry than jars, and more sanitary to use from.

Jars or tubes mailed anywhere for price in stamps, if you cannot get Vacher-Balm locally. Please mention this paper when you write.

E. W. Vacher, Inc., New Orleans, La.

—Adv.

Grove's Tasteless Chill Tonic
Purifies the Blood and makes the cheeks rosy. 60c

MAYO'S SEEDS

Send us only 10c and we will mail you postpaid one packet each of the following:

Early Scarlet Turnip Radish Seed, White Spine Cucumber Seed, Mayo's Blood Turnip Beet Seed, Southern Giant Curled Mustard Seed, Black Seeded Simpson Lettuce Seed, Mayo's Special Mixture of Sweet Peas, with our illustrated catalog of Seeds for the South.

Or we will be glad to mail you our catalog and price list of Farm Seeds free on request. 45th year in Seed business.

D. R. MAYO

KNOXVILLE :: :: TENNESSEE

the fact that the North Arkansas Conference has paid twice as much to the Mount Sequoyah Epworth League building fund as any other Conference. This appeal is made to the Leaguers of that Conference: "Let's be first to pay out in full."

The Little Rock Conference Epworth League in the Arkansas Methodist of Feb. 26 accepts the challenge of the North Arkansas Leaguers. The Little Rock Conference Leaguers state that "after March 31 our Conference will compare favorably with the other eleven Conferences. We are going to finish the job."

What do the Leaguers of Missouri, Texas, Louisiana and Oklahoma have to say to the Arkansas Leaguers?

Shall Arkansas continue to lead?

RALPH E. NOLLNER.

TO THE EPWORTH LEAGUES OF NORTH MISSISSIPPI.

Rev. A. S. Raper, the president of the Summer Assembly, which will be held this year June 15-19, at Grenada College, has arranged for a chain of District Institutes, to be held throughout the territory during the last days of March and the first days of April.

The places and dates, for the different districts, which will be visited are: Sardis District, at Charleston, Friday, March 27; Greenwood District, at Itta Bena, Saturday, March 28; Columbus District, at Macon, Tuesday, March 31; Corinth District, at Booneville, Wednesday, April 1; Aberdeen District, at Tupelo, Thursday, April 2; Grenada District, at Oxford, Friday, April 3; Greenville District, at Tunica, Saturday, April 4.

The meetings are to be presided over by the district secretaries of the district in which the Institutes are to be held, and the program begins at 9:30 a. m., on the day appointed, and will close at 3 p. m. This will give opportunity for the workers to attend from any part of their district and return home after the closing of the Institute that evening, giving just one day to each gathering.

LET GO! TURN LOOSE!

By Garfield Evans.

A creek ran along at the foot of the hill. An old oak tree grew beside the creek. On one of the limbs over the creek the boys had tied a rope which they used when swimming. Also often in crossing the creek we would take hold of one end of the rope and running back upon the hill a few steps would swing ourselves across the creek. One day I started to swing across as usual, but did not get as good a start as I needed. Instead of dropping on the very edge of the other side when I should, I thought I would swing back and try again. The boys cried, "Let go! Turn loose!" I held on too long. I had to drop in the creek.

Living near the railroad it was often convenient to ride home on the rear end of the freight caboose, and

jump off as the train slowed up for a curve near home. One day, desiring to have to walk as little as possible, I stayed on longer than usual, as I prided myself in being able to alight readily from a moving train. But to my dismay my foot did not land as I expected, and I was rolled over and over with numerous bruises to my anatomy and more to my pride, as the fall was in view of the ordinary crowd of the small town onlookers. I stayed on too long.

My friend and I had edged out way to the furthestmost ledge of rocks to get a picture of the breakers at their very crest. The tide was rising. Returning, we must climb as far as we could and then jump with a receding wave and run to the next cliff inside before the wave could return. My friend reached shore safely. Following the next wave would be my turn. But it did not recede as much as I expected. I thought the next after that would be better. But I waited for the next and the next. Each time it was a little higher. I stayed too long, I had to get wet.

A preacher had served most efficiently for four years. He had made many friends. A new and younger man had taken his place. The young man was well meaning and hard working but inexperienced. Several of the young people who had known the former preacher invited him back to perform their weddings. On several other festive occasions the former preacher was invited back as the honor guest. And frequently letters would be written the former pastor, regretting how different things were from what they had been. The young preacher became dissatisfied and felt his work was a failure. He asked to be changed at the end of the year. The former preacher forgot to "let go! and turn loose!"

New officers were elected. There was a new president and secretary. The new president was a good fellow, although he was rather green. The old officers on the cabinet were always remarking how they used to do things. The old president was frequently interviewed about how he thought things should go. And confidentially they would tell him that the new president simply did not know how to run the League. Of course the new president did not succeed, and at the end of the year resigned. He might have made a success if the old president had "let go! and turned loose!"

Habana, Cuba.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Many, at Pearson, Mar. 22, 11 a.m.
Leesville, Apr. 5, 11 a.m.
De Ridder, Apr. 5, 7:30 p.m.
Rayne, at Branch, Apr. 12, 11 a.m.
Maxie, at Church Point, Apr. 12, 7:30 p.m.
Neame, at Pine Grove, Sat., Apr. 18, 11 a.m.
Merryville, Apr. 19, 7:30 p.m.
Indian Bayou, Apr. 26, 11 a.m.
Crowley, Apr. 26, 7:30 p.m.
New Iberia, May 3, 11 a.m.
Lafayette, May 3, 7:30 p.m.
Sulphur, at Sulphur, May 10, 11 a.m.
Lake Arthur, May 10, 7:30 p.m.
Lake Charles, May 17.
District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

(Continued on Last Page.)

"Now I Am Well and the Mother of Two Children"

Just Another Story About the Goodness of PE-RU-NA



Mrs. Anna Linder, R. F. D. No. 1, Box 44, Dassel, Meeker County, Minn., writes: "For two years I suffered with that terrible disease, chronic catarrh. Fortunately I saw your advertisement and took Pe-ru-na. Now I am well and the mother of two children. I owe it all to Pe-ru-na. I would not be without that great remedy for twice its cost, for I am well and strong now. I cannot speak in too high terms of its value as a medicine."

For more than half a century Dr. Hartman's Pe-ru-na has been performing just such wonderwork as this.

Pe-ru-na is sold everywhere in both tablet and liquid form. Insist upon having genuine Pe-ru-na.

ITCH No disgrace to have the ITCH. It is to keep it. Get a box of "Wonder Ointment", a new wonderful remedy. Quick results. Mailed postpaid anywhere. Large size, \$2; small size \$1. Guaranteed or money back. Agents wanted. Evans Pharmacy, "The Rexall Store", Anderson, S.C.

Makes Old Folks Feel Young Again

McCoy's Cod Liver Oil Tablets in Great Demand by Aged People.

Nowadays old folks are increasing their strength and vitality by the use of Cod Liver Oil, which according to medical men is full of vitamins and is the greatest body builder in the world.

Of course they don't take the nasty tasting, evil smelling, stomach upsetting oil itself. Few sensible people do that in these enlightened days, when McCoy's Cod Liver Oil Tablets—sugar coated and easy to take—are sold in every drug store in the land—60 tablets for 60 cents.

Old people who want to keep young and vigorous as long as they can will find that McCoy's Cod Liver Oil Tablets are just what they need to keep in first class condition.

Scientists tell us that "Cod Liver Oil is useful during every stage and age of life" but at no time is its wonderful building power more clearly demonstrated than in old age.

Why not get a 60 cent box today and increase your already decreasing energy and strength. Take them for 30 days and note the pleasure you get from feeling younger again.

There is no question but what they will help you, but of that you must be the judge—if they don't help—your money will be returned by the druggist from whom you bought them—for McCoy's Cod Liver Oil Tablets are rigidly guaranteed. Be sure, however, to get McCoy's—the original and genuine.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

This past week has shown great activity in our Missionary Special. Three new schools have sent in money, and many schools have written concerning this work. We have been made to feel glad over the fine spirit shown in this matter. I wish all Methodist Sunday schools and those who are interested in Methodist Sunday school work would read the

daily press in regard to the conditions in Europe. Protestantism is on trial in Europe. There is no doubt but that God is blessing us, but it is taking a good deal of grace for the workers to carry on. Surely the Sunday schools of the Mississippi Conference will rejoice at an opportunity to supply money for this work. The General Board is making a very definite effort to send out information in regard to the work in a very worthy and worth-while way. All money is to be sent direct to me.

If any Sunday school desires to pay

out its Centenary pledge, it should notify me of this when it sends in its offering. It will receive due credit and will be properly handled.

To-day there are 79 Sunday school classes in the Adult Department in our Conference which have failed to report since they were organized and enrolled. We are very anxious to correct this condition. If you are a member of an Adult Class, or a teacher of an Adult class, or an officer in an Adult class, will you not take an interest in the matter of getting your class properly enrolled and properly reported? The Conference Board appreciates very much the ready response of some fifty classes when written to about this matter. Now, if the 79 will let us hear from them before April 1, it will give our Conference a standing in the Department of Adult Work that we have never had before.

When this item appears, the Vicksburg Training School will be in session. We are praying that God will give us a mighty outpouring of his Spirit in this school. Will you not pray for us?

The Brookhaven District Training School will begin at Centenary Church (McComb), March 22. Those who are interested in the furtherance of the Kingdom of God are especially requested to pray earnestly for this effort.

On April 19, the Jackson District School will convene. We are expecting the greatest school that Jackson has ever had. From all reports received up to this time, we don't think we will be disappointed in this school.

I greatly desire all those who are interested in the Cokesbury schools to let me hear from them at an early date, in order that I may make some kind of arrangement for these schools through the summer months. If there are those who feel inclined to be approved as instructors in Cokesbury schools, will you not please let me hear from you in regard to this matter?

Brother Hull continues his great work. His reports show marvelous and wonderful opportunities for our church. Let me hear from you if you desire his work. We are trying to serve the whole Conference, but we can not do this unless we get requests from the various sections of the Conference.

Yours in Him,
JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CON- FERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Pontotoc, New Albany, Holly Springs, Sardis, Grenada, and other schools that have heard of the adjust-

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Name

Address

—means advancement to you; the graduates get the best positions. Write
Baton Rouge Business College,
Corner Church and Florida,
Baton Rouge, La.

ment of the Centenary for the Sunday schools, have agreed to join in and send every fourth Sunday offering on Missions to J. E. Stephens, Grenada, Miss. Read up on the three European fields and give the people the facts, and they will heartily support these missions. Remember, the Sunday schools alone are to support our own J. L. Neill and W. A. Langley. What school will be the first to send in the offering?

The Sunday school at Pontotoc has accepted Program of Work for the "B" type of school, and under the leadership of Brother Furr will make steady progress. This school, in partnership with the other schools, is making a survey of the town. Any school that has enough life in it to make a survey and follow up with a campaign for members will grow steadily.

The school to be held at Lexington, April 20-25, is to have an unusually strong faculty: "The School," taught by R. H. B. Gladney; "Pupil Study," Mrs. J. M. Wyatt; "Principles of Teaching," "Missionary Message of the Bible," Dr. D. L. Mumpower.

Write E. G. Mohler, Lexington, for further information.

Some changes had to be made in the faculty for the school to be held at Grenada, June 8-13: "Cradle Roll Child," Miss Minnie E. Kennedy; "Beginner Lesson Material and Teaching," Mrs. W. W. Adams; "Primary Lesson Material and Teaching," Miss Lynda Ramey; "Junior Lesson Material and Teaching," Miss Nannie Baker; "Agencies of Religious Education for Intermediates and Seniors," Dr. E. Hightower; Bible (New Testament), "Jesus the Master Teacher," Dr. Norman E. Richardson; "Pupil Study," Mrs. W. W. Templeton; "The Christian Religion."

Organization of the school and classification of students will take place Monday, June 8, at 11 o'clock; class work will begin Monday, at 3 p. m. You can secure a room by writing J. E. Stephens, Grenada. Already eighty-five have enrolled.

The school at Amory is to be April 27-May 2. Write to W. R. Lott, Amory. The school for Greenville, May (Continued on Next Page.)

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SUPERIOR MULTIGRAPHING
311 MASONIC TEMPLE



More People Drink Luzianne than any other New Orleans Coffee

OF course there's a reason for the greater popularity of Luzianne. Folks who try it grow to like it's different taste so much that they spread the good news and soon it becomes the favorite.

Just give Luzianne a trial at our risk—that's all we ask. If you don't like Luzianne after drinking a pound, you can get your money back. Read our unconditional guarantee.

GUARANTEE Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.

A SIX-CUP COFFEE SET

Genuine
Bavarian China
Worth \$2.50 to
\$3.50 Retail



For Only
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Coupons and
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Ⓢ This lovely 6-cup coffee set, of first quality Bavarian China, is offered to get you to give Luzianne a real good trial. Save the coupons and send to us or ask your grocer to get the coffee set for you. Remember they're worth \$2.50 to \$3.50 at a retail store. Be sure to get them.

Wm. B. Reily & Co., Inc., New Orleans, La.

"The New Life"

Is the Subject of the Program for Epworth League Anniversary Day.
APRIL 12th, 1925,

EVERY LEAGUE CHAPTER SHOULD OBSERVE THE DAY AND
TAKE AN OFFERING FOR LEAGUE EXTENSION.

Send the Offering to Your Conference League Treasurer.

Conference League Treasurers:

Louisiana—Miss Julia Reid, 618 Lawrence st., Lake Charles, La.

Mississippi—The Rev. L. F. Alford, Pascagoula, Miss.

North Mississippi—The Rev. H. P. Lewis, Ruleville, Miss.

Order programs to-day: 25 cents per dozen, 12 per hundred. (One supplement free with every ten programs.)

LAMAR & BARTON,

Nashville, Tenn. Richmond, Va. Dallas, Texas. San Francisco, Calif.

SUNDAY SCHOOL.

(Continued From Page 12.)

10-15. Write E. R. Smoot for information.

Order your Sunday School Day programs to-day of R. H. B. Gladney, Sardis, Miss. Do this now.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Detail programs of the Winnfield conference have been sent out to most of the 333 Sunday schools.

* * *

Bishop Beauchamp has been issued an invitation to attend our Winnfield conference, and writes: "I think I can be with you on the evening of March 31."

Rev. H. L. Johns, Conference Adolescent Superintendent, has arranged a fine program for his group and has secured some of the outstanding Sunday school workers and teachers on his program. In a letter sent out by him in the interest of his adolescent work at the Winnfield conference, he says: "On to Winnfield! Free entertainment if you notify Rev. Porter M. Caraway, pastor. Fine program arranged. There is much interest already aroused. Outstanding leaders will be there: Bishop Hay, Dr. Frank N. Parker, and others. But, best of all is that we will have five hours during the conference for discussion together of that boy and girl problem. Can you or your class miss it?"

* * *

Mrs. J. M. Henry will represent the Training Section of the General Sunday School Board at Winnfield. She writes: "Kindly let me have program of the Winnfield conference, stating definitely what you wish me to do at this meeting. I am looking forward with a great deal of pleasure to this conference, and trust that it will be in every way a great success."

* * *

The writer had the pleasure of meeting a group of Sunday school leaders of the Lake Charles District last Monday, March 9. The presiding elder of this district, Rev. J. B. Williams, was present and took active part in the district Sunday school work in that district. "Sunday School Discussion Night" at his district conference was approved.

* * *

Mr. J. H. Carter, secretary of the New Orleans District, writes: "Our District Executive Committee met yesterday. We discussed among other matters the Winnfield conference, and Mrs. Harper was appointed to work up something for 'District Night.' The committee is quite willing to assist you in advertising the conference among the New Orleans Sunday schools, and if you have any printed matter in addition to 'The Outlook' and posters and will send me a supply, I will get out a letter to the superintendents, enclosing and calling their attention to it. The committee also discussed 'Sunday School Night' at the district conference, which is to open on April 27. Brother Drake will give us an hour or an hour and a quarter on the opening night, and this will also be our New Orleans quarterly meeting."

* * *

The first Cokesbury Training School was held at Coushatta last week, with Dr. Albert S. Lutz and the writer as approved instructors. The interest and spirit of the school were fine. The attendance was not large, but those who took credit work were more than pleased with the school. Rev. Louis Hoffpauir was director of this school.

* * *

We hope that each of our Sunday school leaders will read Dr. Drake's article in the New Orleans Christian Advocate, March 12, title, "A New Plan for Sunday School Specials." Mr. W. S. Holmes writes that his Workers' Council voted unanimously to approve this new plan. The message that Bishop Beauchamp will bring us at Winnfield, on Missions, will be worth the trip to this conference.

The Winnfield church will do their part in helping to make the conference of 1925 a blessing to Louisiana Methodism. The following local committees have been appointed:

Entertainment, Miss D. W. Kelly; Reception, Mrs. A. J. Gwin; Serving, Mrs. H. M. Jackson; Auto, Victor Mathews; Good Fellowship, Dr. F. C. Wren.

C. D. ATKINSON,
Conference Superintendent.

HOME MISSIONS AND THE TASK AHEAD.

By Dr. R. L. Russell.

Never before in the history of our country has there been such a call for the preaching and teaching of vital Christianity among people composing what we know as our home mission obligation.

During the past five years our church has made the greatest progress in its home mission enterprises of all the other years of its history, but the end is not yet. We are but beginning the great task of making America wholly Christian. Our greatest work and brightest day as a church in America are yet ahead of us.

When we know that only about one-third of our population belongs to any church—Rome Catholic, Jewish, or Protestant—we can get some idea of the task that is before us. So far as I have been able to collect figures, there is not a State in the South where more than 50 per cent of its white population belong to any church, and this per cent goes down and down until we reach Arizona, where only about 6 per cent of the population belong to the church.

It is said that there are more Christian Science practitioners listed in the telephone directory in San Francisco than there are Protestant preachers.

There are millions of people living within the bounds of our church whom we designate as "foreigners." Most of them have come to be citizens of our country, and whether they are good or bad citizens is determined by the attitude of the church toward them. They will either be Christianized by us, or our children may be heathenized by them.

So the Methodist Episcopal Church South, must take an aggressive attitude toward the work of the church among these people. We have made wonderful progress among them in the last five years, but have not yet

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touched the fringe of the possibilities for the church among this class. Shall the Methodist Episcopal Church, South, go forward, or lose the ground which it has already gained? The answer is to be partly made by the people who have unpaid pledges to the missionary program of the church, and it is further answered by the large group of people in the church who have no missionary obligations at all.

Shall we not go up and possess our land in the name of Jesus Christ? God's people are called in this day of tremendous opportunity to bestir themselves and do the biggest piece of work we have yet done to make our country God's country.

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MILLSAPS STANDS FOR THOROUGH WORK.

This is not an easy college in any sense of the word. An athlete said: "I'd like to go there, but the course is hard." A student that does not pass in at least two subjects is dropped at once. You have to do quality work in at least two-fifths of your studies in order to advance. But results count, and Millsaps graduates are proving their training by careers of distinction in the universities and as leaders in public life in Mississippi.

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D. M. Key, President,

Jackson, Miss.

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DR. CANNADAY, 1900 Park Square,
SEDALIA, MO.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

ARE WE BANKRUPT?

What is the present state of affairs in the missionary operations of the Methodist Episcopal Church, South?

Between 1920 and 1924 we wrote the most glorious chapter of Methodist history. Our achievements in extending the Kingdom of God are unparalleled. We have made advances of which no former generation of Methodists would have dared dream. But, because work advanced more rapidly than was planned, and because so many of our loyal people did not pay their Centenary pledges, we find ourselves struggling under a crushing indebtedness.

Unless Methodists are awakened to the seriousness of the situation and to the sacredness of their obligations, this debt will mount still higher.

The church must either meet these obligations or it must at once proceed to retrench all along the line. It will mean that scores of preachers, teachers, doctors, nurses, and other workers must be recalled from our mission fields. We shall perhaps be under the necessity of withdrawing entirely from Belgium, Poland and Czechoslovakia, nations where the need is pressing and where we have made such wonderful progress. We will be forced to abandon churches, schools and hospitals around the world. There must be retrenchment all along the line.

It is clear that our resources far surpass our liabilities. We are amply able to continue the work started and maintain it and even reach farther out. There is no question of ability. It is only of willingness, determina-

tion, loyalty, and effort. It is apparent that unless these are manifested our church must retreat in defeat and shame—retreat for the first time in our history.

"The Task Ahead" contains a very comprehensive chart. An open ledger. On the debit side What We Owe—unfulfilled Centenary pledge \$8,040,579, Debt \$907,910. (This had to be borrowed to carry the work on.) Total \$8,948,489. On the Credit side of the ledger—What is Owed to the Church. Unpaid Centenary pledges, \$16,530,246.

Those of you who read these words—if you have not kept your promise, if you still are holding back your Centenary money, won't you ask God to help you pay what you owe and help lift this terrific debt, and help to "carry on in his name?"

"When Methodists go to any task on their knees it shall be done."

AMORY AUXILIARY GIVES PUBLICITY TO REPORTS AND RECORDS.

Immediately following the business session of the Woman's Missionary Society of the Methodist church, Amory, Miss., March 2, publicity to reports and records was given by the two Auxiliary secretaries as follows:

The corresponding secretary held an attractive poster, representing a large mailing envelope marked "Amory Auxiliary Reports." After dissecting the word Reports this is what she found:

R—You can readily see is for report.

E—Early — Everything — Every Time.

P—Promptly — Perfectly — Pleasantly.

O—On Time—Orderly.

R—Resolution—"I Will If You Will," report.

T—Tardy—A tardy report is a spoke in the wheel of the Auxiliary machinery that always causes a knock. Does your report cause a knock?

S—Satisfaction—Comes only when we have faithfully and fully performed our duty as officers and members of the society.

The recording secretary, dressed in black, with silver hair, bent with age and holding the Record Book, represented the "Burden Bearer" of the Auxiliary. She told how, in a dream, she longed to be freed from the burden of keeping records; in silver tones a voice granted this request; then how she roused, and begged to be left yet awhile to serve. At this moment the black cloak was removed; she stood erect; a figure of youth with radiant smiles as she expressed the joy of having the privilege of being entrusted with the precious records, and continued with a three-minute talk, "Why Keep Records?"

Publicity to some phase of the work is given at each monthly business meeting.

PUBLICITY SUPERINTENDENT,
Amory, Miss.

GOOD WORK AT MERRYVILLE, LA.

The Woman's Missionary Society of the M. E. Church, South, of Merryville held four meetings during February, one each week. The Bible Study Class studied II Kings for their study, and its chapters were summarized by several members.

The day for mission study was given mostly to business, as no book for study had been secured. The Society decided to study "The Task Ahead" as their first book for the year.

There was a good attendance at the business meeting, and the program as outlined in the Missionary Voice was given, with the exception of a few articles.

There were twenty-three members and eight visitors at the social meeting of the month.

The Society is still working to furnish the church with new pews, and hopes to secure them in the near future.

MRS. CHARLES GOTT,
Superintendent of Publicity.

A GREAT REVIVAL AT SALLIS, MISS.

One of the greatest revivals in the history of the town has just closed at Sallis, Miss. Rev. J. R. Murff, the pastor, was in charge, and he was assisted by Rev. W. M. McIntosh, whose home is Columbus, Miss. There were more than 100 conversions and reclamations. About forty have already joined our church, and thirty or thirty-five, other churches, making a total of something over seventy-five who have given their names for church membership. That is great. The pastor writes that he is very happy over the outcome of the meeting, that the people are happy. They declare they are in better shape now than they have been in twenty years. The Lord was with them in great power. Old grudges were settled,

scores made resolutions for a better life. The meeting reached all classes. Surely the Lord has not forsaken his people. This meeting is a demonstration of what can be done in a small community in the winter time. Some have the idea that a revival cannot be held successfully in the winter time, particularly in small places. Any time is a good time for a revival when the people are ready and desire it.

E. S. LEWIS.

Grenada, Miss.

BILIOUSNESS

Retired Minister Tells How He Keeps in Good Form With the Assistance of Black-Draught.

West Graham, Va.—The Rev. Lewis Evans, a well-known retired minister, now past 80, living here, has a high opinion of Black-Draught, which he says he has taken when needed, for 25 years. "For years I had been suffering with my liver," he says. "Sometimes the pain would be very intense and my back would hurt all the time. Black-Draught was the first thing I found that would give me any relief."

"My liver has always been sluggish. Sometimes it gives me a lot of trouble. I have suffered a lot with it—pains in my side and back, and bad headache, caused from extreme biliousness."

"After I found Black-Draught, I would begin to take it as soon as I felt a spell coming on and it relieved the cause at once. I can recommend it to anybody suffering from liver trouble. A dose or two now and then keeps me in good form."

Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, Black-Draught is nature's own remedy for a tired, lazy liver. NC-166

Thedford's BLACK-DRAUGHT LIVER MEDICINE

Sure Relief FOR INDIGESTION



HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut short an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

Genuine **BAYER** **ASPIRIN**

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for

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Safe → Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

FROM DUBACH, LA.

Dear Brother Carley: Our work here is getting along fine. The church building is filled at each service, and much interest is taken in all the organizations of the church.

Many homes have been made sad because of deaths in our little town. There have been eighteen deaths since Dec. 13, 1924, ten of which I have held services for. At this writing there are three cases at the point of death. The sickness has not been of epidemic form—just sickness of various kinds that might be expected in any locality. We had seven widows left in one month with families to provide for.

The people have been very kind to the pastor and his wife. They gave us a second pounding on last Saturday evening. It was as fine a collection of choice fruit as could be found—about forty-five different gifts. It was all appreciated, and, most of all, the spirit of the givers was wonderful.

H. W. JORDAN, P. C.

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MRS. A. J. JONES



Do You Have Pains In Your Back and Side?

"I have taken Dr. Pierce's Favorite Prescription several different times and have found it to be all that is claimed for it," said Mrs. A. J. Jones, 423 Randolph St., Montgomery, Ala. "When I would begin to feel run-down and suffer with pains in my back and side and with headache, I found that Dr. Pierce's Favorite Prescription soon helped me wonderfully in every respect. I have not required any remedy for some time now, but I recommend the 'Prescription' at every opportunity."

Obtain this famous "Prescription" now, in tablets or liquid, from your druggist. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Okolona, a.m., Mar. 22.
Aberdeen, p.m., Mar. 22, 23.
Shannon, at Brewers Chapel, a.m., Mar. 28, 29.
Verona, at Plantersville, p.m., Mar. 29, 30.
Fulton, at Friendship, a.m., Apr. 4, 5.
Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
Nettleton, at Evergreen, a.m., Apr. 11, 12.
Prairie and Strong, at P., p.m., Apr. 12, 13.
Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
Smithville, at New Salem, Apr. 25, 26.
L. P. WASSON, P. E.

Greenville Dist.—Second Round.

Duncan and Alligator, at A., Mar. 22, morning.
Clarksdale, Mar. 22, night.
Merigold, at New Salem, Mar. 26.
Boyle and Pace, at Benoit, Mar. 29.
Rosedale and Hillhouse, at H., Apr. 5, morning.
Gunnison and Sherard, at S., Apr. 5, night.
Lula and Dundee, at D., April 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.
A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Coila, Mar. 21, 22.
McCarley, Mar. 22, 3:30 and 7:30 p.m.
Crowder, Mar. 29.
Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
Sandy Bayou, Apr. 11 and 12.
J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

Iuka ct., at Harmony, March 21.
Iuka sta., preaching, March 22; Q. C., March 23, 10 a.m.
Burnsville, at Burnsville, March 28, 29.
Guntown, at Saltillo, April 4, 5.
Mantachie, at Hebron, April 6.
Silver Springs, at Payne's Chapel, April 8.
Dumas, at Jacob's Chapel, April 11, 12.
Mooreville, at Oak Hill, April 15.
Wheeler, at Hebron, April 17.
Blue Mountain, at Walnut, April 18, 19, morning.
Chalybeate, at Chalybeate, preaching, April 19, morning; Q. C., April 20.
Booneville ct., at Oak Grove, April 22.
Tishomingo, at Tishomingo, preaching, 7 p.m., April 26; Q. C., 10 a.m., April 27.
Belmont, at Patterson's Chapel, preaching and Q. C., April 25; preaching at Belmont, 11 a.m., April 26.
Pott's Camp, at Macedonia, April 29.
Hickory Flat, at Pizgah, April 30.
Marietta, at Siloam, May 2, 3.
Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.
E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Brooksville, at Brooksville, March 25, night.
Crawford and Mayhew, at Mayhew, March 28, 29.
Kosciusko ct., at Salem, April 4, 5, morning.
Kosciusko sta., April 5, night.
Noxapater, at Flower Ridge, April 11, 12.
Louisville, April 12, night.
Highpoint, at Owen's Chapel, April 10.
Mashulaville, at Mount Hebron, April 15.
Macon ct., at Ex Prairie, April 19.
Shuqulak, at Shuqulak, April 19, night.
Ethel, at Marvin, April 22.
Cedar Bluff, at Siloam, April 25, 26.
Sturgis, at Pleasant Hill, April 28.
McCool, at Bowie's Chapel, April 30.
JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Second Round.

Paris, at P., Mar. 21, 22.

Kilmichael, at Kilmichael, Friday, Mar. 27, 2 p.m.
Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.
Pickens, at Goodman, Mar. 29, 11 a.m.
Coffeeville, at Bethlehem, Apr. 4, 5.
Duck Hill, at Spring Hill, Apr. 11.
Waterford, at Chulahoma, Apr. 12, 13.
Holcomb, at Spring Hill, Apr. 16.
Ashland, at Black Jack, Apr. 18.
Lamar, at Early Grove, Apr. 19, 20.
Ebenezer, Apr. 25, 26.
Ebenezer, at Ebenezer, Apr. 27; preaching at Ebenezer, Apr. 26.
Sallis, at Bethel, Apr. 28.
E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Courtland, at Pope, Q. C., March 29.
Horn Lake, at Poplar Corner, Q. C., April 3.
Pleasant Hill, at Lewisburg, Q. C., April 5.
Arkabutla, at Strayhorn, Q. C., April 9.
Longtown, at McGee's Chapel, Q. C., April 10.
Tyro, at Fredonia, Q. C., April 12.
Mount Pleasant, at Union, Q. C., April 17.
Shuford, at Lovejoy, Q. C., April 19.
Oakland, at Tillatobia, Q. C., April 24.
Charleston, Q. C., April 24, 7 p.m.
Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

JOYS OF MOTHERHOOD

Often Prevented by Female Trouble

Lydia E. Pinkham's Vegetable Compound brings Joy to Homes by Removing Cause of Trouble

Brooklyn, N. Y.,—"I was working after I got married and the young lady who worked next to me asked me if I had any intentions of having a child. I told her I would be the happiest woman on earth if I could become a mother, but I always had terrible cramps, backaches and headaches. She then told me of a woman she knows who took Lydia E. Pinkham's Vegetable Compound for the same troubles and it helped her greatly. I took about a half bottle and found that the following month I did not suffer any pain, so I kept on taking it. I have a wonderful baby boy six months old and he is as strong and fat as any one could wish a baby to be. I still take the Vegetable Compound regularly because I have looked fine all the time and felt fine and my mother told me that was the reason. I will be glad to have you publish my testimonial with my name and address."—Mrs. EDWARD WERBECK, 1824 Greene Avenue, Brooklyn, N. Y.

Free From Old Trouble

Auburn, Maine.—"I suffered with inward weakness for ten years and had doctored all this long time but never got any help. One day I saw my sister and she told me of Lydia E. Pinkham's Vegetable Compound and I went and got me a bottle of it. I took two bottles and a half and I was just as free from my old troubles as I could be. I had only one child



Thousands Have Used This RED BLOOD Food

If you are weak, sickly, nervous and run-down, what you need is not merely stimulating medicines and drugs, but something that will put more iron into your blood to make it rich and red, so that it can carry strength and health to every nerve and muscle of your body. Thousands of men and women have banished every trace of that weak, tired-out feeling and increased their strength, energy and endurance often in just two weeks' time by simply taking organic iron—Nuxated Iron.

For Nuxated Iron is a wonderful new combination of organic iron, like the iron in your own blood. It is entirely different from ordinary iron medicines—does not injure the teeth or disturb the stomach. Furthermore, it is so highly concentrated that one dose is equal to eating one-half quart of spinach or a quart of green vegetables. Take Nuxated Iron for just two weeks and you'll be astonished how much stronger and better you feel. Money back if not delighted. At all good druggists.

NUXATED IRON
For Red Blood, Strength and Endurance

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

and I was afraid that I could never have any more, for I had been told that I never could have a living child for I was not strong enough to carry one. But they were mistaken and I had a nice baby boy and now I have five children. I can't praise your medicine enough. My youngest sister has taken it, too, and praises it."—Mrs. G. L. WISWELL, 43 Mechanics Row, Auburn, Maine.

These cases are similar to many others reported to us. It is well for women to carefully consider such statements and to give Lydia E. Pinkham's Vegetable Compound a fair trial. It may bring great joy to your home.

Over 100,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 per cent of these replies are "Yes."

That means that 98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it.

This goes to prove that a medicine specialized for certain definite ailments—not a cure-all—can and does do good work. For fifty years Lydia E. Pinkham's Vegetable Compound has been a medicine for women.

For sale by druggists everywhere.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

St. Francisville, at Star Hill, Mar. 21, 22.
 Istrouma, Mar. 22.
 East Feliciana, at Gilead, Mar. 23, 29.
 Clinton, Mar. 29.
 Jackson, at Gurley, Apr. 4, 5.
 Keener Memorial, Apr. 5.
 Ponchatoula, Apr. 12; conference, Apr. 20.
 Pearl River, Apr. 12.
 Washington, at Fisher, Apr. 18, 19.
 Franklinton, Apr. 19.
 Bogalusa, Apr. 19.
 Baton Rouge, First Church, Apr. 26, 27.
 Denham Springs, at Palmetto, Apr. 25, 26, p.m.
 Kentwood, May 2, 3.
 Natalbany, at Tickfaw, May 3.
 Livonia, at New Roads, May 9, 10.
 Baker, at Deerford, May 10.
 Springfield, at Holden, May 16, 17.
 Zachary, May 17.

District conference will convene in Franklinton, Wednesday, April 15, to Friday, April 17. Opening sermon will be preached by Rev. R. W. Tucker, Wednesday evening, April 15, at 7:30 p.m. Organization and brief business session will follow sermon.

H. N. BROWN, P. E.

Minden Dist.—Second Round.

Chestnut, at Sander's Chapel, Saturday March 21; preaching at 3 p.m.
 Campti, at Montgomery, March 22; preaching at 11 a.m.
 Coushatta, March 22; preaching at 7:30 p.m.
 Winnfield, March 29; preaching at 11 a.m.
 Winnfield Circuit, March 29.
 Plain Dealing, at Alden Bridge, Apr. 5; preaching 11 a.m.; Q. C. 2 p.m.
 Ringold, at Grand Bayou, Apr. 12; preaching at 11 a.m.
 Ferriday, at Clayton, Apr. 19; preaching at 11 a.m.
 Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.
 Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.
 Colfax, at Colfax, May 3; preaching at 11 a.m.
 Standard, at Olla, May 10; preaching at 11 a.m.
 Minden, May 17; preaching at 11 a.m.
 Wesley, May 19, at 2 p.m.
 Sibley, May 24; preaching at 11 a.m.
 Rochelle, at Selma, May 31; preaching at 11 a.m.
 Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Ruston Dist.—Second Round.

Ouachita, at Sardis, Mar. 22.

Homer, Mar. 29, 7:30 p.m.
 Dodson, at Sikes, Apr. 4, 5.
 Clay, at New Prospect, Apr. 11, 12.
 Jonesboro, at Hodge, Apr. 12, 7:30 p.m.
 Gibbsland, at Oak Grove, Apr. 15.
 Bernice, at Alabama, Apr. 18, 19.
 Simsboro, at Salem, Apr. 25, 26.
 Arcadia, Apr. 26, 7:30 p.m.
 Ruston, May 3.
 Calhoun, at Claiborne, May 10.
 Athens, at Wesley, May 17, 11 a.m.
 Haynesville, May 17, 7:30 p.m.
 Bienville, at Bear Creek, May 23, 24.
 Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Vivian, March 22.
 Mooringsport, March 29.

Grand Cane, April 5.
 Cedar Grove, April 12, 7:30 p.m.
 Blanchard, April 12, 3 p.m.
 Munnerlyn's Chapel, April 19.
 Bethany, April 25, 26.
 Mansfield, May 3, 11 a.m.
 South Mansfield, May 3, 7:30 p.m.
 Oil City, May 10.
 First Church, Shreveport, May 17, 11 a.m.
 Bossier, May 17, 7:30 p.m.
 Logansport, June 14.
 Mangum Memorial, June 21, 11 a.m.
 Claiborne Avenue, June 21, 7:30 p.m.
 Elm Grove, June 28, 11 a.m.
 Noel Memorial, June 28, 8 p.m.

The Shreveport District Conference will be held at Cedar Grove, April 13 and 14. The conference will open at 7:30 p. m., April 13, with an inspirational message. At this session the conference will be organized, committees appointed, and some business transacted. On Tuesday, April 14, there will be morning, afternoon and night sessions. The Cedar Grove church will provide entertainment for all delegates.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

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Whole No. 3537.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MARCH 26, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

REMEMBER THE SUPERANNUATE!

Just a year ago, the cause of the superannuate was being proclaimed from practically every pulpit in Southern Methodism, and the people of the church were being given the privilege of contributing to a fund that would forever provide for the necessities of these godly and honored men. It is now time to present that cause again. From every pulpit that message should be sounded again, and from every member of the church another contribution should come for the endowment fund for the benefit of our superannuates. Surely we cannot forget so sacred a cause within the brief space of one year!

THE CAUSES OF WAR.

At the recent Conference on the Cause and Cure of War, held at Washington, D. C., by representatives of nine large women's organizations, the following were given by various speakers as the causes of war:

I. Psychological: 1. Fear: (a) Feeling of national insecurity; (b) Fear of invasion; (c) Fear of loss of property; (d) Fear of change. 2. Suspicion; 3. Greed; 4. Lust of power; 5. Hate; 6. Revenge; 7. Jealousy; 8. Envy.

II. Economic: 1. Aggressive imperialism: (a) Territorial; (b) Economic. 2. Economic rivalries for: (a) Markets; (b) Energy resources; (c) Essential raw materials. 3. Government protection of private interests abroad without reference to the general welfare. 4. Disregard of the rights of backward peoples. 5. Population pressure: (a) Inequalities of access to resources; (b) Customs barriers; (c) Migration barriers. 6. Profits in war.

III. Political: 1. Principle of balance of power; 2. Secret treaties; 3. Unjust treaties; 4. Violations of treaties; 5. Disregard of rights of minorities; 6. Organization of the State for war; 7. Ineffective or obstructive political machinery.

IV. Social and contributory: 1. Exaggerated nationalism; 2. Competitive armaments; 3. Religious and racial antagonisms; 4. General apathy, indifference, and ignorance; 5. War psychology created through various agencies, e. g. (a) The press; (b) Motion pictures; (c) Textbooks; (d) Home influences. 6. Social inequalities; 7. Social sanctions of war; 8. Lack of spiritual ideals.

Thinking through these suggested causes of war and endeavoring to discover the cure of war, will be a good day's intellectual—and perhaps spiritual—exercise for those who are disposed to do so.

LAW ENFORCEMENT.

The final test of civilization is its ability to enforce the laws it makes for its own protection. If the machinery provided for enforcing the laws breaks down before the opposition of those who

are determined not to be bound by them, the lawless become the beneficiaries and the law-abiding become the victims of the system thus set up. The next logical step is anarchy or revolution—or both.

The object of the penalties of the law is not only to punish the criminal, but also to prevent the repetition of the crime. When discretion as to the severity of the penalty is lodged in the hands of the court, the purpose is not to make crime easy, but to make it possible to temper justice with mercy. The element of vindictiveness has no place in the penal system of a civilized people.

But when the beautiful and manly virtue of mercy degenerates into a maudlin sentimentality that looks upon the criminal as only an object of pity, and that disregards the right of society to be protected from the evil deeds of those that would prey upon it, it is time to call a halt. A little more justice and a little less mercy is what a good many criminals to-day need. If a minimum fine and a friendly warning fail to turn the bootlegger from the evil of his way, the maximum fine and a term in prison would probably have a salutary effect. There may be good arguments against capital punishment; but as long as the law provides that the brutal murderer shall be hanged, the brutal murderer should be hanged. We read the other day of an officer that made a plea to the Governor of the State to reprieve a criminal who had been convicted of brutally beating his wife to death and had been sentenced to be hanged, on the ground that the man had been a model prisoner!

A law enforced is a law respected and observed.

CONTENDING WITHOUT BITTERNESS.

So far as the editor of the Advocate is able to recall, not within his lifetime has any subject been so generally and so thoroughly discussed throughout the church as the pending plan of unification. If any member of the Annual Conference lacks information when the time comes to vote, certainly he can blame nobody but himself for his state of ignorance.

It is not surprising that this question has called forth such a voluminous expression of opinion from so many people; rather, it was to be expected, for it was desirable. We can scarcely conceive of any matter more worthy the closest study of all concerned than this movement to unify the two great Methodist bodies in the United States. While the question will be constitutionally decided by the comparatively small vote of the members of the Annual Conferences, practically all the members of the church have recognized the far-reaching effects involved, and

have manifested their interest in no uncertain way. Certainly this is as it should be.

It is to be regretted, however, if the widespread discussion of the subject shall leave wounds that will require a long time for healing, whichever way the decision goes. It may be a rare virtue to be able to contend for a conviction without stirring up bitterness of feeling; but it is an attainable virtue and one that is greatly to be desired. We would not suggest that the discussion be curtailed—though not a few readers of church papers are complaining that they are weary of the whole thing—but we would plead for a tone in the discussion that is altogether gentle, long-suffering, and kind. So far as we have been able to observe, neither side thus far is in a position to claim a monopoly of gentleness or to charge the other with all the responsibility for its absence. Every man has a right to contend earnestly for the faith that is in him—he ought to do so—but he has no dispensation to contend bitterly.

WE WISH IT WERE FOREVER.

The horse racing season has just closed in New Orleans, and some hundreds of horses and some hundreds more of men and women who follow the races presumably have gone with them. At any rate, we hope they have gone—and we wish they would never come back. Horse racing, of itself, is doubtless a fine sport; but horse racing connected with gambling—and there is no other kind—is an evil, and that continually. "Gambling is an evil, and the Legislature shall pass laws to suppress it"—so says the Constitution of the State of Louisiana; yet a majority of the members of the Legislature refuse to obey the plain mandate of the Constitution. Maybe these distinguished makers of laws have not yet learned that horse racing and gambling are inseparably connected. If so, somebody else ought to be found to take their places.

HOW TO FIX A FEE.

It is understood that the defense counsel in the notorious Loeb-Leopold case in Chicago charged and received a fee of \$130,000. By agreement, this charge was submitted to the board of managers of the Chicago Bar Association for approval. In giving that approval, they laid down the following principles as the basis upon which such fees should be fixed: 1. Time and labor required; 2. Responsibility involved; 3. Difficulty of questions raised and professional skill of counsel; 4. Outcome of the trial. It is not so stated, but we imagine another factor enters into the problem—the ability of the client to pay. If it is worth \$130,000 to save the life of a self-confessed murderer, what is it worth to save an immortal soul from the torments of hell?

New Orleans Christian Advocate

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WHICH?

By Rev. H. W. Ledbetter.

Independent.

Am I? Can I ever be independent?
Can I have a world all my own,
Warmed by my own sun resplendent?
Can I claim a place in the universe
Where my solar system can move alone?
O, pride of imagination's weakness, hush!
The devil rose indignant to dethrone.
Independent! Of what, when, where can it be?
Name if you can, only one thing your own,
And I'll hide my face forever from thee.

Dependent.

God's precious air, land and sunshine given;
Then to send the rain and make things grow.
He has made me rich in things as sweet as
heaven;
But let me remember it came from God, you
know.
Then I should acknowledge my stewardship to-
day,
And gladly place my name upon his tithing list;
Then I aid in perpetuating the glory of his way,
By helping clear the world of its dark mist.
Arcadia, La.

WINNING TEXAS MEXICANS FOR CHRIST.

By Rev. F. S. Onderdonk, Superintendent, Texas Mexican Mission.

To say that "the last year has been the best" always sounds trite, but the figures show that this Mission has, in spite of great odds, closed the finest year's work in its history.

The twenty-eight pastoral charges with about sixty churches, scattered over the vast territory from the Sabine on the east to Devil's River on the west, and from Bridgeport on the north to Brownsville on the south, require much travel and absence from home on the part of the superintendent. During the past year he has traveled by rail 20,000 miles, and by auto an added 12,000. He preached 270 times and spent only eighty-three nights under his own roof.

In spite of the fact that there was little money available from the Centenary for building, we have gone to the American churches in some localities and they have responded to our call and helped us build. In Port Arthur, Hillsboro and Crystal City, we have new churches built altogether by the local American and Mexican people. In Cotulla we have a pretty new chapel built by the Centenary funds raised in this Mission, while in San Antonio we are rejoicing over a second church made possible by a gift of \$1,000 from the General Church Extension Board. In McAllen and Mission we have new churches, the latter being almost entirely financed by the Mexican membership. We find at the close of the year that the property values in churches alone have increased by \$22,000, only about half of which has come from outside the bounds of the Mission.

Our Wesley Houses at Thuber, Fort Worth, Dallas and San Antonio, under the management

of the women, are strong arms of the church, and nothing but the finest co-operation exists.

Our schools are a joy. The two day schools in Del Rio and Eagle Pass are contributing much toward the uplift of the wards in which they are situated, while our great Holding Institute at Laredo, with an enrollment of something like 400, our Valley Institute at Pharr, full to the last bed, and our splendid Wesleyan Institute in San Antonio, running over with fine boys, are all doing the best work in their history. In our revival meetings among these students, God has given us great spiritual harvests in souls saved and life service candidates.

In finances, our people have done well. Every cent from every charge for Conference assessments was paid in full and in excess. The sum of \$8,400 was paid for the support of the ministry. We have three entirely self-supporting churches and three others that promise to be so during the coming year. The total raised during the year was \$20,377.77.

But our greatest satisfaction grows out of the spiritual harvest. In spite of the fact that the superintendent's activities in the evangelistic field were greatly hampered by the call of the Board of Missions for service in the Centenary campaigns in the American churches, there were many fine meetings. The final reports show that 680 souls were received on profession of faith, this being the largest number received in any one year in the history of the Mission.

The writer desires to record his gratitude to the Travis Park Methodist Church of San Antonio and to the pastor, Dr. Arthur J. Moore, for continuing to support him as their special, and for the gift of a new Dodge car, which has been converted into a sleeper and made a regular evangelistic agency.

There being no colporteurs in the territory, the superintendent has seen the need of this work, and has returned to the Wesleyan practice of selling books and Bibles throughout this vast domain. During the year about a thousand books and Bibles were sold, and already good results are observed.

The future is bright, and we thank God for the privilege of being spent in this glorious work.

SOME THOUGHTS ON THE SUBJECT OF UNIFICATION.

By Rev. Lyman Carley.

What I think may be of but little importance, but I am persuaded that I have the same right to think and express myself on this subject that others have. To begin, then, I am heartily in favor of unification. Some of my reasons are as follows:

1. I believe that our Annual Conferences should be abreast with the States of our Union in exercising the spirit of fraternity.

The division of the Methodist Church took place in 1844; that of the United States in 1861. The cause of division in both cases was the same. The breach in the United States was healed long ago; the breach in the church continues. It may be said that the reunion of the States was by force, but that the reunion of the two churches must be voluntary. That is true. But let it be remembered that though the union of the States was by force, we are now living in peace and harmony, and nobody now favors disunion. Why cannot the church be as fraternal as the State?

2. Ever since the disruption of the church in 1844 both sides have professed to be in favor of a restored union.

This is no less true of the Methodist Episcopal Church, South, than of the Methodist Episcopal Church. Have we been sincere? The Southern States never did profess to want a restored union, but we are all glad now to be where we are. Would not members of the Southern Church, which has all along professed so much interest in unification, be as well satisfied in the unified church as citizens of the South are under the government of the United States? I believe that we would be pre-eminently satisfied.

3. The great majority of the leaders in both churches are in favor of unification.

The Joint Commission that adopted the plan of unification was composed of fifty members—twenty-five from each church. When the vote was taken, six of the commissioners of the Methodist Episcopal Church were absent. The remaining nineteen voted unanimously in favor of the plan. Two of the Commissioners of the Methodist Episcopal Church, South, were absent. The vote of the remaining twenty-three was twenty for, and three against, the plan. As a whole, therefore, the Commissioners stood thirty-nine for, and only three against, the plan. So much for the Commissioners.

When the plan was submitted to the General Conference of the Methodist Episcopal Church, the vote was 802 for, and only 13 against, the plan. When it was submitted to the General Conference of the Methodist Episcopal Church, South, the vote was 298 for, and 74 against, the plan.

In this connection I quote the following paragraphs from the October, 1924, number of the Methodist Quarterly Review: "Of the forty-four Annual Conferences represented, twenty-two (or exactly half) voted unanimously in favor, while no single Conference delegation voted unanimously against the plan. All the representatives of Annual Conferences in mission fields voted in favor of the plan of unification.

"Of the 25 educators in the General Conference, 23 voted for, and 2 against, the plan. Of the 14 connectional officers, 13 voted for, and 1 against. Of the 8 editors, 6 voted for, and 2 against. Of the 21 women, 20 vote aye, and 1 no." So much for the General Conference.

We have 14 bishops in our church. Nine of these are in favor of unification, and 5 are against it.

I am not informed as to the attitude of all our periodicals. But I do know that our Methodist Quarterly Review, the leading periodical in our church; the Christian Advocate, commonly called the Nashville Advocate, which is the general organ of the church; and quite a number of our Conference organs are decidedly in favor of unification.

Looking back over these facts and figures, the conclusion is irresistible that the preponderance of leadership in both churches is in favor of unification. This is decidedly so in our own church. I know as well as others that "Vox populi, vox Dei," is not always true. But where leadership is intelligent and righteous, as we are bound to admit it is in this case, I am more willing to be governed by an overwhelming majority than by a small minority.

4. I have no fears of a Negro bishop ever presiding over a Southern white Conference, or of Negro membership in Southern white churches.

As to Negro bishops presiding over our Annual Conferences, that is very distinctly guarded against. Article VI says expressly that no bishop can preside in any jurisdiction, other than the one that elected him, without "the consent of the majority of the bishops of the jurisdiction involved." When will the time come that a majority of our bishops will consent to have a Negro bishop preside over a Southern white Conference? This is simply a bugbear that need cause no uneasiness among us.

As to Negro membership in our churches, that is the remotest imaginable possibility. If the Northern jurisdiction wants Negro bishops and Negro members in their white churches, they are welcome to have them. That is their affair and not ours. But we will never be in danger of any such experiences.

I have been asked what I would do as a pastor if a Negro member of the Church, North, should appear and ask to be admitted into my church. My answer is that I would do after unification just what I would do now. I would inquire very carefully into his motives in coming to my church. If I believed them to be sinister, I would advise him to go elsewhere. I am sure that I would never be bothered with him any more. But suppose I should find him to be humble and sincere, what would I do? I would advise him that it would be better for him to

affiliate with some colored church and would help him to find one where he could be at home. If no such church happened to be convenient for him, I would accept his certificate and tell him to take a seat in the rear of the church. That is what I would do now and it is what I would do after unification. Would it be wrong? Do we not have a few Negro members in some of our churches now? They say that we do. If so, how are they handled? Sporadic cases of sickness do not give physicians much trouble, and similar cases coming up in ecclesiastical administration would cause no disturbance in our churches. In recent years I knew a Negro janitor of a white Presbyterian church to sit regularly in the rear of the church during the services, and on communion day he always partook of the elements of the Lord's Supper. I never heard an intimation that there was anything wrong about it. I think that the fear of Negro membership in our churches is entirely groundless. It is very easy to conjure up imaginary possibilities where none really exist. Should such contingencies arise anywhere, a discreet pastor could handle the matter without disturbing the peace and harmony of the church. But I am not expecting any of our pastors to have trouble from that source. Good Negroes do not want membership in white churches. They prefer to be by themselves.

5. I have no fear in case of unification that any large number of our people will fall away from us.

There may be some defection, but I believe it will be confined mostly to those who are influenced by sectional prejudice and not reason. A great deal of noise has been made over such a possibility, but I think it will turn out to be like the noise in the frog pond. A man agreed to deliver a million bullfrogs to some restaurants in New Orleans. When he drained the pond to gather them up, he found less than a dozen all told.

6. I believe the great Head of the Church is seeking to lead his followers of every name to denominational unification.

See what has been done in Canada, Japan, and already in this country. We may stubbornly delay such a consummation, but it will come after a while. Unity of the spirit, for which I think the Lord prayed, will naturally bring about denominational unity, especially among those who are of the same faith and order.

7. I believe that Protestantism needs the united forces of all Methodism to aid in stemming the tide of Roman Catholicism that is threatening the welfare of our country.

8. If it be true that the Methodist Episcopal Church is being honeycombed with objectionable forms of modernism, and of materialism, as some say, then that church needs the conservative influence of Southern Methodism to counteract such a condition.

I have not time to mention other reasons for unification. I believe that a united Methodism would have a very greatly increased influence for good in America and the world—far greater than both are able to exert while apart. I have no unkind feelings toward those who are opposing unification. I simply believe that they are mistaken. I sincerely believe that unification will open up to us fields of usefulness that will rejoice the heart of all Christendom.

Ellisville, Miss.

"MODERNISM" IN NORTHERN AND SOUTHERN METHODISM.

By Bishop James Cannon, Jr.

(Continued from last issue)

Official Evidence.

The declarations and acts of the General Conference of the Methodist Episcopal Church at Springfield in 1924 must be accepted as the last official testimony of the position of that great church. The Episcopal address was written by Bishop Berry, referred to above by Bishop Candler, and Bishop Berry could and did make the ad-

dress thoroughly expressive of genuine Methodist doctrine. His forty colleagues signed that statement of doctrine, from which I quote as follows:

"Without ecclesiastical arrogance, and with humble thanksgiving we may say that during the quadrennium there has been no serious disquietude among us concerning our doctrine. This is not because we are sunk in intellectual torpor, oblivious to the resounding notes of theological strife. We were never more alive to the trumpet-challenging of radical thought, nor more responsive to the results of reverent scholarship. It is not because of hostility to freedom of investigation. The spirit of inquiry is the thermometer of progress, nor are we influenced by ignorant fear that the faith we profess may not bear the searching light of advancing knowledge. We give the largest hospitality to freedom of thought. * * * Dear Brethren, none of these imaginary reasons afford a rational explanation for the freedom of our church from distracting controversies. The reason lies deeper. It is rooted in a profound conviction in both our ministry and laity that first of all the Bible is the Inspired Word of God. Tested in the innermost souls of men, and in its influence and practical affairs of life it demonstrates its divine character, and is its own credential of its divine authority." (This belief in the Bible as the Inspired Word of God is the reason Bishop Berry gave to the General Conference in 1924 for the absence in the Methodist Episcopal Church of serious disquietude concerning doctrine). The address proceeds: "We believe in one God the Father Almighty, the maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, imminent, transcendent in all, through all, God our Father, bless him forever. And in Jesus Christ, his only begotten Son. Not in a divine exemplar merely. Not in a God filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of glory. God manifest in the flesh, co-eternal and one in Godhead with the Father, who for the redemption of the race was born as to his humanity by the power of the most High of the Virgin Mary, and by his death upon the cross made a full, perfect and sufficient sacrifice for the sins of the whole world. He is the effulgence of the Father's glory. He is the express image of his person. He is the only mediator between God and man. He is the redeemer of the world. He is the Giver of Eternal Life. The dispenser of the power and grace of the Holy Spirit. He is the Rock of Refuge of his people, the ruler of the ages, the final and Almighty judge of the earth, the King of kings, the Lord of lords, who shall reign forever and ever."

"In thus expressing our belief in God the Father and in his Son Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the third person in the adorable Trinity who proceedeth from the Father and the Son. * * * He is the soul of the church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth, who convicts the world of sin, of righteousness and of judgment to come, and the comforter and guide of all who accept this gracious leadership."

"And as to personal salvation, we as firmly believe as ever in the necessity of repentance of sin, in justification by faith, in regeneration by the Holy Spirit, in the sanctification of the believing heart and in the witness of the spirit to these miracles of grace wrought in the human soul, these seem to us the essential living doctrines of our church." (Are not these the essential living doctrines of the Methodist Episcopal Church, South?) Furthermore, the Address says:

"The doctrines centered in the Cross of Calvary must have new and overwhelming emphasis. Our Sunday school instruction must be more definitely evangelistic. Our periodical literature must be saturated with the message of evangelism. Our schools and colleges must become centers of spiritual enrichment and evangelistic conquests. The church must prostrate herself in an agony of intercessory prayers. God hears such prayers."

It is difficult to understand how any genuine Methodist can criticize adversely this statement

on "Our (Methodist) Doctrine." I must frankly and sincerely say that I have never read a statement of Methodist belief more acceptable to me and more in accordance with one I have always understood to be the teachings of Methodism.

This statement on "Our Doctrine" was referred to the Committee on State of the Church. That committee, by a vote of ninety-five to naught, brought in the following report:

"We, therefore, reaffirm our belief in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church, and emphasized in the Episcopal Address delivered before the General Conference, and we call upon all who exercise the teaching office, as representatives of the Methodist Episcopal Church, whether in the pulpit or in the classroom, to recognize the obligation that is upon them to be absolutely loyal to these basic beliefs of our church."

Concerning the above report, the Rev. Dr. H. P. Sloan, who is referred to by Bishop Candler, made the following speech: "Brethren, I feel great joy in this Conference, both because of the unanimous report which will be reported from the Committee on the State of the Church with respect to the affirmation of our doctrinal standards, and also because of that exquisite, beautiful deliverance of the Board of Bishops, which is the expression of the conscientiousness of the whole body. This General Conference has from the beginning of the session steadily been facing the magnificent emphasis on the necessity of expressing spiritual guidance of life. Let us stand squarely and firmly to these great truths of our common Christianity as they are reported to us by this committee of our General Conference by its unanimous action and with the support of the Board of Bishops."

The report of the Committee on the State of the Church as reported above, was unanimously adopted. What stronger testimony can possibly be given of the real doctrinal attitude of our great sister church? Either we must indict the entire Board of Bishops, the ninety-five members of the Committee on the State of the Church, and the more than 800 members of the General Conference gathered from all over the world, as a set of hypocritical heretics or heretical hypocrites, or we are obliged to agree that the testimony is conclusive that our sister church is as "sound" in its attitude toward Methodist Doctrine as is our own church.

Action on Sunday School Literature

Moreover, there was another significant action taken by the General Conference. The Committee on Sunday Schools in one of its reports presented the following resolution for adoption: "Resolved, that we urge upon our Sunday school editor and his staff all diligence in preventing those expressions which disturb the spiritual sensibilities of our children and people, and seek in every way to bring every comment into accord with the standards of faith and doctrine held by the Methodist Episcopal Church." This resolution indicated the solicitude and determination of the Committee on Sunday Schools for doctrinal soundness, but the General Conference deliberately, after discussion, strengthened the wording of this report so that it read when adopted by the Conference: "Resolved, that we instruct our editor and his staff to studiously avoid the use of those expressions," etc. This action furnishes cumulative evidence, if any is needed, of the determination of the conference to guard carefully the doctrinal soundness of the teaching of the editorial staff of Sunday school publications.

Personal Association With Northern Methodists.

My personal association with Northern Methodists in this and many other countries has furnished evidence to me of their soundness and vital faith equal to that of our own people. I have for twenty-five years worked more or less continuously, side by side, with Northern Methodists in many forms of moral and religious activity; in various phases of Y. M. C. A. work, including war activity (Dr. John R. Mott, the great leader of the Y. M. C. A. is a Northern Methodist, and he and our own Fletcher Brockman are men of faith and prayer); in missionary conferences, home and

foreign, the Northern Methodists have sounded the same note of the urgent need of a lost world for the Lord Jesus Christ; in work against Sabbath desecration, gambling, white slavery, indecent plays and pictures, narcotic drugs, war and its horrible evils, and especially against the liquor traffic. I have worked with them continuously and found Northern Methodists as earnest, aggressive, prayerful and consecrated as our own people.

I have traveled with Northern Methodist laymen and pastors and bishops, not only in this country, but in Norway, Sweden, Finland, Denmark, the Baltic States, Germany, Austria, France, Italy, the Congo, South Africa and Mexico, and I have seen and known no difference in the doctrinal belief or the sacrificial devotion to the great task of bringing lost souls to Christ. Moreover, I have known, honored and loved Northern Methodists and their children who have moved into our towns and cities, have joined our churches, and have in many cases become recognized leaders among us. In Norfolk, Richmond, Petersburg, Newport News, Washington, Birmingham, San Antonio, in nearly every large town and city there are members of our church who are Northern born or of Northern parentage, and they are as loyal and devoted Methodists, both in their belief and activity, as any native born Southerner. We invite Northern Methodist teachers and preachers to speak at the commencements of our colleges and universities, at conferences, at summer schools and assemblies, and their utterances are as Methodistic as those of our own leaders. Surely it is exceedingly distressing that sweeping assertions of distrust of the motives, even of the character, and accusations of heresy should be made concerning our Northern Methodist brethren, and it is a reflection upon ourselves whenever a "holier than thou" attitude is assumed. Statements have been made which have sorely wounded members of our church who have come into our church from the North, and these published accusations against the members of the largest Protestant Church in our country with its splendid record of zeal and service for our Lord give opportunity for the enemy (the unbelieving world) to blaspheme and to sneer at the lack of charity shown by such attacks made upon one branch of the Church of Jesus Christ by another branch of the same church.

It can hardly be ignored in discussing this question and churches alike that some of those who are opposing unification on the ground that there is "Modernism" in the Northern Methodist Church have been attacking teachers and preachers in our own church as holding "Modernist" views. Indeed the administration of the Board of Missions, which includes in its membership every one of the bishops of the church, has been persistently criticized because it has been claimed that some of our own missionaries hold "Modernist" views. And members of our church have even been urged to withhold contributions from our great work of saving the souls of the lost in foreign lands, because some of our missionaries are charged with "Modernism." I have been in charge of Foreign Mission work for seven years, and there has been no evidence of what is called "Modernist" teaching in any field under my supervision. It not only distresses, but horrifies me, that any one should attempt to scuttle or submarine our great missionary enterprise because it is possible that there may be a missionary here or there who, notwithstanding a sacrificial life, is under suspicion by some men of being unsound. It will also be remembered that at our last General Conference severe criticisms were made of certain teaching in the Candler School of Theology, of which Bishop Candler was the chancellor. The critic was a minister of reputation and standing who had himself occupied a position in the Candler School of Theology, who gave names of teachers and of statements made. The sum and substance of all this is that from my personal observation and reading I do not believe that there is any more so-called "Modernism" in proportion to the size of the two churches than there is among our own, and I firmly believe that

the official deliverances of the last General Conference of the Methodist Episcopal Church furnish strong evidence that the opposition to any teaching contrary to the standards of faith and doctrines held by Methodism is as pronounced and as dominant in that church as our own.

"There may be some good objections to the present plan of unification, but I do not believe the accusation of "Modernism" is one of them.

PIKE COUNTY METHODIST PREACHERS' ASSOCIATION.

On the night of March 5, last, the following pastors of the above Association met at Pearl River Avenue Church, McComb: J. L. Sells, H. G. Hawkins, A. S. Oliver, L. J. Snelgrove, H. L. Norton, J. T. Abney, W. W. Nelson. Brother Nelson was a welcome visitor, and rendered valuable service. Brother Hawkins, chairman, presided.

The first on the program was a talk by Brother Abney, the builder of Pearl River Avenue Church, on "Some Recollections of Building and Organizing This Church." The members present enjoyed this news concerning the first days of Pearl River Avenue.

Brother Sells gave us a fine inspirational and informing talk on, "Why I Am a Methodist." "Gentlemen," it was great! It meant much for our church, and it was given in such a fine, brotherly and Christian spirit that the Baptists present took it fine.

Brother Oliver spoke, as only Oliver can speak, on, "My Success As a Steward, and Why." I don't wonder at Algie's getting his collections when he's given a half chance. Two reasons why he succeeded and succeeds now: First, he prays. I mean he really prays! Second, he goes after them—as far as he can, he answers his own prayers.

Brothers Norton, Snelgrove, and Nelson spoke to the point on, "The Kind of a Revival I Want in My Church." I'm telling you right now, boys, these fellows stirred our hearts. God grant that every last one of us may have the kind of revival they spoke of! If so, no one need worry about the unification question—God will sweep the whole field and knock Modernism, Skepticism, Infidelity, etc., wherever it is found (North or South) back to hell, where it belongs and, as an old Negro prayed in a meeting I was in once, "give his chilluns the field." I am just about ready to shout right now, for God is so much bigger than this whole "unification business" that I get shouting happy when I think of what he can do and is going to do, Hallelujah! Almost off the subject.

After the meeting of the Association, the "boys" had a little "eats" at the parsonage, attended to a little associational business, and departed. It was a treat, a pleasure, and an honor to have them with us.

The next meeting is to be with Rev. J. T. Abney, pastor at Fernwood. These meetings are fine.

J. A. WELLS, Reporter.

JACKSON DISTRICT GROUP MEETING.

The monthly meeting of the southern group of the Jackson District, including pastors and laymen, and embracing the charges of Bolton, Grace, Terry, Florence, Harrisville, Mendenhall and Brandon, met with the Brandon congregation last Thursday morning, with Rev. W. J. Dawson, pastor, as host.

With the exception of one, each charge was represented, and the presiding elder, Rev. J. Loyd Decell, was also present, who opened the program with a brief address, followed by a very helpful sermon from Rev. J. L. Greenway, subject: "Man Marred in the Making."

The ladies served a plate lunch in the church, which was enjoyed by all present during the noon intermission.

The morning and afternoon devotionals were

conducted by Rev. E. M. Allen and Rev. I. H. Sells.

Rev. W. J. Dawson in the afternoon gave a book review of "The Pastor and Evangelist," by Dr. Charles Goodell.

The very inspiring and instructive program closed with a blackboard Bible study on the subject, "Vision of the Revival," by Rev. J. Loyd Decell, taken from the first four chapters of the book of Zechariah.

The next meeting will convene on April 9, in the Florence church, with Rev. E. M. Allen as host and a 100% attendance is expected, as a very appropriate program is being prepared.

CHARLIE E. DOWNER, Secretary.

"WHO HIT BILLY PATTERSON?"

By Rev. James H. Felts.

This question will not down. It bobs up with becoming regularity. The perpetual motion question is no more persistent. Bishop Mouzon not only declares he "didn't do it," but is equally sure "his side didn't do it." See Commercial Appeal of March 7. Is it a case of "Much Ado About Nothing?" Or has "conscience made cowards of us" till, like the wicked, we "flee when no man pursueth?" I am inclined to the opinion that "somebody flung a brick." There is too much noise in the air. The comedy of the situation would convulse the whole church if we could eliminate the tragedy. As it is, I fear other denominations are doing most of the laughing. It is difficult for me to appreciate the apology of the man who knocks my brains out and makes amends by saying, "I didn't know you had any brains." Possibly the whole situation may be epitomized by reference to the annual song, "Katy-did, Katy-didn't." Anyway, the discussion seems to have reached about that point.

Who started it? Evidently it was the anti. Did they not decline to accept the plan? Did they not vote in keeping with the dictates of conscience and judgment? Of course they started it. The little matter of letting the Annual Conferences vote was only a "technicality." They should have submitted without protest. "Who's Who in Unification" settles that beyond cavil. The minority report and vote were alike in their offensiveness. And the church?—"Theirs not to reason why, theirs but to ratify"—and pay the bills.

But who hit Billy Patterson? I "ducked" a time or two at the Chattanooga Conference. One college president, himself an advocate of the "plan," refused to "duck;" and another college president, also an advocate of the "plan," was spanked so beautifully, so artistically, so overwhelmingly, that I had hoped that we had heard the last of "graveyard Methodists," provincialism, sectionalism, and the like. However, looking over my files I find some interesting "endearments," and mighty innuendo arguments.

"If you oppose the plan, you oppose unification;" "The appeal to race prejudice;" "Rule or Ruin;" "Utterly abhorrent to the spirit of democracy;" "Rekindling the fires of bitterness and hatred in their hearts;" "Race antipathy, and prejudice growing out of the incidents of past history;" "The Minority Report is the voice of past history;" "Unwilling to dare the Golden Rule in action;" "Woe unto you, lawyers! (Alas for you experts in the law) for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered;" "The narrow, provincial spirit;" "If it is a true picture, then Methodism is Satan's best bet, and the word Methodist is the one sure-fire joke that can raise a whoop in hell;" "A libel upon the spirit and purpose, upon the heart, and the head, and the soul of American Methodism;" "John Mark, reared a rank anti-unificationist, balked at Paul's unification or expansion ideas."

A few quotations with names attached are interesting:

"Unfair, unwholesome, and unwarranted.—Dr. Stuart.

"The time of this ignorance God overlooked;

but now he commandeth men that they should all everywhere repent."—Mrs. Piggott.

"We are bound to support unification if we are believers; but more than that, we are bound to support it after the plan. * * * Now, if we go back on it again, 'we are found false witnesses before God.'"—Rev. I. W. Chalker.

"Shall we make our place among the graves of the dead? Or shall we stand with Jesus Christ in his unity with the Father-God, for the overthrow of littleness and sectional prejudice and of evil."—Bishop Mouzon.

But why multiply these "endearing terms," these references, direct and indirect, to those who oppose the "Plan?" I believe it has been conceded by Bishop Mouzon that there are two honest opponents of the "Plan," namely, Dr. Lamar and one of the bishops. Page Diogenes, boy! Thank the Lord for two honest opponents of the "Plan." Personally, I do not know a solitary Methodist who opposes unification. I know many who oppose union with the Northern Church. I know many more who oppose the "Plan." The good Bishop's reference to "a dirk in the dark" did not read well side by side with his strong plea for "sweetness and love."

In looking through my files for these "love tokens" (and the desire so to do was provoked by Bishop Mouzon's Memphis speech, and that is why his name appears in this article) I was impressed by the constant arguments for unification, a something we all believe in, and the lack of argument for the "Plan." Interesting. I was further impressed by the belittling of those who dared appeal to history, forgetful of the fact that history constantly repeats itself. Without history we can but guess. He who has no past, these days, has little hope for the future. Every question we discuss roots itself back in history, and that is the strong appeal. This "Plan" must stand or fall in the light of history—else it is an untried experiment that had better cause its most ardent advocates to pause.

One thing I know, regardless of who the guilty party or parties may be, neither "hot air" nor epithets promote the cause of unification, much less the "Plan." Another thing I believe: if actual unification were given a fair trial, the two churches would soon be one. It will have to come through the churches. Certain leaders may advance or retard its coming, but until the churches are given a real voice therein, no plan will work. The will to do must precede the act. Jesus Christ, not a plan, will be the controlling spirit. It may take the form of organic union or a federation that is more than a "scrap of paper." The word "South" might be dropped from our church, the time-honored name, the Methodist Episcopal Church, taking its place; the Negroes, north and south, receiving the same treatment, either all in and their bishops by law functioning only among their own people, or all set aside to do their work as God prospers them. Forced union, however accomplished, is destructive.

Excuse me, please, I have lost Mr. Patterson. I really do not know who hit that distinguished gentleman, who stole Charley Ross, whether Katy did or didn't, what the vote will be on the "Plan," where the next oil field will be discovered, or whether Mars be inhabited or not. I do know some one "pulled a boot," else the air would not be so acrid. Furthermore, there is a measure of guilt on both sides, and it has reached as high as bishops, and we are suffering the consequences of our folly in some sections of the church, if not all.

Greenwood, Miss.

UNIFICATION AND THE PROPERTY QUESTION.

By Rev. J. Loyd Decell.

The question has been raised with reference to the legal effect on the titles to the property of the Methodist Episcopal Church, South, in case the proposed plan of unification were adopted.

Below is found the opinion of Hon. George S. Jones, an able lawyer of Macon, Ga. With this conclusion of Mr. Jones many learned lawyers of

the country agree, including such men as Hon. Nathan L. Miller, of Birmingham, Ala., and Hon. G. T. Fitzhugh, of Memphis, Tenn. The same conclusion was established recently in a very strong article by Mr. Stiles Hopkins, of Atlanta.

These able lawyers have no personal bias about the plan such as manifestly influences the opinion of Judge John S. Candler and Mr. H. H. White, who claim to be the chief framers of the plan, and who are, therefore, forced to defend the thing they made.

A plan of such doubtful legal effect (to speak of it most mildly) ought not to be adopted. The risk is too great and the amount of property involved too large.

It is not desirable to have the courts of the Southern States cluttered with litigation on the subject. The case of the Cumberland Presbyterians should be remembered.

The opinion of Hon. George S. Jones:

The property of the Methodist Episcopal Church, South, includes thousands of churches, thousands of parsonages, our Publishing House, our universities, schools and colleges, our hospitals, our newspapers, our vast missionary investments, our Church Extension funds, our Superannuate Fund, and other property; all held by trustees for the use and benefit of the Methodist Episcopal Church, South.

The "Trust Clause" in church deeds is a fair sample of the way the title is held.

"In Trust, that said premises shall be used, kept, maintained and disposed of as a place of divine worship for the use of the ministers and membership of the Methodist Episcopal Church, South; subject to the Discipline, usage, and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said Church, and by the Annual Conference within whose bounds the said premises are situated."

All of this property is now the property of the Methodist Episcopal Church, South. If unification is effected, that church will no longer exist. In its stead will be a new church, "one church with two jurisdictions," which has not yet been named, but which will comprise both the Northern Church and the Southern Church. The proposed unification plan provides: "Name to be selected by the first General Conference of the United Church."

When, and if, the new church comes into existence it will own all the property of both the superseded churches.

There is not one word in the plan which reserves to either of the so-called jurisdictions ownership or control of the property now owned by the two churches. On the contrary, where the question is even remotely dealt with, it is provided that the General Conference of the one church, not the Jurisdictional Conferences, shall "govern any and all enterprises and activities which may be agreed upon as being of a connectional character." Does any one doubt that our Publishing House, our missionary investments, our universities, schools, colleges and hospitals, our Church Extension and Superannuate Funds and all our connectional property will be controlled and managed by the General Conference and by joint boards elected by the General Conference? We cannot take any action affecting any of this property until the Jurisdictional Conference of the Northern Church shall by a majority vote of its members sanction such action.

We are urged to try the plan, and unificationists hope that a name may be agreed upon, a Constitution agreed upon (amend is the word used, but there is no Constitution for the United Church embodied in the plan), and a Judicial Council agreed upon to settle finally all questions which may arise. If we do so agree and provide machinery for the enterprise, most of the unificationists admit that this will only be the first step to full organic union by which the smaller church must inevitably be swallowed up.

We are told to try the plan, to give it a chance, to trust our Northern brethren, but this trial will cost us millions of dollars in property which we and our forefathers have dedicated to the Meth-

odist Episcopal Church, South, and not to a new and unnamed church. Will we be faithful to our trust if we experiment with this valuable property? Suppose the plan does not work; that overlapping continues, as it may; that we still differ about the status of the Negro, as we do; that we cannot reconcile our conservative beliefs with the more radical beliefs of the cosmopolitan population of the Northern cities; how will we get our property back into our own control? To divide in 1844 took the consent of the Northern delegates to the General Conference, and even then the United States Supreme Court had to enforce the very division to which these delegates had consented. To divide the new church would require a majority vote of our Jurisdiction and a majority vote of the Northern Jurisdiction, too; and who believes they would vote to relinquish control of these vast properties once they get them back again?

Bear in mind that the proposed plan is not offered as a trial plan; it contemplates an indissoluble union.

Many, many of the most faithful and loyal of the members of the Methodist Episcopal Church, South, distrust the plan. It seems certain that even if we unify, there will continue tens of thousands, perhaps hundreds of thousands, who will still be the real Southern Church, worshiping the God of their fathers in the old established way. Is it considerate or right to vote away their property and leave them houseless and homeless, to sacrificially build up again the heritage which has been wrested from them? When many of those who follow the fantasy of unification under this plan, born as it is ahead of time, decide to come back home, as they will, they will find a poor and struggling church, but courageous and true to the faith of our fathers, ready to give them brotherly welcome. For we be brethren.

It appears, after this proposed plan has been put under the searchlight, that its defects are so palpable as to make it wholly unnecessary for us to "take the leaps" which it calls for. Great minds and good hearts both among clergy and laity plead with unificationists not to force our beloved church into disrupting confusion and divisive legal entanglements. We should defeat this plan and await the unifying plan born out of brotherly harmony and realized fraternal cooperation.

Jackson, Miss.

PASTORS, NORTH MISSISSIPPI CONFERENCE, IMPORTANT NOTICE.

My attention has been directed to the failure of the Commission on Budget at the last session of the North Mississippi Conference to make provision for our quota of the expense account of the special session of the General Conference.

We, therefore, request each pastor of our Conference to increase his assessment for general work by two and one-sixth per cent.

T. M. BRADLEY,
Chairman, Commission on Budget.

GREENWOOD DISTRICT CONFERENCE.

The Greenwood district conference will meet at Lambert April 20-21.

Laymen's work, women and children's organizations, Sunday schools, Epworth Leagues, education, missions, and election of delegates to the Annual Conference will be considered on the second day.

Let pastors advise Rev. E. M. Shaw as to the number of delegates who will attend.

J. E. CUNNINGHAM, P. E.

NOTICE TO DELEGATES TO THE WINNFIELD SUNDAY SCHOOL CONFERENCE.

Arrangements have been made at the Rapides and European Hotels for delegates spending a night in Alexandria, en route to Winnfield. Special rates \$1, two in a room.

C. D. ATKINSON.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
 SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

The Call of Justice

¶If you knew that 900 of the Church's superannuates who are now living gave 27,000 years of active service in the itinerancy before they were forced to retire on account of age and physical impairment—would you be more inclined now to raise for them your Charge's portion of the endowment decided upon for their sustenance?

Well, they did! Will you do your Part?

¶If you knew that about 400 of these 900 superannuates are right now so completely incapacitated by near-blindness, or near-deafness, or near-invalidism, that they are utterly unable to do any kind of work to earn a single dollar toward self-support—would you refuse to allow any obstacle to prevent you from raising your Charge's portion of the endowment?

Well, it is true—terribly true! Will you, therefore, use your seeing-eyes and hearing-ears and strong bodies to serve them when they need you most?

GET
YOUR

The Call of Chivalry

¶If you knew that 1400 living widows of preachers gave 30,000 choice years of their lives to the success and glory of our present-day Methodism, and at the same time kept their husbands encouraged under the strain of scant financial support and other serious hardships—would your chivalrous heart urge you to greater effort in behalf of Superannuate Endowment?

Well, these women did that—and more! You must not fail them now.

¶If you knew that many of these faithful wives of preachers have been left penniless, homeless, without health, and unable to support themselves,—could you be comforted in the parsonages which they in sacrifice of other days helped their husbands to build, and not try to raise your Charge's portion of the Endowment for their support?

Well, the need of many of these women is not overstated. If you must fail the Forgotten Man, surely you will spare the Forgotten Woman!

THEIR TIME



MAR. 15--MAY 15

The Call of Comradeship

¶If you knew that out of 6500 active preachers in our Church to-day, 100 of them will be superannuated at the next meetings of the Annual Conferences—could you now serve with them in the active relation without a real effort to raise your quota?

Well, the 100 will retire as stated—it is the deadly law of averages. Be a real Comrade!

¶If you knew that the 100 who will be superannuated this year will suffer similar hardships to those of their brothers who have already taken this relation—would you report at your next Annual Conference that you did nothing or but little on your quota for Superannuate Endowment?

Well, unless the quotas are paid, the 100 will be in for it. Help that pal of yours while you can!

"You know a man that's a stronger man
 And twenty men as kind,
 But what is he, that he should be
 The one man in your mind?"

QUOTA
NOW

The Call of Expediency

¶If you knew that Secular Corporations, such as Railroads, Insurance Companies, Manufacturing Companies, Banks, etc., etc., are providing pensions for their aged and used-up employees—would you be content for your Church to be less considerate in the matter which is so distinctly Christian and which has been taught the world by the preachers?

Well, read the papers and see what business corporations are doing. Then some way or other, get that quota for the old-boys of the Church!

¶If you knew that all other denominations of Christian people are now making wonderful progress in the matter of providing an adequate support for their worn-out preachers—would you be willing for the banner of our beloved M. E. Church, South, to trail in the dust of this procession?

Well, they are doing it—and doing it big. Come on, get your quota, and we will do it bigger and better.

The Home Circle

TAKING AND GIVING.

"Shall I take and never give?"

The robin chirped. "No, that would be wrong." So he picked at the berries and flew away And poured out his soul in a beautiful song.

"Shall I take and never give?"

The bee in the clover buzzed. "No, no!" So he gathered the honey and filled his cell, But it was not for himself that he labored so.

"Shall I take and never give?"

What answer will you make, my merry one? Like the blossoms, the bird and the bee, do you say,

"I will not live for myself alone?"

Let the same eager hands that are ready to take The things that our Father so freely has given, Be ever as ready to do a kind deed, Till love to each other makes earth seem like heaven.

—World-Wide.

JEAN'S "MIGHTY" BOX.

"Has everybody got a mite box?" asked Mr. Patterson, as the Sabbath school began to pick up caps and collect lesson leaflets, after the last hymn. One or two hands went up to show that their owners had been overlooked in the giving out of mite boxes whose pennies would go to feed the starving children abroad.

"What you doing, popping up your paw, Jean?" laughed Bob Reed, leaning over to poke a playful finger in his little sister's ribs, as she sat in the infant class across the aisle.

"Ain't it me, too? Can't I get a mity box?" the little four-year-old whispered.

Bob shook his head. "It's for big children like sister and me, honey; you have no money to give."

Jean's face fell. She put her chubby hand down again, and they all marched out singing. Bob and Alice carried their blue boxes home, dropped in a few stray pennies—and forgot about them!

Jean said nothing to anybody, but hunted up the shoe box her little patent leather slippers had come in, and day by day, she slipped upstairs after dinner, and put her cake or her banana or a nice buttered muffin in that box.

Sunday, when the children were asked to bring in their boxes, Jean smuggled hers under the cute little blue cape her mother had just made for her, and lo, and behold! when the children were called up, class by class, to give their offerings, Jean marched up with the rest.

"I got a mity box, too," she said simply, looking up into Mr. Patterson's face, and bringing out the shoe box! "I haven't dot any money, but I kepted all my dessert this week for the li'l poor chil'lun."

Mr. Patterson looked so surprised, he couldn't speak for a minute, then he leaned down and took the "mighty box," with its stale and useless contents, of which the little giver was so proud.

"Children!" he said, raising it up, "here's a mite box—and a mighty big box, too, that represents the self-denial of one of our yungest scholars, who gave her dessert and goodies for a whole week, to feed the hungry. I hope the rest of you have done as well."

"Mr. Patterson," Bob said, "will you give us all another week on our boxes? Some of 'em aren't as full as they might be!"

And that's how the Tenth Street Sunday school turned in the largest offering of any in the city!—Exchange.

DOROTHY'S NEW SHOES.

"O dear! I think these shoes are horrid," exclaimed Dorothy, coming out of the nursery. "They fit all right, but I wanted some shiny ones like Dolly Hathaway's. Mamma says these are more 'propriate for school year."

"Who bought them for you?" asked great-

grandma, looking up from her knitting, a smile in her gray eyes.

"Why, grandma!" cried Dorothy, "of course, papa bought them. You know he always pays for everything."

"Well," replied grandma, "I wonder what you would think if you had to work to pay for them all yourself. That was what I had to do."

"O grandma, how funny," exclaimed Dorothy. "I'm sure I would not like it at all. What did you do to earn the money?"

"That was quite a while ago," said grandma smiling. "I braided straw hats and sold them, and with the money I bought the first pair of shoes I had after my mother died. That was when I was eight years old. My grandfather was a shoemaker, and he furnished me some morocco shoes, and when I outgrew them he did not give me any more; so I braided six hats, and sold them at fifty cents apiece. I gathered wheat and oat straw and wet it, that it would be easy to braid. I got a nice pair of shoes for three dollars. I was six years old when I knit a pair of stockings. My first calico dress I paid two shillings a yard for. I did some sewing for my uncle, and he took me to a store to get the dress, and I walked back home with it—four miles and a half!"

"O dear," said Dorothy, "I don't believe you ever got the least bit of time for play, did you, grandma?"

"O, yes; sometimes I ran out to play for a while, but hurried back again to work. I wove over a hundred yards of cloth the summer I was ten years old. It was a little over a yard wide, and didn't take long to weave a yard. My grandmother, with whom I lived later, moved into her house before the floor was laid or doors or windows put in. She sometimes said that if I did not stub my toe on the floor and hit my head on the ceiling at the same time, she would be thankful. In those days neighbors didn't have to dress up with hats and gloves to make calls. They just threw their aprons over their heads and 'ran over.'"

"And didn't you ever, ever have to go to school?"

"O, yes; when ten or eleven, I went to school most of the time—much more regularly than I had before. I had to be up early and get breakfast for grandfather and grandmother. This was cooked in a fireplace, meat and pancakes fried and baked in an iron spider, and potatoes boiled in a kettle hanging on the crane. We had tea, but no coffee in those days. After breakfast, I did the dishes and walked a mile to school."

"Well, grandma," said Dorothy, picking up the new shoes this time with a smile instead of a frown, "I'm glad I'm a little girl now, instead of when you were a little girl. And I guess I do like my shoes better for school than the others. 'Cause it wouldn't be 'propriate, would it, grandma, to wear party shoes like Dolly Hathaway's to school?"

"And I'm glad I don't have to braid hats to buy my shoes. I'm glad I've got a nice papa that does so many kind things for me."

"Yes, dear," replied grandma, again smiling over her spectacles, "I'm glad you realize some of your blessings, for I agree with you that being a little girl now and being one back in the twenties and thirties is a very different thing."—Pittsburgh Christian Advocate.

A WILD PET.

Probably the only wolf in captivity that is allowed all the privileges of a pet dog is the one owned by Mr. and Mrs. T. W. Bewick, of Wisconsin. The wolf, "Laddie," is now three years old, and having been brought up from its earliest days with the bulldog belonging to the Bewicks, it displays more dog characteristics than those of a wolf.

Three years ago a marsh was being burned out near the town in which Mr. and Mrs. Bewick live. The fire routed out a nest of wolves, and the mother escaped without saving her little ones. All excepting the one saved by Mr. Bewick perished in the flames, but he took the one which he rescued home with him that night and decided

to keep him as a pet.

The little wolf was so young that his eyes were not yet open, and Mr. Bewick thought that his bulldog would mother the little thing, but instinct warned the dog, and if the Bewicks had not constantly been on guard the dog would have killed the baby. Eventually, however, the stranger made a welcome for himself, and the dog took the best care of him. If the dog is away for any length of time Laddie becomes restless and unhappy and whines pitifully until his foster mother returns. As for other dogs, Laddie has no use for them. As soon as their unsuspecting backs are turned, he attacks them ruthlessly. Strange to say, however, dogs seem to have no fear of Laddie, so like a dog has he become. They approach him as one of their own kind.

When in the house Laddie makes a stranger exceedingly nervous. He is not still for one second, but paces softly and lithely back and forth, back and forth through the rooms. This seems to be the only wild animal characteristic that he retains. He eats like a dog, enjoying the same food that one does, and what is more, he barks like a dog. His owners contemplate keeping him as long as he lives. They do not fear he will revert to type sufficiently to become a menace. He makes an excellent watch-dog. When he was seven months old a veterinarian was engaged to cut his teeth, which were of the long, tearing kind, of course. Now they are like those of any domestic animal. Children love Laddie, and he has never shown any inclination to be ugly when playing with them.

Being orphaned so young, the problem of raising Laddie seemed a serious one, but Mrs. Bewick decided to treat him as she would a puppy under similar circumstances, so his early diet was made up chiefly of bread and milk. He has never tasted raw meat, for it is said that such food brings out the wildest tendencies in any animal.

Mr. and Mrs. Bewick operate a lunch room, and some of their patrons are given to using the chairs as parking places for chewing gum. Laddie has learned this, and every time he is allowed in the dining room he makes a thorough canvass of the chairs hunting for gum. It is ludicrous to see him. He makes a systematic tour, and whenever he finds a piece, he looks up with almost a human wink in his eye, chews his find methodically for a moment, swallows it with a noisy gulp, and then proceeds on his search.

That his owners find him satisfactory is evidenced by the fact that when they were asked for a valuation on him they said simply, "We couldn't part with him for any money."—Our Dumb Animals.

"TIME OUT."

A New Language.

Mrs. Nouveau-Riche—"He's getting on so well at school; he learns French and algebra. Now, Ronnie, say 'How d'ye do?' to the lady in algebra."—Exchange.

Practice Makes Perfect.

Doctor—"You're coughing more easily this morning."

Patient—"Yes, I practiced a lot during the night."—Exchange.

A Good Trader.

The old lady was timidly inspecting the stock of spectacles.

"How much are these?" she asked, selecting a pair.

"A dollar and a half, madam."

"And how much without the case?"

"Well, the case makes little difference. Suppose we say \$1.45."

"What! Is the case only worth five cents?"

"Yes, madam," firmly.

"Well, I'm very glad to hear it; it's the case I want."

And, placing a nickel on the counter, the dear old lady took up the case and walked timidly into the street, while the optician gasped for breath.—Pittsburgh Chronicle.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. C. C. Miller, Rev. W. Winans Drake, D.D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 13-15.
Baton Rouge, at Franklinton, May 19-21.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 11-13.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Quitman, May 18.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 21.

North Mississippi.

Greenwood, at Lambert, April 20-21.
Greenville, at Merigold, April 21-23.
Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
Aberdeen, at Calhoun City, May 5-7.
Columbus, at Louisville, May 27-29.

EPWORTH LEAGUE ASSEMBLIES.

Mississippi Conference, at Whitworth College, June 8-14.

North Mississippi Conference, at Grenada College, June 15-19.

Louisiana Conference, at Mansfield College, June 9-16.

PERSONAL AND OTHER NOTES.

Rev. C. C. Evans, pastor at Natchez, Miss., has received 35 members into the church since Conference, 21 of that number by vows. All the work of the church prospers.

Attention of those concerned is called to a change of date of the Baton Rouge District Conference to May 19-21; also of the Alexandria District Conference to May 11-13.

Rev. W. L. Doss, Jr., pastor of the Carrollton Avenue Methodist Church, this city, is engaged in a meeting which will run two weeks. Rev. R. W. Tucker, of Bogalusa, La., is doing the preaching.

A note from Rev. T. M. Bradley, our pastor at Charleston, Miss., informs us of the sudden death recently of one of his best members, Mr. N. T.

Williams. He was a loyal Methodist and a good man.

Rev. J. A. Wells, pastor of the Pearl River Avenue Church, McComb City, Miss., has begun the publication of a monthly bulletin, "The Pastor's Assistant," which will doubtless promote the interests of his work.

Rev. Earl B. Moll, general evangelist, has one open date of two weeks the latter part of May that he would be glad to give to any one who may desire his services. Brother Moll's address is Box 175, Jackson, Miss.

Dr. George S. Sexton, president of Centenary College, Shreveport, La., spent a few days in New Orleans this week. He was on the program of the Southern Pine Association, one of the great lumber organizations of the country.

Bishop James Cannon, Jr., spent part of last Saturday in New Orleans, arriving at 7:25 a.m., and leaving at 1:15 p.m. for Fort Worth, Texas, where he was scheduled to preach on Sunday morning in the interest of the Centenary Movement.

At a recent Wednesday evening prayer meeting at the First Methodist Church, Greenville, Miss., the pastor, Rev. E. R. Smoot, gave the service a strongly evangelistic turn. As a result, two persons joined the church. That was a real prayer meeting.

Dr. Albert A. Murphree, president of the University of Florida, delivered the address at the winter quarter convocation exercises of Emory University on last Tuesday. Emory has an enrollment of 1867 for the present year, as compared with 1615 on the same date last year.

Rev. Charlie Downer, pastor of the Terry circuit, Mississippi Conference, reports progress in his work. The church at Terry is receiving a new coat of paint, and other improvements are being made. The revival services for the charge are being planned for and great results are expected.

Rev. Joseph B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, authorizes the Advocate to announce that Bishop Ainsworth has appointed Rev. E. G. Kilgore, a local elder, of West Point, Miss., pastor of the Sturgis charge, in place of Rev. J. R. James, deceased.

The Board of Managers of the New Orleans Standard Training School met at the First Methodist Church recently to plan for the next session of the school, to be held in the early fall. This school has become a well established feature of Sunday school work in New Orleans, and there is no dissenting voice as to its great value.

Zion's Herald, one of the greatest religious periodicals of the United States, is publishing a series of "Fellowship Sermons" during the Lenten season, every one of which is by an outstanding preacher of the Methodist Episcopal Church, South. The first sermon, in the issue of March 11, was by Dr. W. J. Young, of Emory University, and the second, in the issue of March 18, was by Dr. Clovis G. Chappell, of Memphis.

Rev. A. J. Martin, our pastor at Gueydan, La., requests us to state that, by special arrangement, he is now able to give part of his time to evangelistic singing. His work is now so planned as to enable him to be in meetings from Monday after the first Sunday of each month to about Thursday or Friday of the second week, including the second Sunday. Brother Martin is a capable and consecrated worker who is a very efficient helper in a meeting.

Rev. M. M. Black, pastor at Richton, Miss., reports having held a very successful meeting recently at Blodgett, which resulted in 21 additions

to our church on profession of faith, and in a great spiritual uplift to the entire community. There were also eight applications for membership in the Baptist church and one for the Presbyterian church. The meeting was conducted by Rev. Dan Kelly, evangelist, of Hattiesburg, Miss., assisted by his half-brother, Rev. George Anders, of Shreveport, La., both of whom captured the hearts of the people.

Rev. J. L. Neill, superintendent of our Mission in Czechoslovakia, having completed the full schedule of speaking in the United States for which he was called home by the Board of Missions, during which he spoke 105 times, sailed on March 20 for Prague. En route, he will visit Athens, Constantinople, the Holy Land, and Egypt, and then spend ten days in Italy. Mrs. Neill and Nellie will join him at Naples and accompany him on the remainder of the journey. They will reach Prague about May 10. His address will be: Jecua 17, Prague, Czechoslovakia.

Under date of March 23, Rev. Claude K. Smith, our pastor at Pineville, La., writes: "I wish you would announce through the Advocate that all the brethren who have requested my help in their revivals this spring and summer would write me as early as convenient the exact date of the beginning of their meetings. As a pastor, my evangelistic work is necessarily limited, and therefore I would like to know all the dates in order to arrange my own work. I will say that I would be glad to help every one of the brethren who calls, but it will be impossible as a pastor for me to do so. Write me as early as possible, brethren."

We take the following from a letter from Rev. C. C. Alexander, our pastor at Tupelo, Miss.: "At the morning service, March 22, nine members were received into the First Methodist Church, of Tupelo, Miss. A total of thirty-eight have been received during the last month at the regular services. A two weeks' series of evangelistic services will begin in this church Sunday, March 29, with Mr. G. L. Morelock, General Secretary of the Board of Lay Activities, doing the preaching and Rev. W. M. Lantrip, pastor of our Woodbine Church in Nashville, directing the singing. During the twenty months of my pastorate here we have not had any revival services to date, but more than two hundred names have been added to the church roll during that time."

A very happy occasion on Thursday evening of last week was the "Jubilee Supper," given by the officials and members of the Parker Memorial Church, this city, in celebration of the fiftieth anniversary of the founding of the church. Mr. John S. Pearce was master of ceremonies, and a full and interesting program was carried out. Among the former pastors were H. H. Ahrens, H. T. Carley, R. H. Harper. Other preachers present were W. Winans Drake, presiding elder of the New Orleans District; W. L. Duren, J. B. Grambling, J. L. Williams, W. G. Evans. An address of welcome was given by M. O. Wofley to the present pastor, L. W. Cain, and family, which was appropriately responded to by Brother Cain. The former pastors were called on for reminiscential remarks. A. F. Godat read an interesting history of the church, and Mrs. Belle Feuillan gave a brief sketch of the life of Rev. J. D. Parker, the founder of the church. Beautiful music, appropriate readings, and short addresses on various features of the work were a part of the program. Parker Memorial is recognized as one of the most active Methodist churches of the city.

CHANGE OF DATE OF THE BATON ROUGE DISTRICT CONFERENCE.

Owing to several conflicts in dates that could not be foreseen, the date of the Baton Rouge district conference has been changed from April 15-17 to May 19-21. All other previous announcements will remain the same.

H. N. BROWN, Presiding Elder.
C. C. MILLER, Conference Host.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the two Mississippi Conferences:

Place—	For The plan.	Against the plan.
Quitman	20	39
Pearl River Avenue	2	65
Gloster	15	11
Fifth Street, Meridian	16	88
Coffeerville Circuit	1	75
Summit and Topisaw	0	73
Pittsboro	0	28
Pleasant Hill	0	3
Mathiston	0	unanimous
Maben	0	unanimous
Providence	0	unanimous
Okolona	0	unanimous
Randolph	0	unanimous
Ackerman	0	unanimous
Weir	0	unanimous
Shaeffers	0	unanimous
Piney Grove	0	unanimous
Center Ridge	1	21
White Hall	0	36
Saltillo	1	17
Marietta Charge	0	unanimous
Clarksdale	near	unanimous
Glen Allan	2	18
Sherard	1	39
Hollandale	0	113
Shaw	0	unanimous
Tunica	0	unanimous
Arcola	0	unanimous
Bowling Green	0	unanimous
Emory	0	unanimous
Belzoni	0	unanimous
Tutwiler	0	unanimous
Rome	0	unanimous
Tchula	1	100
Schlater	0	90
Dublin	0	28
Mattson	3	14
Greenwood	11	350
Tyro Charge	0	unanimous
Como	0	unanimous
Eupora	0	unanimous
Shannon	0	unanimous
Booneville	31	91
Kossuth	near	unanimous
Coffeerville	0	23
Bethlehem	1	12
Gray Rock	0	32
Goshen	0	8
Main Street, Water Valley.....	0	92
Taylor	0	26
Palestine	0	36
Winona	6	149
First Church, Water Valley.....	6	290
Tupelo	21	236
Courtland	0	unanimous
Scotland Charge	0	155
Osyka Charge	1	50
Tylertown	44	22
China Grove	8	2
Monticello	4	29
Sontag	0	18
Oma	0	8
Pleasant Grove	23	54
Tilton	13	4
Sartinsville	2	32
McComb, Pearl River Ave.....	2	65
Crenshaw, Sledge, Terzo, Davis Chapel, Wesley, all voted unanimously against unification.		

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. M. Lipscomb, Water Valley, Miss., 3; Rev. E. D. Simpson, Lorman, Miss., 3; Rev. W. S. Shipman, Senatobia, Miss., 2; Rev. M. R. Jones, Sr., Montrose, Miss., 2; Mrs. A. W. Jenkins, Kreole, Miss., 4; Rev. Otto Porter, Prentiss, Miss., 2; Rev. H. N. Harrison, Slidell, La., 2; Mrs. M. E. Cribbs, Lyon, Miss., 5; Rev. T. L. Oakes, Dumas, Miss., 3.

RUSTON DISTRICT CONFERENCE.

The Ruston district conference will be held at Arcadia, La., April 6-8, 1925. Opening session Monday, April 6, at 7:30 p. m. Rev. H. W. Cudd will preach.

Rev. A. S. Lutz will preach on Christian Education, Tuesday, April 7, at 11 a. m. Sunday school session, Tuesday afternoon. Laymen's meeting Tuesday evening. All the connectional interests will receive due consideration. The pastors are kindly requested to send the names of those who will attend to Rev. H. W. Ledbetter, so that entertainment can be provided. Let us come praying for a gracious spiritual uplift.

W. D. KLEINSCHMIDT, P. E.



ARCADIA METHODIST CHURCH,
Arcadia, La., where the Ruston District Conference Will Convene, April 6. Rev. H. W. Ledbetter is Pastor.

"A HAT COLLECTION" FOR SOUTH BACK-BAY CHURCH.

The church can be put in condition to use for one hundred more dollars than we have in sight. Two hundred dollars more than we have in sight will complete the church for us except benches.

This is a dollar call. Every one who will, please send me a dollar check or send by post office order. The floor is laid. Let us keep this mission church out of debt. I have not had to stop this work—have not been disappointed. Brethren, you will help me finish the job. Two hundred one dollar bills, with your prayers, will enable us to finish this work of the Lord.

The "hat collection" will be through the Advocate.

Fraternally,

WALDO W. MOORE.

Biloxi, Miss.

THANKS.

By Ruby Langley.

I thank thee, Lord, for many things,
Thy joyous praise my glad heart sings
For hope and faith and love and life,
And strength that's given me in strife.
For nature's joys I thank thee, too,
For sun and rain and sparkling dew,
For beauties that these coax to blow,
And all the verdant things that grow.
But one new thank I give thee now—
I've never thought of it somehow—
For that within which makes me care
To lift my heart to thee in prayer.

Louisville, Miss.

SEVEN REASONS FOR A FAMILY ALTAR.

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.

2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.

3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.

4. A Family Altar in your home will sweeten your home life, dissolve misunderstandings and relieve friction.

5. A Family Altar in your home will largely determined the eternal salvation of your children.

6. A Family Altar in your home will assist the work of your pastor and stimulate the life of your church.

7. A Family Altar in your home will be an example to the other homes for a richer life of service and devotion to God.—Laymen's League.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

MATRON WANTED.

We are in need of a good woman as matron in our Orphanage. We can offer good salary and comfortable quarters to the right woman—a woman of culture, education and refinement. She must be without family responsibilities, of unquestioned moral character, a consecrated Christian, member of the Methodist Church, and between the ages of 30 and 40 years. In making application please state age, health condition, and send references, or names of responsible citizens in your community to whom we can write for reference, including the name of your pastor. If interested please write at once to Rob't W. Vaughan, Superintendent Louisiana Methodist Orphanage, Ruston, La.

FOR SALE.

A two-story cottage, twelve rooms, wide upper and lower porches, located near Epworth Spring and Lake Shore Drive at LAKE JUNALUSKA; price, \$6,500. For terms, apply to Box 605, Richmond, Va.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early.

REV. J. M. ROWLAND,

Editor Richmond Christian Advocate,

P. O. Box 584, Richmond, Va.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ANNIE LEWIS ROBERTS was born in Clinton, La., June 30, 1862. She united with the Methodist Episcopal Church, South, there at the age of 14, under the pastorate of Rev. J. W. McLurin. She was educated at Silliman College, where she graduated, afterwards teaching in the public schools of the parish for several years. In 1884 she was married to Dr. J. A. Roberts, from which happy union there were four sons. She died Jan. 8, 1925, and was buried in the Rose Lawn cemetery at Baton Rouge. Her father, Rev. H. T. Lewis, was a Methodist preacher who served the Clinton charge during the war. He was of Welsh descent, and wrote some humorous books, one of them being "Harp of a Thousand Strings, with Waifs of Wit and Pathos." Her twin sister, Mrs. O. E. Townsend, and her brother, J. T. Lewis, of Tylertown, Miss., a faithful Sunday school superintendent, are the only surviving members of that much honored family now. She possessed all the Christian graces mentioned in the Bible, such as faith, knowledge, patience, meekness, and charity, which is love. When we have said all that, we have just begun to tell of her sweet spirit. May her mantle fall on some one to bless them in this life.

Her pastor,
J. SADLER RUTLEDGE.
Clinton, La.

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The Methodist Episcopal Church, South, has sent fifteen missionaries to Cuba since the beginning of the Centenary, and has spent \$483,654 toward the spreading of the Gospel.

In none of our Missions has the Centenary won greater triumphs than in Korea.

In memory of OLIVER V. AUSTIN, JR., son of Oliver V. and Ruth Sharbrough Austin, born May 11, 1923, and died March 4, 1925.

As tho he came from other sphere,
A mere sojourner with us here,
He scattered brightness everywhere,
And "seemed less of the earth than air."

Our hopes, our loves, were fixed on him,

He filled our lives up to the brim.
For there was life where e'er he moved,

And he was destined to be loved.

By our Heavenly Father lent,

On some earthly mission sent,

Few brief months with us he stayed.
He smiled and laughed and loved and played;

Then bursting from his house of clay,
Swift he sped from earth away
To finish in an upper sphere
The wondrous life beginning here.

M. B. SHARBROUGH.

Wiggins, Miss.

A PAINFULLY SAD SIGHT.

On Friday, March 13, I was called twenty miles east of McComb to a funeral. To get there, I passed Topisaw Camp Ground and found that the parsonage at Topisaw had recently been burned. It was a painful sight to behold. Some experiences connected with this parsonage make it a precious place to me. The most lonesome month I ever experienced was at this parsonage. When I left my old home in Pontotoc County, I came to Meridian Male College, and in school, evangelistic labors, and pastorates, I was in Meridian nearly seven years. The Lord so wonderfully and graciously blessed me these years and gave me such good, staunch friends in Meridian that it was much more like home to me than any other place (the old Pontotoc County home had been broken up). So, when I left Meridian for Topisaw charge, by Conference appointment, I was just like a chap leaving home, and the first month in this parsonage was, Oh! so lonesome!

After living there a year, an older brother, whose leaving home I do not remember, the difference in our ages being so great, came and ran a store near the parsonage as long as I remained there. These were two of the happiest years, in some respects, of my life. How brother and I did enjoy living close together! He was a Baptist and I a Methodist; yet we had such a great time going practically all over the immediate country singing and preaching. How he could sing the gospel! God greatly blessed us in this work, and the fragrance lingers yet.

It was in this parsonage that one of our sweet little babies (J. A., Jr.), slipped off to heaven. How good neighbors and friends, and our family physician, Dr. W. D. Beacham, did stick to us! Wife and I will never forget the good friends of the whole circuit who so sympathetically helped us at this trying time. God bless them all!

These experiences especially make the old parsonage a hallowed and precious place to us. And it was a painfully sad sight to see the lone chimney standing to mark where the old parsonage stood.

You'll pardon me, Brother Carley, but I felt impressed to pay this tribute to this piece of God's property and

notify those pastors that I recall now—P. H. Howse, J. B. King, J. W. Thompson, E. J. Coker, J. C. Ellis, H. C. Castles, and H. E. Raley—that the parsonage that once sheltered them is no more! It has stood for years as a bulwark against wrong and a sign board directing the passer-by to the Building not made with hands.

J. A. WELLS.

McComb, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Shannon, at Brewers Chapel, a.m., Mar. 28, 29.

Verona, at Plantersville, p.m., Mar. 29, 30.

Fulton, at Friendship, a.m., Apr. 4, 5.

Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.

Nettleton, at Evergreen, a.m., Apr. 11, 12.

Prairie and Strong, at P., p.m., Apr. 12, 13.

Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.

Smithville, at New Salem, Apr. 25, 26.

L. P. WASSON, P. E.

Greenville Dist.—Second Round.

Boyle and Pace, at Benoit, Mar. 29.

Rosedale and Hillhouse, at H., Apr. 5, morning.

Gunnison and Sherard, at S., Apr. 5, night.

Lula and Dundee, at D., April 9.

Friars Point and Lyon, at L., Apr. 12, morning.

Tunica, Apr. 12, night.

Leland, Apr. 14.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Crowder, Mar. 29.

Cruger, Apr. 5, 11 a.m. and 3:30 p.m.

Sandy Bayou, Apr. 11 and 12.

J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

Burnsville, at Burnsville, March 28, 29.

Guntown, at Saltillo, April 4, 5.

Mantachie, at Hebron, April 6.

Silver Springs, at Payne's Chapel, April 8.

Dumas, at Jacob's Chapel, April 11, 12.

Mooreville, at Oak Hill, April 15.

Wheeler, at Hebron, April 17.

Blue Mountain, at Walnut, April 18, 19, morning.

Chalybeate, at Chalybeate, preaching, April 19, morning; Q. C., April 20.

Booneville ct., at Oak Grove, April 22.

Tishomingo, at Tishomingo, May 2, 3.

Belmont, at Patterson's Chapel; preaching, at Belmont, May 3 (night); Q. C., at Patterson's Chapel, May 4.

Pott's Camp, at Macedonia, April 29.

Hickory Flat, at Pizgah, April 30.

Marietta, at Siloam, May 9, 10.

Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Crawford and Mayhew, at Mayhew, March 28, 29.

Kosciusko ct., at Salem, April 4, 5, morning.

Kosciusko sta., April 5, night.

Noxapater, at Flower Ridge, April 11, 12.

Louisville, April 12, night.

Highpoint, at Owen's Chapel, April 10.

Mashulaville, at Mount Hebron, April 15.

Macon ct., at Ex Prairie, April 19.

Shuqulak, at Shuqulak, April 19, night.

Ethel, at Marvin, April 22.

Cedar Bluff, at Siloam, April 25, 26.

Sturgis, at Pleasant Hill, April 28.

McCool, at Bowie's Chapel, April 30.

JOSEPH B. RANDOLPH, P. E.

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Grenada Dist.—Second Round.

Paris, at P., Mar. 21, 22.

Kilmichael, at Kilmichael, Friday, Mar. 27, 2 p.m.

Vaiden, at West, Mar. 28, 11 a.m.; Mar. 29, 7 p.m.

Pickens, at Goodman, Mar. 29, 11 a.m.

Coffeetown, at Bethlehem, Apr. 4, 5.

Duck Hill, at Spring Hill, Apr. 11.

Waterford, at Chulahoma, Apr. 12, 13.

Holcomb, at Spring Hill, Apr. 16.

Ashland, at Black Jack, Apr. 18.

Lamar, at Early Grove, Apr. 19, 20.

Ebenezer, Apr. 25, 26.

Ebenezer, at Ebenezer, Apr. 27; preaching at Ebenezer, Apr. 26.

Sallis, at Bethel, Apr. 28.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Courtland, at Pope, Q. C., March 29.

Horn Lake, at Poplar Corner, Q. C., April 3.

Pleasant Hill, at Lewisburg, Q. C., April 5.

Arkabutla, at Strayhorn, Q. C., April 9.

Longtown, at McGee's Chapel, Q. C., April 10.

Tyro, at Fredonia, Q. C., April 12.

Mount Pleasant, at Union, Q. C., April 17.

Shuford, at Lovejoy, Q. C., April 19.

Oakland, at Tillatobia, Q. C., April 24.

Charleston, Q. C., April 24, 7 p.m.

Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

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Epworth League

SCHEDULE DISTRICT EPWORTH LEAGUE INSTITUTES, MISSISSIPPI CONFERENCE.

Meridian District—8 p. m., March 23rd; all day, 24th, East End Church, Meridian.

Newton District—7:30 p. m., March 25th; all day and evening, March 26th. Newton, Miss.

Hattiesburg District—8 p. m., March 27th, and all day and evening, March 28th. Ellisville, Miss.

Seashore District—Sunday, March 29th, and Monday, March 30th, Main Street Church, Biloxi.

Brookhaven District—8 p. m., March 31st, and all day and evening, April 1st. Wesson, Miss.

Vicksburg District—All day, April 3rd. Port Gibson, Miss.

Jackson District—9 a. m., April 4th, continue through April 5th. Jackson, Miss.

RADIUM IN ASHES,

By Dr. Will W. Alexander.

Some time ago a hospital in a small town in one of the Western States lost the little vial of radium it owned. After a diligent search it was decided that it must have gone out with the soiled bandages from the operating room down into the incinerator and thence into the ash heap. Those ashes were sent half-way across the continent to a chemist that he might recover the radium which they contained.

Radium in ashes makes a very great deal of difference in their value.

You can drive a nail with a brick, but a hammer is more effective.

Vacher-Balm is as much better than other Mentholated Salves, to relieve Pain, Catarrh, etc., as a hammer is better than a brick to drive a nail.

Because it relieves more quickly, is more pleasant to use, and does not stain.

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No matter what you pay, you cannot get anything better for wounds and hurts, burns, corns, boils, piles, insect bites, soreness, itching, sunburn, etc., it is highly antiseptic, and analgesic, prevents pimples developing into boils, and prevents bandages sticking.

It is also the best for nasal catarrh, and a harmless headache remedy that acts promptly.

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Send for a free sample, or buy a 25 cent tube, or a 30 cent jar from your druggist, who is authorized to refund your money if you are not pleased, but on the contrary you will want to tell your friends of the quick relief for any of the above ailments.

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E. W. Vacher, Inc., New Orleans, La.

—Adv.

To many the Negro has been the social ash heap in America. He has been talked of chiefly as a problem. But many saw the Negro during the war—how much he contributed and how much of an American he had become. Some went into the laboratory of George Carver at Tuskegee, and realized that he, a black man, in twenty-eight years of quiet work had probably made more contributions to the scientific development of agriculture than any other Southern scientist, black or white. In the light of such examples, this ash heap was seen to have values greater than radium. The voices of the Fisk singers, the lives of Negro doctors, ministers and farmers, to-day, have a new meaning. We are beginning to realize that the millions of Negroes in America have something of value to contribute to American life.

The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way, and give him a chance to demonstrate that under God he is a man and can play a man's part.

FROM EVANSVILLE AND DUBBS.

Dear Dr. Carley: Last Wednesday night brought to a close a very successful series of revival services that had been in progress at our Dubbs church for ten days. There was a total of forty-six members added to the church—thirty-nine by baptism, six by vows and one by letter. There were many reconsecrations. The preaching was done by Rev. J. A. George, our pastor at Ripley, Miss. Brother George is an earnest and enthusiastic Gospel preacher, and his services were enjoyed by many from the neighboring towns, as well as by the people of Dubbs.

This is a fine people that we have been sent to serve. Our new parsonage is the last word of comfort and convenience. I have never served more faithful workers. The ladies at Dubbs put a new piano in the church for the revival, and the ladies of Evansville are planning to do likewise in time for our revival services there the last of this month.

A new preaching appointment has been taken on since coming on the work, Austin, four miles west of Evansville.

As indicated above, our revival services at Evansville will be held during the ten days following the fourth Sunday in March. We feel that we are fortunate indeed in having secured Rev. T. H. Dorsey, Oxford, Miss., to do the preaching for us. We are expecting great things for the kingdom this year.

TINSLEY B. THROWER.

FROM QUITMAN, MISS.

Dear Brother Carley: The vote on unification here was: For, 20; against, 39. The spirit of our people on the subject is good. I have been too busy with the work of the church to get excited over unification. There has been no effort made to bring the church to my way of thinking on the

subject. The plan was given the people and they were urged to study it and to vote their convictions.

We have had a good revival meeting, with Brother J. V. Bennett helping. We have received about fifty members into the church, organized a Senior Epworth League, the Girls of Epworth, a Junior Missionary Society, and a Boy Scout troop. We have a fine number in all of these organizations and a very capable leadership. We also have the Workers' Council and a Teacher Training class functioning in a very fine way.

Plans for remodeling the church so as to make a modern Sunday school possible, with provision for the other activities of the church, are being considered. We expect to do the building this summer.

The Woman's Missionary Society has two fine circles and is hitting on all six cylinders. Our church is very much interested in the study of the "Task Ahead." Thirty copies have been distributed, and this pastor has been preaching on it for the past three weeks. We will do our bit for the missionary cause. I should have mentioned that the women have spent about \$300 on parsonage furnishings, and that the board of stewards have fixed the pastor's salary at \$2,100.

This may be a very dry catalog of "doings," but it occurred to me that the friends of old Quitman who live elsewhere would like to know what's doing here.

The district conference has been changed from Enterprise to Quitman, and will meet May 11. You have a cordial invitation to the same.

Cordially,

F. L. APPLEWHITE.

THE VACATION CHURCH SCHOOL.

To any church that is willing to pay the price, the Vacation Church School offers an exceptional opportunity for meeting the need of childhood and youth for wholesome, joyous religious experience.

These things are essential:

Time—The plans must be made well in advance of the opening of the school, so that teachers, equipment, curriculum, materials and plans for the work will be ready before the school begins.

Money—While much can be done with a small amount wisely expended, every church will want to make the best provisions possible for the religious instruction of her children.

Trained Workmen—There must be workers who will say with the Master, "For their sakes I sanctify myself," and consecration must be of mind as well as heart. The delicate life of the child requires the touch of skilled hands if it is to grow into a thing of beauty. Only the teacher who is willing to prepare for the task is worthy of the opportunity.

* * *

The General Sunday School Board has a leaflet on Organizing the Vacation Church School, and a list of recommended curriculum materials for Vacation Church Schools. These can be secured by writing Rev. C. D. Atkinson, 1777 Jackson Street, Alexandria, La., or Mrs. V. R. McDonald, General Sunday School Board, 810 Broadway, Nashville, Tenn.

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DR. BOATWRIGHT LEADS EDUCATIONAL TOUR.

An educational tour of unusually attractive itinerary will sail from New York, July 4, under the leadership of Dr. F. W. Boatwright, President of the University of Richmond. This tour will visit Scotland, England, Belgium, France, Switzerland, and Italy, and sail home via the Mediterranean route. The itinerary will include the principal points of interest in the various countries of Europe, and will arrive back in the United States about the first of September.

Dr. Boatwright lived and studied abroad for a number of years, and is familiar with Europe and European travel. This tour will afford an opportunity for persons desiring to travel with a great educator, and a man of genial personality and broad culture.

For full information and detailed itinerary address University Travel, care Wicker Tours, Richmond, Va.

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aspirin for Headache, Colds, Flu, Neuralgia, Rheumatism and pains from similar ailments. It is safe and does not affect the heart. Not habit forming—25c at your Druggist, or by mail from WARNER DRUG COMPANY, Nashville, Tenn. Manufactured by KOZOL LAB., Nashville, Tenn.

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Winfield, Texas.—"My back hurt night and day," says Mrs. C. L. Eason, of R. F. D. 1, this place. "I ached and ached until I could hardly go. I felt weak and did not feel like doing anything. My work was a great burden to me. I just hated to do up the dishes, even. I was no-account and extremely nervous."

"My mother had taken Cardui and she thought it would do me good, so she told me to take it. My husband got me a bottle and I began on it. I began to improve at once. It was such a help that I continued it until after the baby's birth."

"I took eight bottles and I can certainly say that it helped me. It is a fine tonic. It built me up and seemed to strengthen me. I grew less nervous and began to sleep better."

"I can certainly recommend Cardui to expectant mothers, for to me it was a wonderful help. ... In every way I felt better after taking it and I think it is a splendid medicine."

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mr. John L. Ferguson, Secretary Rural and Home Extension Work, of the General Board, writes: "You will be glad to learn that we have submitted our new plan of adjustment of Centenary pledges to twenty-five of our Annual Conferences, and everywhere it has been received with enthusiasm. The outlook is truly a bright one. I hope that you are planning to give a place on the program for the presentation of this plan at Winnfield. This will give us an opportunity for reaching your people. I am leaving within the next few days to visit the Conferences that have not had our new plan explained to them, but I am saving a place on my schedule for your conference at Winnfield."

We feel sure that the Winnfield people will do their part. Let each delegate begin to think and plan what his or her part is in this State-wide Methodist conference. We have often referred to it as the "Winnfield conference," but let us make it "His" Conference.

The writer had the pleasure of being at Arcadia Sunday night. The new building is well equipped for Sunday school work, and the school there will be well represented at the Winnfield conference. Mrs. Hoyt Dobbs is doing a fine piece of work there with the Young People.

On Sunday afternoon, March 15, we visited Jonesboro and held a conference with the workers there. The officers and teachers there are very much interested in making their school a standard school.

On March 8, First Church, Shreveport, Sunday school is reported to have had an attendance of 2,395. If this school had such an attendance, we ought to expect at Winnfield at our State-wide Wesley Bible Class Federation lesson period an attendance of 1,925. We hope that every Bible class within auto reach of Winnfield will be represented with their entire membership.

The conference list of Elementary Superintendents has been completed. We have secured Mrs. F. C. Wren for the "New District," and Mrs. A. K. McLellan for the Lake Charles District, to take the place of Mrs. Alonzo Early.

Rev. L. E. Crooks, of Indian Bayou, writes: "How about coming down and spending the fifth Sunday with me,

giving me the 11 o'clock hour at least? I need you here for a little visit if you can possibly make the arrangements to come. I would like for you to check up my school. I am hoping to go to the conference at Winnfield, and will try to bring some of my men."

Brother Crooks has the largest rural Sunday school in our Conference.

Rev. H. W. May, of New Iberia, writes: "Will you be so kind as to visit my charge on the fifth Sunday?" We wish we could answer all the calls which come to us.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

I have mailed 2,225 Sunday School Day programs to forty schools. Let your orders come at once and get this job off before school commencements block the way. Tell your people that the offering is to be used in carrying out our training of leaders in the Conference. We have planned to hold twenty schools during the year provided we get a full offering from our Sunday schools. Help us to help our teachers and we can go forward.

Five of the churches have combined their forces at Clarksdale to hold a Daily Vacation Bible School. Mrs. V. R. McDonald gave the leaders in this movement a good send-off. Any school can have a Daily Vacation School that has one person sufficiently interested in teaching the children. If you are interested in such a worthy project, let me know.

Mohler at Lexington, Lott at Amory, and Smoot at Greenville are working hard to see which place can have the largest attendance in their training schools that are to be held in a few weeks. We ought to have one hundred at each place. It is worth all we put into it.

Our records show that we have 138 Adult Bible classes in the Conference; 30 have paid their dues for 1925; only 18 paid for 1924. All classes that pay the dollar before April 1 will receive seals for 1924 and 1925. Attend to this and get in the clear for the work of the year. The teacher or president of the class should take this matter in hand at once. What would happen to a local Masonic lodge if it failed to report to the Grand Lodge? Should we not think as much of our Bible classes as we do of our lodges?

It is not too late to make a survey of our churches and put on the campaign for new members. Ask John Robertson, of Tchula, how he increased his membership beyond his church membership. Brother John has the idea that it is a good thing to do what his church suggests. Any man can do what John has done if he will work at it long enough and hard enough. The trouble is not in the people any more than it is in the leaders. If the people are not doing much for the leader, let the leader do more for the people, and see what happens.

You remember that all our schools are expected to take an offering for missions on the fourth Sunday of each month; this offering is to be sent to J. E. Stephens, Grenada, Miss. He

will send it to the office at Nashville for the support of our missions in Europe. Give the facts about Poland, Belgium, and Czechoslovakia, and our people will surely respond to this call. Let us pray for these three fields, study their needs, and give them help. Europe is depending upon the Sunday schools of Methodism, and has no other human aid. We will not turn a deaf ear to their appeal.

MISSISSIPPI CONFERENCE NOTES

The Training School at Vicksburg was a much more successful effort than we have ever had there. We had large attendance and very definite interest. The people responded to the work in a most delightful way and all seemed pleased.

We had a fine response from the churches. Their spirit was fine. This made us very thankful. While we did not get as many to take credit as we had hoped to, there were 30 who received credit, which was an increase over any preceding year.

There was a larger number at Sunday school, more people at preaching, and more young people in the Epworth League, at Vicksburg than we have seen in some time.

When you read this letter our school will be in session at McComb. Eighty-eight enrolled before the first session. We will have a large attendance here, from this fine report, and I trust that God will give us a marvelous spiritual baptism.

On April 19 our school will open in Jackson. Please pray that the Holy Spirit will guide and direct us in the work of the school. We need your definite prayers for this work.

The offering for Missions is coming in slowly. One new Sunday school reported with an offering this month. Some of the regular contributors have not reported this month. Let us hear from you with an offering. The story of Missions in Europe reads like the New Testament. May God help us to support this work in a worthy way that these precious souls may have a chance to come to God.

The actual conditions in the Mississippi Conference are shown by a survey of Brother Hull's. This work is bound to grow if the people are only for it. Pray for Brother Hull and his work.

"From the 866 letters sent out in regard to the decrease in membership in the Sunday schools of this Conference, 430 answers claimed there has been no actual loss in Sunday school membership; 276 have been charged to mistaken records; 195 of them charged it to the pastor's incorrect report; 42 charged it to mistakes on the part of the Sunday school secretaries; 39 to Conference secretaries; 103 to the change in charge boundaries; 154 to actual loss in membership caused by the people of the rural section moving to the city. Some misunderstanding, and 48 indicate that the school has suffered from unwise campaigns."

The above is taken from a letter from headquarters. The work will be tabulated soon and a full report given out to the churches.

I would like to call your attention to a little book, "Study in Methodist History." It will do you good to read it. Let me hear from you.

Yours in Him,
JOHN C. CHAMBERS.



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THE PATHWAY OF PROGRESS.

By Dr. W. D. Weatherford.

To those who can discern the meaning of things, it is clear that a new light is dawning in race relations. Men are coming to desire a larger knowledge of all other men. Wise men realize that each group has a contribution to make to the world's civilization, and the sooner all groups can be brought to efficiency, the sooner will the world be blessed with all these contributions. Neither individuals nor races work out their destinies alone, but in co-operation. "All the world needs all the rest of the world." Working together for the good of all, each race may have its individual life and yet live in peace and harmony, and in helpfulness to the other races which live by its side. It behooves every true lover of his land to strive to know all its people and to help each and all in the struggle upward, envying no man his success, hating none, blessing and blessed by all.—Extract from "The Negro from Africa to America."

\$154,241 of Centenary money has been expended in the Siberian Mission to date.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bayou Pierre, at Matthew's Chapel, Mar. 28, 29.
Meadville and Bude, at Bude, Apr. 3.
Summit and Topisaw, at T., Apr. 11, 12.
McComb, Centenary, p.m., April 12.
Osyka, at Muddy Springs, April 18, 19.
Magnolia, p.m., April 19, 20.
Fernwood, at Kokomo, Apr. 5.
Barlow, at Brandywine, April 25, 26.
Hazlehurst, p.m., April 26, 27.
District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.
Georgetown, at Providence, May 2, 3.
Wesson and Beauregard, at B., 3 p.m., May 3, 4.
McComb, Pearl River Ave., May 6.
Pleasant Grove, at Tilton, May 9, 10.
Tylertown, May 13.
Foxworth, at Hopewell, May 14.
Scotland, at Bethesda, May 16, 17.

Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

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SOWING THE SEED.

By W. G. Thonger.

Perhaps in no other country in the world is it more difficult to gather a crowd in a hall to hear the Gospel than in Belgium. For this reason the evangelistic propaganda by publication and colportage is of very great importance. We, therefore, carefully seize every opportunity for this kind of work where the crowds gather together for public festivity, market or fair, or anything of that kind.

Certainly the best opportunity offered during the year is All Saints' Day, Nov. 1. This originally Catholic celebration has become, especially since the war, in all Latin countries the National Memorial Day. Almost everybody, no matter what his religion, crowds to the cemeteries to visit the tombs and to place flowers on the graves of his beloved. The attitude of seriousness of the crowd greatly prepares for the reading of special religious literature.

This day had been chosen by our Publication and Colportage Department for a great evangelistic campaign. The preparatory work was done by the Publication Department by issuing special literature, both in French and in Flemish. This year three special tracts had been printed for the occasion, two new ones, "If Thou Believest," and "On the Brink of the Grave," and a new edition of a tract edited last year, "Blessed Are They That Mourn." Besides these, a special issue, illustrated, of our two evangelistic publications, periodicals, had been printed. With this equipment each local pastor, together with the Colportage Department, organized in his territory for the "drive."

For Brussels the eight most important cemeteries had been chosen. At 9 o'clock on Saturday morning the personnel, together with some of the members of the churches, met in our hall at Molenbeek for prayer and to recommend the day's work to the Heavenly Father. Then each group, under the direction of the preacher or a colporteur, started out for their assigned posts, a group being assigned to every different main entrance of a cemetery. The Ford truck of the Col-

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DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

portage Department was kept very busy running from group to group, supplying the necessary ammunition.

Fifty-one thousand, eight hundred of our periodicals were thus circulated, and about five hundred thousand pages of tracts. These figures give an idea of the importance of the work; but we cannot express in figures the spirit that pervaded it. Very few people refused the literature, but accepted the written message that was handed to them. The greater number accepting glanced at the title page and, seeing that it was something concerning the celebration of the dead, carefully folded and put it aside.

Certainly no better opportunity is offered for spreading this message than the day when the atmosphere of respect and mourning prepares people to listen to the message of hope.

Of course it is impossible to tell what the results will be, but we know that there are results. This work cannot be vain; our prayers will not be left without answers. As so often in the experiences of our years' work in Belgium, we shall certainly witness God fructifying the seed which has so carefully and hopefully been sown.

Brussels, Belgium.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Leesville, Apr. 5, 11 a.m.
De Ridder, Apr. 5, 7:30 p.m.
Rayne, at Branch, Apr. 12, 11 a.m.
Maxie, at Church Point, Apr. 12, 7:30 p.m.
Neame, at Pine Grove, Sat., Apr. 18, 11 a.m.
Merryville, Apr. 19, 7:30 p.m.
Indian Bayou, Apr. 26, 11 a.m.
Crowley, Apr. 26, 7:30 p.m.
New Iberia, May 3, 11 a.m.
Lafayette, May 3, 7:30 p.m.
Sulphur, at Sulphur, May 10, 11 a.m.
Lake Arthur, May 10, 7:30 p.m.
Lake Charles, May 17.
District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Second Round.

Melville, at Woodside, 3 p.m., March 15.
Oberlin, at Reeves, 3 p.m., March 22.
Oakdale, 7:30 p.m., March 22.
Glenmora, 11 a.m., March 29.
Elizabeth, 7:30 p.m., March 29.
Alexandria, 7:30 p.m., March 23.
Pineville, 7:30 p.m., March 25.
Bunkie, 11 a.m., April 5.
Evergreen, at Bay Hills, 3 p.m.
Evangeline, at W. C., 11 a.m., April 12.
(Dinner on the grounds.)
Eunice, at Petreville, 11 a.m., April 19.
(Dinner on the grounds.)
Opelousas, 7:30 p.m., April 19.
Alco, 11 a.m., April 26.
Boyce, 7:30 p.m., April 26.
Pleasant Hill, at Robeline, 11 a.m.; Q. C., 3 p.m.
Natchitoches, 7:30 p.m., May 3.
Provencal, at Zion's, 11 a.m., Saturday, May 9. (Dinner on the grounds.)
Pelican, at M., 11 a.m., May 10. (Dinner on the grounds.)
Marksville, May 17.
Melder, at Holloway, 11 a.m., May 24. (Dinner on the grounds.)
Lecompte, 7:30 p.m., May 24.
District conference at Natchitoches May 11-13. The date has been changed at the request of the pastor.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

East Feliciana, at Gilead, Mar. 28, 29.
Clinton, Mar. 29.
Jackson, at Gurley, Apr. 4, 5.
Keener Memorial, Apr. 5.
Ponchatoula, Apr. 12; conference, Apr. 20.

Pearl River, Apr. 12.
Washington, at Fisher, Apr. 18, 19.
Franklinton, Apr. 19.
Bogalusa, Apr. 19.
Baton Rouge, First Church, Apr. 26, 27.
Denham Springs, at Palmetto, Apr. 25, 26, p.m.
Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

H. N. BROWN, P. E.

Minden Dist.—Second Round.

Winnfield, March 29; preaching at 11 a.m.
Winnfield Circuit, March 29.
Plain Dealing, at Alden Bridge, Apr. 5; preaching 11 a.m.; Q. C. 2 p.m.
Ringold, at Grand Bayou, Apr. 12; preaching at 11 a.m.
Ferriday, at Clayton, Apr. 19; preaching at 11 a.m.
Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.
Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.
Colfax, at Colfax, May 3; preaching at 11 a.m.
Standard, at Olla, May 10; preaching at 11 a.m.
Minden, May 17; preaching at 11 a.m.
Wesley, May 19, at 2 p.m.
Sibley, May 24; preaching at 11 a.m.
Rochelle, at Selma, May 31; preaching at 11 a.m.
Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

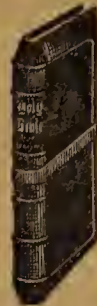
Oak Ridge, at Oak Ridge, March 22, 11 a.m.
Bastrop, March 22, 7:30 p.m.
Monroe, March 29; Q. C., May 20.
Sicily Island, April 5, 11 a.m. and 7:30 p.m.
Rayville, April 12, 11 a.m.
Mangham, at Little Creek, April 12, 7:30 p.m.
Oak Grove, April 18, 19.
Gilbert, at Wisner, April 26, 11 a.m.
Winnsboro, April 26, 7:30 p.m.
Delhi, May 3, 11 a.m.
Lake Providence, May 3, 7:30 p.m.
Bonita, at Jones, May 10, 11 a.m.
Mer Rouge, at Collinston, May 10, 7:30 p.m.
Tallulah, May 24, 11 a.m.
Waterproof, at Newellton, May 24, 7:30 p.m.
Epps, at Midway, May 30, 31.
The district conference will be held in Monroe, April 22, 23, 24. The conference will open Wednesday, April 22, 7:30 p.m., at First Church.

N. E. JOYNER, P. E.

Ruston Dist.—Second Round.

Homer, Mar. 29, 7:30 p.m.
Dodson, at Sikes, Apr. 4, 5.
Clay, at New Prospect, Apr. 11, 12.
Jonesboro, at Hodge, Apr. 12, 7:30 p.m.
Gibbsland, at Oak Grove, Apr. 15.
Bernice, at Alabama, Apr. 18, 19.
Simsboro, at Salem, Apr. 25, 26.
Arcadia, Apr. 26, 7:30 p.m.

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Ruston, May 3.
Calhoun, at Claiborne, May 10.
Athens, at Wesley, May 17, 11 a.m.
Haynesville, May 17, 7:30 p.m.
Bienville, at Bear Creek, May 23, 24.
Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Mooringsport, March 29.
Grand Cane, April 5.
Cedar Grove, April 12, 7:30 p.m.
Blanchard, April 12, 3 p.m.
Munnerlyn's Chapel, April 19.
Bethany, April 25, 26.
Mansfield, May 3, 11 a.m.
South Mansfield, May 3, 7:30 p.m.
Oil City, May 10.
First Church, Shreveport, May 17, 11 a.m.
Bossier, May 17, 7:30 p.m.
Logansport, June 14.
Mangum Memorial, June 21, 11 a.m.
Claiborne Avenue, June 21, 7:30 p.m.
Elm Grove, June 28, 11 a.m.
Noel Memorial, June 28, 8 p.m.
The Shreveport District Conference will be held at Cedar Grove, April 13 and 14. The conference will open at 7:30 p. m., April 13, with an inspirational message. At this session the conference will be organized, committees appointed, and some business transacted. On Tuesday, April 14, there will be morning, afternoon and night sessions. The Cedar Grove church will provide entertainment for all delegates.

W. W. HOLMES, P. E.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

ANNUAL MEETING OF NORTH MISSISSIPPI CONFERENCE SOCIETY.

The thirteenth annual session of the North Mississippi Conference Woman's Missionary Society convened in Clarksdale, Miss., Feb. 27. For many of us it was our first glimpse of the delta, America's wonderful Nile country. Nestling in its very heart is Clarksdale, a beautiful little city whose welcome was apparent when we alighted at the station to find a gracious committee with waiting automobiles to conduct us to our hospitable homes. Clarksdale's wonderful hospitality, the splendid co-operation and team work of the local auxiliary, together with the conference sessions, will long linger with us as an inspiring memory.

The conference opened with a worker's conference, conducted by Mrs. Ernest Moore, of Clarksdale, followed in the evening by an address by Dr. R. J. Parker on Cuba, and the Sacrament of the Lord's Supper. The inspirational addresses of Mrs. J. H. McCoy, Council Superintendent of Gulf States and Atlantic Division; of Mrs. R. L. Hobdy, for ten years president of the Alabama Conference Society, who came to us to present the Belle Bennett Memorial, and of our own Mrs. Janie Watkins Moorehead, were high lights of the conference. The noon quiet hour devotions each day, led by

Mrs. McCoy, were wonderful seasons of refreshing.

The presence of our two conference mothers, Mrs. J. F. Evans and Mrs. S. M. Thames, lent that holy dignity without which no session of the North Mississippi Conference would be complete.

In reports of the officers and superintendents the work showed marked advance on all lines. The Conference pledge was overpaid, and one special cause for rejoicing was our ability to undertake the support of Miss Berkeley and Miss Kellogg, our own North Mississippi girls under appointment by the Council. The work and needs of the orphanage, the hospital, and Grenada College were presented by Brothers Lewis, Ellis and Countiss. Mr. Hawkins, of Meridian, spoke of the "Carry on" program of the Board of Missions.

Aberdeen was selected as the next place of meeting, and the following officers were elected for the next two years: President, Mrs. T. M. Clark, Tupelo; vice president, Mrs. Ernest Moore, Clarksdale; corresponding secretary, Miss Corinne Rogers, New Albany; recording secretary, Mrs. G. C. Jones, Marks; treasurer, Mrs. W. W. Wilburn, Lexington; superintendent of young people's work, Mrs. Wade Turnage, Water Valley; superintendent of children's work, Mrs. R. P. Neblett, Drew; superintendent of mission and Bible study, Mrs. B. M. Howorth, West Point; superintendent of literature and publicity, Mrs. Harrison J. Shull, Brooksville; representative of Orphanage Home, Mrs. E. T. Clark, Cleveland; superintendent of social service, Mrs. J. M. Shaw, Robinsonville; superintendent of supplies, Mrs. Susie Thomas, Starkville.

District secretaries were elected as follows: Aberdeen District, Mrs. W. O. Harbour; Columbus District, Mrs. F. W. Norwood; Corinth District, Miss Etter Murry; Greenville District, Mrs. Lee Dickson; Greenwood District, Mrs. B. F. Whitehead; Grenada District, Mrs. A. W. Stokes; Sardis District, Mrs. R. M. Short.

MRS. H. J. SHULL,
Superintendent of Publicity, North
Mississippi Conference.

Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne
the brunt

Of truth's fierce strife and nobly held
their ground?

Is this the time to halt, when all
around

Horizons lift, new destinies confront?

No, rather strengthen stakes and
lengthen cords,

Enlarge thy plans and gifts, O thou
elect,

And to thy kingdom come for such a
time.

The earth with all its fullness is the
Lord's.

Great things attempt for him, great
things expect,

Whose love imperial is, whose power
sublime!

—Charles Hoyt, in Missionary Voice.

A Remedy for Piles

Ask your Druggist (whom you know) what
he knows about PAZO OINTMENT as a
Remedy for Itching, Blind, Bleeding or Pro-
truding Piles. 60c.

THE OBLIGATION TO CARRY ON.

By Esther Case.

During my recent visit to Brazil it was my duty to call an extraordinary meeting. The principals of four boarding schools, each of which is in dire need of a new building, all of which were authorized in the original Centenary askings, were called to meet with the Secretary and two other members of the Board of Missions—Mrs. F. F. Stephens, President of the Woman's Missionary Council, and Miss Estelle Haskin, Secretary in Charge of Literature—to decide which institution should have precedence, provided Centenary funds should be available for the buildings.

The head of each institution set forth her urgent needs, beginning with Miss L. A. Stradley, principal of Collegio Piracicaba, Piracicaba, Brazil, which is our oldest institution on the field. She was followed by Miss Emma Christine, of Collegio Isabella Hendrix, Bello Horizonte; Miss Lela Putnam, of Collegio Methodista, Ribeirao Preto, and Miss Eva L. Hyde, of Bennett College, Rio de Janeiro. The visiting members of the Board of Missions had been in the different stations and had seen the crucial need at each place. They were glad, indeed, that

the decision was to rest with the missionaries themselves. The Secretary endeavored to explain the situation with regard to Centenary funds, placing emphasis on the present condition of the treasury, which makes the erection of even one of these buildings a doubtful proposition unless the church should rally and make large payments on Centenary pledges long overdue. It was not an easy task, nor a pleasant one, to tell these faithful and courageous missionaries who have labored for long years under the handicap of insufficient equipment that there is a possibility—we hope a very remote possibility—that the money may not be available for any of these buildings.

The missionaries voted unanimously, by ballot, for Collegio Isabella Hendrix, Bello Horizonte, as the most needy institution, to have the first building in case the Centenary money is paid. If you, my readers, could have seen the situation in the other schools,

(Continued on Last Page.)

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BURNS have been
healed since 1828
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Gray's Ointment

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McCoy's Cod Liver Oil Tablets
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But nobody wants to take the ill-smelling, horrible tasting stomach upsetting oil itself, so nowadays, up to date medical men are ordering a tablet of Cod Liver Oil and it surely does do the work.

Ask any regular druggist for a box of McCoy's Cod Liver Oil Tablets. They are sugar coated and as pleasant to take as candy.

Skinny men and women take them to speedily put on plenty of good healthy flesh and for this purpose they are so extremely good that thin men and women often take on five pounds or over in 30 days. As a matter of fact, your druggist will return your money if you don't take on five pounds in 30 days.

Great for weak, run-down children, too, and gives them a hearty appetite—60 tablets, 60 cents.

"Get McCoy's, the original and genuine Cod Liver Oil Tablet."

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Accept only "Bayer" package which contains proven directions.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Main Street, Hattiesburg, Mar. 29, a. m.; Petal, p.m.
Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
Court St., Hattiesburg, Apr. 12, p.m.
Sumrall, Apr. 19 p.m.
Collins, at Bethel, Apr. 11, 12, a.m.
Mount Olive, at Seminary, Apr. 19, a.m.
Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.
Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Seashore Dist.—Second Round.

Coalville, at White Plains, Saturday, March 28, 11 a.m., and Sunday, March 29, 11 a.m.
Ocean Springs, at Ocean Springs, Sunday night, March 29, and Monday, March 30.
Mentorum, at Alexander Memorial, Saturday, April 11, 11 a.m., and Sunday, April 12, 11 a.m.
Gulfport, Sunday night, April 12; Q. C., Tuesday night, April 28.



MRS. R. L. JONES

Corinth, Miss.—“We have been using Dr. Pierce's Golden Medical Discovery twenty-five years. It has proved a splendid help to both my husband and myself. My husband was in bad health, but after taking four bottles of the ‘Discovery’ he was well. He is stout now and in good health. I take an occasional bottle myself. I have also recommended it to many of my neighbors.”—Mrs. R. L. Jones, Route 1.

Dr. Pierce's famous family remedies are sold at all drug stores, in tablets or liquid. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice. Send 10c if you desire a trial pkg. of any of his medicines.

Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.
Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.
Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.
Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.
Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.
Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.
Biloxi, Monday night, May 4.
Wesley Memorial, Tuesday night at 6, May 5.
District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Benton, at Tranquil, Mar. 28, 29, 11 a.m.
Eden, Mar. 29, 7 p.m.; Mar. 30, 10 a.m.
Benton, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
Sartartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
Galloway Memorial, April 19, 7:30 p.m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.
Flora, May 3, 7:30 p.m.
District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.
J. LOYD DECELL, P. E.

Meridian Dist.—Second Round.

Vimville, at Why Not, Mar. 28, 29, 11 a.m.
Meridian, Hawkins Memorial, Mar. 29, 7:30 p.m.
Porterville, at Union, Apr. 4, 5, 11 a.m.
Quitman, Apr. 19, 4 p.m., 7:30 p.m.
Bucatan, at B., May 1, 11 a.m.
Waynesboro ct., May 2, 3, 11 a.m.
Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.
Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.
DeKalb, at Marvin, Apr. 12, 3 p.m.
Shubuta, Apr. 19, 11 a.m., 2 p.m.
Waynesboro, May 3, 3 p.m., 7:30 p.m.
Matherville, at State Line, May 6, 11 a.m.
Pachuta, at Salem, May 9, 10, 11 a.m.
De Soto, at Cooper's Chapel, May 10, 3 p.m.
Enterprise, May 14.

The district conference will meet at Enterprise, May 11, 7:30 p.m., and will continue through May 12 and 13, or until the work is completed. When the delegates are elected, pastors will please send their names to the conference host, Rev. T. H. King, Enterprise, also to me, that I may have the roll ready.
M. L. BURTON, P. E.

Newton Dist.—Second Round.

Rose Hill, at Pleasant Grove, Friday, March 27, 11 a.m., 2 p.m.
Rose Hill, Sunday School Institute, March 28, 29, Jasper and Newton Counties.
Burnside, at Burnside, March 29, 11 a.m., 2 p.m.
Neshoba, at Sandtown, April 5, 11 a.m., 2 p.m.
Philadelphia, April 5, 7:30 p.m.; Q. C., April 6, 8 a.m.
Carthage, at Mt. Horeb, Thursday, Apr. 9.
Walnut Grove, at —, Friday, April 10, 11 a.m.
Harperville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.
Trenton, at Polkville, Friday, April 17, 11 a.m.
Shiloh, at Johns, April 18, 19.
North Lake, at Tomastown, Apr. 25 and 26.
Union at Mt. Zion, May 2 and 3.
District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to ex-

press themselves on the pending plan of unification.

The District Conference will convene at 10 a.m., May 12, and continue until the business is finished. The second day will deal primarily with the work of the lay delegates. The third day will be given largely to a Sunday school institute.

In view of the fact that the lay delegates will elect delegates to the Annual Conference, who will cast their vote on the pending Plan of Unification, we must follow the law of the church in electing these delegates. In our Conference Journal, page 93, you will find that each church is entitled to one delegate, no matter how small, and then one for each 100 members and fraction of two-thirds thereof.

A number of churches in this district have elected more delegates than they are entitled to. We cannot seat lay delegates except as the law directs. I ask you pastors to see that you have the legal number of delegates present. Others are welcome as visitors, but cannot be seated as delegates. These delegates are to be elected by the church conference, and not appointed by the pastor.

L. E. ALFORD, P. E.

Vicksburg Dist.—Second Round.

Mayersville, at Valley Park, March 29, 11 a.m.
Anguilla, at Anguilla, March 29, 7:30 p.m.
Rosetta and Mount Vernon, at —, April 3, 11 a.m.
Washington, at Kingston, April 5, 11 a.m.
Natchez, April 5, 7:30 p.m.
Harriston, at Mizpah, April 9, 11 a.m.
Rocky Springs, at Rocky Springs, April 12, 11 a.m.
Utica, at Bear Creek, April 12, 3:30 p.m.
Rolling Fork and Cary, at Cary, April 19, 11 a.m.
Vicksburg, Crawford Street, April 19, 7:30 p.m.
Nebo, at Cool Springs, April 26, 11 a.m.
Hermanville, at Pattison, April 26, 7:30 p.m.
The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p. m. Delegates going by railway will arrive at Centerville at 11:25 a. m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.
W. B. JONES, P. E.



Children of Three Generations

have successfully conquered childhood's dreaded affliction—whooping cough aided by ROCHE'S EMBROCATION.

Rubbed on the chest it brings speedy relief by loosening the phlegm.

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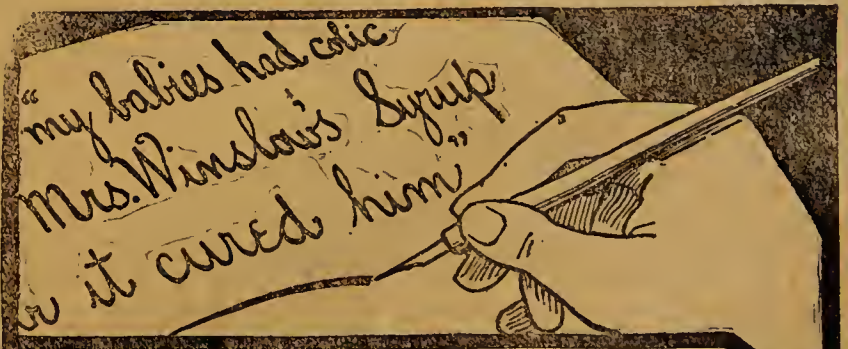
Fights Whooping Cough and Croup

WOMAN SO ILL COULD NOT WORK

Gained Strength, Weight and Now Doing Own Work, by Taking Lydia E. Pinkham's Vegetable Compound

Marion, Ind.—“I was all run-down, nervous and bent over. I could hardly drag around, let alone do my work. I read some letters in the papers telling what Lydia E. Pinkham's Vegetable Compound had done for others and I thought I would try it. Then a man told my husband about his wife and what good it had done her and wanted him to have me try it. I took one bottle and could see what it did for me in a week's time, and when I had taken three bottles I had gained both in strength and weight and was doing my own work. I took it before my last baby was born and it helped me so much. I sure am glad to recommend the Vegetable Compound to any woman who suffers from female ailments, for I know by experience what it can do. I have used Lydia E. Pinkham's Sanative Wash, also the Liver Pills, too, and think them fine.”—Mrs. WM. ELDRIDGE, 620 E. Grant Street, Marion, Indiana.

A record of nearly fifty years service should convince you of the merit of Lydia E. Pinkham's Compound.



Dear Sir:

I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him.

Yours truly,
(Name on request)

Marshall, Mo.

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

At All Druggists. Write for free booklet of letters from mothers.

ANGLO-AMERICAN DRUG CO.,
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DOING THE IMPOSSIBLE.

"Stretch forth thine hand!" But that is just what he was unable to do. His hand was withered. His hand had hung there for years, a rebel to all the commands of the will. The Lord's imperative was the demand of the impossible! Yes, but the man obeyed. "He stretched it forth." What he had been unable to do he did at the bidding of the King.

Christ's commandments are always accompanied by adequate supplies of grace. His commandments are really inverted promises; every one is a true bond that the Lord will provide the needful power for its fulfillment. When we begin to obey we release the power and we discover that the requisite ability has been given by the gracious Master who gave the call.

Let us, therefore, not fear the decree of the Lord. If "his commandments are exceeding broad," his love is exceeding deep. He will not mock our souls. He will not make us thirst and then hold the water beyond our reach. He is faithful who called thee. Rise to obey, in all thy lameness, and thou shalt find that thy feet and ankle bones receive strength.—Dr. J. H. Jowett.

THE FUTILITY OF FORCE.

The belief in force is the one reckless folly of modern life. But it has no future, and there is no salvation. It moves ever more and more toward the edge of the precipice. There is in it no healing and no restoration. Only in the cross and what it stands for can that come.—Sidney M. Berry.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

New Orleans Dist.—Second Round.

Louisiana Ave., preaching, Mar. 1, a. m.; Q. C., May 6.
Algiers, preaching, Mar. 1, p.m.; Q. C., Apr. 8.
Houma, at Gibson, Mar. 8.
Lafourche, at Labadieville, Mar. 15, a.m.
Bayou Blue, Mar. 15, p.m.
Lydia, Mar. 22, a.m.
Franklin, Mar. 22, p.m.
St. Martinville, at Port Barre, Mar. 29.
Morgan City, Apr. 5, a.m.
Patterson, at Berwick, Apr. 5, p.m.
Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
Covington, at Mandeville, Apr. 19, a.m.
Slidell, Apr. 19, p.m.
Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.

ANGELL'S

COUGH and WHOOPING
Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

Prepared by
JAMES E. ANGELL,
New Orleans, La.

PRICE 35c AND 65c
AT ALL DRUGGISTS

St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p. m.; Q. C., Mar. 20.
Carrollton, preaching, May 3, a.m.; Q. C., May 13.
First Church, preaching, May 3 p.m.; Q. C., Apr. 29.

W. WINANS DRAKE, P. E.

THE OBLIGATION TO CARRY ON

(Continued From Page 14.)

you would have realized the conscientiousness and the spirit of sacrifice which impelled the heads of the other three institutions to vote deliberately in favor of making their own claim secondary to that of the school in Bible Horizonte. I have never witnessed a finer spirit. The spontaneous outbreak of joy manifested by Miss Christine indicated the uncomplaining struggle against handicaps and discouragement through

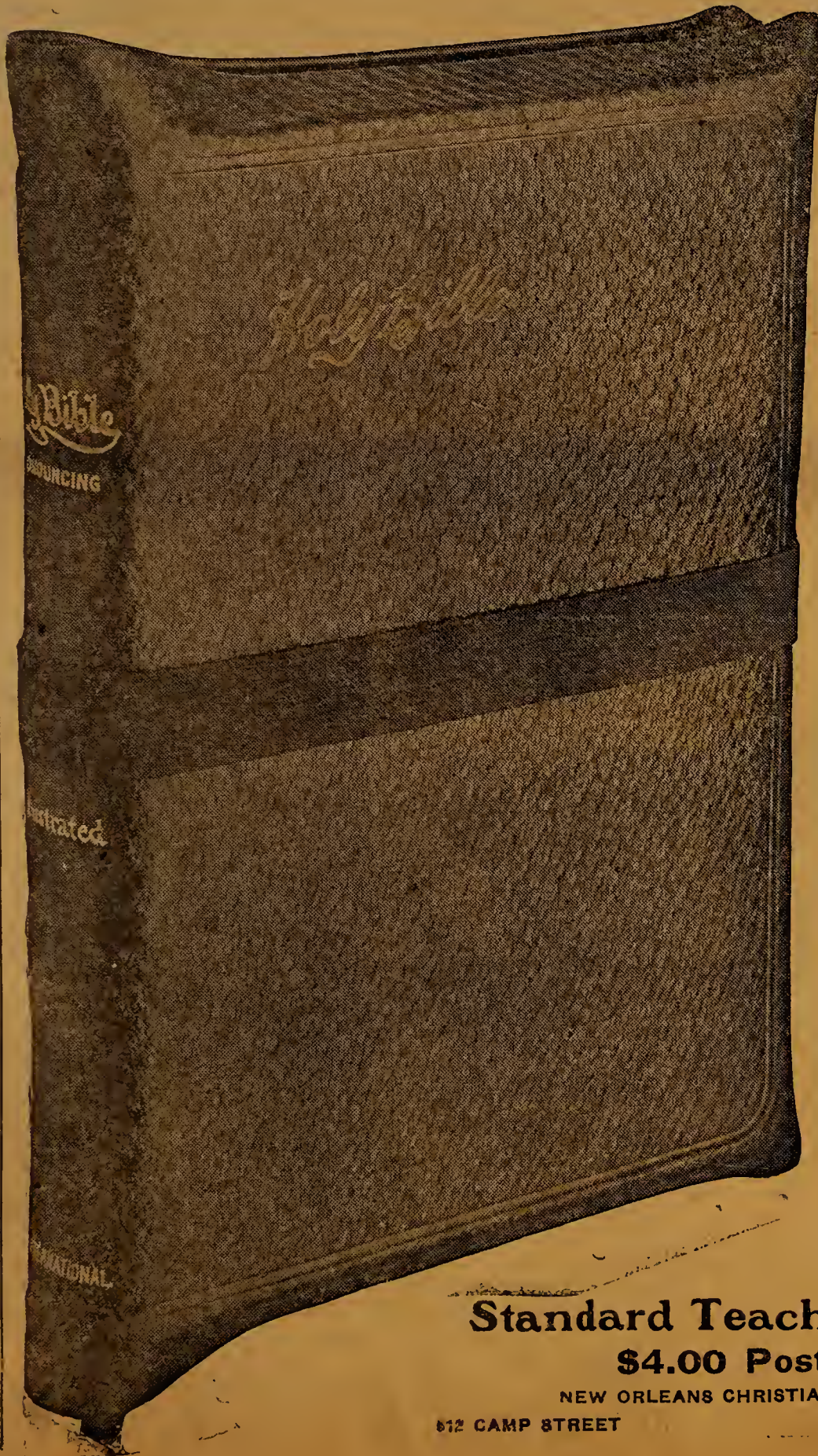
which she had passed. This school, which was founded in 1904, had an enrollment of two hundred pupils last year, forty-eight of whom were boarding pupils. The only words I can use to describe the building in which this school is housed are: "Inadequate, insufficient, conditions unworthy of the great cause we represent." How could we disappoint the faithful missionaries? How could we disappoint the patrons of this school in the capital city of the great State of Minas Geraes, who have had the Centenary promise of better physical conditions in the school in which they have placed their children? Even if the money should be available for this building, shall we have to say to the other missionaries, "There is no money available for Piracicaba, for Ribeirao Preto, and for Bennett College in Rio de Janeiro, although the

promise still stands in our records?"

These are samples only of conditions which exist in all of the foreign fields. Surely our church will not permit its missionaries to struggle on and become more and more discouraged while the Centenary pledges and direct promises to them remain unpaid! Surely our church will not be willing for the native church to know that the "Mother Church" could fall in her pledges and promises to the work in the mission fields!—Missionary Voice.

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METHODIST ORPHANS' HOME NUMBER NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1924
Millsaps Campus

Vol. 72—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3538.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 2, 1925.

CHAS. O. CHALMERS, Manager.

The Mississippi Methodist Orphans' Home

We give here a picture of the Girls' Dormitory, which is just being completed for the Methodist Home in Jackson. This building is constructed entirely of steel and brick, resting upon a concrete base. It is as fireproof as architects and mechanics can make it.

For ease of description keep in mind the building faces east.

On the lower floor, as one enters, to the right are the offices, where all the business is transacted; on the left, the parlor, library, and reading room, connected by folding doors so all can be thrown into one room. At the north end of the building is found the nursery. At the south end, a study hall for the children, where lessons can be prepared at night. This room will also be used for all social functions, put on by the children for their own pleasure. There is found here also a stock room which will correspond to a small dry goods store. On this floor, on the west side of the building, are bedrooms for the secretaries, and an apartment and offices for the lady supervisor.

On the second floor we have, on the north end, a little girls' dormitory, where the girls from the age of 5 to 12 years stay. On the south wing of the building is the large girls' dormitory. In between these two wings, and on either side of the hall, are bedrooms for the matrons, school teachers, and lady guests; also, rest and play rooms for the girls.

The third floor has on the north wing a hospital and nurses' bedroom. On the south wing, a sewing room, while in between are found suites of rooms where the large girls are taught all the intricacies of housekeeping.

Extending west from the main building and connected by an enclosed passage-way will be found our dining room, serving room, kitchen with pantry and dairy. Above the dining room is our chapel. Below the dining room will be found the general storage room for groceries, our refrigeration plant, and other necessary equipment for the economic use of the culinary department.

Further west from the kitchen is a two-story building. The lower portion is the heating plant, while above is our steam laundry. From this central heating plant all the buildings on the grounds may be heated except the boys' building, with steam pipes so arranged that we can, from the furnace room, cut out any portion of the plant not in use, without affecting the other portions.

Several mechanics, who have examined the plans, have stated that this is as substantially constructed a building as may be found in the State. When completed the normal capacity will be 325 girls, while the maximum capacity, that is, to be reasonably crowded, will be 400 girls, and this without encroaching upon the apartments assigned to the workers or the play and rest rooms set aside for the children.

When completed and ready for occupancy the building will be valued at not less than \$175,000, while the equipment, in keeping with the structure, is well approximated at \$25,000, making the

building, ready for occupancy, worth \$200,000. This improvement, with the increased acreage on our farm, gives us now a property conservatively estimated at \$300,000. On this there will be an indebtedness of \$125,000, which is evidenced by bonds in that sum, and which are to run for ten years. This gives to the Methodist Church what, without doubt, will be the largest and best equipped orphanage plant in the State.



Administration Building of the Methodist Orphanage, Jackson, Miss.

OUR ORPHANAGE FARM.

Five miles northwest of Jackson, on a good gravel road, the orphanage owns a farm of 278 acres. On this farm we have a large two-story frame building, horse and cow barns, grist and molasses mill, and other necessary outhouses. Most of our large boys may be found here.

On this farm we try to teach our boys scientific and practical farming. By a process of cultivation, fertilization, and rotation of crops we have built up our land in a few years to such a point that instead of fifteen bushels of corn to the acre, as we formerly raised, we now gather, in good years, between one hundred and one hundred and fifty bushels to the acre. We have raised thirty bushels of wheat to the acre, and last season we gathered three bales of cotton from two acres of ground. All of our land is not thus productive, but we are endeavoring to bring all of it to as high state of production as possible.

We are not running this farm to make money, but to teach our boys that farming is not a drudgery or a mere method of making a living, but that it can be a money-making enterprise as well. As an encouragement to them, also to teach them the value of money, we have been giving to them every year the proceeds of the sale of their cotton, which is placed in the banks to their credit and spent by them, under the supervision of our farm superintendent.

We have on this farm a dairy herd that, beginning this year, will supply us all the milk we need. We have been killing from twenty-five to forty hogs a year, which will be increased as we increase our grain production. We have a large molasses mill, grinding for the community, as well as making our own syrup. Four or five years ago our farm left the debit side of our ledger, and has been more than paying for itself in produce returns ever since.

We maintain on the farm a good school for our boys, which runs for nine months in the year, giving them every advantage in education that

our children in the city have. When they reach the eighth grade they are brought to the city and given the course in our own Home school, and go into the city high school as well qualified for that course as our girls who have taken their entire educational course in our city school.

So successfully has this farm been run by our manager that it has really become a semi-experiment farm for Hinds County. Three years ago the Illinois Central Railroad gave us three carloads of crushed limerock fertilizer, which we used under the direction of their farm representative. This year a manufacturing enterprise is sending its representative to co-operate with us in the exploitation of nitrate of soda, they furnishing all the fertilizer needed. All they ask of us is the land and the privilege of experiment for the benefit of the farmers in this county. The proceeds will all be ours. We have turned over the requested land to the company.

We would like to repeat, all this is being done, not as a money-making enterprise, but that the boys on the Methodist Orphanage farm might learn how to farm.

THE RELIGIOUS SIDE OF OUR MISSISSIPPI HOME FOR ORPHANS.

In our Home we try to train our children to be Christians.

First, we do not engage any workers who do not belong to the church and profess faith in Jesus Christ as a personal Savior. One of the conditions always imposed is, the assistant must be willing to take her place in the Sunday school room Sunday morning and teach a class, and if needed, conduct our vesper service at twilight.

In the Home we have a regularly organized Sunday school which meets at 9 o'clock every Sabbath morning. It is opened and closed, and conducted like any other Sabbath school. We have a report from the secretary and keep our records.

Sunday evening we hold our Epworth League session, following the program found in the Epworth Era, modified from time to time. We try every year to send a representative to the Conference League meet, and usually have some one present.

Following the League, we always have a short service, conducted by the Superintendent, or some one else chosen for this purpose. So Sunday is a religious day. In addition to these services, on the Sabbath we have a "Quiet Hour." This is from 2 to 4. During this time our children are expected to be in their dormitories, or bedrooms, or rest rooms, and remain quiet. They may read, or rest, as they wish. This is very often the story telling hour for the little folk. During this time also, no visitors are allowed to inspect the premises, or visit the children. It is the only time during the week our doors are closed to friends and visitors, but we do not permit our children disturbed at this time.

On the second Sabbath of each month, all our children worship with the Capitol Street congregation. This church is two miles distant from our

Home, but the church pays street carfare for all of us. The street car company grants to us the special school rate, which is a great help. On the fourth Sabbath we go to the Galloway Memorial Church, and this church also pays our transportation. In each church, too, seats are reserved for us, and whether early or late we have a place.

We encourage our children to unite with the church, though do not constrain them, and nearly every one below the age of 10 belongs to one or the other of these churches.

Lastly, every evening, we go directly from the supper table to our chapel for our vesper services. This consists of singing, reading the Scriptures and prayer, and frequently, if we have time and it seems the thing to do, a short talk forms a part of our program. It isn't anything unusual for some one of the boys or girls to be called to the platform to read the lesson for the evening, or lead in prayer. This is often the most pleasant hour of the day.

On Friday night our girls have a prayer service conducted by themselves, and on Saturday nights we hold a boys' prayer meeting. Thus in various ways we endeavor to impress our religion on our young folk.

WHAT THE METHODIST ORPHANS' HOME AT JACKSON, MISS., STANDS FOR.

The Methodist Orphans' Home stands

First—For the Rescue of Lost Childhood.

Multiplied scores of children in our State are without father, mother or friends able to care for them. Many scores of others had better be without parents than be brought up in their present environment. This Home is for the rescue of all such as legitimately come within its domain.

Second—For the "Homing" of Childhood.

This is not an asylum. It is a Home with food, clothing, flowers, games, kind words and caresses. This is the lot of our children.

Third—For the Education and Development of the Best There Is in Childhood.

A large brick school building, five teachers—one music teacher—all at our expense. From us the girls and boys go to high school in the city, and if they will, to college.

Fourth—For Home-Finding.

Our children are not given away—they are placed, but never in the capacity of a servant. The homes into which they go are of the best and selected only after personal investigation.

Fifth—For the Continual Protection of Childhood.

Unless our children are adopted by law we keep in close touch with them until they have reached maturity.

HOW THE MISSISSIPPI ORPHANAGE IS MANAGED.

The question has frequently been asked of us, "How do you manage this Home with so many children? Do you often have trouble?"

We always answer: No. We have less trouble with our two hundred than the average family does with four or five. Do not think we never have trouble, for we do. Our children are like yours. I said we had less trouble than the average family.

We have one rule—Do Right. Morally, this is a relative term, and of course our standard of morals must maintain. This calls for a process of tutelage, but children are children in an orphans' home as well as elsewhere, and we recognize that fact.

We permit our older boys and girls to go on the streets without chaperonage, only requiring that we know where they are, and that they be in by sundown.

We permit them to have visitors, under certain restrictions, such restrictions as a prudent parent would impose on his own children.

Certain of our children attend the city Sunday schools every Sabbath morning, going alone.

Some things we do not allow. It isn't wise.

We have tried them. Our experience was distressing. There is no use repeating that which has caused trouble.

The Mississippi Orphans' Home is a Home just as far as we can make, and every year we are introducing additional home-like features. The Association of Southern Methodist Orphanage Workers is trying out "homelike" methods, and at each annual meeting ideas are exchanged and new plans formed. Thus all our Homes are being raised to a higher standard.

It may be interesting also to know how we do our work.

At an Annual Conference, preachers are assigned to their charges for a year. The 31st of December, and every two months thereafter, our girls and boys are assigned certain designated tasks for this period. Some of the girls go to the kitchen to cook breakfast; others to prepare dinner, yet others for supper. Certain girls are assigned to the dairy, to wait on the tables, to wash dishes and prepare the dining room for the next meal. Some are put in the parlor and library, others assigned to halls, staircases, dormitories, front and back yards, etc.

Over these groups of children are matrons, and over them matrons. We expect and require thorough work. The grounds and premises are regularly inspected, and any neglect or oversight promptly corrected.

In the management of the smaller children, we have introduced the "Big Sister" idea. Over a group of five or six smaller folk a large girl is placed. It is her duty to see to the bathing and dressing of the children, to look after and direct their conduct and play. To her the matron turns in all cases where attention is required. These girls are excused from all duties other than this.

A somewhat similar program is followed in the boys' building, modified to suit "boys," for boys are boys.

Thus, the work of the Home is not burdensome, nor tediously drawn out. School opens at 8:30 in the morning, and all the work has been finished before that time. At the dinner recess, and in the afternoon, the yards and playgrounds are filled with laughing, happy children playing all kinds of childish games. Those who are at work this month know that next month, and possibly for three or four months following, they will be out on the grounds for a frolic, and cheerfully go about their tasks.

THE PRESENT DAY OBLIGATION OF THE CHURCH TO SUSTAIN ITS ORPHAN-AGE WORK.

The Methodist church from its very beginning has cared for homeless children. There has never been a day since the days of John Wesley when the Methodist church did not own and maintain orphanages. We believe the church is doing no more important work to-day, than it is doing in this department of its activities.

There is, though, a growing antagonism, on the part of certain child welfare organizations in the United States, to the church's doing any orphanage or child welfare work. It well behooves the church to become alert to these efforts to wrest from it its time-honored heritage of care for its own needy children. Literature, of all kinds, is being circulated freely; magazine articles are being written; press notices are found in the secular press; and public addresses are being made; all bearing on this subject, and with the same trend. We are speaking advisedly when we make this strong statement. The literature has come to our desks, the very articles have been put into our hands, and we know whereof we speak.

In a meeting of child welfare workers in Birmingham, Ala., three years ago, it was boldly asserted from the platform that the church could not do this work, but should turn it over to non-church agencies. While we were not present at the meeting in Atlanta, Ga., the following year, we understand from reliable sources, the same position was taken there.

Why should I not care for my deceased brother's child?

Why should I not care for my distressed brother's child?

Why should I turn over to a non-church agency, and oftentimes a non-Christian agency, the care of these children of my own faith when the Bible says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction?" Is it not the shirking of a sacred duty to put on another what I should do myself?

In this no mention has been made of the helpless child. What is the future and the eternal future of a child thus placed? Shall we ignore that important, and most important of all—the spiritual welfare of the orphan child, just because it is an orphan?

We think it well worth considering that, if the church feels under obligations to support its Sunday schools, and place them on the best possible basis for the evangelization of childhood, caring particularly for those children who have a Christian home and a religious father and mother, it should consider itself criminally negligent of its most sacred obligation to turn that child, unfortunate enough to have no father and mother and no home, over to a non-Christian agency for its rearing. From a standpoint of simple fairness and simple justice, if either child should be neglected, were it not far better to neglect the child with a Christian home, and Christian parents, and care for that child who has neither?

If we feel under a divine obligation to bring our Sunday school to the highest state of efficiency, because of their evangelistic work, is it not at least as imperative that the church bring its children's homes to an equal degree of efficiency? We think so.

The time has come when the church should become aroused to the present tendency.

FROM BROTHER BROWN, COMMISSIONER OF THE MISSISSIPPI ORPHANS' HOME.

In the short space allotted to the Commissioner for North Mississippi Conference let me suggest just a few items that I hope you will consider.

First, our success depends upon getting the information to the people. About one hundred pulpits have been opened to me and many more offered which I hope to reach sooner or later. Brother Pastor, please don't insist on "an opportune" time, but give me access to your congregation. Sometimes it pays to present the cause of the orphans even though there is little prospect of a large contribution. It is "Bread cast upon the waters."

Second, the building committee has asked me to raise \$25,000.00 over and above my average collection by June 1, to meet pressing needs. This is a big task. If all who have subscribed will send me check covering their subscription and enough large contributions are made in addition, we will make the landing—see!

Third, let me remind the women of North Mississippi Conference again—don't forget the woman's contribution to the chapel furnishing fund. I have received to date \$1,059.00 on this fund and have it in savings account. We want \$1,500.00 more on that fund. I am praying that some good woman who loves to do good with her money will send me a check for \$500.00 soon. Let every woman who reads this mail me a check for at least \$1.00 on this fund. We are preserving a list of all the names sent in with the checks to this fund.

Fourth, let me again thank each one for your courteous consideration of me and the Orphans' Home and ask you again to pray for us in this great work.

S. A. BROWN,
Commissioner.

THE GENERAL CONFERENCE AND ORPHAN-AGE WORK.

By Rev. B. F. Lewis.

The Orphanage workers of the Southern Methodist Church believe that the time has come when our General Conference should take a more vital

(Continued on Fifth Page.)

The Louisiana Methodist Orphanage, Ruston, La.

The Louisiana Methodist Orphanage came into existence as the result of the prayers, consecration and labors of Rev. C. C. Wier, now presiding elder of the Alexandria District. In the beginning of the present century Brother Wier began to talk about an orphanage and the need of such an institution, among his most intimate friends. He decried the fact that the Methodist Church in Louisiana had no such institution. He saw the great Catholic Church maintaining several such institutions; the Baptist Church operating one such institution in Louisiana; the Presbyterian Church co-operating with the Mississippi Presbyterians in maintaining an orphanage. He knew several feeble efforts were being made by non-denominational interests to operate homes for homeless children. But withal he knew there were hundreds of homeless children in the State unprovided for, growing up in ignorance, amidst conditions of utter vice and sinfulness, or else perishing from neglect and dying in want. He deplored the fact that his own beloved church, the great Methodist Church in Louisiana, was making no effort to care for these homeless, helpless ones, and his heart bled. He cried out to God. He talked to his friends in the ministry and pleaded with friends out in the world, and urged, and agitated, until a few sympathizers began to see the situation as he did, until finally, on Saturday, Dec. 20, 1902, during the session of the Annual Conference in the city of Alexandria, with our sainted Bishop Joseph S. Key presiding, the following resolution, introduced by Rev. C. C. Wier, was passed:

"Resolved, That it is the sense of the Louisiana Conference that we as a body establish an orphanage, to be maintained and operated under our supervision.

"Resolved, That we request Bishop Key to appoint an Orphans' Home Board that shall be empowered to receive donations and to locate a site for the domicile of said Orphanage."

Signed by: J. D. Harper, W. H. Hatfield, G. D. Purcell, H. O. White, W. Moore, L. L. Roberts, R. W. Vaughan, J. T. Sawyer, J. L. P. Sheppard, N. F. Hoffpauir, C. C. Wier, H. S. Johns, J. O. Bennette, F. G. Hocutt, T. J. Upton, H. W. Rickey, J. M. Johnston, George Jackson, J. P. Haney.

Bishop Key appointed the following Board of Directors: C. C. Wier, J. D. Harper, F. S. Parker, J. T. Sawyer, H. R. Singleton, H. H. White, and W. L. Doss. During the year that followed nothing of consequence was done. The first meeting of the Board was not held until a year after their appointment and at the following Conference, which was held in Minden, Dec. 16-23, 1903. The Board met for the first time at Minden, Dec. 17, and submitted to the Conference "A Plan of Operations." This plan called for the appointment of an agent to solicit funds and accept bids from towns and communities for the location of the Orphanage, and to call the Board together for the purpose of selecting a site, proceed with the



ORIGINAL BUILDING,
Erected to house 100 children; 150 children are now crowded under its roof. Erected in 1908-09; occupied April 20, 1909.

legal incorporation of a Board and "with the details of the work." Despite the resolution requesting the appointment of an agent, the "Bishop reported that in view of the shortness of the Conference force it was the judgment of the Cabinet that a man could not be spared at present for the agency of the Board of Orphanage." By resolution, however, the question of the appointment of an agent was left open to the "Bishop and Cabinet after adjournment of Conference." Rev. C. C. Wier was appointed to the Benton charge as pastor, and during the year was evidently appointed agent for the Orphanage in connection with his pastorate. The only reference to the Orphanage in the Conference session of 1904 is a resolution asking for the enlargement of the Board of Directors and a request "to reappoint Rev. C. C. Wier agent for the Orphanage Board." During the session of this Conference Brother Wier was appointed "Agent for Orphanage."

At the close of the following Conference year Brother Wier reported "\$4,601.60 raised in cash and subscriptions, the greater part being subscriptions." Brother Wier was authorized to "invest \$2,500 in a cottage property to be used as a temporary home for orphans, the same to be sold and re-invested when enough money for a permanent home has been secured." Brother Wier was reappointed Agent at the Conference for 1905. During the Conference for 1906 the report of the Board shows the following: A total of \$5,543 of uncollected subscriptions and \$548 in cash. A temporary home was built in Bunkie at a cost of \$3,250, "which can be converted into cash when the Board is ready to erect a permanent home. A few orphans are already being cared for." It was also stated that

a site composed of forty acres of land had been tendered the Board by the citizens of Ruston and had been accepted. This site was valued at \$2,000, and located inside the corporate limits of the city. At the close of this Conference session Brother Wier was appointed "Agent and Manager" for the Orphanage.

During the year 1907 articles of incorporation and a charter were drafted and the "incorporation perfected Feb. 19, 1907." A committee on plans was appointed and plans submitted and accepted for the main building of the Orphanage. Rev. C. C. Wier was reappointed Financial Agent for the Orphanage.

At the close of the year 1908 the report shows "the building of the home about half completed." \$11,266.30 was spent on its erection, and because of financial stress the work was stopped. The Board, however, borrowed \$12,000 with which to complete the building; the hope was expressed that they would "be in the building by the 1st of May." Rev. C. C. Wier offered his resignation as Financial Agent during this Conference, which was held at Leesville, and the following resolution was passed:

"Resolved, That in accepting the resignation of Rev. C. C. Wier as Financial Agent of the Orphans' Home, we express our very great appreciation of his earnest and successful service in behalf of this important enterprise. That we recognize him as the original projector of the Orphanage idea in the Louisiana Conference, and as its faithful promoter and champion during a number of years. That we rejoice with him in the prospect of the speedy fulfillment of his long-cherished dream of providing a comfortable home for motherless and fatherless children."

The Board asked "the Bishop to appoint a financial agent for the Orphans' Home."

The following year, 1909, the building was completed, and the matron with thirteen children moved into the Orphanage April 20. From that time forward the Orphanage has had steady and unbroken progress. From this small beginning, and growing out of the years of toil, heartache and sacrifice of its founder, that noble Christian character, Rev. C. C. Wier, our present splendid institution, easily worth a quarter of a million dollars, stands as a monument to him and his work.

For a number of years God has greatly blessed our work. Unencumbered with indebtedness of any kind, always able to meet promptly the obligations that have confronted us, ever emerging from every crisis with unstained honor and integrity, our Orphanage has a credit in every business section that is unquestioned.

Four hundred and fifty children have been cared for during the years it has been in existence. These children have been provided for in the most critical and needy time of their lives.



SERVICE BUILDING, LOUISIANA METHODIST ORPHANAGE,
Housing steam laundry, light plant, heating plant, shoe shop, and other machinery. Built in 1918, and added to in 1925, out of funds raised for building and equipment purposes.

Several have received splendid college education, and are successful, efficient teachers in our public schools. Others have gone forth to establish homes of their own, and still others, 152, are now under the care of this institution, being prepared and fitted for life.

It is a wonderful work, combining every essential of Christian service. The educational, missionary, rescue and social work are all embraced in this enterprise and surely no one can doubt the need of the task.

A few years ago a special effort was made to secure funds to erect other much needed buildings and generally improve the entire plant. Enough was secured to erect and equip the service building, which embraces a splendidly equipped steam laundry, the electric light plant, the heating plant, shoe shop and other machinery. Two splendid brick buildings have been erected as homes for children in addition to the original building; one of these out of the funds raised, and the other a donation from Mr. F. T. Whited, of Shreveport. A splendid frame building was erected some years ago as a home for the Superintendent by Mr. and Mrs. Lawson Higginbotham, in memory of their little girl, Edith, and is known as the "Edith Higginbotham Memorial Home."

From time to time land has been purchased until the Orphanage now owns 230 acres of splendid land. Vegetables and truck of all kinds are grown for the use of the inmates and workers of the Home. There is a splendid herd of dairy cattle that supply the institution with sufficient milk and butter. Most of the meats used are raised and butchered at the Home, and fresh supplies are constantly at hand. The children are taught by actual experience the practical things of life, both on the farm, in the home circle, and in the daily experiences that come.

A school, taught by splendid Christian teachers with experience, is maintained, and the children are taught through the seventh grade in their own school. In addition to the regular public school curriculum, the children have a forty-minute period of Bible study each day, taught by experienced teachers. After finishing the seventh grade in their own school, the children are sent to the city high school, and after finishing high school they attend the Louisiana Polytechnic Institute, where they may take various courses and secure regular college degrees. Thus the children from the Orphanage are given splendid educational opportunities and go out from the Orphanage fully equipped to make their way in life.

Few communities offer better religious advantages than does the town of Ruston. Composed of a splendid type of citizenship, with good churches, Sunday schools and other advantages, the children mingle with the best people of the community. Besides the regular church and Sunday school services, family prayers, consisting of songs, Scripture readings and prayers, are held



"THE WHITED-MILLER BUILDING,

Of the Louisiana Methodist Orphanage, Ruston, La., built by Mr. F. T. Whited, of Shreveport, in memory of his wife and sister. Erected in 1924. It will house twenty-four children and housemother.

each night, and a religious atmosphere is constantly thrown around the children.

No institution can boast of better health conditions, or a finer record, than the Orphanage. Out of the 450 children that have been inmates of the Orphanage during the twenty years of its history, there have been only five deaths. When it is known that children are taken from all conditions, with all possible traits of disease and health tendencies, this is remarkable. Out of these five deaths only two of them were normal children that could have lived under any circumstances, and one of these died as the result of an accident, and not from sickness. The other died during the "flu" epidemic. One was what the doctors call a "blue baby," and lived only a few days after coming to the Orphanage. One was a midget, although 8 years of age, weighed only 27 pounds, had the flu, with pneumonia, and died. The other child taken from the Charity Hospital, New Orleans, had one attack of pneumonia after another before coming to us, and the physicians said it could not live under any circumstances. The little fellow lived a year after coming to the Orphanage; it was taken with pneumonia and died.

The work of the Orphanage is maintained wholly by collections taken Easter Sunday in church and Sunday school, and Harvest Day (the second Sunday in October) each year. These are voluntary offerings coming from the people of our church in Louisiana. No other effort is made to secure money for this work, and for years the work has been maintained in this way.

The institution is owned by the Louisiana Annual Conference, and the work is done in the

name of the Methodist Church. The children come, however, from any, or no, denomination. There are children in the home whose parents were Catholic, Baptist, Presbyterian, and many of them with no denominational connection. The only requisite is that the child is destitute, neglected and homeless.

The future is full of hope and promise for the work. Its importance and need are generally recognized. The work being done is appreciated throughout the State. The foundations are laid for a great and permanent institution, and its location is unexcelled. It is hoped that new buildings will be added from time to time, and the ever increasing expenses will be adequately met. The demands grow from year to year, and the future is hopefully anticipated when there will be ample facilities for caring for every needy child that calls to the great Methodist Church for a home and a chance.

R. W. VAUGHAN, Superintendent.

EASTER SUNDAY AND THE LOUISIANA METHODIST ORPHANAGE.

In accordance with a long standing custom in the Louisiana Conference, Easter Sunday is designated as "Orphanage Day." At this time collections are to be taken in churches and Sunday schools for the maintenance of the Orphanage. We are wholly dependent on the money received from this collection to carry on our work, and we expect that every church and Sunday school in the Louisiana Conference will make a special effort to secure a generous offering at this time. We have never sent representatives, agents, collectors or solicitors into the field to collect money promiscuously from the people. The superintendent has long since ceased traveling over the Conference taking collections in the churches. The preachers are never asked to take collections at any other time except on Easter Sunday in the spring and Harvest Day in the fall. So if our needs are to be met and our work carried on as it should and must be, our people must contribute generously to our work this Easter.

And there is special need this year. We are preparing to occupy two new buildings. The furniture is already on hand, and just as soon as it can be installed, proper matrons employed and everything made ready, we expect to move in. This adds greatly to the cost of upkeep. But we will be doing a far better and bigger work for our children. Already our funds have run out. We must either borrow money, or some one must give it, if the expenses for the present month are to be paid. Our house is full to overflowing, and literally hundreds of children have appealed to us for a home since Christmas. We have reached the limit of our resources until this help from Easter comes in. It is, therefore, with especial emphasis that we urge every Sunday school and



COTTAGE HOME, LOUISIANA METHODIST ORPHANAGE.

Built in 1924 out of funds contributed by friends over the State. It will care for twenty-four children and housemother. A complete home unit.

every church in Louisiana to secure the best collection they ever had for the Orphanage this year.

Easter Sunday, April 12, is the day in this year 1925 when the thoughts of our people everywhere, in church, in Sunday school, in nature, in all the land, are reminded of the Resurrection—the Renewal of Life. All nature reveals its matchless faith in the Resurrection. Out of a winter, cold, dead, dreary and hopeless—no leaf, no flower, no fruit, apparently no life—the world takes on its new dress of bud and flower, and bursts forth in splendor and glory. In the animal world, the insects that have hibernated for the winter are coming forth to life again; the cattle that have been housed or left to shiver with cold, are fattening on the green, or galloping and playing over the meadow; the birds that migrated to a warmer clime have all come back and are singing their cheerful, happy songs. All the world has taken on new hope, new life, new joy. Then what could be more appropriate than to go to the homeless, helpless children left without parental love or care, deprived of every advantage and joy in life, and take them under the care and protection of the Orphanage, give them new hope, new joy, and the many advantages and opportunities that they could not otherwise have? So when our people give this Easter to our Orphanage, they are bringing to the hearts of many a homeless child the spirit of the Resurrection in a most practical, helpful way, and giving to them the advantages that mean a new life for them. Let none of our people or friends fail us at this time, and we will carry on our work in the fear of God, in the love of human kind, to the honor and glory of a people who must rejoice that they can thus help where help is so greatly needed.

ROBT W. VAUGHAN, Superintendent.

THE GENERAL CONFERENCE AND ORPHANAGE WORK.

(Continued from Second Page.)

interest in orphanage work, and that we should have additional, specific legislation concerning child welfare work. Every department of the church work has been organized, standardized, and brought to a high standard of efficiency, except the orphanage work, yet none is of more intrinsic value than this.

Further, there are many phases of child welfare and humanitarian work which the church should undertake, which is now being left to non-church, and sometimes to non-Christian agencies. Work such as we have in mind cannot be undertaken and successfully carried on without some supervising and directing agency, and with General Conference authority.

Those of us who have given this question considerable thought and constantly come in contact with humanity's needs, feel that the church should have and maintain more homes, like the Memorial Home in New Orleans, La. We feel there should be more homes for the unfortunate girls, like the Virginia Kate Johnson Home in

Dallas, Tex. We think there should be more homes like the Vashti Institute of Thomasville, Ga. And we are thoroughly convinced that some practical system can be worked out whereby distressed mothers can be temporarily relieved of their distresses, and yet retain around their firesides the little boys and girls God gave them. We feel that the breaking up of the home should be the last resort, invoked only after all else has failed. Yet, at present, there is nothing else to be done in multiplied scores of instances.

The orphanage workers of the Southern Methodist Church have not arrived at these conclusions hastily. Throughout the church others have been carefully observing and studying these questions, and the opinion is quite general among social welfare workers of our church that practical schemes can be worked out whereby these distressing needs may be met.

At the orphanage meeting, which will be held in Waco, Tex., this month, these subjects will be up for discussion. Reports of committees, already appointed, will be heard, and other committees will be appointed looking to General Conference legislation on at least some of these subjects. Not only this, but other organizations of our church have been giving consideration to these same subjects, and have declared themselves ready to co-operate with us in every way possible.

It has never been in the minds of any of the orphanage workers to turn over any of the orphanage work to any board or commission. We feel the Conferences should control these Homes as hitherto. But we do believe, if the church, through some board or commission, should get back of this movement, letting all child welfare and eleemosynary work head up somewhere, there would be no overlapping, and every phase of this work would be looked after.

This is what we are working for, and hoping it will be one of the outcomes of our Waco meeting.

HOME-FINDING FOR ORPHANS AT THE MISSISSIPPI ORPHANS' HOME.

By the Home-finding Field Secretary.

The Home-Finding Department of our Orphanage was regularly organized about eight years ago. From the founding of the Home, it had been the policy to do a casual placing of children, but there was no systematic program. The Board of Directors, realizing that for the normal child a good foster home is the next best thing to a natural home of the right kind, but also realizing that the placement of children in foster homes is a work that cannot be entered into with too much care, instituted in our Orphanage this department, electing a field secretary whose entire time should be devoted to it.

It is the duty of the field secretary to seek out foster homes for those children who come to us with the understanding that we are to do with them as we think best. It is her duty to investigate all applications for the adoption of children,

weeding out the good from the bad, and attempting to fit the child into the foster home, so that it may prove a joy to those rearing it. It is her duty also to follow up actively all placed children in order that we may know the treatment they are receiving and to assist with their guidance in any way possible. After a child is legally adopted it becomes the child of the foster home as much as if it were born there. But if it is never legally adopted it remains under the supervision of the Orphanage until grown.

We have attempted to exercise extreme care in the selection of our homes. One year, out of eighty-five placements, not a child was returned to us, and our percentage of returned children for all years has been lower than that of any Home-Finding Department upon which we have statistics. At present there are about five hundred children under the supervision of this department. Numerous tiny babies, whose cases we could not have touched except for this department, have been saved through the care of foster mothers whose hearts, in turn, have been made to rejoice through a satisfied mother love.

The invariable qualification of those taking a child must be that they are kind-hearted, Sabbath-observing, church-going people, in such financial circumstances as to give the child good advantages, and at least a common school education. An older child is expected to take such a part of the home duties as would fall to a natural child, but never do we allow one to go in the capacity of a servant.

At present we have a number of dear little girls, ranging in age from 8 to 12 years, all of whom would like a mother and daddy, and would make delightful little daughters for any home. How about it? I am talking to you.

The field secretary would like to make a personal plea for the homely child, especially girls. Almost invariably one of the requirements laid down by those seeking a girl is that she shall be "pretty"—quite frequently stipulating that there must be curls, either dark or blonde. In reading these letters, so often a note of intense thankfulness wells up in my heart for the fact that, when I was a little girl, I did not have to pass to an adoption list. No one would have had me. You would only have to scrutinize the little girl pictures of the field secretary to realize the truth of this statement—the hair of an uncertain color, with no curl absolutely; the features, with their lack of harmony in details, being too prominent in some places, too mild in others. And yet—so far in life I have managed to get by. All this being true, I would beg that you do not class as altogether hopeless, the homely small girl.

Has God blessed you to the extent that you have a comfortable home and living income? Then can you afford to close the doors of your heart and home to the many helpless children who are holding out to you their arms, asking a parent's love and care? "As ye did it unto one of the least of these, ye did it unto me." Are you sure you have met your part of this responsibility?



The Children and Workers of the Louisiana Methodist Orphanage taken in front of the First Methodist Church, Shreveport, La., during a visit to the church in December, 1924. Some Shreveport friends are in the group.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

RIGHT NOW is the time to be busiest in the endeavor to raise that Special Effort quota. Do not put off the day of beginning. Commence now, for bye and bye bears no date. When a thing should be done immediately and it is postponed, the difficulty of doing it increases with each day of procrastination. No matter what may be the difficulties, you can raise this money for Superannuate Endowment, if you are willing to pay the price of success in work. Let me give you a few instances of success which came to some who were blocked by obstacles, but who would not quit. They are as follows:

THREE YOUNG MEN DOING NOTHING

One pastor thought it was impossible for him to present the cause of the Forgotten Man to his people in a public way. He was faced by serious complaint about so many collections, etc., etc. He looked over his church roll and found the names of three young men who were bright, snappy, and alert, but they were doing absolutely nothing in church work. The pastor invited these red-blooded youths to the parsonage to dinner. After a good meal he told them about the Special Effort for Superannuate Endowment, the amount that his charge was expected to raise in five years, and urged them to take upon themselves the responsibility of raising the money by personal solicitation. They agreed, and set to work immediately. They divided among themselves the names of the members of the church and began soliciting subscriptions. Within three weeks' time these young men who had been doing nothing before had raised on subscription and in cash the full five-year quota of the charge for Superannuate Endowment. Also, they succeeded in going so far beyond the mark that they secured a substantial surplus. This pastor's plan not only raised the quota, but also raised these young men to a position of usefulness in the future of the church's work.

A SHEEP NOT OF OUR FOLD

A pastor of a circuit charge was worried about his Special Effort quota. He announced a big day at the principal church of the circuit, when the presiding elder would come and preach on the Forgotten Man and secure subscriptions for this great cause. After the presiding elder's address and after the subscription-taking, a big basket dinner was to be served in a grove nearby. The presiding elder came, spoke, and called for subscriptions. After an agony of pleading for subscriptions, lasting about thirty minutes, they counted the returns and found that a total of \$17.52 had been secured. They decided to adjourn to the grove for the big dinner. Just before the pastor sat down to partake of the sumptuous feast, a thin, hungry-looking countryman called him aside and said: "Brother, how much is your circuit expected to raise the first year for Superannuate Endowment?" The pastor stated the amount and the brother then said: "Will you allow me the privilege of giving my check for the total sum of your circuit's first year's portion?" The pastor nearly collapsed, but said: "Of course I will." The check was written and handed to the pas-

tor, and both then went to the yellow-legged chicken, potato salad, angel food cake, lemon pie, and some other things. When they had eaten to the limit of their capacity, the thin-faced but big-hearted brother put his arm around the pastor and said: "Say, brother, how much is your circuit expected to raise for Superannuate Endowment for the full five years?" The preacher told him the amount, and the man said: "Will you accept my check for the total sum expected from this circuit for the other four years?" The pastor looked funny for a moment, said he would, reached out and took the check—then fainted! The presiding elder sprinkled a little water on the pastor's face to bring him to, and then asked the man who had paid the circuit's full five-year quota for Superannuate Endowment to attend the afternoon service and join the church. But the brother, having witnessed the agony of the morning service, replied: "No, if I ever join any church it will be one where they know how to take care of their worn-out preachers, and are willing to do it."

WHAT A LITTLE CAN, CAN DO

Much credit is due Rev. H. M. North, of First Church Charge, Rocky Mount, North Carolina, for the wonderful victory achieved by him in raising his Special Effort quota. He secured from the Board of Finance several hundred Forgotten Man Tin Banks. He distributed the banks not only among the members of his Sunday school, but also among all of the members of his church. He fixed a period of one month within which time all who had received the blanks should seek to fill them as nearly as possible with cash contributions from themselves and others. A Sunday was decided upon at the end of the thirty days, when all having the banks would assemble at the church for a special service in honor of the superannuates and to count the money which the banks contained.

After the address the people filed by the Boy Scouts, at the rear of the room, and had their banks opened with can-openers. The grand march continued around the room and by the chancel, where each person emptied the contents of his bank into a large glass fishbowl.

When the long procession had ended, the people were in a high state of excitement and joy.

It took some time to count the money, but finally the thrilling announcement was made that the bowl contained 40 pounds of dimes, 13 pounds of nickels, 40 pounds of pennies, a considerable number of larger coins, and some paper money. The total sum amounted to \$4,000, which was the entire five-year quota of the charge in cash.

While the counting was in progress the great congregation spent the time singing the grand old hymns. It was not surprising, therefore, that a spiritual atmosphere was created which made everybody shouting happy. The inspiration of this occasion will continue through the years.

THEIR TIME—MARCH 15 TO MAY 15

"He was going to be all that a mortal should be—tomorrow;
No one should be kinder or braver than he—tomorrow.
A friend who was troubled and weary he knew,
Who'd be glad of a lift and who needed it, too;
On him he would call and see what he could do—tomorrow.

Each morning he stacked up the letters he'd write—tomorrow.
And thought of the folks he would fill with delight—tomorrow.
It was too bad, indeed, he was busy today,
And hadn't a minute to stop on his way;
More time he would have to give others, he'd say—tomorrow.

The greatest of workers this man would have been—tomorrow
The world would have known him, had he ever seen tomorrow.
But the fact is he died and he faded from view,
And all that he left here when living was through
Was a mountain of things he intended to do—tomorrow."

GET YOUR QUOTA NOW

*With Half a Chance to Raise Your Quota,
You Can Win By Working Twice as Hard*

The Home Circle

HER DREAM.

Sweet Kitty MacKay
Would not put away
Her clothes or her playthings,
For all you could say.

Behind the hall door,
Or else on the floor,
Were pencils and rulers
And dolls by the score.

But at last came a night
When she dreamed in affright
Of climbing a mountain
Of marvelous height.

It was made out of bats,
And sashes and hats,
Books, papers and puzzles
And small china cats.

There were tea-sets and balls,
And hundreds of dolls,
And a little stuffed pony
With one of his stalls.

Now Kitty MacKay
Puts her playthings away,
But what makes her do it
Her mother can't say.

—Rebecca D. Moore, in The Youth's Companion.

HOW TOM AND TOT SURPRISED THEMSELVES.

Tom and Tot felt almost as big as grown-ups, for they were to see to things at the house and barn all day, and maybe until after dark. The rest of the folks were going to drive to grandfather's, fifteen miles away, to spend the day.

There was enough hay down from the mow to give all the cows and horses their supper, and Spot was only milked in the morning now. So everything was fixed for chores, and Tom and Tot would have little to do except get their dinner and supper.

This was easily done, for the pantry was full of good things already cooked.

As they opened the little door cut from the big barn door, and stepped inside, Tom stopped short, so short that Tot was frightened for fear one of the horses was loose. Then she looked in and saw what she thought was the head of a little gray kitten.

"Oh, I want it for my very own little cat," she exclaimed, starting to pick it up.

Tom jerked her back quickly. "It's not a cat," he declared. "It has feathers."

It was not a chicken, or a duck, or a turkey, or anything they had ever seen before.

"Its 'most frozen," declared Tot. "Let's take it to the house and get it warm."

Tom shook his head doubtfully. "I believe it is an owl," he said. "It looks some like the picture in my reading book."

"We mustn't let it suffer, even if it is an owl," said Tot. "We must take it in and get it warm."

Tom put on a pair of thick leather mittens lying near and touched it cautiously. He was afraid it might scratch or bite, but it was too nearly frozen to do either. Then he picked it up and carried it to the house.

It soon felt much better in the warm room and blinked at the children in a most comical way.

When it came time for the night feeding, the question was what to do with the owl. "We can't leave it here," said Tom; "it might get into the fireplace and get burnt."

"Let's put it in the spare room," said Tot. "We can shut the door tight, and it cannot get out."

"The very thing," declared Tom, and they shut it in the big room over the parlor.

After the stock was fed they thought about feeding the owl. But what should they feed it?

Both decided that bread and milk would not hurt it, anyway. "It looks so like a kitten," said Tot, "that I think it must like cat food out of a cat's dish."

This was given, but the owl looked at it with doubt, and then flew across the room in front of the grate.

"How glad we are there is no fire in it!" said Tot.

Tom nodded. Suddenly he said, as they slipped out of the room and shut the door: "Let's surprise papa and mamma. We'll go down into the parlor and jump out at them when they open the front door."

"Let's," said Tot; "it must be time for them; it's getting dark."

They scampered downstairs and into the big room below. It was cold and dark, and Tot wanted a light.

"That would spoil all the surprise," objected Tom.

"What's the noise?" asked Tot, as a queer sound came from the side of the room containing the grate.

"Maybe it's a brick blown from the chimney," replied Tom doubtfully. "You know one did blow down the other night."

"But I heard something flutter," said Tot.

"It's just your heart," insisted Tom. "Hush! I guess they're coming."

The sleigh stopped in front of the door. "When I nudge you, jump and say 'Boo!'" said Tom.

The door opened. But before he could nudge there was a terrible trembling scream from the fireplace.

Tom and Tot both screamed and jumped out into the hall just as something went sweeping over their heads.

"What's the fuss?" asked papa, who had just opened the front door.

"Something awful's after us," cried Tot.

A light was lit in the sitting room, and in one corner sat the little screech-owl, as badly frightened as any one.

"We had it shut in the spare room!" exclaimed both children. "How did it ever get into the parlor?"

For a moment papa was puzzled. Then he laughed and said, "It must have fallen down the chimney from the fireplace in the spare room."

"That was the noise we heard," exclaimed Tot. "But may I have it for a pet?"

"If you will keep it in the granary at night," laughed papa. "It will be a better mouse-trap than the one I was intending to buy."—Bessie L. Putnam, in the Pittsburgh Christian Advocate.

JOHNNY WINS THE PRIZE.

Johnny Bliss was in a peck of trouble. He had fallen into the creek while skating and had been soaked to the skin, and that was the only suit he had with him. He had been rolled in warm blankets and put to bed and Grandmother Bliss had brought him the best dinner that Johnny had ever eaten, or at least that is what he told grandmother; but that afternoon at 4 o'clock was Mary Miller's party, and of course, if a boy had no clothes to wear, he could not go.

"If Johnny wasn't as broad as he is long I could get him a new suit," said Grandmother Bliss. "If only his mother had sent an extra suit! But she thought Johnny was going to stay only two days, and no one knew the ice was so thin. Well, we'll make taffy and popcorn and have a party right here ourselves, Johnny."

Johnny bravely winked back the tears, but staying in bed eating popcorn was not to be compared with going to a wonderful party.

The news of the accident and Johnny's trouble flew round the village, and before 2 o'clock seven boys had called with coats that they hoped Johnny could squeeze into to go to the party. But, alas! Johnny was too stout for every garment that was offered.

"I'll give a prize of \$1 to any boy or girl who will think of a way for Johnny to go to the party," said Miss Ellen, the teacher of the second grade, when she heard of the difficulty. "Think hard and perhaps some one will find a way."

It was a half-holiday that day, and so every one sat down to think of a way to win the dollar. No one was to have help from a grown person. My, but it was a quiet afternoon as the clock ticked off the minutes toward 4 o'clock, when the party was to be held! Mamie Jones wanted to move the whole party to Johnny's bedside, and Ruth Lawrence thought a suit could be had if some one drove very swiftly to the nearest city and back before 4; Jay Hoskins thought the village tailor could make a whole new suit before the party came off, and Herbert Lane suggested that they bundle Johnny in a blanket and let him sit in a corner of the room and watch. There were other suggestions.

Just as the clock struck 3, Johnny said to Grandmother Bliss: "If they'd all go in dress-up clothes as we did last winter when I was here at Christmas, I could be Santa Claus and wear grandfather's old suit. It wouldn't look funny if all the rest were dressed up."

Grandmother telephoned to Miss Ellen, and she came through the snow with a shining dollar in her hand. "The very thing I had in mind, and, if you had been five minutes later, I should have told the plan myself and kept the dollar. Now I must hurry round to help get the witches and elves and fairies and clowns and brownies ready."

It took little getting ready on Johnny's part. The legs of the Santa Claus trousers were cut off and an extra big pillow stuffed into the front of the suit; the fur-trimmed great coat and the cap were made ready by some magic stuffing in the right places.

"You can stay there and dry all night if you want to," said Johnny to his suit steaming by the kitchen stove. "I'm going to the party anyhow."

It was a wonderful party, which lasted until nearly 8 in the evening, and no one had a better time than the fat Santa Claus, who jingled his bells and gave the children apples and popcorn balls out of his pack.

"Isn't it odd that Johnny won the prize?" said one and another of the children.

"I don't know about that," said Johnny. "The rest of you could come to the party whether you thought of a plan for me or not, but I couldn't; so I had to think the hardest."—Hilda Richmond, in The Youth's Companion.

"TIME OUT."

Up-to-Date.

"Mandy, you didn't call for our wash for two weeks, yet you sent me a bill for it just the same."

"Yas'm. Ah done tuk a two-weeks' vacation wif pay."—Life.

What Did He Plead?

"If you plead guilty, which you are," said the police judge, "the court will be easy with you. But if you plead not guilty, which you ain't, and the court finds you guilty, which it will, it'll go hard with you. What do you plead—guilty or not guilty?"—Exchange.

The Amende Honorable.

A small provincial paper in England, referring to a man who had a reputation for a careless toilet, announced as follows:

"Mr. Makeup will wash himself before he assumes the office of parish clerk."

On reading this, Makeup was furious, and demanded a retraction, which the paper made thus:

"Mr. Makeup requests us to deny that he will wash himself before he assumes the office of parish clerk."—Exchange.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 20-21.
Baton Rouge, at Franklinton, May 19-21.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 11-13.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Quitman, June 3.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 21.

North Mississippi.

Greenwood, at Lambert, April 20-21.
Greenville, at Merigold, April 21-23.
Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
Aberdeen, at Calhoun City, May 5-7.
Columbus, at Louisville, May 27-29.
Corinth, at Iuka, June 2-5.

EPWORTH LEAGUE ASSEMBLIES.

Mississippi Conference, at Whitworth College, June 8-14.
North Mississippi Conference, at Grenada College, June 15-19.
Louisiana Conference, at Mansfield College, June 9-16.

OUR ORPHANAGE NUMBER.

This issue of the Advocate is devoted largely to the interests of our two orphanages—the Mississippi Methodist Orphans' Home, and the Louisiana Methodist Orphanage. The material dealing with these two great institutions was furnished by Rev. B. F. Lewis, superintendent of the Mississippi Home, and Rev. R. W. Vaughan, superintendent of the Louisiana Orphanage. We hope the readers of the Advocate will take advantage of this opportunity to become familiar with the monumental work these institutions and these consecrated leaders, with their helpers, are doing for the dependent childhood of the church in these two States. We must not fail to provide adequately for our orphan children.

THE SECOND CONFERENCE VOTE ON UNIFICATION.

The first Annual Conference of Southern Methodism to vote on the pending plan of unification was the Cuba, with the result, as has already been

announced, of unanimous approval of the plan by a vote of 48 to 0. The second Conference to vote was the Baltimore, meeting in the city of Washington, D. C., which took action on March 25, the result being, according to press reports, 137 for the plan and 141 against it.

The action of the Baltimore Conference is especially significant in that it is the first in the homeland to vote on the plan, and also in that it is a border Conference. So far as we know, there was no expectation that the Baltimore Conference would give a three-fourths majority in favor of the plan; but there was an expectation that it would record a substantial majority for it. The event has proved otherwise. We do not know what considerations, if any, other than the merits of the plan itself, entered into the voting in the Baltimore Conference. Some of the press dispatches suggest that an appeal will be taken to the College of Bishops concerning the technical procedure in ordering the vote, the Conference first ordering a vote by ballot and then reversing that action and ordering an aye and no vote. Apart from the desire to see the law of the church fully complied with, we are not interested in any technical protests. We take it that the vote as announced substantially expresses the will of the Conference, and with that we are content. The whole matter is now before the church in due form, and we shall accept cheerfully the outcome, whatever it may be. The total vote to date stands as follows: For the plan, 185; against the plan 141.

ARTICLES ON UNIFICATION.

We have a good many articles on hand concerning unification, both pro and con, that we have not been able to use thus far because of space limitations. Articles on this subject are coming in faster than we can use them—but in due time we hope to "catch up" with the procession.

PERSONAL AND OTHER NOTES.

"All goes well with us on the Vaiden charge," writes Rev. R. G. A. Carlisle.

Mrs. J. B. Massey, of Oakland, Miss., has been reading the Advocate for 36 years.

Mr. W. E. Wiygul, of Nettleton, Miss., has been a subscriber to the Advocate for 32 years.

The work at Zwolle, La., moves along well under the leadership of Rev. R. H. Bamburg.

Rev. H. E. Raley, of De Kalb, Miss., writes hopefully of the work committed to his hands. "The Lord and the people are good to us," he says.

Rev. Guy D. Burt, pastor of the Macon circuit, writes of the fine people he serves, "They are godly, refined and cultured," and he finds much joy in working with them.

We call attention of those concerned to another change in the date of the Meridian District Conference, announcement of which appears in another place. The new date is June 3.

Revival meetings have been planned for every church in the Corinth District, North Mississippi Conference. Rev. J. D. Wroten has recently held a good meeting at New Albany, in which he was assisted by Rev. L. P. Wasson, presiding elder of the Aberdeen District.

Rev. John A. Randolph, after a pleasant stay in Texas, has returned to Nashville, Tenn., fully restored in health. He has open dates, April 12-26 and May 10-22, during which he can assist the brethren in meetings. His address is 2607 Oakland Avenue, Nashville, Tenn.

Rev. W. A. Wilson, North Mississippi Conference evangelist, requests us to state that he is temporarily located at 236 Hatton Street, Jackson, Tenn., and that he has a few open dates in the fall, during which he could assist any of the brethren who might desire his services.

On next Sunday, Bishop W. N. Ainsworth will dedicate the church at Gulfport, Miss. All debts against the building have been paid, and the work of the church prospers in every way. This has come to be one of the leading appointments of the Mississippi Conference. Rev. W. J. Ferguson is the pastor.

Rev. Otto Porter, of Prentiss, Miss., writes: "If anybody asks you about the Prentiss charge, tell them we have received 15 members since Conference, our finances are in full to date, Prentiss Sunday school has the gold seal for 'C' type

school, and the pastor and people are happy in their work." Good enough!

Reports from Emory University indicate that Rev. Joseph A. Smith, a member of the Mississippi Conference, is doing splendid work as pastor of the University church. The attendance at the Sunday morning services has already begun to tax the capacity of the chapel. A movement is under way to erect a church at Emory, to serve both the University and the surrounding community.

Rev. Osmond S. Lewis, of Biloxi, Miss., writes the Advocate that he has been advised by the Creery Shirt Company, of Richmond, Va., that a man representing himself to be C. M. Creery, a representative of the Company, is in no way connected with the Company, and that he should not be entrusted with orders. This man has been operating in Louisiana and Mississippi. The readers of the Advocate are cautioned to take due notice hereof and be governed accordingly.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Mollie Higginbotham, Mer Rouge, La., 10; Rev. R. H. Bamburg, Zwolle, La., 11; Rev. R. G. A. Carlisle, Vaiden, Miss., 2; Rev. Carroll Varner, Winona, Miss., 2; Rev. A. D. George, Waterproof, La., 6; Mrs. H. P. Hurlbert, Donner, La., 3; Rev. S. E. Ashmore, Tyro, Miss., 2; Miss Vera Herbert, Durant, Miss., 4; Rev. S. B. Watkins, Oak Ridge, Miss., 3; Rev. W. R. Inabnet, Lapine, La., 2; Rev. L. F. Alford, Meridian, Miss., 2; Rev. W. J. Dawson, Brandon, Miss., 6.

THE SUFFERING SOUTHERN METHODISTS IN ILLINOIS.

Perhaps one of the most disastrous cyclones that have visited our country in many years was the one that recently passed over Southern Illinois, a part of Kentucky, and a small section of Tennessee. Its most disastrous effects were in and around Murphysboro, Illinois. Thousands of people are homeless; hundreds have been killed; towns and villages laid low; churches and schools wrecked.

We have the following telegram from Rev. A. F. Haynes, pastor of our splendid church in Murphysboro, Illinois: "The homes of half our members blown away; a number dead, many wounded. Can't the Board of Missions come to our aid by giving us \$10,000 to use among our suffering members?"

With a debt of a million dollars hanging over the Board of Missions, we are unable to answer this worthy call. Several of our churches were demolished; one of our preachers and his wife were wounded and are in the hospital. Some of the best people in our entire church, loyal and faithful to all its calls, are homeless.

We are issuing this call to our brothers and sisters who have not been so unfortunate, and asking them to send some amount to help relieve their brothers in this hour of their distress. Send any funds you may have to either of the undersigned.

Will not the pastors take a free-will offering next Sunday in response to this call, so that we may, in a measure, relieve this distressing situation?

R. L. RUSSELL
J. W. PERRY

706 Church St.,
Nashville, Tenn.

SARDIS DISTRICT GROUP MEETINGS.

Three group meetings of the pastors of the Sardis District were held at Sardis, Coldwater, and Byhalia on March 17, 18 and 19, respectively. These meetings were well attended, and were very helpful to each pastor.

Every pastor of the district is seeking to do the work expected of him, and also to follow the capable and consecrated leadership of Rev. J. T. Lewis, the presiding elder.

Brother J. T. Lewis opened the meeting with a splendid exposition of the Book of Jude. Then the program was taken up and, in an informal manner, the work of the kingdom was discussed. Reports from the pastors indicated that the work was well in hand, and that the district, as a whole, is taking advanced steps over preceding years. Much emphasis was placed on the personal preparedness in a spiritual sense.

Last year the Sardis District reported a larger net gain in membership on profession of faith than had been reported for many years. It is our desire to excel that record in 1925.

The Christian fellowship between people and pastor is district-wide, and both people and preachers respect and love the "elder."

The program used at these meetings is as follows:

- I. Grenada College special; has it been paid?
 - II. Hospital; has list been sent to Dr. Estes?
 - III. Superannuate Endowment; what are we doing for it?
 - IV. The benevolences; shall they be paid in full?
 - V. The value of pastoral visiting and its present need.
 - VI. Can a minister make a good pastor and do systematic work in sermon making?
 - VII. What is the supreme need of the ministry of the church?
 - VIII. What is the supreme need of the laity of the church?
 - IX. Where does the responsibility rest for the condition of our houses of worship? Should the minister make it his duty to see that our churches are comfortable?
 - X. Revivals; what plans are being laid for a great revival in each church in the district?
- The group that met at the district parsonage is grateful to Mrs. Lewis for the splendid hospitality shown us.

T. M. BRADLEY.

FROM REV. WALDO W. MOORE.

Dear Brother Carley: Had quick response to the "Hat Collection" for South Backbay Church. Margaret Harrison, a girl once in Methodist Orphanage at Jackson, gave a dollar—all she had. Presiding elder A. T. McIlwain and wife sent five dollars—they know how to appreciate this work, as they have been here. A lady (unknown to me) at the District Epworth League meeting at Main Street put five dollars in my hand last night. Thus the work goes on. We hope to have the \$200 called for, soon—and still hope to complete the building without debt.

Yours fraternally,
WALDO W. MOORE.

Biloxi, Miss.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the two Mississippi Conferences:

Place—	For The plan.	Against the plan.
Macon circuit:		
Ex Prairie	4	All others
Soule's Chapel	1	All others
Ridgeway	1	All others
Minter City	7	11
Moorhead	2	16
Sunflower	2	315
Pascagoula	13	32

The following voted unanimously against the plan: Acona; Black Hawk; Price Memorial; Inverness; Sidon and Cruger; Swiftown; Tutwiler; Waynesboro circuit; Salem, Center Point, and Pope's Chapel of the Macon circuit; Montrose circuit.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg district conference will meet at Magee, Miss., on the afternoon of April 22, at 2 o'clock.

It is very much to be desired that every pastor, superannuate, local preacher, charge lay leader, and other members be present for the first session, and remain until all the business has been transacted.

Rev. H. Mellard, pastor at Lucedale, will preach the district conference sermon at 7:30 p.m. of Tuesday, April 22. Following the sermon, the Sacrament of the Lord's Supper will be administered.

The following committees are appointed:
License to Preach: H. Mellard, Otto Porter, E. A. King.

Local Preachers: P. H. Howse, J. W. Thompson, S. C. Moody, J. O. Ware, W. H. Lane.

Orders and Admission on Trial: M. M. Black, J. L. Carter, J. B. Stringer.

Quarterly Conference Records: H. S. Westbrook, H. Ogden, A. D. Bethea.

Local preachers are required to have reports, and if they wish to continue as local preachers they must make application for the renewal of their license. This is the law of the church, and let us obey it.

Other committees will be appointed in time for an intelligent observation and report on the different interests of the church.

ROBT. SELBY, P. E.

Hattiesburg, Miss.

TO THE PASTORS, OFFICIALS, AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, HATTIESBURG DISTRICT.

Dear Brothers and Sisters: At a meeting of the pastors and other leaders of the district about

the 1st of January, a resolution was adopted, committing you to collecting the amount of the benevolences in the early part of the year.

I am glad to say that several of the charges have made good reports to the quarterly conferences on benevolences. This is as it should be, and as we resolved to do at the beginning of the active work of the year.

What I am calling your attention to, is the great need of doing what we said we would do when we adopted the resolutions, unanimously, referred to above. If I can get some action on your part in this direction, it will be a great deal easier later in the year.

The district conference will meet at Magee on the afternoon of April 22, at 2 o'clock. I am expecting a full delegation from every charge—and on time, for this session. Our church is making history now, and I want you to be in the making of it. If your charge is not fully represented, it will miss something of great worth to its spiritual life and enlargement in service.

May I respectfully urge you—each of you—to do what you can in realizing the purpose of the above-mentioned resolution, at least by 50%, by the session of the district conference? Some of the charges will be ahead of that amount, but I am asking every pastor and official, and member, to do his utmost to have this much to report at the district conference.

As true yoke-fellows in the gospel of Jesus Christ, I am sounding a definite call to a definite task to be accomplished by April 22, and I am looking to you for the realization of this task. If we fail to do this, it will hurt the cause of him who shed his blood for us more than the wounding of our pride. We should do our best, but we should do it for the sake of pleasing him and helping to save the world.

Remember, our slogan for the year is "Every assessment paid in full," and the church more aggressive in its spiritual life than heretofore. This can be realized if we do our part systematically and promptly.

Yours affectionately,

ROBT. SELBY, P. E.

EPWORTH LEAGUE ANNIVERSARY DAY
CHANGED FROM APRIL 12 TO MAY 10
IN LOUISIANA.

April 12 is Easter Sunday, and Easter Sunday has been voted as "Orphanage Day" in Louisiana. Our Epworth Leaguers are loyal to the orphans, and do not want to divide the offering of that day. But funds with which to carry on the Epworth League work are badly needed, and Anniversary Day affords one of the few opportunities to increase these funds. This fall a regional secretary for Louisiana and Arkansas will be put in the field for full time. Plans are being made for the greatest Epworth League Assembly ever held in the State, at Mansfield, June 9-16. In view of this forward looking program of the Epworth League it becomes doubly necessary that every League observe in splendid fashion our Anniversary Day, and that a liberal offering be made to our extension work.

Instead of observing Anniversary Day on Easter this year, we will observe it on "Mother's Day." How appropriate it will be for the young people to close the day, so dear to all, with a service such as we hold on our Anniversary Days. I am sure our preachers will be glad to give this evening service to our young people.

The Conference Epworth League Board has appointed Rev. Byron Harwell, director of Religious Education in First Church, Shreveport, to promote Anniversary Day in Louisiana. I bespeak for him the hearty co-operation of all the pastors and young people. He will be glad to furnish you programs, or give any information desired.

Our Leagues were never going better. We want to make this the best year in Louisiana Leaguedom. The church of to-morrow is in our young people of to-day.

W. W. HOLMES,

President Conference Epworth League Board.

SHREVEPORT DISTRICT CONFERENCE TO
MEET APRIL 20 AND 21, INSTEAD OF
APRIL 13-15.

On account of the conflict of dates with the Annual Meeting of the Woman's Missionary Society at Alexandria, the Shreveport District Conference will meet just one week later—April 20-21. The conference will be held at Cedar Grove, opening Monday night, April 20.

H. E. FOST, Conference Host.

W. W. HOLMES, Presiding Elder.

MERIDIAN DISTRICT CONFERENCE—AN-
OTHER CHANGE OF DATE.

In the change of place and time of the Meridian District Conference, the week selected conflicted with the closing of the public school in Quitman. The date now agreed on is Wednesday, June 3, at 2:30 p.m. That will give ample time to at-

tend to all the business and get home in time for Sunday services.

M. L. BURTON, P. E.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will be held at Iuka, June 2-5. The brethren are requested to send the names of all delegates, as elected, to the presiding elder, and also to the pastor-host, Rev. W. W. Jones.

E. H. CUNNINGHAM, P. E.

GRENADA DISTRICT CONFERENCE.

The district conference of the Grenada District will be held at Main Street Church beginning May 4, at 2:30 p.m. There will be a train from the north at 11:40 a.m. and from the south at 2:15 p.m., and both trains will be met at the station. Entertainment will be provided for all who come, if pastors will send names of delegates in time to arrange for them. Will all the pastors please send names at least a week in advance of meeting date? Send only those who are coming. We are looking for a great conference. Pray that we may have it.

J. W. RAPER, Pastor.

WHITWORTH COLLEGE COMMENCEMENT.

Sunday, May 24, 11 a.m., Sermon by Bishop Sam R. Hay, of Houston, Texas.

Sunday, May 24, 8 p.m., Sermon to Y. W. C. A., by Rev. J. S. Purcell, of Wesson, Miss.

Tuesday, May 26, 8 p.m., Address to Graduating Class, by Hon. Fred Sullens, of Jackson, Miss.

WANTED—A HARD JOB.

Forbid for me an easy place,
O God, in some sequestered nook
Apart to lie
To doze and dream and weaker grow
And less and less to do or know
Until I die!

Give me, O Lord, a task so hard
That all my powers shall taxed be
To do my best;
That I may stronger grow in toil,
For harder service fitted be,
Until I rest!

This my reward—development
From what I am to what thou art.
For this I plead!
Wrought out by being wrought upon
By deeds reflexive, done in love,
For those in need!

—Charles Earle.

The Centenary has bought a Community House in War, West Virginia, costing approximately \$10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population.

WANTED—Piano teacher for Colegio Buena-vista, Havana, Cuba. (This is a girls' school under the direction of the Women's Council, M. E. Church, South.) Send application and testimonials to Miss M. B. Markey, Directora, Colegio Buenavista, Reparto Almendares, Havana, Cuba.

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Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. W. B. FERGUSON.

Mrs. Eliza Connally Ferguson, the beloved wife of W. B. Ferguson, was born in Pike County, Miss., March 18, 1853, and died in the same county, near Holmesville, at 6:30 o'clock, Friday evening, March 6, 1925. She was the daughter of Thomas A. and Sarah Connally. She united with the Methodist Episcopal Church, South, at Holmesville, Miss., at the age of 17 years, where she remained a member until her death. She was married to W. B. Ferguson, Dec. 23, 1870, by the late Rev. H. P. Lewis, Sr. To this union were born nine children, seven of whom lived to be grown, and six of whom are still living—three daughters and three sons: Rev. Thomas A. Ferguson, the successful pastor of Kingston Methodist Church, Laurel; Charles B. Ferguson, superintendent

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DEPT. N. O.

of Pearl River Avenue Methodist Sunday School, McComb; Walter Ferguson, farmer of Holmesville; Mrs. Florence Busby, Bogue Chitto, Miss.; Mrs. Maudie Beard, Tylertown, Miss., and Mrs. Adeline Dunning, Canton, Miss.

The above is a little family-historical sketch of this good woman, but it is impossible to tell the true history of such a Christian on paper. Her record is on high. She was a Methodist of the old and genuine type—knew God in pardon and purity; loved him with her whole heart; loved her neighbor as herself; loved her enemies (if she had any—we think she had none); loved to visit, when she was able, the sick and the afflicted and administer to their needs; loved her Bible; loved the Christian Advocate and prayed for its editors; loved the Methodist church as she did her life; worshiped at her altars in the very beauty of holiness, and met Jesus there; loved all her pastors with genuine Christian and motherly love and interceded at a throne of grace for them (and all her pastors were better men, preachers, and pastors because of her love and prayers); she loved her family with a beautifully sacred love; she was so interested in her preacher-boy and was so glad he responded to God's call. She bore her long illness with the Christian fortitude that characterized the apostles; and finally when death came, if John Wesley had been living he could have said of her as he did of some Methodists of his day who had died: "Methodists die well!" Yes, thank God, she died well! "Let me die the death of the righteous and let my end be like theirs." God bless her memory, and may he especially comfort the husband and son, who remain at the old home, and mercifully let his face shine upon all the family. We'll see her again!

J. A. WELLS.

MR. J. A. BROOM was born in Covington County, at Mount Carmel, Miss., on June 11, 1855, and died Dec. 22, 1924. He was married on Jan. 20, 1881, to Miss Sarah Elmira Turnage, who mourns his death to-day. To this union were born seven children, five boys and two girls, six of whom survive him. One son made the supreme sacrifice in the world war. Brother Broom joined the Methodist church in August, 1881, but claimed he was happily converted two years earlier. He was for many years a faithful steward and Sunday school superintendent in his church. For ten years of his life he never missed Sunday school. His was a beautiful Christian life. He was a meek man, yet a positive force in his community for righteousness. The more you knew him the better you loved him. He was a faithful father, a devoted husband, and a true friend and neighbor. Christ was the head of his house. His devotion to his Lord was expressed through loyalty to his church. May God's blessings rest upon his loved ones.

"Servant of God, well done;

Rest from thy loved employ;

The battle fought, the victory won,
Enter thy Master's joy."

His Pastor,

OTTO PORTER.

Prentiss, Miss.

The subject of this sketch, ROBERT GLENN CARRUTH, was born Feb. 26, 1913; united with the church in November, 1922, and departed this life March 13, 1925. He is survived by his parents, Mr. and Mrs. Henry Carruth, and four brothers. Glenn Carruth was an exceptionally fine boy. Though but a little more than 12 years of age, he had impressed himself most favorably both in secular school and Sunday school, in each of which he was rated a boy of splendid character and promise. In the home, Glenn was gentle, kind, considerate, and always tractable and obedient. He was fond of music, and it was his delight, in the evenings, accompanied by his mother on the piano, together with his father and brothers, to sing the sweet songs of the church and Sunday school. At his funeral the high esteem in which he was held was attested by the presence of a large concourse of people, despite inclement weather, and a profusion of magnificent floral tributes. He was buried in Military cemetery on the afternoon of the 14th of March. May the divine blessing be upon the sorely bereft parents.

His pastor and friend,

W. G. FORSYTH.

Sumrall, Miss.

IN MEMORY OF MRS. BUTLER,
Born May 16, 1868, Died Oct. 20, 1924.

Whereas, in the all-wise providence of God, our dear sister, Mrs. Kate Butler, has passed from earthly labor to her eternal reward; therefore, be it resolved, That while the members of the Missionary Society bow humbly in submission to the will of our heavenly Father, we feel keenly the loss of our beloved sister. That we treasure the memory of her sterling qualities and her tender love for her husband and children and devotion to her church work. Be it further resolved, That these resolutions be inscribed in the minute book of our Missionary Society; that a copy be sent to the family and a copy for publication to the Christian Advocate.

Mrs. J. R. Gooch, Mrs. T. L. Therrell, committee.

Florence, Miss.

RESOLUTIONS.

Whereas, our much beloved pastor's wife, MRS. D. C. BARR, just slipped away into the glory land in answer to the call of our Heavenly Father, who in his infinite love and wisdom has only called his own; and,

Whereas, we deem it a privilege to express our deepest appreciation of her, who for the many years she was in our midst left an indelible impression for good upon all those with whom she came in contact and whose life proved that "for me to live is Christ, and to die is gain;" therefore, be it resolved, by the members of the Methodist Missionary Society of the Methodist church at Oak Ridge, La.:
1. That in our long association with Sister Barr we recognized one whose will was dominated by that of Christ. She was ever gentle and kind. Many bear witness to her loving deeds, always loyal and faithful to those duties nearest to hand.

2. That we will miss especially her loving and tender friendship, for in later years failing health kept her from being an active worker; but her patience in suffering, uncomplaining

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spirit, and unbounded faith gave inspiration to us all.

3. That we urge not only the members of our Society but all who knew her to determine, through the influence of her beautiful life, to "carry on" with renewed zeal, that our going may be as hers—calm, peaceful, and unafraid.

4. That we extend our love and sympathy to her loved ones. May the memory of such a wife, mother and grandmother inspire them to a greater service for him.

5. That a copy of these resolutions be sent to the New Orleans Christian Advocate and Morehouse Enterprise for publication, one to Brother Barr, and one spread on the minutes of the Society.

Signed by: Mrs. W. C. Binion, Mrs. H. J. Norris, Mrs. W. W. Whithorne, Mrs. C. L. Hope, committee.

FROM WATERPROOF, LA.

Dear Brother Carley: We closed a great revival here at Waterproof on March 15, with Brother H. T. Young doing the preaching. He did some very fine work, and the results of his labors are very satisfactory. Brother Young is one of the hardest workers I have ever seen. He puts heart and soul into the meeting. God honors his work in saving souls under his preaching. I most gladly recommend him to any one needing help in revival work. He is sensible and spiritual, and magnifies the Gospel of Christ as our only hope. His messages on the person and work of the Spirit were very helpful.

I send you herewith a list of subscriptions to the Advocate. Brother Young represented the Advocate frequently and urged the people to subscribe for it, and as a result I send the enclosed list.

With personal regards, I remain yours truly,

A. D. GEORGE.

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FROM LORMAN, MISS.

Dear Brother Carley: The vote on unification at Mizpah, Harriston and Bean Schoolhouse was unanimous against unification; and at Lorman 23 against and 2 for. The membership of this circuit is as high a type of good-blooded, intellectual and refined people as I have ever served. To be in this community is to be in peace. If these people have differences, they know how to talk of other things and not gossip so much about their neighbors. And, too, our congregations are composed of many loyal Methodists, with Baptists, Presbyterians, and frequently a Jew or Catholic, and regularly a member of the Christian Church, worshiping in harmony.

Our churches have some very efficient leaders and faithful workers, though this community has given to the Mississippi Conference some of its brightest lights: Dr. A. F. Watkins and Rev. Herbert Watkins, deceased; Rev. B. F. Jones, H. P. and B. F. Lewis, and possibly others.

By the way, I had the honor recently of being entertained at dinner with Revs. H. P. and B. F. Lewis, their sister, Mrs. Harold, and their wonderful mother, at the latter's sister's, Mrs. Edwards. After listening to the ghost stories of Brother Bennie's, we were invited out to the dinner-table. It was loaded with good things. I at first thought I was a unionist, but before I got through eating, I saw I could not eat of everything, so I took a "second helping" of the chicken and dressing, which is good enough for me.

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E. W. Vacher, Inc., New Orleans, La.

—Adv.



"EDITH HIGGINBOTHAM MEMORIAL HOME," LOUISIANA METHODIST ORPHANAGE, RUSTON, LA.

A Home for the Superintendent and family, erected by Mr. and Mrs. Lawson Higginbotham, of Mer Rouge, La., and donated to the Orphanage in memory of their lamented daughter, killed in accident. Erected in 1913.

I am enclosing the renewal of Miss Anna Jones, a sister of Rev. B. F. Jones, of Edwards. She is still living on the old home place, which has been the retreat of so many preachers. Miss Anna is still a valuable church worker. The Superannuate Endowment fund receives close attention at her hands. Mrs. Edwards is making her renewal, and Mr. D. T. Westrop, who is a ready worker in the church at Lorman, has given his subscription to the Advocate.

Mrs. Simpson is beautifying the church grounds at Lorman, with a plank walk at the rear and with hedges and flowers.

Mrs. Carpenter, nee Miss Edith McDonald, whose mother still lives in this community, gave a concert here in the winter for a kitchen and room to the parsonage. She is well known in the States, having sung for the Edison phonograph, and then traveled demonstrating same.

The poundings do not stop. The congregations get larger. If more folks come next service at Lorman, we will have to bring in more seats. The Sunday schools continue to grow. The Epworth League is not doing very much now, as very few young people are here. Mrs. T. M. Ford is a wonder in the League as well as in other programs and services of the church. If Mrs. A. Brown rounds out a year's work as I am told she did last year, the preacher will not suffer at her hands.

Mrs. V. M. Millsaps, of Mizpah, who is a minute worker and reader of the church, entertained the preacher and wife at a special dinner recently. The many preachers who have eaten there know how great the welcome and big the dinner we received. Mr. Holloway Huff, who makes a success of most things he takes hold of, especially when he has a reasonable amount of co-operation, will round

out the Centenary in full. The two above-named persons, with Mr. H. C. Herring, a loyal member of Bean Schoolhouse, will go to the district conference at Woodville. The delegate for Harriston has not been elected.

We will begin a meeting at Harriston Sunday, March 29, with Rev. Claude P. Jones. A great revival is expected, as we have there a warm-hearted and interested bunch of people to work with under the leadership of two as good stewards as can be found, Mrs. E. E. Mattox and Mrs. E. H. Stormont.

Think of us in your prayers,

E. D. SIMPSON, P. C.

FROM ARKABUTLA, MISS.

Dear Brother Carley: Will you give me a few lines in the good Advocate this beautiful spring morning?

As spring time comes and brings the beautiful flowers and singing birds, it also brings a great work to the ministers of Christ. I have been very busy since entering on the Arkabutla charge, and it is a great pleasure to labor with such good people on the charge. But I am not satisfied. I find so many good people morally that do not belong to any church, and have not accepted Jesus Christ as their personal Saviour; they are still in their sins. I ask the prayers of all Christian people, that God may give me power to preach his Word, and these poor people will be delivered from sin and death before it is too late. We are planning for a great revival in each church this year. I am going to do all I can, by the help of God, to bring Arkabutla charge up to the standard this year.

I have just finished the church conferences in each church, and elected

the delegates to the district conference, also voted on unification, the vote being unanimous against the present plan of unification in each church.

With prayer and best wishes to all the ministers of God, I am very sincerely,

S. B. POTTS.

March 23, 1925.

MRS. BUSH TELLS OTHER WOMEN

How Pains in Side and Dragging Down Feelings Were Relieved by Lydia E. Pinkham's Vegetable Compound

Massena, N. Y.—"I had terrible pains in both my sides and a dragging-down feeling that affected me so that I could hardly walk, and I got run-down. A friend who had taken Lydia E. Pinkham's Vegetable Compound advised me to try it and I have taken it with the best results. I do my housework and also some outdoor work on the farm. The Vegetable Compound has given me back my health and I can not praise it enough. I am perfectly willing that you should use these facts if my letter will help other women who still suffer."—Mrs. DELBERT BUSH, R. F. D. 1, Massena, N. Y.

The spirit of helpfulness shown in the letters we are constantly publishing is worthy of notice.

These women know by experience what Lydia E. Pinkham's Vegetable Compound will do. Your troubles are the same as theirs. Isn't it reasonable to expect the same results?

If you have pains and a dragging-down feeling and are nervous and irritable, profit by Mrs. Bush's experience and give the Compound a trial.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

About sixty schools have ordered Sunday School Day programs. Let the schools that went into winter quarters order programs and thus advertise the school and its purpose by having a great day.

If we forget the three mission fields

in Europe, can we expect God to remember us in our need and hear us when we call upon him?

Notice the list of schools that did not forget.

We must have not less than fifty credits in the school to be held at Lexington, April 20-25. We are counting on the pastors at Durant, Vaiden, Ebenezer, Pickens, Tchula and others within twenty miles of Lexington. Remember, that every school is to take an offering, and in addition observe Sunday School Day and take an offering—both offerings are to be used

to pay the expense of the training school. Send all money to Rev. J. E. Stephens, Grenada, Miss. The money should be sent before the training school opens.

The pastors who expect to have Cokesbury schools should write me at once that we may agree upon dates, courses, teachers and other matters connected with training schools.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Dr. Albert S. Lutz, Superintendent of Teacher Training, writes: "The certificates for the Coshatta Cokesbury School came through all right from Nashville. We had a great meeting following the school, which proved to be an uplift to the entire community. I am planning to be at Columbia for March 29, which is the fifth Sunday. Hope we can put on the Training School as Brother Hearne wishes. Will give this week to get in touch with those on the training division program."

The second order for Sunday School Day programs is from Mr. S. H. Porter, superintendent of the Zwolle Sunday School Conference, who writes: "Kindly send me three dozen Sunday School Day programs suitable for our school here. We are planning for Sunday School Day on the third Sunday in April. I will not be able to get to Winnfield for the conference, on account of pressing business, but hope to have a representative there. Praying that the conference may be the best yet, and with kindest regards, I remain," etc.

Concerning Sunday School Day programs, Mr. Brabham, superintendent of Department of Sunday School Administration, at Nashville, writes: "We have just discovered that by an error on the part of the printer, the Sunday School Day program entitled, 'To-morrow,' carries the sub-title 'A Pageant for Children's Week.' This program is intended for Sunday School Day particularly in the larger schools, and since Lamar & Barton have a stock of fifty thousand on hand and the program seems to us very much worth while, I am hoping that it may be possible for us to go ahead with the use of this program as planned. The sub-title should not mislead you, and if possible an explanation should be given that this does not in any sense refer to the observance of Children's Week."

Dr. Ed. F. Cook, of Nashville, writes, concerning the adjustment of Missionary Centenary Sunday school pledges: "We greatly appreciate the response given by your Board to our adjustment program. I am glad that Dr. Drake and Mr. Ferguson are to have, through your courtesy, such a splendid opportunity to present this adjustment program to your constituency. We shall be glad to do what we can to interest Bishop Beauchamp in your invitation. The four-page folder of promotional material will be ready very soon. I have written you regarding same and the letter is en route."

There was a meeting of the New Orleans District Executive Committee recently, which elected a board of managers for their fifth Standard

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Training School. The tentative dates are Oct. 4-9. This school will offer for the first time a course on young people's work.

The Sunday schools in and around Gilbert, La., met Sunday, March 22, and organized a sub-district. Representatives were present from the following schools: Gilbert, Wisner, Winnsboro, Mangham, Rayville, and Sicily Island. Mr. C. W. Scates, district secretary, was elected chairman of this sub-district. Great interest was shown in this rally. Complete organization will be one of the features at the next meeting.


The first district Sunday school meeting or conference for 1925 will be held in connection with the Ruston District conference, Tuesday, April 7, from 2 to 4 p. m. The general theme will be co-operating with the district officers, all of whom are expected to be present with a report. The officers for the Ruston District are: Edgar Gill, district secretary; Miss Tina McCaslan, elementary superintendent; Mrs. Savery Lewis, young people's superintendent; C. A. Tooke, adult superintendent; Prof. Fisher, teacher training; Mrs. S. J. Bean, missionary superintendent.

(Continued on Next Page.)

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Wm. B. Reily & Co., Inc., New Orleans, La.

SUNDAY SCHOOL.

(Continued From Page 12.)

No circuit in the Conference has had better Sunday school institute than the Campiti circuit. Much credit is due Mrs. J. B. Fulton. We have an invitation before us which reads: "We are planning to have our circuit Sunday school institute the first Sunday afternoon in May, at the Campiti church, and would be glad to have you with us. We want to stress our training work."

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Fulton, at Friendship, a.m., Apr. 4, 5.
Tremont, at Mt. Pleasant, p.m., Apr. 5, 6.
Nettleton, at Evergreen, a.m., Apr. 11, 12.
Prairie and Strong, at P., p.m., Apr. 12, 13.
Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
Smithville, at New Salem, Apr. 25, 26.
L. P. WASSON, P. E.

Greenville Dist.—Second Round.

Rosedale and Hillhouse, at H., Apr. 5, morning.
Gunnison and Sherard, at S., Apr. 5, night.
Lula and Dundee, at D., April 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.
A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Cruger, Apr. 5, 11 a.m. and 3:30 p.m.
Sandy Bayou, Apr. 11 and 12.
J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

Guntown, at Saltillo, April 4, 5.
Mantachie, at Hebron, April 6.
Silver Springs, at Payne's Chapel, April 8.
Dumas, at Jacob's Chapel, April 11, 12.
Mooreville, at Oak Hill, April 15.
Wheeler, at Hebron, April 17.
Blue Mountain, at Walnut, April 18, 19, morning.

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about our monuments. We have real marble SCULPTORS—not simple marble choppers. They put DISTINCTION into their operations and into the monument. Because of this known fact, it is less difficult to sell our monuments. We want more salesmen to sell these DISTINCTIVE monuments. Send in the coupon.

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Chalybeate, at Chalybeate, preaching, April 19, morning; Q. C., April 20.

Booneville ct., at Oak Grove, April 22.
Tishomingo, at Tishomingo, May 2, 3.
Belmont, at Patterson's Chapel; preaching, at Belmont, May 3 (night); Q. C., at Patterson's Chapel, May 4.

Pott's Camp, at Macedonia, April 29.
Hickory Flat, at Pizgah, April 30.
Marietta, at Siloam, May 9, 10.

Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Kosciusko ct., at Salem, April 4, 5, morning.
Kosciusko sta., April 5, night.
Noxapater, at Flower Ridge, April 11, 12.

Louisville, April 12, night.
Highpoint, at Owen's Chapel, April 10.
Mashulaville, at Mount Hebron, April 15.

Macon ct., at Ex Prairie, April 19.
Shuquiak, at Shuquak, April 19, night.

Ethel, at Marvin, April 22.
Cedar Bluff, at Siloam, April 25, 26.
Sturgis, at Pleasant Hill, April 28.

McCool, at Bowie's Chapel, April 30.
JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Second Round.

Coffeetown, at Bethlehem, Apr. 4, 5.
Duck Hill, at Spring Hill, Apr. 11.
Waterford, at Chulahoma, Apr. 12, 13.
Holcomb, at Spring Hill, Apr. 16.
Ashland, at Black Jack, Apr. 18.
Lamar, at Early Grove, Apr. 19, 20.
Ebenezer, Apr. 25, 26.
Ebenezer, at Ebenezer, Apr. 27; preaching at Ebenezer, Apr. 26.
Sallis, at Bethel, Apr. 28.
E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Horn Lake, at Poplar Corner, Q. C., April 3.
Pleasant Hill, at Lewisburg, Q. C., April 5.
Arkabutla, at Strayhorn, Q. C., April 9.
Longtown, at McGee's Chapel, Q. C., April 10.
Tyro, at Fredonia, Q. C., April 12.
Mount Pleasant, at Union, Q. C., April 17.
Shuford, at Lovejoy, Q. C., April 19.
Oakland, at Tillatobia, Q. C., April 24.
Charleston, Q. C., April 24, 7 p.m.
Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Silver Creek, at Bethel, Apr. 4, 5, a.m.; Silver Creek, p.m.
Court St., Hattiesburg, Apr. 12, p.m.
Sumrall, Apr. 19 p.m.
Collins, at Bethel, Apr. 11, 12, a.m.
Mount Olive, at Seminary, Apr. 19, a.m.
Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.

Heidelberg, at Vossburg, Q. C., Apr. 30.

Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.

Leakesville, at Winborn Chapel, May 9, 10, a.m.

Lucedale, May 11, p.m.

Avera, at Avera, May 13.

Broad St., Hattiesburg, May 17, a.m.

New Augusta, at Beaumont, May 23, 24, a.m.

Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Seashore Dist.—Second Round.

Mentorum, at Alexander Memorial, Saturday, April 11, 11 a.m., and Sunday, April 12, 11 a.m.
Gulfport, Sunday night, April 12; Q. C., Tuesday night, April 28.
Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.
Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.
Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.
Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.
Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.
Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.
Biloxi, Monday night, May 4.
Wesley Memorial, Tuesday night at 6, May 5.
District Conference at Biloxi, May 5, 7.
L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Bentonla, at Dover, Apr. 5, 11 a.m., 1:30 p.m.
Satartia, at Wesley Chapel, Apr. 5, 7 p.m.; Apr. 6, 10 a.m.
Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.
Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.
Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
Galloway Memorial, April 19, 7:30 p.m.
Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
Yazoo City, May 3, 11 a.m., 3 p.m.

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Flora, May 3, 7:30 p.m.

District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.

J. LOYD DECELL, P. E.

Vicksburg Dist.—Second Round.

Rosetta and Mount Vernon, at —, April 3, 11 a.m.
Washington, at Kingston, April 5, 11 a.m.
Natchez, April 5, 7:30 p.m.
Harriston, at Mizpah, April 9, 11 a.m.
Rocky Springs, at Rocky Springs, April 12, 11 a.m.
Utica, at Bear Creek, April 12, 3:30 p.m.
Rolling Fork and Cary, at Cary, April 19, 11 a.m.
Vicksburg, Crawford Street, April 19, 7:30 p.m.
Nebo, at Cool Springs, April 26, 11 a.m.
Hermanville, at Pattison, April 26, 7:30 p.m.

The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p. m. Delegates going by railway will arrive at Centerville at 11:25 a. m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

(Continued on Last Page.)

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Woman's Missionary Society

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NORTH MISSISSIPPI CONFERENCE

Mrs. B. M. Howorth, North Mississippi Conference Superintendent of Mission and Bible Study, writes:

I want to ask all Study Superintendents of our Conference if they will do a bit of prohibition or temperance instruction work this month of April by having your public school celebrate State Temperance Day, April 17, with a suitable temperance program of at least one-half hour. Try to have it one hour, and invite the public. Have pupils sing temperance songs, readings and essays if possible. Have some adult give a strong talk on Temperance, Prohibition or Law

Enforcement. Have pledge-signing if you can. Where there are active W. C. T. U. organizations, they will do this, but where there are not, will not the Missionary Societies take hold and get the principal and teachers interested at once? It is important toward good citizenship.

THE BATTLE AT KIANGYIN, KU.

By Lacy I. Moffett, Missionary of the Presbyterian Church.

Kiangyin has just passed through a week of the severest fighting in the present campaign of the Chinese civil war. On Saturday, Jan. 24, the first firing was heard west of Kiangyin city. It was learned that a force of 600 Russian troops and a regiment of Chinese troops from Manchuria had come down the Yangtse from Chinkiang in boats and landed on the south bank of the river about ten miles west of Kiangyin. These were part of the force which had taken Chinkiang on Sunday, Jan. 18, in a one day battle.

There were 6,000 Kiangsu troops in and around Kiangyin. These formed a line from the forts on the Yangtse River, just north of Kiangyin, through the city to a point about fifteen miles south. A force sent out to check the advance of the Manchurian troops was driven back, and the Kiangsu line was cut a little southwest of Kiangyin, scattering about half of the Kiangsu forces to the south and east, where they turned to looting the towns and villages as they went.

The Manchurian forces then turned to the north and centered their attack on Kiangyin city and the forts. Sunday afternoon, Jan. 25, 120 Russians charged and took the forts. Their yelling assault struck such terror to the hearts of the Kiangsu gunners that they retreated in haste. The Russians found their dinner cooked and ready to serve; being hungry, they sat down and enjoyed the meal.

Monday morning the Kiangsu forces had withdrawn their lines entirely within the walls of Kiangyin city. Monday afternoon another regiment of Manchurian troops came overland from Changchow, and the city was at once entirely surrounded. The 1,500 Kiangsu troops inside the city had only three-inch field guns, machine guns and rifles, but they made a desperate effort to defend the city from the walls. For three days the Russian and Manchurian troops kept up a desperate assault, but failed to breach or scale the walls of the city.

The Russians are a remnant of the old White army who were driven out of Russia by the Reds, and have joined the Manchurian forces as mercenaries. They are fearless fighters and rather ruthless in dealing with the enemy. Shortly before they reached Kiangyin, eight Russians peddling cloth through the country were taken by the Kiangsu soldiers, and in spite of the protests of the local magistrate, were executed as spies. Many stories were told by the wounded Kiangsu soldiers of the fierceness and bravery of the Russians. One complained that they would even lie down on their horses'

backs and shoot while the horses were running, which certainly was not a fair way to fight!

On Sunday afternoon, at the request of the gentry of the city, Mr. Little, Dr. Worth and Mr. Moffett went inside the city to see the Kiangsu commander to try to arrange terms of peace which would prevent the bombardment of the city from the forts, with the consequent heavy loss of life to civilians in the city. The General, Cheng, received us very courteously, but assured us he had reinforcements coming who would raise the siege of the city very shortly, and that we need not trouble ourselves further. As we were leaving, however, the chief of staff called us aside and in Oriental English assured us that the General was simply talking for his officers to hear, that they were in a bad fix, and would be glad to withdraw from the city if they could be allowed to do so with their arms and the proper amount of face. He promised us safe conduct through the lines to see the Manchurian general next morning. At the time agreed upon we started for the Manchurian headquarters in the north gate suburb. Our route lay around the north of the city just outside the wall. We were challenged by every group of soldiers on the wall as we passed, but allowed to pass. When nearly to the north gate, we were quite surprised to see a Russian soldier come out of a clump of bamboo not fifty yards from us, motioning us to come to him. Immediately the Kiangsu soldiers on the wall, perhaps thinking the Russian was taking us prisoners, opened fire at him right over our heads. We found convenient ditches until the fusillade was over, but the Russian paid not the least attention to the bullets striking all around him. He conducted us to a group of his men behind some houses nearby, where we found a man who spoke a little English, and after explaining our mission were given safe conduct to the Manchurian headquar-

(Continued on Next Page.)

GO TO EUROPE

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"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

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"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

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MRS. LYDIA MATHIS

Birmingham, Ala.—"I have five children, all well and stout. Before the two youngest came I took Dr. Pierce's Favorite Prescription, each time, for five or six months and I felt a great deal better. Had less suffering than I did with any of the other three, when I did not take the 'Favorite Prescription.' I would advise all prospective mothers not to experiment, but to take this reliable tonic."—Mrs. Lydia Mathis, 614 Twenty-third St., N.

Health is most important to you, mothers,—do not delay but obtain this "Prescription" now of your nearest druggist, in tablets or liquid; or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for trial package and write for free medical advice.

B Stationers, 1228 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Paraphernalia, School Books.

NOTED EVANGELIST TO HOLD MEETING.

A county-wide union meeting is to be held at DeKalb, Miss., April 15-May 1. Rev. J. O. Hanes, of Birmingham, Ala., has been engaged to conduct a non-denominational meeting. Brother Hanes is said to have conducted more revival services than any minister in the United States. He will bring his choir director with him.

The meeting is for the whole county and all denominations. Arrangements are being made by the committees of the three churches of DeKalb for a large tent that will accommodate all comers. Also committees from the churches will go out over the county and advertise the meeting.

H. E. RALEY.

THE BATTLE AT KIANGYIN, KU.

(Continued From Page 14.)

ters. On subsequent trips through the lines, to arrange the terms or to see the wounded, we always kept well away from the city wall, and though fired at several times were not in any serious danger, though Mr. Little had one rather narrow escape.

We first saw the Russian General Nechaef, who was quite inclined to take the city by assault and fight to a finish, but the Chinese General Pin, who was in command, was quite willing to talk peace, but only on terms of absolute surrender. Finally, on Thursday, the two opposing Chinese Generals were gotten together in the home of Mr. Little, and terms of surrender were arranged between them. We as Americans remained neutral, and while we made every effort to bring the two opposing sides together, and attended the conferences as an evidence of good faith to both sides, we had nothing to do with the terms as arranged or with their execution.

All the members of the Mission station were present, twenty-one adults and six children, and decided to remain and take our chances with the Chinese Christians and workers, in order to render what service we could. Both sides showed us every courtesy, and were as considerate as possible of our lives and property. The city was saved a heavy bombardment by the fact that the firing pins were removed from all the large guns on the forts before the gunners fled. The large twelve-inch guns could not be fired at all, and the smaller six and eight-inch guns could only be fired with a fuse, which made them slow and inaccurate. No shells were fired by either side in our direction, though a few strays passed over us, one falling in front of the hospital without exploding, and another exploding quite near one of the homes without doing any damage. For four days the rifle fire was almost constant, and many stray bullets flew in every direction over the Mission compound. Every building in the compound was hit, those nearest the city wall scores of times. At the beginning of the fight many people from the city took refuge with us, so that the hospital, all three schools, and even our home were filled with people, in all a total of about 1,500 people coming to us. We did what we could to feed them and provide for their comfort. In spite of the constant danger from flying bullets and the large number of people with us, God has so protected us

that not a single one, either Chinese or American, has been hurt.

More than a hundred wounded Chinese soldiers have been treated in our hospital and nearly as many citizens hurt by stray bullets. The wounded Russian soldiers were cared for during the fighting in the chapel at the north gate. The local pastor, Mr. Wu, and his wife gave themselves without stint in helping these wounded men and in caring for about 200 Chinese who had refuged in their home.

The Russian soldiers left on Monday, Feb. 1, and the eight most seriously wounded men were moved into Miss Nesbitt's home at the Mission compound. Mr. William Cumming stayed at the north gate with the wounded Russians, and Dr. Worth, Mr. Moffett and Mr. Charles Worth made several trips to help look after them. The main body of the Manchurian soldiers are leaving as this is being written on Tuesday.

The greatest loss to the community has come from the systematic looting in city and country. The Kiangsu forces are some of the same troops who so thoroughly ravaged the country near Shanghai last fall. After retreating inside the walls of Kiangyin city they systematically cleaned out both shops and homes, taking everything of value they could find. Later the Manchurian troops, on entering the city, took what was left. Many well-to-do people are really suffering from the cold because all their warm clothing and bedding has been taken from them. Even if they have money there is very little left in the stores for them to buy. The neighboring city of Changshu has just sent in 140 cotton comforts, and a large quantity of bread. The civil governor in Nanking, just before he resigned under pressure from the militarists, sent us \$400 for relief work, and the people in the city are organizing to-day to do what they can to relieve the worst distress. The local chapter of the Chinese Red Cross has co-operated with the missionaries from the beginning in looking after the wounded and refugees, and they are now taking the lead in organizing relief. It is interesting that the Buddhists have also organized a Red Swastika Society, and the old style native doctors a White Cross Society for doing similar work. A Christian Red Cross worker said to me: "We all work together for the same ends, but the difference is that we talk 'service' and they talk 'face.'"

God has wonderfully preserved us through it all, so that we have lost nothing and suffered no injury. We earnestly hope it may be possible for us so to help these poor stricken people that we may convince them of God's love for them even in their distress.

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There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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Millions of people are using Nuxated Iron for strength and health. It will not injure the teeth or disturb the stomach. A few doses will often commence to enrich your blood and revitalize your worn out, exhausted nerves. Your money will be refunded by the manufacturers if you do not obtain satisfactory results. Beware of substitutes. Always insist on having genuine organic iron—Nuxated Iron. Look for the letters N. I. on every tablet. At all druggists in tablet form only.

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HOW DOCTORS TREAT COLDS AND THE FLU

To break up a cold over night or to cut an attack of grippe, influenza or sore throat, physicians and druggists are now recommending Calotabs, the nausealess Calomel tablet, that is purified from dangerous and sickening effects. Those who have tried it say that it acts like magic, by far more effective and certain than the old style calomel, heretofore recommended by physicians.

One or two Calotabs at bed time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with eating, work or pleasures. Next morning your cold has vanished and your system feels refreshed and purified. Calotabs are sold only in original sealed packages, price ten cents for the vest-pocket size; thirty-five cents for the large family package. Recommended and guaranteed by druggists. Your money back if you are not delighted.—adv.

"The New Life"

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SEEKING HAPPINESS.

The effort to capture happiness is very much like trying to catch a bird by putting salt on its tail—you never do it. The old copybook maxim, "Be good and you will be happy," seems trite and commonplace, but it is literally true.

The happiest human being that I know is one who has deliberately given up wealth, power, and position to go down among the poor in a great city to help and to heal. This man is well born, highly educated, and very wise. He is a graduate of several of the great universities, among them Oxford. If questioned as to why he does not remain with his own kind, he will say: "I must do the work that has been given to me to do." He is the most joyous person that I have ever known.

The only way to find happiness is through giving and not getting. We must give not only money but ourselves to all the world, high and low, rich and poor, as opportunity offers. This great man works day and night, giving, giving, giving with both hands. He says: "Give until it hurts, and then give more. Work for others until you are exhausted, and you will find new strength and power to do and to help springing up within you. Forget self. Self is the only prison that can bind the soul of you or me." He never keeps anything for self, and just so long as there is one suffering human being to help he never will. He is physically fit and trim and in perfect health, and his face and his entire being radiates, healing, upliftment, and joy. One feels in his presence that here indeed is a human being who has solved the problem of personal happiness."—Henrietta Lee Coulling, in the Christian Advocate (Nashville.)

Buena Vista Collège, at Havana, a great girls' school, the property of the women of Southern Methodism, has been enlarged with Centenary money.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Porterville, at Union, Apr. 4, 5, 11 a.m.
Quitman, Apr. 19, 4 p.m., 7:30 p.m.
Bucatanua, at B., May 1, 11 a.m.
Waynesboro ct., May 2, 3, 11 a.m.
Lauderdale and E. M., at Lauderdale,
Apr. 5, 3 p.m., 7:30 p.m.

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Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.
DeKalb, at Marvin, Apr. 12, 3 p.m.
Shubuta, Apr. 19, 11 a.m., 2 p.m.
Waynesboro, May 3, 3 p.m., 7:30 p.m.
Matherville, at State Line, May 6, 11 a.m.
Pachuta, at Salem, May 9, 10, 11 a.m.
De Soto, at Cooper's Chapel, May 10, 3 p.m.
Enterprise, May 14.
M. L. BURTON, P. E.

During the Centenary period local congregations of Cuba have increased their contributions 25%. Church membership has increased one-third during the same length of time.

Newton Dist.—Second Round.

Neshoba, at Sandtown, April 5, 11 a.m., 2 p.m.
Philadelphia, April 5, 7:30 p.m.; Q. C., April 6, 8 a.m.
Carthage, at Mt. Horeb, Thursday, Apr. 9.

Walnut Grove, at —, Friday, April 10, 11 a.m.
Harperville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.
Trenton, at Polkville, Friday, April 17, 11 a.m.
Shiloh, at Johns, April 18, 19.
North Lake, at Tomastown, Apr. 25 and 26.
Union at Mt. Zion, May 2 and 3.

District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to express themselves on the pending plan of unification.

The District Conference will convene at 10 a.m., May 12, and continue until the business is finished. The second day will deal primarily with the work of the lay delegates. The third day will be given largely to a Sunday school institute.

In view of the fact that the lay delegates will elect delegates to the Annual Conference, who will cast their vote on the pending Plan of Unification, we must follow the law of the church in electing these dele-

gates. In our Conference Journal, page 93, you will find that each church is entitled to one delegate, no matter how small, and then one for each 100 members and fraction of two-thirds thereof.

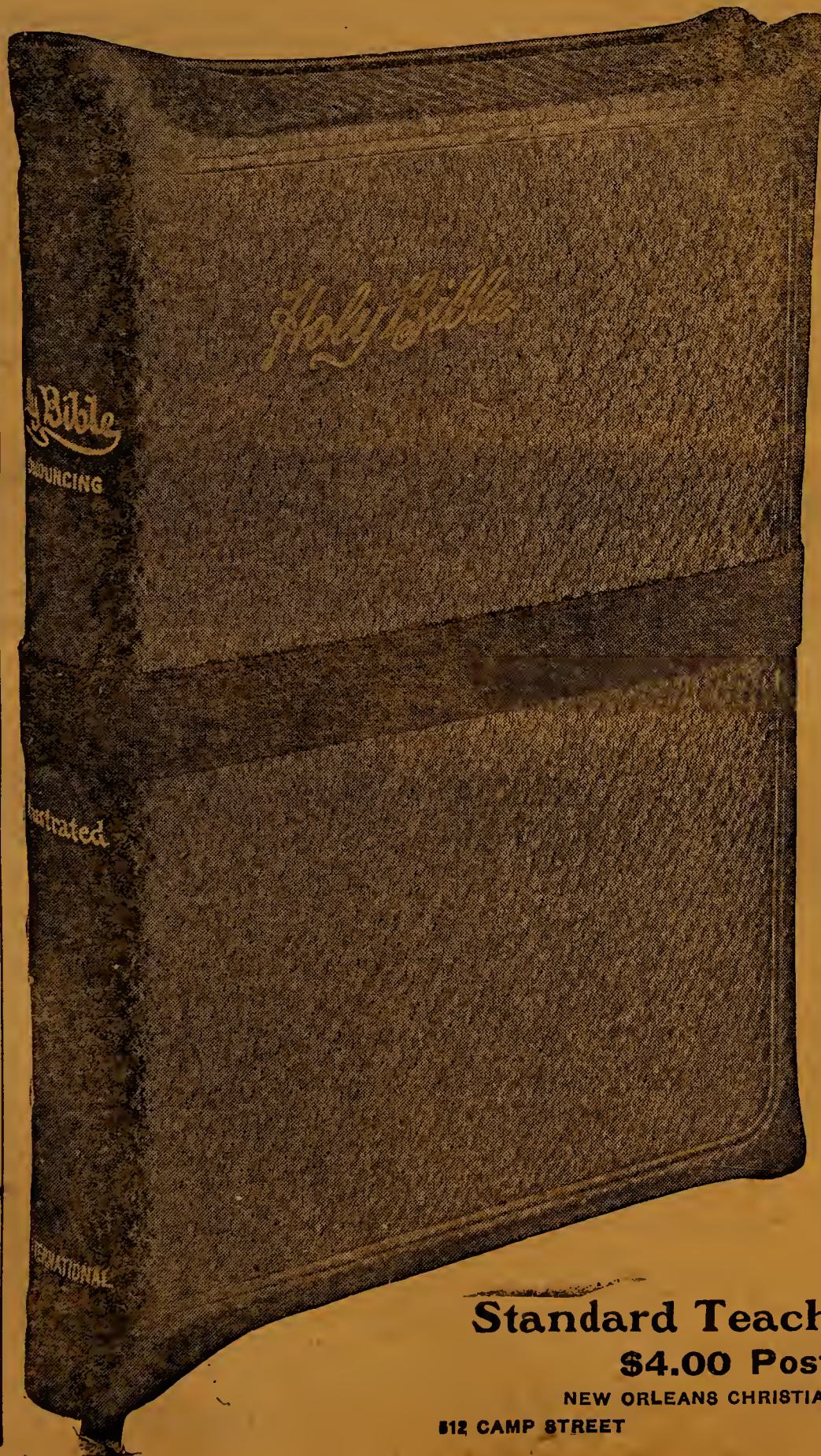
A number of churches in this district have elected more delegates than they are entitled to. We cannot seat lay delegates except as the law directs. I ask you pastors to see that you have the legal number of delegates present. Others are welcome as visitors, but cannot be seated as delegates. These delegates are to be elected by the church conference, and not appointed by the pastor.

L. E. ALFORD, P. E.

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Miss Nellie Clark July 1924
Millsaps Campus

Vol. 72—No. 15. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3539.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 9, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE PROOF.

The supreme proof that Christ came forth alive from the tomb on the third day is not the historical record of the event—though that is definite, explicit, and thoroughly attested. The supreme proof of the resurrection is in the fact that Christ lives to-day in the hearts of millions of his followers throughout the world.

First of all, these followers—men and women and children of all nations, of all classes of society, and of all degrees of intelligence—boldly proclaim that their faith is centered in a living Person and not in the memory of a departed teacher. They profess to know him whom they have believed, and to be persuaded that he is able to impart to them the life that was in himself. It is conceivable that a few of these followers might be misled by strange subjective experiences; but it is not conceivable that multiplied thousands would bear definite personal testimony to a fact as a fact that was at best only an unrealized hope. The credibility of a few scattered enthusiasts might properly be called in question, but the sober testimony of a multitude of witnesses cannot be gainsaid. We are not dependent upon the testimony of dead witnesses for proof of the resurrection—the world is full of living witnesses to the glorious fact.

In the second place, these professed followers of the living Christ—many of them—are living a life that is explicable only upon the ground that they have received and are receiving daily vitalization from an ever-living source. The sunshine of a thousand years ago made the seed germinate and the plants grow and the flowers bloom then—but it is the sunshine of to-day that clothes the earth in its garment of green and fills its lap with the fruits of the field. So it is the spirit of the living Christ that animates his followers now, some twenty centuries after the period of his earthly habitation. Contemporary vital forces find their explanation in contemporary vital facts.

In the third place, the spirit of the living Christ is manifestly and powerfully operative in the life of the world at large to-day. In spite of the fact that the world cannot yet be called Christian, it is nevertheless true that the most persistent, the most pervasive, the most powerful influence at work in it is the Christian spirit. Even by those who do not themselves acknowledge the sovereignty of Christ, his teachings are accepted as the norm of right. The gospel is steadily making headway against all the forces of unrighteousness in the so-called Christian lands and against the forces of heathenism in the dark places of earth. This could not be so if the life of Christ had ended at the tomb. The beauty of his life, the record of his good deeds, the heroism of his death might have caught the imagination of men and influ-

enced them for a season; but they could not have become the dominant influence in the world for all ages if there had been only a beautiful life and good deeds and a heroic death. It took the resurrection to make the world say, "Behold, one mightier than I is here." The Lord is risen, indeed, and he is among us and with us to-day.

I HAVE GROWN TALLER TO-DAY.

By William L. Stidger.

I have grown taller to-day;
Taller than houses or trees:
Hearing a baby pray,
Seeing a child on its knees.

Taller than masts of ships,
Taller, O friend of mine,
For I have felt the lips
Of Love and Life Divine.

I have grown taller to-day;
Taller than turrets and towers;
Taller through friends that stay
Mid troubled and tragic hours.

I have grown taller—God knows;
Taller than great church spires,
Knowing a man who chose
Martyrdom's mystic fires.

I have grown taller than peaks
Crowned with immaculate snows;
Watching the crimson streaks
And gold of a day's repose.

I have grown tall as the skies
Where stars and the cloud-ships ride,
Watching a bird that flies
Where the suns abide.

I have grown tall as the sun
Through music, and drama and dream,
Watching the aeons run
Like the sweep of a stream.

I have grown taller than time
Since I have looked on the form
Of a Christ sublime
On a cross in a storm.

—Christian Advocate (N. Y.)

THIS OUGHT TO BE SUFFICIENT.

The city prosecutor of the city of Omaha recently made the following striking statement: "During the past few years that I have been prosecuting for the city of Omaha, I have docketed more than 8,000 cases. I made a more or less thorough investigation of the religious training and education of girls charged with various crimes, and in discussing the crime and its effects with the different individuals, and in discussing their early life with them, I ascertained that less than 3 per cent of the cases I investigated had had the benefit of any religious education, either in the home or in the school."

A great deal of similar testimony has been produced to this lamentable lack of religious training of the children of to-day, with its consequent reflection in the criminal history of the period. This ought to be sufficient to convince any and everybody that the paramount need of the age is more and better religious training in our homes and in our schools. If parents simply will not give this training to their children, the Sunday school is about the only thing left that can do it. Which shall it be—more and better Sunday schools, or more prisons and penitentiaries?

BEAUTIFUL—AND SIGNIFICANT.

The following is taken from the Times-Picayune, this city, issue of April 4:

"Ended at last is 'the war'—the bitterness of 1861-65 is buried. When the United Confederate Veterans have their annual reunion in Dallas, Tex., next month, 'Yankees' in uniform will march with them in the parade, which always forms the chief reunion feature. The suggestion came from the veterans who were the Blue, and was accepted eagerly. According to General Hampden Osborne, Adjutant General and Chief of Staff of the Confederate organization, the event will be unusual.

"Several days ago Confederate headquarters here received a letter from Major Deshler Whiting, United States Army, retired, chairman of the Dallas reunion military committee, reading as follows: 'Does our desire to invite the members of the local G. A. R. into our reunion parade meet with your approval? If so, where do you suggest they be placed in the line of march? I had considered putting them with the Confederate Veterans' division of the parade, if the plan also meets your approval.'

"General Osborne, by order of General James A. Thomas, commander-in-chief of the United Confederate Veterans, sent the following reply: 'Replying to your query, let me first quote from high points in American history. The war between the States ended in 1865. Since then the participants, on both sides, in that four years of fierce struggle, have gallantly fought, side by side, in the World War for the preservation of Christian civilization. Therefore, if the G. A. R. membership in your city will join in the proffer of honors to the memory of our great ones who have died and to the aged survivors with us still, it will be announcement to the world of the solidification of pure Americanism, and proclamation to the champions of advanced civilization everywhere, of our firm, united purpose to maintain the exalted standards of our great republic. Such place in the line of march as you may elect to assign the local G. A. R. contingent has my approval in advance.'

Certainly this act of fraternity on the part of the foes of the Civil War is both beautiful and significant.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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OUR ADVANCING AND VICTORIOUS METHODISM.

By Bishop W. A. Candler.

The rapid and long continued growth of the Methodist Episcopal Church, South, is nothing less than marvelous.

Since "the separation in 1844" until now it has advanced with ever increasing prosperity, except during the trying period of 1860-1865.

In 1845 its total membership was 333,710, which by 1860 had advanced to 537,136.

The ravages of war reduced the number to 425,404; but by 1870 the membership grew to 561,577, showing an increase of 24,441, notwithstanding the fact that in that year the Negro members of the church, at their request, were organized into an independent church of their own—The Colored Methodist Episcopal Church.

The statistical reports made to the Ecumenical Conference which met in Toronto, Canada, in 1911, showed that the increase of members of the Methodist Episcopal Church, South, during the decade from 1901 to 1911 was one-third of all the increase of world-wide Methodism for that period.

From 1921 to 1924 the increase of its membership was 268,788.

In 1924, according to the Year Book recently published, fifteen Methodist bodies in the United States had total gains in membership aggregating 87,683, after subtracting all losses, and of these gains the Methodist Episcopal Church, South, had in round figures 46,000—or more than half. This increase was to the churches in our own country, and did not include gains in foreign lands.

During the year 1924 the total increase of its members in both the United States and foreign fields was 58,682—46,169 being in our own country and 12,513 in foreign mission fields.

During the same year the Methodist Episcopal Church (North) had an increase of 51,450, of which number the increase in the United States was 23,822 and in foreign fields 27,628, or 3,806 more in foreign fields than in America.

In the following "Episcopal Areas," as the districts of the bishops are called in the Northern Church, there were decreases:

Atlanta Area	5,750
Denver Area	295
Helena Area	49
New Orleans Area	3,001
New York Area	333
Portland Area	1,173
St. Paul Area	2,080
Pekin Area	118

In only one of the Episcopal Districts of the Methodist Episcopal Church, South, was there a decrease, namely, in the Fifth District, in which there was a decrease of 1,043; but in that district the Denver Conference had an increase of 183, whereas the Colorado Conference of the Northern Church had a decrease of 414. In the Southwest Missouri Conference of our church there was an increase of 154; but in the Missouri Conference

there was a decrease of 550, and in the St. Louis Conference there was a decrease of 830. In the Annual Conference of the Northern Church in Missouri there was an increase of 70 in the Missouri Conference and an increase of 523 in the St. Louis Conference.

In considering these comparative figures we should bear in mind that the Northern Church operates for the most part in the more populous States of the Union, and engages 19,309 traveling preachers, whereas the labors of the Southern Church, with 8,178 traveling preachers, are bestowed in the main upon the less populous States.

Yet in the face of these facts and figures gathered from the Year Books of the two churches for 1925, we are told by some of the advocates of the defective and dangerous "plan of unification" now pending, that it must be adopted or the Northern Church will overrun the Southern Church and reduce it to a sectional and impotent body; that, in short, it must consent to be swallowed in order to escape being devoured.

But the facts and figures given do not justify a proposal of ignoble surrender to escape being captured.

Moreover, if the Northern Church aims at the over-running of the Southern Church when the latter is called a "church," will it modify this domineering purpose if the name of the Southern Church is changed to "Jurisdiction No. 2?" Will it then operate less energetically in the field of the Southern Church than it has been doing for the last sixty years? Can it be so "re-enforced, re-energized, and re-determined" that it will do worse than it has done?

The Northern Church invaded the Southern Church in 1865, when the latter was utterly prostrated and impoverished. What said our undismayed bishops to our stricken people in those dark days? Did they propose a supine surrender? There were some men then who proposed submission to aggressive power backed by military force which was used to take many of our churches. But our courageous and consecrated leaders did not give place to such a suggestion for a moment.

On Aug. 17, 1865—a few short months after General Lee's surrender in April—the bishops of our church issued an address to our preachers and people which for Christian patriotism and fearless consecration to Christ and his church has never been surpassed in any land or age.

Speaking concerning the distressful conditions then prevalent they said:

"The close of war reveals much destitution and material suffering within those States where the larger portion of our membership is situated. Let us hope that returning peace will bring other and coveted blessings in its train—civil and social order, quiet and remunerative industry and plenty to our land; and that our churches having rest, may be edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, may be multiplied. To these ends you need not be reminded that it is not less your duty as Christians than as loyal citizens to contribute by all means within your power.

"The cultivation of the graces of the Spirit will directly and mightily help forward the best interests of the country, now sore and broken and prostrate in its resources. Especially would we counsel mutual forbearance and conciliation in those sections where brethren have differed on great issues which have been finally decided by arms, and conscientiously held opposing opinions and courses throughout the contest. Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice. Be kind to one another, and let pastors and people set themselves, in the temper of the Master, to healing the divisions and heart-burnings and alienations that may unhappily have arisen during the calamitous years through which we have just passed.

"The end of the war ought to be the end of all strife, for it would be unreasonable and reproachful in us, as Christians, to perpetuate a conflict which in our relations as citizens of one common country, has been settled.

"Seek peace and pursue it. Build again the waste places of Zion. And forget not to pray for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior."

Then with reference to union with the Northern Church they proceeded to say:

"Reconstruction, or reunion, with the Methodist

Episcopal Church, North, has within the last few months been brought before the public by their denominational papers, and by their preachers and members in published addresses and resolutions. Their bishops and missionary secretaries held a meeting in June, the proceedings of which, embracing this subject, have been published by order. Under these circumstances some allusion to it may be proper for us.

"You are aware that at our first General Conference a delegate was appointed to visit the General Conference of the Northern Methodists and present to that body our Christian salutations, with the offer to establish fraternal relations and a closer intercourse between us as members of the same spiritual family. He was in all respects a most proper and unexceptionable person and performed the part assigned him in a most proper and exceptionable manner. He presented his credentials to that body and asked and awaited their decision. They granted him no hearing in their presence. They declined to receive him in his official character. They rejected his offer. He closed his ineffectual mission by informing them, in a communication which he assured them was final, that as they had rejected our offer, we could not more renew it. We held ourselves acquitted of any breach of Christian unity that might appear, but if, at any time they would formally and officially make the same offer to us, the door would be open for its consideration. This was in 1848. They have since made no such offer. There the matter rests, and we might as well be excused from any further reference to it.

"We feel bound to say, however, that since then the position of Northern Methodists toward us has been somewhat changed. Having agreed with us on a "plan of separation" into two independent ecclesiastical jurisdictions and for an equitable division of church property, they afterwards sought to repudiate their covenant and to evade payment; and were only brought to settlement at the end of the law. This plan, though granted by themselves, who were in a majority, and subsequently confirmed by the Supreme Court of the United States as the basis of our legal and constitutional rights, has been, whenever convenient, ignored by them.

"They have endeavored by misrepresentations, to fix on us the invidious character of secessionists and schismatics, without authority, or cause, from the parent body; whereas we are, in all respects, co-equal and co-eval with themselves.

"The abolition, for military and political considerations, of the institution of domestic slavery in the United States does not affect the question that was prominent in our separation in 1844. Nor is this the only difference or the principal one between us and them.

"While testifying with pleasure to the noble conduct and sentiments of many brethren among them, we must express, with regret, our apprehension that a large proportion, if not a majority of Northern Methodists, have become incurably radical. They teach for doctrine the commandments of men. They have incorporated social dogmas and political tests into their church creeds. They have gone on to impose conditions upon discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not healthful to personal piety; but promotive of political and ecclesiastical discord rather than of those ends for which the church of the Lord Jesus Christ was instituted. Without such a change as we see no immediate prospect of, in their tone and temper and practice, we can anticipate no good result from even entertaining the subject of reunion with them.

"Fidelity to what seems our providential mission requires that we preserve our distinct ecclesiastical organization, in all its vigor and integrity, free from entangling alliances with those whose notions of philanthropy and politics and social economy are liable to give an ever varying complexion to their theology. Let us abide in our lot, and be true to our calling, doing what we can to spread Scriptural holiness through these lands and to oppose the tide of fanaticism which threatens their overflow.

"We, therefore, more earnestly would exhort you, brethren, to stand firmly on your platform of doctrine and discipline. Know your high calling. Preach Christ and him crucified.

"Do not preach politics. You have no commission to preach politics. The divinity of the church is never more strikingly displayed than when it holds on its even straightforward way in the midst of worldly commotions. Be not turned aside from your path by local, specious, temporary influences. And in all your teaching and administration of discipline keep in view that rule of our faith which declares that "The Holy Scriptures contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man."

"The conduct of certain Northern Methodist bishops and preachers, in taking advantage of the confusion incident to a state of war to intrude themselves into several of our houses of worship, and their continuing to hold these places against the wishes and protests of the congrega-

tions and rightful owners causes us sorrow and pain, not only as working an injury to us, but as presenting to the world a spectacle ill-calculated to make an impression favorable to Christianity. "They are not only using, to our deprivation and exclusion, churches and parsonages which we have builded, but have proceeded to set up a claim to them as their property. By what shadow of right, legal or moral, we are at a loss to conceive.

"We advise our brethren who suffer these evils to bear them patiently, to cleave closely together, and not indulge in any vindictive measures of tempers. A plain statement of the case and an appeal to the justice of those in authority, cannot fail to defeat such scandalous designs and secure us the full restoration of all our rights.

"While some talk of reunion of churches we forewarn you of a systematic attempt, already inaugurated, and of which the foregoing is only an instance, to disturb, and if possible disintegrate and then absorb our membership individually. In the meeting of their bishops and missionary secretaries alluded to, it was resolved to send preachers and plant societies in our midst wherever there is an opening.

"Their policy is evidently our division, destruction and ecclesiastical devastation. Against all this, be on your guard. Internal dissensions will do as much more harm than such outward antagonism. Be true to your principles, and under the divine favor they will triumph.

"In this connection you will be pleased to hear that our people are steadfast. The border Conferences, under special trials, present a noble example of steadfastness."

This noble address the bishops closed with this patriotic appeal:

"We cannot close our address without an urgent and explicit recommendation to you, to adjust yourselves as citizens of the United States promptly, cheerfully and in good faith to all your duties and responsibilities. Whatever may have been the opinions, positions, or prejudices of any of you concerning the social and political changes that have occurred in the Government, we deem this course to be called for on your part, both by a sound judgment and by an enlightened conscience.

"Finally, brethren, we exhort you above all things, to cultivate personal holiness. Keep up your family altars. Forsake not the assembling of yourselves together for the regular and public worship of God. And may he give you the spirit of love and of a sound mind, and guide you in all things to his glory."

And now shall we emulate their example of intrepid consecration, or shall we renounce their principles and abandon the cause for which they lived and labored and died?

If they saw no occasion for surrendering in 1865, where is the reason for our capitulation in 1925, when our church is growing more rapidly than any body of Methodism in the world?

The period of its poverty and desolation has passed.

Its membership has grown at a more rapid rate than the population of the country has increased. In the two Carolinas and Georgia it now has 631,550 members, or 203,758 more than in its entire membership in 1865. If to these we add the membership in Virginia, Florida, Alabama and Mississippi, the aggregate is 1,132,330, or nearly three times as great as was the entire membership in 1865.

O for leaders like the mighty men of 1865, full of faith and courage! O for such men as Soule and Andrew and Paine and Pierce!

By the faith with which they wrought righteousness, turned the edge of the sword, and subdued kingdoms, let us who have entered into their labors go forward to even greater triumphs.

A cloud of these saintly witnesses are looking upon us from their high seats in glory.

REV. BENJAMIN HARDY SHEPPARD.

The subject of this sketch was born near Calhoun, Ouachita Parish, La., March 26, 1862, and died in his home in Jena, La Salle Parish, La., Feb. 8, 1925, being at the time of his death 62 years, 10 months and 12 days of age. He was a son of Frederick Marion Sheppard and Mary Elizabeth Butler. He was early left an orphan to meet the hardships of life as best he could, his mother having died when he was 7 and his father when he was 11. He met the problem in a heroic manner, working hard in daytime and then at night he studied by a pine-knot fire that he might

be better fitted for the higher things of life.

Brother Sheppard was licensed to preach Nov. 13, 1886, while Dr. J. T. Sawyer was his presiding elder. He served four years as a local preacher, and was ordained deacon Dec. 7, 1890, admitted into full connection in 1893, and ordained elder, 1895.

His first work as a traveling preacher was on Saline Mission, 1891, after which he served the following charges faithfully and well: Spring Creek, 1892; Bab's Bridge, 1893; Ringgold, 1894-95; Lanesville, 1896; Hico, 1897; Lisbon, 1898-1900; Downsville, 1901; Haynesville, 1902-04; Sibley, 1905; Boyce, 1906; Rayville, 1907-08; Many, 1909-12; Carson, 1913; Oakdale, 1914-15; Lecompte, 1916-19; Merryville, 1920-21; Trout, 1922; Jena, 1923. At his last appointment his health failed, and he was forced to take the superannuate relation in November, 1923. His last days were spent in his home in Jena, where he was surrounded by friends and loved ones.

On Oct. 29, 1882, he was happily married to Miss Nannie A. Currey, who, with the following children, survives him: Rev. Claud F., pastor of the Methodist church at McDonoghville; Mrs. Janette Townsend, Boyce; Hardy A., Rochelle; Mrs. E. E. Bishop, Bon Ami; Mrs. W. H. Bishop, Jena; Mrs. C. L. Caddou, Plaquemine; Mrs. C. E. Abramson, Baton Rouge; Mrs. Thomas Bradford, Shreveport; Miss Bennie, the youngest, who is with her mother at Jena. Besides the immediate members of his family he has a brother, Mr. G. F. Sheppard, of Calhoun, La., and a sister, Mrs. William Graham, of Nebo, La.

When I recall the family that he reared, and some of the appointments that he served, I pause in admiration of the man who did this and never failed to meet his obligations. He must have been a wonderful financier to have done this and still be able to own the nice home in which he spent his last days.

Brother Sheppard came into my life more than thirty years ago, before I had joined the ministry, and while he was a young preacher, and the bond of friendship grew stronger as the years passed. I called to see him just a few days before he passed to the other world. He was very feeble, but I was allowed in his room and prayed. I then left and felt that I would never greet him again in this world, but I knew that I would see him again and that our friendship would be perfected in a perfect world.

Brother Sheppard was a heroic man and dared to do the bidding of his Father in heaven at any price. He was a tender, sympathetic man, whose sympathies were not confined to his own race or color, but were as boundless as that love that sees the woes of the children of men all over the world.

No man was ever given more tenderness and attention during his last hours of waiting and lingering sickness. They were all so anxious to minister to his comfort and to help in those hours. It was beautiful to see how they ministered in all devotion to him.

Brother Sheppard had rare good judgment and common sense in the affairs that confronted him, and this, with his knowledge of the Bible and the familiarity he had with human nature, coupled with his natural flow of good humor, made him an acceptable and successful pastor, who was dearly loved. He really seemed to have a genius for friendship, and was loved by all classes.

In his death, his family feel keenly their loss, but rejoice that he left such a record of fidelity and loyalty to the Kingdom of God; our Conference has lost a choice spirit, who was faithful to every trust reposed in him; personally, I have lost a dear friend whom I shall miss keenly.

"Our brother the haven hath gained,
Outflying the tempest and wind;
His rest hath sooner obtained,
And left his companions behind,
Still tossed on the sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more."

It was fitting that this heroic man should have

been carried to the Nolley Memorial Church, named for a hero of the last century, whose shaft is only a few feet from where Brother Sheppard is buried.

His friend,

C. C. WIER.

THE CHURCH NOT DECADENT.

Mr. Editor: In a recent issue of the New Orleans Christian Advocate there is an article entitled, "The Church—or Me?" Some quotations and suggestions in that article furnish me a text for the sermon that follows.

I have heard and read a good deal about the "Decadence of the Church," and "What's the Matter With the Church?" etc., during the past few years. I have been a Methodist preacher several years, and it is my deliberate judgment that the church was never so influential, so prosperous and progressive as she is to-day. I have been in Memphis, Tenn., nearly fifteen years, and I have observed the growth and prosperity of the church here with great joy. Here is our great First Church, with its 2,800 members, its great program, constantly giving members to other Methodist churches; and yet it continues to grow. With a seating capacity of 2,500, many times the crowds can't get in.

Here is our St. John's Church, situated about two miles from Court Square. Its membership is about 1,200; its Sunday school is three times larger than it was six years ago; its budget is about \$25,000 per year, and its great auditorium is crowded.

Here is our Union Avenue Church. It has now a membership of 1,300, a big Sunday school, a magnificent church plant, and a crowded church auditorium.

Here is our Madison Heights Church, with its great Sunday school of over 2,000; its weekly attendance of over 1,200; its church membership has grown from 500 to 1,700 in six years. It has increased its church holdings from \$80,000 to over \$200,000 in that time. The same is true of Buntyn, Southside, and St. Paul. Epworth and Trinity came into existence just a few years ago.

My observation is there never were as many people going to church in Memphis as are going to-day. Where is the evidence of the church's decay? The gifts our people make to church enterprises, hospitals, Centenary, education, etc., indicate that we are alive.

As to evangelism, we don't have to wait until another Whitefield, or Finney, or Moody arrives, but we pitch in, hold our own revivals if we can't secure suitable help, and go ahead. I like the idea of having a revival in one's own church. Billy Sunday was in Memphis recently, but the churches, so far as I know, received very little results. My own church received three. Maybe more will come. But we will hold our own meeting, secure outside help if we want it, and the crowds come.

Some church members go riding on balmy Sundays. A few, very few, play golf. Some are worldly, but the great body of our people love God and are true to the church. Let's quit talking about the church, repent of our own coldness, and put ourselves to work for souls.

T. W. LEWIS.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early.

REV. J. M. ROWLAND,

Editor Richmond Christian Advocate,

P. O. Box 584, Richmond, Va.

ABOUT UNIFICATION—A PROTEST.

By Guy Comly.

I am just an inconspicuous layman, but I have been a member of the Methodist church for about a third of a century. I have been a reader of the New Orleans Christian Advocate for some time, and have read everything that has appeared in it regarding unification, pro and con. Also I have received quite a little printed matter on the subject through the mail, principally in opposition, which I have also read. I feel that I would like to say a few words on the subject myself.

I don't mind saying that personally I am for unification. I am for it because in my judgment it would be an advantage to both branches of Methodism and because I think it is the right and the Christian thing to do. I am sincere in my conviction, but have no quarrel to make with any one who sees the matter differently and thinks otherwise. I have never tried to convert any one to my way of thinking, and do not intend to try to do so, and such is not my object in writing this article. My object is simply to make a protest against some of the arguments that are being used by the opposition and some of the things that are being said openly and others that are being inferred and insinuated against the so-called Northern branch. I presume that every one that has written on the subject for publication in our own papers is a Methodist and professed Christian, yet we read many statements that do not sound as though they were inspired by a spirit of brotherly love. In my humble judgment, the matter has been agitated and debated entirely too much. Charges and accusations have been made, reflections and insinuations cast, prejudices appealed to, feelings have been hurt, bitterness has been created and breaches have been made that, in some cases, doubtless will take years to overcome, if indeed they are ever entirely healed in this generation. And why? Simply to influence people and gain votes. My contention is that if I am conscientiously for unification, I have a perfect right to vote that way without being accused of trying to help the Northern branch steal all the property belonging to the Methodist Episcopal Church, South, or of trying to force social equality with the "Nigger" on the Southern branch. If my brother is conscientiously against unification, he has a perfect right to so vote without being called either illiterate or un-Christian.

Delegates were elected to the district conference, and the vote was taken in our church (Capitol Street) last Sunday (8th). It appeared to me that our pastor, Dr. H. F. Brooks, handled the matter in a very nice, Christian manner. The Scripture lessons and prayers all seemed to have the question in mind. No arguments, pro or con, were allowed. A demand was made for each delegate, when nominated, to declare his position. This was ruled out of order. The election and vote proceeded quietly. No demonstration of any kind was allowed. The delegates were advised of the result of the vote. The consequence was, there was no strife, no bitterness, no feelings hurt and no wounds to heal, which is different from some places I have heard of.

A bunch of boys about fourteen years old, members of the Methodist Episcopal Church, South, were overheard discussing unification. One of them remarked: "We don't want unification. They'd have Niggers joining our church and Nigger preachers preaching to us." By "they," he no doubt referred to the Methodist Episcopal Church (North). Absurd, you say. Yes, but to my mind, not any more so than some of the arguments used by their elders. Where did the boys get that idea anyway? Was it original with them? Doubtful.

Personally I do not regard the Negro question as an issue at all, and yet it is one of the principal arguments being used against unification. It appears to me to be simply an appeal to the prejudices of long ago, in order to gain votes. Then the charge has been made, or at least implied, that the Northern branch wants unification

in order to gain control of all Southern church property. If I understand the Discipline, local church and parsonage properties are held by a board of trustees who are elected by the quarterly conferences. True, the deeds to church property contain, or should contain, the so-called "trust clause," but the property is entirely under the control of this board of trustees, who are accountable only to the quarterly conference and to none other. Said property can only be transferred by deed or encumbered by mortgage or otherwise by this board of trustees. Neither the General Conference nor any Annual Conference has any authority in the matter; so how could unification affect local church property?

The Methodist Episcopal Church (North) has churches in the South, and the Methodist Episcopal Church, South, has churches in the North. If one is wrong, the other must be also.

One argument that is being used in opposition to unification, and which I think is a very childish one and unworthy of consideration, which, however, has been used not a little, is the following:

"Brother Jones, who has been a Methodist for thirty years and is reputed to be worth a half million dollars, says if unification carries he will quit the Methodist church." Likewise,

"Brother Smith, who has been a Methodist for twenty-five years and is reputed to be worth fifty thousand dollars, says if unification carries he will quit the church."

This sounds like child's play to me. "If you don't do like I want you to, I won't play at all." I suppose Brother Jones and Brother Smith have the legal right to quit if they want to at any time, but if the Methodist Episcopal Church, South, votes for unification, or votes against unification, and any member who does not think more of his church than to quit because the church decides to do something that he did not happen to favor, I would say let him go and pray that he might find another church he could love more. My feelings are exactly the same in this respect, regardless of which side of the question the party is on. I have never heard this threat expressed except on the side of the opposition, though I don't say it has not been made on both sides. No doubt if unification carries, or does not carry, some will leave the church, though I am inclined to think in the majority of cases it will not be the old "wheel horses" who have borne the burden in the heat of the day and pulled the hardest in carrying the load of the church through all the years, and that the number will not be large enough to cripple seriously the church.

The writer was formerly a member of the Methodist Episcopal Church in the North for about thirty years. When we moved to Jackson some three years ago, we immediately transferred to the Methodist Episcopal Church, South, (Capitol Street) here. We have done the best we could and have tried to do our part. We have enjoyed our associations here, and believe we love the Methodist Episcopal Church, South, and the members of it just as much as we ever did the Northern branch and its members. Personally we consider one branch just as spiritual as the other and the members of one branch just as religious as the other. We don't think for a minute that the Northern branch want unification simply in order that they may swallow the Methodist Episcopal Church, South, and gobble up their property, or force social equality with the Negro on them. If we understand the present plan and the Discipline, it could not be done anyway, but we are sure they have no such desire. Knowing the Northern branch as we think we do, we are sure the Southern fears along this line are groundless. Naturally it is neither enjoyable nor pleasant for us to hear the hard things said and the reflections and insinuations cast against our Northern brethren, and it is hard at times to keep from feeling hurt. There are thousands of people like ourselves, originally from the North, now living in the South and belonging to, worshiping with and helping support the Methodist Episcopal Church, South.

Personally, I cannot see the necessity for Northern churches in the South or Southern churches in the North; but if it is an offense, both are guilty. We hope to see the day when this will not

be the case, and we believe unification would eventually solve the problem.

The present plan is perhaps not perfect, most human plans are not, but no doubt if it carries it can be changed and amended as necessity requires.

In conclusion, I wish to say again I have no desire to try to influence any one else. Certainly I'll not quit the church because unification carries or fails to carry. What I have been trying to say is simply this: Let every member have a right to his own views, stop the agitation, quit saying unkind things about the other fellow, and abide by the decision. The earth will no doubt continue to revolve as usual and the kingdom of God will move on if unification carries or if it fails to carry.

Jackson, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Some time ago, in a letter to the Methodist press, I spoke of my colored friends as "darkies." The editor of the "Christian Index," a paper published at Jackson, Tenn., and the organ, I think, of the Colored Methodist Episcopal Church, took me to task about it in a brotherly editorial. He objects to Negroes being called "darkies" and "niggers," and thinks it is unfair to the race. I beg to assure him that I meant no discourtesy to the colored people by using such terms, and would be the last to offend that "race consciousness" which is the tap-root of their improvement—the tap-root because there is not much hope for progress until one takes pride in his race. When I was a boy the slaves were referred to in my home as "servants." When I speak of colored folks as "darkies" I mean no more than when we speak of children as "kids." But I'll have to revise my vocabulary, I reckon, and get in line. All right.

A lot of literature has been coming to my Den recently, a good deal of it about unification. One of the most interesting brochures on this now hackneyed subject is Bishop Candler's tract entitled, "Our Advancing and Victorious Methodism." It has the right ring for me. But about the best thing I have seen on unification is a full-page article in the San Francisco Daily Examiner by Giovanni Papini, the author of the "Life of Christ." He discusses the Pope's proposal that since we "seceded Christians" are so divided among ourselves, it is the true solution of the problem for us all to "come back into the fold of the true apostolic church." And from his standpoint, the Pope is right. Every argument for the union of the two Methodisms applies with equal force to the union of all the churches; and all the reasoning is based upon, and is vitiated by, the fundamental fallacy that confounds spiritual unity with organic uniformity. God's ideal is the unity of the Spirit in the bond of peace, and that is easily consistent with variety of organic form. I take ten of our church papers, and I am inclined to hope from the present drift of things that we have this wild scheme defeated. Wasn't it William Somebody who said, better endure the ills we have than fly to those we know not of? This plan annihilates us. I'm opposed to that.

Another booklet is Rev. T. H. Lipscomb's, "The Cavaliers of Truth." This is a satire on Modernism. Brother Lipscomb goes after the "knights" who are anxious to "discover" truth, and have wandered away off the highway in their search. It is incisive and vigorous, and while satire is a dangerous weapon to use even in defense of the truth, one must admit that Lipscomb is a skillful antagonist. I am surprised that this booklet got by the official censor; yet it bears the imprint of Lamar & Barton, Agents.

Another book is, "One Hundred Years of Methodism," a handsome and beautifully illustrated history of the great Central Methodist Church, in Detroit, Mich. I don't know who sent it, but am thankful to whoever did. It is a thrilling story, a religious romance, and one sees at a glance the amazing changes of a century when he looks at the picture of the log cabin in which the

fathers worshiped and the magnificent group of modern buildings that now constitute the "plant" where our Detroit brethren carry on the Lord's business.

Another book is, "The Life and Letters of Walter Hines Page," by Burton J. Hendrick. I never admired this Page. His cynical contempt for "the Old South" set my teeth on edge long ago. But this book solves a great problem, the cause of the South's being the backward and benighted section it is: it is all due to the "hookworm." It was the hookworm that defeated Lee. It was the hookworm that organized the Ku-Klux. It is the hookworm that keeps the South illiterate and anemic. Get rid of the hookworm and the South will be eligible to admission into the civilized company of the magnificent North! I am surprised that some of the "Friends of Unification" have not taken the hint, and urged unification on the ground that we will thereby get rid of the hookworm. Bah!

Still another book is, "Man's First Disobedience," by Leander S. Keyser. It is refreshing to read in these days of wavering faith and unstable belief such a sensible discussion of the doctrine of the Bible. I recommend this little dollar book to any one who has trouble with the third chapter of Genesis.

Now, after saying these things about the books other folks have written, let me speak of mine. First, all the copies of "The Sunny Road, Home Life in Dixie During the Un-Civil War," have been taken. I'll have to get out a second edition of the first volume; and meantime, the second volume will soon be ready, at the same price, \$1.25 a copy. I am tickled over this, because a publisher that I wanted to publish my book declined on the ground that he could not sell enough to pay the cost of printing it. Now while you are waiting for these effusions of my brain, go straight to the postoffice and send me 50 cents for a copy of my, "The Pelican Pulpit." If you have any germs of "Modernism," Fosdickism, rationalism in your system, send for my antidote; if you are so fortunate as not to be infected, send and get my "Pelican Pulpit" to fortify your faith. And hurry up about it, because I need the money to pay the printer. Do you understand? I hope so.

Dr. Joy's kind notice of my "Sunny Road" in the Advocate (New York) is bringing me orders from the North. Here is one just come to my Den: "I am enclosing the price for a copy of 'The Sunny Road.' I am still going it strong for the Union Army. I was in the Army of the Potomac three years, wounded twice, am in my 81st year, and still hooping it up strong for the only army that ever fought for peace." Hurrah for that Yank! I'm "unreconstructed," and so is he; and both of us can pat each other on the shoulder. The Army of the Potomac was one of the finest armies that ever walked on this old earth, and yet Lee, with his army, whipped it time and again! And if it hadn't been for the hookworm, he would have won in the end. But the world and the hookworm together were more than we could handle. Send for the "Pelican Pulpit."

Mansfield, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

I want to wave a signal to-day which I think will cause some of us to pause and think. I begin with the question, Are we directing our talents and energy to the accomplishment of the tasks before us? Never before in our history as a church was there such a challenge to our faith as now exists in the carrying on of the great enterprises launched—Centenary, Education, Superannuate fund; besides, the current expense of the churches are calling, calling—some are even waiting for help. We cannot fail, we must not fail, we dare not fail in the success of any of these splendid enterprises. They are of value enough to engage the greater part of our time and activities.

Now let us give these great interests of Christ's

kingdom the right of way, and withhold, curb, and check all this planning, writing, organizing and preaching—God save the mark—on the subject of unification. The bishops are a mighty fine body of men. They show remarkable signs of intelligence at times. They issued a call to the church at their last meeting that was sensible, suitable and apropos. It sounded the right note and is a credit to their piety and sagacity. Read it carefully and let us all endeavor by the grace of God to catch its spirit and abide by its teaching. I very much fear, the division in the church to-day will be a serious hindrance to the consummation of the great enterprises mentioned. Unity of purpose is indispensable in bringing to a successful end these great benevolent and spiritual interests in that part of the kingdom wherein the Lord of all has assigned us to labor. At this juncture we simply cannot afford to "gum the works" or "throw money wrenches into the machinery;" there is too much at stake.

* * *

Many evidently were intensely interested in the prophecy of this modern Mother Shipton concerning the coming of Christ and the end of the world. Mrs. Rowen and her fellow-believers belong to a rather large class of people who do not see thought and truth in relation. That Christ is coming again is clearly taught in the New Testament, and seemed the constant hope and expectation of the early church. So completely did this doctrine become an obsession with many, even during the earthly life of our Lord, that he warned them that no man knew the day or hour, but this event was in the Father's keeping. Further, St. Paul, in his second letter to the church at Thessalonica, warned them against the extravagancies which were taught by those who held that his coming was immediate. The destruction of Jerusalem and the subsequent dissolution of the Roman empire, no doubt seemed to the Christians of that early day as the end of all things; and it was indeed the end of many things that the world needed to get rid of before it could advance further in the march of civilization. Be of good faith, God Almighty has not abdicated his throne. He is still running the affairs of this world, despite human sin and human interference. When men learn to believe and practice the things the Blessed Christ taught at his first coming, then will they be ready for his reappearance in his glory. When our Lord talked about this, he admonished them to watch and be ready. That is the part of this ending business that belongs to you and me; the completion and planning of it is his own affair, and I am glad of it.

Some things are too big for men to know positively or prophetically; most of us know enough to act very foolishly at times. So guard well the experience of the past, cherish well the good things of the present, and leave the great events of this old world where they belong, in the future, and in God's keeping.

628 Kings Highway, Shreveport, La.

DR. S. A. STEEL'S NEW BOOK.

By Theodore Copeland.

It is not claiming too much to say that for well nigh forty years Dr. Steel has been one of the outstanding figures of Southern Methodism. In the pulpit, on the rostrum and in the editorial chair he has earned a nation-wide reputation, and after a ministry of nearly sixty years his mental and spiritual forces are fresh as the morning dew.

Dr. Steel has recently written a racy volume entitled, "The Sunny Road," which relates his experience from his birth and childhood to maturer years. If any mother with a thin, pale and weakly child, will read the first chapter of "The Sunny Road," she will learn how an old colored mammy before the Civil War started young Steel on the road to health. This chapter tells us also that his father was a Methodist itinerant, and it gives a vivid description of the hardships endured

in those days by the "Knights of the Saddle-Bags."

At the age of eight years, young Steel witnessed the first railroad train, as recorded in the second chapter; and the man who can read the story of this adventure without a hearty laugh is a rank pessimist, with no hope of future sunshine. If the modern itinerant would like to know what a substantial pounding meant to a preacher in the wilderness when all his victuals and supplies were exhausted, he can find a true recital in the same part of the book.

We are told also of the University of "Hard Knocks" in which he became an efficient graduate.

During the Civil War, young Steel led a pioneer life in the Mississippi Delta, where he contended with big trees and heavy logs and millions of mosquitoes and multiplied millions of buffalo gnats. In the silence and seclusion of the primeval forest, he was mauling rails, building fences, rolling logs, planting new ground, breaking oxen, trailing bears, paddling canoes, and learning how to tell the points of the compass from the moss on the trees, acquainting himself with nature in her wildest moods.

Dr. Steel is never dull or uninteresting, whether he preaches or lectures or writes. He grips his audience at the outset and holds them to the finish. The book before me is seasoned with spice and ginger, with a liberal sprinkling of pepper, and reveals the spirit of a man loyal to those Anglo-Saxon ideals of liberty and chivalry and self-reliant individualism which are native in the South. His boyhood was spent amid the gigantic struggles to maintain these sacred ideals, and he inherited their spirit from the very air he breathed.

Dr. Steel is a superannuated preacher living at Mansfield, La., but there is no sign of superannuation about his head and his heart. If the reception of this volume justifies it, other books will follow, dealing with the spirit of the Anglo-Saxon, pastoral memories, platform memories and rare experiences when he was ranging from Boston to San Diego, and New Orleans to Toronto, as a Chautauqua lecturer and Epworth League secretary. The Doctor says: "There is enough tabasco in each volume to make a reader need a glass of water near by. Some pious folks who think it a sin to laugh had better not read the story."

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will meet at Hazlehurst, Miss., at 2:30 p. m., April 28. All members of the conference are urged to be present for the opening session and to remain through the closing session the afternoon of the 30th.

Rev. Clovis G. Chappel, D.D., of Memphis, Tenn., is expected to preach the opening sermon at 7:30 p. m., Tuesday, April 28. He has been invited to remain with us until the close of the conference and to preach at 11 a. m. and 7:30 p. m., Wednesday, April 29.

The following committees have been appointed:

License to Preach—J. A. Moore, H. G. Hawkins, J. T. Abney.

Admission on Trial—P. D. Hardin, J. M. Lewis, A. S. Oliver.

Orders—J. S. Purcell, H. L. Norton, J. E. J. Ferguson.

Local Preachers—J. L. Sells, J. H. Moore, J. A. Wells.

Quarterly Conference Records—S. F. Harkey, W. W. Nelson, M. L. McCormick.

Let us be much in prayer for the presence of the Holy Spirit to guide in all our deliberations.

W. H. LEWIS, P. E.

To date, \$1,028,361 of Centenary money has been expended in Japan.

FOR SALE.

A two-story cottage, twelve rooms, wide upper and lower porches, located near Epworth Spring and Lake Shore Drive at LAKE JUNALUSKA; price, \$6,500. For terms, apply to Box 605, Richmond, Va.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

This is not an appeal to the self-protection of any one preacher. The aim is rather to create in every active minister of the Gospel a sense of his service-obligation toward preachers of the Methodist Episcopal Church, South, as a group—those already superannuated, those active to-day, but who will be retired within this generation, and those of future generations who in time will surely come into such relation.

THE HANDWRITING ON THE WALL

The accompanying picture, adapted by courtesy of the Provident Mutual Life Insurance Company, should be sufficient to arouse any preacher who may be sleeping away his opportunity to do his part in the Special Effort for Superannuate Endowment. The shadow of future deprivations hangs over the church's active ministry as a tornado-cloud over the quiet and peaceful home of an unsuspecting family. It seems to be saying: "You may not know me, for I am different now. My clothing is somewhat frayed, my body is bent from the weight of years, and I cannot walk without assistance. How would you like to exchange places with me? Before you answer, I remind you that rarely is a parsonage provided for me, my highest average support is now \$314 per year, and I have practically no place any more in the councils of the church. Also, I have very poor sight and my hearing is bad. Rarely do they invite me to preach these days, and more rarely could I do it if they should. If, in the face of these facts, you want to step into my place and let me step into yours—well, I am perfectly willing. You shrink away—and you should, for it is a bad trade. Well, I shall never be in your place again, but you will surely some day be in mine—for I am you at 74."

ASLEEP WHILE THE WOLF HOWLS.

How can pastors be unconcerned about Superannuate Endowment in these days of opportunity? The General Conference of 1922 gave us permission to work for five years on this task. The first year ends March 31, 1925. Thus far thousands of pastors have done their full duty to the cause, and they are determined to keep at this thing until their charges have paid their five-year quotas 100% or more. But some pastors have let the first year go by without doing anything, or at least there is no evidence in their favor as to payments on quotas. These brethren are not awake to the urge of the matter. They allow themselves to believe that they are situated in places where nothing can be done. But there are no such places. Something can be done anywhere. Of course, it may be more difficult somewhere than otherwheres, but nowhere is the cause of the Forgotten Man entirely hopeless. The where of it is not so important as the man of it. Given a man who never quits, and the quota

will bloom like roses in June. I would not criticise any of my brother-preachers who are neglecting this great work, but I do wish they could see what havoc they are bringing upon themselves and their brothers of the ministry. Down the road a little way, and around humble cottages of superannuate preachers, the gaunt wolf of distress will be howling sooner than you think. Let not any of us slumber when we should be securing a club to beat him off.

IF A PASTOR LAGS, PULL HIM UP.

In the college fraternity, there are certain fixed principles that cannot be disregarded. One of these is absolute fidelity and loyalty to all fellow-fraters. Much can be forgiven a member, but not disloyalty. Whoever breaks faith with this group, is accounted unworthy of confidence and cast out. The fraternity of preachers

should be the greatest in the world, and it can be if all the preachers will hold steadfastly to those things which make possible a perfect brotherhood. If one of our number thoughtlessly proves disloyal to our welfare, we should quickly pull him up to par. We should have in our group such an atmosphere of brotherly regard, that not one can live happily who disregards the vows (understood) which bind us. The Special Effort for Superannuate Endowment is a chance to prove our loyalty to each other. The test is on—has been for a whole year. What does it answer for you?

THIS WILL FILL YOU WITH JOY

I cannot give names, for I promised I would not. A certain pastor did not raise his charge's quota for the first year. When he began the second year he wrote me to come and help him. I could not go at the time, but sent him one of my pals who has Special Effortitis equally as bad as I. The pastor and my

pal did a good job of it, securing in cash and subscriptions the quota for five years. Then came a conference with a prominent member of this church concerning a contribution to Superannuate Endowment which he wanted to make on the Annuity Plan. My pal put the office in touch with this brother, and negotiations began.

Within ten days the gift was made, amounting to \$25,000. Later, this good brother felt that he wanted to do more on the same plan. After full consideration, he transferred to the Board of Finance \$25,000 worth of income-bearing property and received therefor another annuity bond. This made a total of \$50,000 contributed to the fund on the Annuity Plan by this brother within one month, and, besides, he gave \$500 without condition to help the charge raise its quota. Arise, O Church, and give him the grand honors! I wish I could publish his name, but I promised I would not.

THEIR TIME —

March 15
to May 15

THE SHADOW OF SUPERANNUATION

THE CHURCH'S ACTIVE MINISTRY

"I am You ~ at Seventy-four"

Adapted -- Courtesy of Provident Mutual Life Ins Co

If You Secure Your Special Effort Quota Today,
It Will Secure You Tomorrow

The Home Circle

THE RADIO WAY.

I wish I could treat in the radio way
The people who bother me day after day!
Why, I'd be so happy that I'd give a shout
If I could just pleasantly tune them all out!

My big sister's at me from morning till night;
She says she is trying to make me polite.
I know that she means well, without any doubt—
But oh, how I wish I could just tune her out!

My old Uncle Abner describes with great joy
How much better things were when he was a boy.
I've got to be patient, like any good scout,
But—if I could quietly just tune him out!

Aunt Deborah likes to discourse on disease;
It's the favorite topic on which she will seize.
Of course, I would not good Aunt Deborah flout,
But, gracious! I wish I could tune "auntie" out!

I wish I could treat in the radio way
The people who bother me day after day!
Why, I'd be so happy that I'd give a shout,
If I could just quietly tune them all out!

—By Elsie Duncan Yale, in St. Nicholas.

THE LITTLE BOARDERS.

By Cora S. Day.

This story really began last fall, when robins went south for the winter. Just a few days before they went, Millie and Jack made a strange discovery. They went out one morning, and there on the lawn were two young robins. It was plain to be seen that they were just out of the nest, for their long thin legs were wobbly, their tails were mere stubs, and their wings were too weak to carry them more than a few yards at a time.

"I never saw young robins so late in the season," said Jack, who liked and studied birds. "I think something must have happened to the old birds' first brood, and they started this brood later than usual."

For several days the baby robins hopped about the lawn and among the shrubbery, while father and mother robins fed them faithfully. Then, one morning, the baby birds called and called, but no father or mother answered, or came with their breakfast. Millie and Jack soon noticed their unusually loud, plaintive cries, and watched them. At last Jack cried:

"The robins have gone south! The father and mother birds have gone with them, and have left their poor babies here. They are too young to go with the rest."

"Oh, the cruel, heartless birds!" Millie said indignantly. But Jack defended them.

"They didn't know any better. Poor things, they couldn't stay here. They would freeze and starve. Instinct told them to go when the flock went. But what's to be done with these little birds?" He looked puzzled. "I'd try to catch them and take care of them; but it is against the law. There is a fine of \$20 for having a robin in your possession," he said. Then he brightened.

"I'll take my wheel and go see Mr. Wilson, over in Benton. He is the game warden. If he will give me permission"—He didn't stop to finish, but away he went.

Mr. Wilson liked birds. He liked boys, too, when they were Jack's sort of boys. He listened interestedly, gave the necessary permission, and sent Jack home happy.

It was getting along toward spring when Mr. Wilson happened to be near and called on Jack.

"How about those robins?" he asked. Jack led him to a big, empty, unfinished loft over the kitchen. No, it was not empty; for in it were two of the plumpest, the handsomest and the tamest robins that Mr. Wilson had ever seen.

"Aren't they fine?" laughed Jack, holding out a hand, to which they flew fearlessly. "I certainly am proud of those robins!"—The Sunbeam.

A RURAL ROUTE.

By Carrie O'Neal.

Late in the winter a March hare stood beside his bungalow in a wood when suddenly on his ear there fell the fairy tones of a tiny bell. "The telephone!" he cried. "Oho!" and hopped into the bungalow.

"Hello!" he called. "Mr. Sun? You say that little Miss Spring starts north to-day? And you want me to tell folks far and near that in three more weeks she will be right here? The news is welcome, I'm sure," said he. "It shall go right out on the R. F. D."

As quick as a wink he was at the wheel of his red, reliable jumpomobile. He carried the news to every house—to woodchuck, squirrel and small field mouse; to chipmunk, porcupine, beetle, toad, he scattered the tidings as he rode. Then home he hurried to drink his tea and tell the tale to his family.

The message made tremendous stir. Miss Pussy Willow bought brand-new fur; the crocuses frilled their snowy laces; the poplar catkins all washed their faces. Violet put on a purple hood and nodded gaily to an elf in the wood.

Miss Hepatica down in the hollow called, "Good morning, dear Miss Marshmallow!"

That night the wind blew a fearful gale; there was rain and snow, there was sleet and hail. Buffeted, drenched and full of fears, the poor little flowers were all in tears.

The wood folk were murmuring everywhere, "Don't ever believe a mad March hare."

But the sun came out with a will next day, the world was bright and the wood was gay; the brave little blossoms took heart, and then the glad wood creatures were gay again.

The March hare cried, when he heard them sing, "Now wasn't I right? And isn't this spring?"

Then he cut three capers and stood on his head. "My reputation is saved!" he said.—Youth's Companion.

SIGNED BY MAJOR.

By Arlene Putnam.

Major sat with his paws folded in front of him, watching his master write. Once in a while he grinned, or pricked up one ear and listened. He was listening for Mary to announce dinner, and grinning good-humoredly at his master's industry, which, in his own estimation, was a waste of time when he might have been out chasing cats or fighting other dogs, two of his own favorite pastimes.

But Tom Miller didn't notice Major. Frequently he glanced at him, but his thoughts were far away. Every time that Tom looked at him, Major wagged his tail. Tom was preparing a thesis for English, in fact he was trying to prepare the best one in the class, and, furthermore, the themes must all be in by the following morning at 9 o'clock. No wonder Tom worked.

Mary announced dinner unheard, except by Major, who, seeing that Tom did not understand, crossed the room to tell him about it, but the boy brushed him aside, saying, "Go away, old fellow, I'm awful busy." So Major went to the kitchen door and whined until Mary opened it, and then he went to his dinner without Tom.

Major came back into the room and, finding Tom still writing, went to his favorite corner and lay down and watched the boy with half-closed eyes. When Mary brought in some sandwiches for Tom, Major got up and went over to see if they contained the same kind of meat that he had had for his own dinner; then he went back and lay down again.

It was very late when Tom finished his theme, and he was so tired that he went to bed, leaving it on the desk without even gathering up the pages.

As soon as Tom had gone to bed, Major arose and went to the desk and climbed up on a chair to see what that fellow had been at. He couldn't quite reach, so he climbed down and pushed the chair closer with his nose. He looked the manuscript over curiously, then he looked about the desk. He couldn't see anything at all that

would make a boy sit there for several hours, as Tom had done. Then, Major never knew just how it happened, but Tom's inkwell was overturned, and the ink was dripping slowly down onto the rug. The manuscript was far enough away so that the ink did not touch it, but when Major went to climb down from the chair, he placed one inky paw on the last page of Tom's theme.

"Mary," called Tom the next morning, as he rushed about getting ready for school, "Get me my English theme in on dad's desk in the study, won't you?"

Mary was horrified when she saw that the ink had been upset on the desk and rug, and she would have spoken about it to Tom, but they were all so anxious that he should have the best theme in the class, and she knew that he had worked late the night before, and probably had overturned the inkwell by a quick move just as he was quitting work to go to bed, and had never even noticed it. So Mary gathered up the theme, without noticing the paw track on the last page.

Tom handed in his English theme, and then after several days forgot all about it.

One morning Prof. Clark announced to the class in English A:

"I'm going to surprise the class by announcing, and this was just as much of a surprise to me, that the best theme in the English A theme contest was apparently written by a dog, or at least it was signed by one, the only signature to the theme which was not only the best of the class, but one of the best that I have ever read." And he held up the last page of Tom Miller's theme, which contained the imprint of a dog's paw.

Tom looked bewildered. "That's mine, sir," he said, recognizing his own writing, and in his mind he was trying to recall how the dog's footprint could have gotten there.

"But your name is not signed to it," replied Professor Clark.

Tom's face was very red. "I was in a hurry," he explained, "and I did not look at the last page before I started to school in the morning. I must have forgotten to sign my name, and my dog must have gotten in the ink, and then stepped—" The whole class was laughing, and Tom's face was getting redder and redder.

Professor Clark smiled. "What is your dog's name?"

"Major, sir."

"Well, tell Major that he makes a fine secretary, and writes a nice hand—paw, rather—and knows a fine English theme when he sees it."

And Tom grinned.—Exchange.

FINE SKATING NEAR THE EQUATOR.

Most people would be surprised if they were told that some of the finest skating in the world is to be had close to the equator, writes S. Leonard Bastin in St. Nicholas. Here there is good ice not only for a part of the year, but always—from January to December. Look on the map and, in East Africa, you will find Mount Kenya, which is the second highest peak on that continent. The lower slopes of this mountain are covered with the most wonderful tropical forests, where luxuriant trees and gorgeous flowers abound and the whole air seems filled with large and gaily painted butterflies. Going up the mountain you pass away from the dense jungles, and the land becomes bare, save for Alpine plants, mosses and lichens. A little higher and there is a spot where there is a large lake which is always covered with ice. The sky overhead is always clear, and snow never seems to fall, so that the ice is in perfect condition—smooth and everything that the skater could desire. Quite recently a track has been made up through the forest, so that it is not a very difficult matter to ascend Mount Kenya. The climb upward is one of the most amazing experiences in the world, for the start is made among the luxuriant growth of the tropics, and the journey ends with the ice-covered lake around which there is virtually no vegetation of any kind. Here you would need all your winter clothes to keep you warm; yet 10000 feet below you can catch glimpses of the jungle where the heat is so great as to be almost unbearable.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DISTRICT CONFERENCE DATES.

Louisiana Conference.

Ruston, at Arcadia, April 6-8.
Shreveport, at Cedar Grove, April 20-21.
Baton Rouge, at Franklinton, May 19-21.
Monroe, at Monroe, April 22-24.
New Orleans, at Louisiana Ave., April 27-29.
Lake Charles, at Sulphur, April 28-30.
Minden, at Ringgold, May 4-6.
Alexandria, at Natchitoches, May 11-13.

Mississippi Conference.

Brookhaven, at Hazlehurst, April 28-30.
Seashore, at Biloxi, May 5-7.
Jackson, at Yazoo City, May 5-8.
Meridian, at Quitman, June 3.
Newton, at Decatur, May 12-14.
Vicksburg, at Woodville, May 19.
Hattiesburg, at Magee, May 22.

North Mississippi.

Greenwood, at Lambert, April 20-21.
Greenville, at Merigold, April 21-23.
Sardis, at Olive Branch, April 28-30.
Grenada, at Main Street, Water Valley, May 4-6.
Aberdeen, at Calhoun City, May 5-7.
Columbus, at Louisville, May 27-29.
Corinth, at Iuka, June 2-5.

EPWORTH LEAGUE ASSEMBLIES.

Mississippi Conference, at Whitworth College, June 8-14.

North Mississippi Conference, at Grenada College, June 15-19.

Louisiana Conference, at Mansfield College, June 9-16.

PERSONAL AND OTHER NOTES.

The College of Bishops will hold its spring meeting at Nashville, May 1-4.

The General Board of Missions will hold its 79th annual meeting at Nashville, May 5-9.

Dr. John T. Sawyer delivered the invocation at the recent annual dinner of the local chapter of the Sons of the American Revolution.

"Please change my address from Gulfport, Miss., to Clyde, Miss. and oblige very much your constant reader for 45 years," writes Mrs. D. B. Ross.

Rev. J. W. Thompson, the pastor, will be assisted in a meeting at Collins, Miss., by Rev. B.

L. Sutherland, beginning on April 19. The work at Collins is moving along nicely.

Rev. B. P. Fullilove requests us to state that his post office address has been changed from Corinth, Miss., to Rienzi, Miss. Let his correspondents take due notice thereof.

Rev. Henry T. Young, general evangelist, is holding a meeting for Rev. W. H. Jordan at West Monroe, La. The outlook is very encouraging.

Rev. J. T. Gullett, Corinth District evangelist, has recently been assisting Rev. W. M. McIntosh, general evangelist, in some meetings. The Lord has graciously blessed their labors.

Brother R. O. Randle, of Monroe, La., one of the leading laymen of the Louisiana Conference, is in Touro Infirmary, this city, undergoing treatment for a serious ailment. Let the brethren remember him in their prayers.

Prof. C. C. Norton, son of Rev. and Mrs. H. L. Norton, of the Mississippi Conference, is at present a member of the faculty of the University of North Carolina, Chapel Hill, N. C. He is very happy in his work.

Rev. W. J. O'Bryant, of Gulfport, Miss., an honored superannuate member of the North Mississippi Conference, writes: "I am now in my 85th year and have been reading the Advocate so long I couldn't very well get along without it."

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., will assist the pastor, Rev. J. D. Nesom, in a meeting at Rayville, La., beginning April 20. Rev. C. K. Smith, of Pineville, La., will have charge of the music in the meeting.

The following delegates were elected by the Holly Springs Methodist Church to the district conference: C. L. Bates, J. O. Tyson, Frank Wall, E. C. Wright, L. A. Rather, Sr., Henry Gatewood. All of them are opposed to the pending plan of unification.

A good report comes to us of the work at Crawford, Miss., Rev. G. H. Boyles, pastor. The attendance of the Sunday school has increased 260 per cent. All the services of the church are well attended, the spiritual interest is good, and the financial reports are encouraging.

We learn with sorrow of the recent accident in which Mrs. H. P. Lewis, widow of the late Rev. H. P. Lewis, of the Mississippi Conference, suffered a broken limb. She fell from the porch, breaking the leg just above the ankle. She has been in the Baptist Hospital, Jackson, Miss., since the accident, recovery being slow.

The Aberdeen District Training School will meet at Amory, Miss., April 27 to May 2. Class hours will be from 3:30 o'clock to 5:30 o'clock each day. The good people of Amory offer to furnish entertainment to all who come to take credit work, provided they notify the pastor, Rev. W. R. Lott, by April 20.

Rev. Frank B. Hill, the pastor, is conducting services each night this week at Lecompte, La., the sermon topics dealing with the events leading up to the crucifixion and the resurrection of the Master. Many pastors in Louisiana have found the week preceding Easter Sunday to be an unusually favorable time for holding such services.

We learn from press dispatches Monday morning that the Crawford Street Methodist Church, Vicksburg, Miss., was destroyed by fire on Sunday preceding, involving an estimated loss of \$75,000, including a recently installed \$9,000 pipe organ. It is understood that immediate steps will be taken toward rebuilding.

Following the sessions of the Seashore District

Conference at Biloxi, Miss., May 5-7, a revival meeting will be held, in which the pastor, Rev. Osmond S. Lewis, will be assisted by his brother, Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference. The prayers of the brethren are asked in behalf of the meeting.

Dr. Mark Terrell, general evangelist, of Sherman, Texas, has just closed a great meeting in San Angelo, Tex., in which about 120 members were added to the church, most of them on profession of faith. Dr. Terrell was a visitor to the Louisiana and the Mississippi Conferences two or three years ago. He is pleasantly remembered by the brethren.

Mr. and Mrs. Stephen S. Thomas, of Lebanon, Ohio, were recent visitors to relatives and friends in Louisiana and Mississippi. Mr. Thomas will be remembered as the former very efficient Missionary Centenary Secretary-Treasurer of the Louisiana Conference, which position he resigned in order to be able to devote his time to the development of a stove industry. It will be gratifying to his friends to know that his business prospects are bright.

We commend the spirit of the following, taken from the "Big Brother," Greenville, Miss.: "This question (unification) is uppermost in the minds of all Methodists at this time, and each of us has a perfect right to his own opinion, either for or against; but the thing that we should desire and pray for most is that, regardless of the outcome, we are still going to be loyal Methodists and continue to give of our time and money toward the upbuilding of our church and the furtherance of God's Kingdom."

We take the following from a personal letter from Dr. R. H. Bennett, Nashville, Tenn.: "I am just back from Macon, Miss., where I had the pleasure of assisting the pastor, Rev. S. H. Caffey, in a revival meeting in which the Lord graciously blessed us. Please allow me to follow the promptings of my heart to express the great pleasure in visiting and knowing the people of this refined and cultured community in one of the finest sections of the old South. I shall not willingly let die the many delightful friendships formed there. Favored is the man who is read out for Macon, and fortunate the church that gets Brother Caffey. Are not those beautiful windows in that handsome auditorium? They would do credit to any city temple. Brother Caffey is closing four successful years' service and is in high favor with his people. They wish to keep him for a fifth year. The same is also true of the power behind the throne—the lady resident in the parsonage."

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the two Mississippi Conferences:

Place—	For The plan.	Against the plan.
Crawford	0	91
Collins	30	2
Barlow charge	1	108
Sumrall	0	unanimous
Murphy	3	11
Lock	6	4
Cleveland	5	74
Friar's Point	0	unanimous
Lyon	0	unanimous
Greenville	0	unanimous
Merigold	0	29
Shipman's Chapel	0	10
New Salem	1	14
Dockery	0	3
Holly Springs	15	146
Bayou Pierre charge	6	158
Escatawpa charge:		
Escatawpa	0	69
Caswell Springs	0	50
Richton charge	54	16

THE WEST AND UNIFICATION.

By Bob Shuler.

Almost five years ago, I came to the Pacific Coast at the invitation of my dear personal friend and that prince of men, Bishop H. M. DuBose. I have studied the field and our work in the West, and feel that I am prepared to say a word to our great church relative to this enterprise.

I have noted repeated references in our church publications, all of which reach my desk, to the terrible calamities that are ahead of our work in the West if the Southern Church should refuse to adopt the present plan of unification. Bishop DuBose is being quoted widely as prophesying utter disaster for us here if that result shall be the will of our people as expressed in the Annual Conferences. Dr. Selecman says in his "Who's Who in Unification" that "the very life of our work on the Pacific Coast hangs on the success of unification" and gives Bishop DuBose as his authority. Without any thought of criticising my superior and senior, whom I dearly love, I wish to say that such expressions from Bishop DuBose are little less than astonishing.

Bishop DuBose has himself written and caused to be published the fact that the membership of our church in the West has practically doubled within four years, during which time he declares we have added twenty per cent of the entire gain of Southern Methodism and trebled the value of our holdings west of the Rockies. This was accomplished without any unification. We have not been Jurisdiction No. 2 during this time. We have been the Methodist Episcopal Church, South. Does the Bishop mean to say that we have done all this by the mercy and forbearance of the Methodist Episcopal Church, and that failure to unite under this plan will mean that they will withdraw their mercy and overwhelm us with vengeance? If that is his position, then how astonishing that we should desire to unite with such a people! We cannot believe that such is his position.

Then what can Bishop DuBose mean by saying that failure to adopt this plan will mean annihilation for us in the West? Does he mean that we will quit? Does he mean that our members will go into the Methodist Episcopal Church? And if they should, is not that the very thing this plan contemplates for the West? Does the Bishop mean to tell us that after the adoption of the plan he will contend for our remaining with our decided minority in the territory so splendidly occupied by the majority? Will he stand for continued duplication in the West? These are serious questions, for we are very anxious to know just wherein the defeat of this plan will wreck our work in the West.

And suppose that every member we have in the West should go to the Methodist Episcopal Church; would they not still be Methodists? Would the calamity compare with the loss of tens of thousands in the Southern States to the Southern Baptists and other denominations? We must remember that our entire membership in the West is not equal to the membership of one Annual Conference in South Carolina, Alabama, Georgia or Mississippi.

But the facts are, there is nothing in this scare except good campaigning. I am pastor of one-sixth the membership of our church in the entire Pacific Conference, and we will not lose one member either by invasion or secession, should the plan fail. I do not believe that we will lose 500 members in the entire West by the failure of the plan to carry, and they belong to struggling congregations, supported for years by missionary money, and should by all means join their stronger Northern brethren. We should have voluntarily surrendered many of these weak and unpromising undertakings years ago. They have really crippled our work and have constantly taxed our resources.

There is nothing in this ghost that is being paraded over the church. All we have to do is to continue to preach the old fundamental doctrines of Methodism, sound the genuine gospel

message, exhort the people to holy living, call penitents and open the doors of the church, and we will continue to go forward. I know whereof I speak: The only Southern Methodist Church in the history of our denomination to receive more than 1,000 new members in one year was Trinity Church, in Los Angeles. This church (in the West, if you please!) received 1,076 members last year, 236 of them coming by profession of faith and over 300 of them coming to us from the Methodist Episcopal Church.

You ask how this happened. This is happening all the time. It happened last Sunday. It is happening because Trinity Methodist Episcopal Church, South, is not advocating modernism, advancing the Darwinian theory of evolution, dealing in salvation of character, questioning revelation or expressing doubt of the Virgin birth or bodily resurrection of our Lord. I emphatically answer Bishop DuBose by saying that the Southern Church has such a career ahead of her on this coast as we have never dreamed of, if we preach the old gospel of our fathers, the gospel of a lifted cross and a resurrected Christ.

If I were Bishop DuBose, instead of wailing about future defeats, I would be going up and down this region, urging my preachers to preach the powerful gospel of individual salvation from sin and death, and I'd double within the next four years what I had doubled within the past four. There is nothing in or to this prophecy of retreat. The rarest, richest, fullest, whitest field I know is this fast growing West. There isn't another spot of ground on earth where I could have taken into the Southern Methodist Church 1,076 members in twelve months.

If there is real merit in the present plan of unification, then adopt it on its merits. Win with it or go to defeat with it on what it is. But do not try to scare a Westerner, with his hand on the throttle, into believing that all the rails and crossties are out a mile ahead. The track is clear. The station is yonder. The cargo is worth the run.

Los Angeles, Calif.

THE WORLD'S PROGRESS.

By Mrs. L. M. Lipscomb.

This is a wonderful world we are living in,
There are surprises every day.
They come so quick and fast sometimes,
We know not what words to say.

You may talk of the good old-fashioned days,
And sing of the "sweet long ago;"
But give me nineteen and twenty-five
With its marvelous radio;

When we can sit by our cheerful fire,
Surrounded by our friends and kin,
And have access to all the world,
As we tune and listen in.

You may go back to the ox-cart days,
Or travel behind old Beck,
But give me the auto and aeroplane,
Even tho' there's many a wreck.

The world moves on at rapid pace,
And God only can understand
And direct the thought and skill of man
As he guides with steadying hand.

We cannot tell what the future holds,
For over it is spread a veil;
If prophets its secrets could reveal,
We would hear a wonderful tale.

So let's give thanks that God's power and might
Are not held down by bolts and bars;
Guided by Him, man's genius and skill
May some day find a way to the stars.

The Centenary carried Methodism to Czecho-Slovakia just as this new nation was emerging from four hundred years of political and religious oppression.

HATTIESBURG DISTRICT CONFERENCE—
A CORRECTION.

Our attention has been called to an error in the announcement last week concerning the Hattiesburg District Conference. The opening sermon will be preached by Rev. H. Mellard on Wednesday evening, April 22, instead of Tuesday evening, as it appeared in the announcement. The conference will meet at Magee, Miss., on Wednesday, April 22.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will be held at Iuka, June 2-5. The brethren are requested to send the names of all delegates, as elected, to the presiding elder, and also to the pastor-host, Rev. W. W. Jones. E. H. CUNNINGHAM, P. E.

GRENADA DISTRICT CONFERENCE.

The district conference of the Grenada District will be held at Main Street Church beginning May 4, at 2:30 p.m. There will be a train from the north at 11:40 a.m. and from the south at 2:15 p.m., and both trains will be met at the station. Entertainment will be provided for all who come, if pastors will send names of delegates in time to arrange for them. Will all the pastors please send names at least a week in advance of meeting date? Send only those who are coming. We are looking for a great conference. Pray that we may have it.

J. W. RAPER, Pastor.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. T. McKee, Wisner, La., 2; Rev. W. D. Bennett, Merigold, Miss., 2; Rev. J. T. Gullett, Booneville, Miss., 2; W. D. Hawkins, Meridian, Miss., 2; Rev. G. G. Yeager, Carthage, Miss., 12.

One could name a score of Centenary enterprises of large proportions, either completed or near completion, in China alone. Note the following examples: Huchow Hospital, Science Hall, Soochow University; Kong Hong Institutional Church at Soochow; Allen Memorial Church, at Shanghai, the best church in China.

Cline Hall, Soochow University, is one of the most beautiful and lasting Centenary memorials in China.

The Centenary has bought a Community House in War, West Virginia, costing approximately \$10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population.

WANTED—Piano teacher for Colegio Buenavista, Havana, Cuba. (This is a girls' school under the direction of the Women's Council, M. E. Church, South.) Send application and testimonials to Miss M. B. Markey, Directora, Colegio Buenavista, Reparto Almendares, Havana, Cuba.

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Obituaries

Obituaries not over 300 words in length will be published free of charge. All over 300 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

More than thirty years ago I became acquainted with MRS. ANNIE M. ALLEN. I was then a seeker after a knowledge of God. This good woman greatly helped me, and no doubt her prayers and counsel were invaluable aids to me in pressing my suit before Mercy's tribunal. It was at the old Providence camp meeting that the tempest in my heart rose to its greatest fury. On leaving the old camp ground on Sunday afternoon, I had gone but a few miles when I met my dear Saviour, and he became the Master of my life. Occasionally, as the years have been slipping by, we have met, and in every instance her ringing testimonies of God's all-sufficient grace in enabling her to bear her bodily afflictions have commanded my highest confidence. Mrs. Allen's maiden name was Annie Matilda Giddens, the daughter of Daniel J. and Susan McFarland Giddens, old Southern families. Her father was a Baptist minister, and her last year in school was spent at Blue Mountain College. She was converted when just a young girl, and her life was spent in seeking to bring others to Christ. She read her Bible constantly, and always sought help and guidance in prayer. She loved everything that was true and beautiful. She was every bit a Christian, intellectual and refined, and a woman of rare traits and strength of character. In early young womanhood she was happily married

to Samuel Willis Allen, of Georgetown, Miss., who, with their only children, Mamie J. and Wilroy D., other relatives and a host of friends, is left to mourn her going away. A fine woman has gone, but in "a fairer world on high" we expect to meet her. She was called away on Nov. 21, 1924. May that rich grace which was so comforting to her in life and in death, comfort the hearts of her loved ones left.

J. EARLY GRAY.

ANDREY GUY BONNETT was born at Pleasant Hill, La., Sept. 22, 1895, and met a tragic death, being killed while in the employ of a railroad company, at Tioga, La., being 29 years and 4 months (lacking one day) of age at the time of his departure. He was the only son of the late Rev. A. J. Bonnett, who preceded his son to the better land just eight weeks to the day. Brother Guy Bonnett was happily married on Aug. 3, 1919, to Miss Thelma Burnside, to whom were born two sons. Besides his grief-stricken companion and small twin boys, he leaves a mother, Mrs. A. J. Bonnett, and one sister, Mrs. W. C. Hattie, of Shreveport, La. Guy, as he was familiarly known, was converted and united with the Methodist church at the early age of 7. For several years he has been a member of the Texas Avenue Methodist Church, of Shreveport; but, as he was living in Alexandria, he had given his name to the pastor there for membership, and he, with his good wife, was to be received into the church the Sunday following the date of his untimely death. His mother (who has transferred her membership to Texas Avenue Church) gave me some of her son's last letters to read. The contents and tone of these letters will always stand as a living witness to the fact that Brother Guy Bonnett was ready to meet his heavenly Father when the end came. He often referred to the fact that his father was such a noble father and a grand Christian character as well as a useful minister of the Gospel. In one of his letters he referred to a Bible his mother had recently presented to him, and spoke of how he appreciated same and read it daily. He spoke of the happy meeting of loved ones in heaven as follows: "I know that I am going to live a life that I shall some day meet him." It is sad to give him up, but we shall meet him again in that better land where sorrows are nevermore.

J. M. ALFORD.

Shreveport, La.

AN APPRECIATION.

Anna Elizabeth Hardy, wife of Rev. D. C. Barr, was born at Opelika, Ala., on Nov. 18, 1852, and would have been 72 years old had she lived to her next birthday. She came to Louisiana in early childhood, about the year of 1860, and lived near Ringgold, La. Her father enlisted in the Confederacy, and upon his return from the war settled on a Red River plantation near Montgomery, La. Here is where she went to school, and her early childhood was built upon the broad plane of a wide outlook on life. She was married to Rev. D. C. Barr on Oct. 13, 1875, while he was a local preacher; later, he joined the Annual Conference. She had eleven children.

Eight of them are living. A host of grandchildren mourn her loss.

Nature had bestowed upon her a robust constitution that held out until the last few years. She was blessed with a peaceful and quiet disposition, and seemed never to grow impatient. Diligence, patience and untiring energy were always displayed in all her plans and purposes in life.

As the faithful wife of an itinerant Methodist preacher, she fitted in beautifully to all the changes of place and circumstances. Her delight was to make the parsonage home a place of Christian hospitality, nurture and culture. Hers was an open home to all her friends, especially to ministers of the Gospel, where they found a "Haven of Rest."

Her outlook on life was one of loving service. Her ministry to suffering and needy humanity was like that of an angel of mercy. She gave a deeper meaning to life. In the kindly voice was to be heard the sweet, gentle tone of a loving heart; in her kindly helpfulness was to be felt the wafted breezes of heaven, and in the atmosphere of her presence, any one felt at home. She was well known as "Mother Barr."

Sweet rest came to her in the evening of life, quietly and peacefully, and she is now at home with the angels in heaven, to await the coming of her loved ones. Her body was placed in the family lot in the beautiful Oak Ridge Cemetery, where the grave was covered with many and beautiful floral offerings, coming from friends all over the State.

ALBERT S. LUTZ.

A MISSISSIPPI PREACHER IN FLORIDA.

Dear Brother Carley: I am enclosing, under separate cover, a copy of the Safety Harbor Herald with an editorial on the first page regarding our meeting here the first of this month. These "Boys" who helped us in this meeting were our schoolmates at Millsaps College. (How we love that institution and our teachers that mean so much to us!)

We had looked forward to this meeting, and were by no means disappointed. The Lord was with us. In our judgment, King is one of the best preachers of the Mississippi Conference. Hollingsworth and McCormick rendered excellent service. How we did enjoy being together in quartet again.

I want to thank the presiding elders and also the wives of these boys for making it possible for them to come to us.

We are getting along nicely at Safety Harbor. We are grateful for a place in the Master's kingdom. Our people are very appreciative of the service rendered in our meeting.

We enjoy our Advocate as it comes each week.

Sincerely yours,

COLLYE ALFORD.

Safety Harbor, Fla.

ACHIEVEMENTS AND COSTS.

It costs to achieve. Every great accomplishment is registered in the lifeblood of some man. It may not always be poured out in dramatic death, although the awful sacrifice of armies fighting for great causes offers the

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most awe-inspiring examples of that kind of cost. But behind every advance in science, art, or religion there is vast cost of physical, mental, or spiritual energy—such cost as shortens life. Science moves forward over the sacrificed bodies of her investigators, as in the case of one famous physician who gave his life to prove that the bite of a certain kind of mosquito was the cause of yellow fever. A great American churchman in China, upon returning to his difficult field of service recently, said, "I go back gladly, but it means ten years less of life for me." But that life thus oozing out is as "leaves for the healing of the nations." A great spiritual leader went as pastor of a downtown American church that was desperately in need of spiritual awakening. "There will be a revival here or a dead preacher," he quietly said to himself as he turned his great heart to the homes of his parish. There was a revival, but oh, how it cost in the life of that man! When one views a great work of engineering—a bridge, a tunnel, a canal—let him bow his head in reverence before the lives it has cost. When one reads a great, deep, wrestling book let him feel the truth of Milton's words,

"A great book is the precious lifeblood of a master spirit."—Dr. E. A. Leslie, in Zion's Herald.

The greatest feature of the Centenary program in Korea was the evangelistic campaign, which brought into the Gospel fold about 25,000 "new believers."

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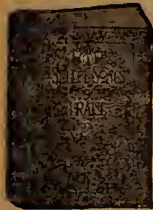
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THE GLAMOR OF BIG WORDS.

With many people there is a strange glamor about big words. The little word of three letters has no chance at all alongside its big cousin of three or four syllables, and this glamor is considerably increased if the big word is also an unusual word. To talk in language which our hearers cannot understand, and which we ourselves would be puzzled to interpret, is to many a most soul-flattering performance. Goldsmith surely hit Dr. Samuel Johnson a shrewd and telling blow when he told him that he could not write a fable about little fishes, for "he would make his little fishes talk like whales." "Johnsonese" is still fashionable in certain quarters, and it still makes a strong appeal to a certain type of hearers; but the man who aims to instruct or win the crowd must at least be "understandable."

We find in Ontario only five, or in extreme cases, ten per cent of our

people ever reach the high school, and the preacher or teacher will do well to remember this; for he has no way of telling whether the man who goes to sleep under his preaching is simply satisfied with his theology, benumbed by his erudition, or just tired from his week's work. Nothing that a preacher has is too good for his congregation, but he had better be sure that it is intelligible; first, to himself; and second, to his hearers. Preaching in an unknown tongue is not an evidence of understanding of the subject, while it is an unimpeachable evidence that the preacher does not understand his hearers.

We read an interesting article some time ago on "humanizing knowledge," and the writer made a cogent appeal for the presentation of all the modern discoveries of science in such simple and untechnical fashion as to make them intelligible to the ordinary reader. To us this seems a most helpful and necessary thing, and we find that many men are attempting to do it. We are humanizing medical knowledge so that the ordinary laymen may get a few of the fundamental facts in medicine firmly fastened in his mind. We are finding an ever-widening appeal for art and literature, geology and astronomy, forestry and farming, economics and politics; and we think the public press is doing an educative work in this connection that is of much greater value than is ordinarily understood.

Humanizing does not mean cheapening. Simplicity is not childishness. Easily understood does not mean lack of depth, or paucity of meaning. Our civilization glories in the fact that all the wealth of the world's knowledge is for the common man, and it is well that all our college-trained men and women should understand that the privilege they have enjoyed is intended not to set them above their fellows, but to make them more capable of serving their fellows; and the highest and most extensive service is possible only as they "humanize" the lessons the college may have taught.—Christian Guardian.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdean Dist.—Second Round.

Nettleton, at Evergreen, a.m., Apr. 11, 12.
Prairie and Strong, at P., p.m., Apr. 12, 13.
Amory ct., at Grady's Chapel, a.m., Apr. 18, 19.
Smithville, at New Salem, Apr. 25, 26.
L. P. WASSON, P. E.

Greenville Dist.—Second Round.

Lula and Dundee, at D., Apr. 9.
Friars Point and Lyon, at L., Apr. 12, morning.
Tunica, Apr. 12, night.
Leland, Apr. 14.

A. T. McILWAIN, P. E.

Greenwood Dist.—Second Round.

Sandy Bayou, Apr. 11 and 12.
J. E. CUNNINGHAM, P. E.

Corinth Dist.—Second Round.

Dumas, at Jacob's Chapel, Apr. 11, 12.
Mooreville, at Oak Hill, Apr. 15.
Wheeler, at Hodges, Apr. 17.
Blue Mountain, at Walnut, Apr. 18, 19, morning.

Chalybeate, at Chalybeate, preaching, April 19, evening; Q. C., April 20.

Booneville ct., at Oak Grove, April 22.
Tishomingo, at Tishomingo, May 2, 3.
Belmont, at Patterson's Chapel; preaching, at Belmont, May 3 (night); Q. C., at Patterson's Chapel, May 4.

Pott's Camp, at Macedonia, April 29.
Hickory Flat, at Pizgah, April 30.
Marietta, at Siloam, May 9, 10.
District Conference, at Iuka, June 2-5.

Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Noxapater, at Flower Ridge, April 11, 12.

Louisville, April 12, night.
Highpoint, at Owen's Chapel, April 10.
Mashulaville, at Mount Hebron, April 15.

Macon ct., at Ex Prairie, April 19.
Shuqulak, at Shuqulak, April 19, night.

Ethel, at Marvin, April 22.
Cedar Bluff, at Siloam, April 25, 26.
Sturgis, at Pleasant Hill, April 28.
McCool, at Bowie's Chapel, April 30.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Second Round.

Duck Hill, at Spring Hill, Apr. 11.
Waterford, at Chulahoma, Apr. 12, 13.
Holcomb, at Spring Hill, Apr. 16.
Ashland, at Black Jack, Apr. 18.
Lamar, at Early Grove, Apr. 19, 20.
Ebenezer, Apr. 25, 26.
Ebenezer, at Ebenezer, Apr. 27; preaching at Ebenezer, Apr. 26.
Sallis, at Bethel, Apr. 28.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Arkabutla, at Strayhorn, Q. C., April 9.
Longtown, at McGee's Chapel, Q. C., April 10.
Tyro, at Fredonia, Q. C., April 12.

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Mount Pleasant, at Union, Q. C., April 17.

Shuford, at Lovejoy, Q. C., April 19.
Oakland, at Tillatobia, Q. C., April 24.
Charleston, Q. C., April 24, 7 p.m.

Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

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The Following Letters Are Impressive

Owing to modern methods of living, few women approach this perfectly natural change without experiencing very annoying and often painful symptoms. Those dreadful hot flashes, nervousness, headaches, melancholia and irritability are only a few of the symptoms incident to this trying period of a woman's life, and the following letters prove the value of Lydia E. Pinkham's Vegetable Compound to overcome these abnormal conditions.

"Fisherville, Ky.—"For several months I was under the doctor's care as he said my nervousness, chills, hot flashes and weakness was caused by the Change of Life, but I did not seem to get any better. I was not able to work and spent most of my time in bed. A friend called to see me and asked me to try Lydia E. Pinkham's Vegetable Compound, and I cannot tell you how much good the medicine did me, as I had such a hard time before taking it. I can only advise every woman passing through the Change of Life to take Lydia E. Pinkham's Vegetable Compound, as it did so much for me."—Mrs. EDWARD B. NEAL, Star Route, Fisherville, Ky.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

A Michigan Woman Helped

Ionla, Michigan.—"I was passing through the Change of Life and had been under the doctor's care without any relief. A friend in Lansing, Mich., asked me to try Lydia E. Pinkham's Vegetable Compound and I feel fifty per cent better already. If any one in this condition doubts the ability of Lydia E. Pinkham's Vegetable Compound to help them I will gladly answer their letters."—Mrs. MAX W. HAHN, 537 N. Jefferson Street, Ionla, Mich.

A New York Woman Helped

Syracuse, N. Y.—"I was used up with nervousness, weakness and hot flashes so I could hardly keep around, and could not get out much on account of those awful prickly feelings. I read about Lydia E. Pinkham's Vegetable Compound helping another woman with symptoms like mine. My husband got some for me, and after taking it five months I can get around and even do my housework, washing and ironing included, and my friends can see what a change it has made in me."—Mrs. SIDNEY HUMPHREY, 826½ Burnet Avenue, Syracuse, N. Y.

A CRYING CHILD

wants attention but a coughing child needs attention.

Used and recommended since 1872

CHAMBERLAIN'S COUGH REMEDY

stops alarming croup coughs, eases stuffy, wheezy breathing, raises choking phlegm easily, allows restful sleep. Benefits both children and grown persons.

Keep a bottle in your home all the time
No Narcotics. Sold everywhere.

666

Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We must have 200 of our schools observe Sunday School Day this year. Of course it requires some effort. It is a shame that we do not give our children more and better instruction. Every dollar raised on that day is used in behalf of our own people. We need ten times as much as we get.

Is it not possible for us to have 100 schools join in the missionary plans of the church? Read the first inside page of the Nashville Advocate of last week for information to give the schools on the next fourth Sunday. Simply tell the people what we are doing for the three mission fields in Europe, and in a very short time we will have more than a hundred schools lending a helping hand. Information, instruction, teaching the truth, is what the people need. We have made a beginning, a bare beginning. Seven schools sent in the fourth Sunday offering for missions. Here is the list of the noble seven:

Pontotoc, \$11.20; Starkville, \$19.14; Clarksdale, \$9; Woodland, \$3; Salem, on Macon circuit, \$2.60; Mineral Wells, \$1; Courtland, 50c.

Big men, little men, all men, wake up and come to the help of the Lord, to the help of the Lord against the mighty. If you took an offering on the fourth Sunday for missions, send it to J. E. Stephens, Grenada, Miss.

Line up for the training schools that have been announced in your district: Lexington, Amory, and Greenville. Let us see which of these places will have the largest number of credits. Presiding elders, pastors, superintendents, teachers, use your influence to put your district in the lead. Let go some things that are making you act silly and lay hold upon this vital matter of training leaders. We are suffering for lack of leaders that are really leading somewhere. Many men are merely reflecting the religious ignorance of the people they are expected to lead into the full acceptance of the Lord Jesus Christ. What a travesty!

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MISSISSIPPI CONFERENCE SUNDAY SCHOOLS NOTES.

The past week has been a very busy one indeed. We have been able to do many things that will tell for the future of the work in our Conference. Our missionary fund is growing very rapidly. One hundred dollars was contributed this month for missions. Eight new Sunday schools made contributions to this fund.

The report of Brother Hull shows wonderful activity. The people are responding to his work in a most delightful manner. We are having more calls than he can possibly reach. The surveys that have been put on have been very illuminating and have given the people a real vision of their opportunities and responsibilities.

The Board is furnishing supplies to three Sunday schools this month. We are very happy to help the missionary territory of our Conference.

The Jackson District Standard Training School begins April 19, at 2 p. m., in the Galloway Memorial Church. We have an unusually strong faculty. We are expecting 200 in our school this year, and feel sure that we are going to get them.

I want to thank every person who has prayed for our schools; and I take this means of informing you that your prayers have been graciously answered, and I request that you join with us in praying that the Jackson school will be a greater school in its spiritual blessings than any school we have had. This desired result can come only as a result of united prayer.

The Newton District is asking for a training school, to begin Aug. 30. We were glad to see such definite interest on the part of the leadership of the Newton District as would guarantee for the district a training school.

The date of the Seashore Camp Ground Training School has been changed to May 28-June 3. We are praying that this school will be a very wonderful school, indeed. We are offering a course in "Rural Sunday School Management." This is the first time this course has been offered in our State. I am exceedingly anxious that those who desire to receive credit to teach in Cokesbury schools, as well as those who are the pastors and superintendents of rural Sunday schools, avail themselves of this opportunity. We are going to do our best to arrange the work so that everybody can be satisfied as to the time and hours of holding classes. In order to do this to the best advantage, we must get some idea as to what the enrollment will be and what courses those enrolling desire to take. Our work looks better than it ever has looked, and I feel sure it is because of the earnest prayers of those who love and support the work.

When the Board can be of service to you, please let us know. We are anxious to be of real benefit.

Yours in Him,
JOHN C. CHAMBERS.

BI-COUNTY SUNDAY SCHOOL INSTITUTE.

The Newton and Jasper County Sunday School Institute was held at Rose Hill, Jasper County, Miss., March 28 and 29. This institute was a gratifying success and probably the best ever held in the State—best in point of attendance and constructive work done.

Many schools of both counties were well represented. There were 154 delegates and representatives, including a number of superintendents and teachers. Although it was a Bi-County Institute, there were about seven other counties represented. The above number of delegates, however, merely include Newton and Jasper.

The following pastors were present: Rev. R. H. Clegg, of Union; Rev. C. H. Strait, of Decatur; Rev. P. H. Grice, of Bay Springs; Rev. S. C. Moody, of Heidelberg; Rev. H. M. Johnson, of Newton; Rev. M. K. Jones, of Montrose; Rev. E. H. Cooley, of Shiloh; Rev. J. B. Holyfield, of Hermanville, and Rev. W. W. Murray, of Chunkey. Rev. L. E. Alford, our presiding elder, and Rev. J. F. McClellan, president of the Mississippi Conference Training School, were also present.

The program was inspirational from beginning to end. Brother Hull knows well how to make the thing go in Sunday school work. Brother John C. Chambers, a very live wire in our church, was present in full force and delivered some excellent sermons and talks. P. L. Blackwell, our worthy chairman, of Montrose, Miss., is entitled to much credit for the interest and enthusiasm he injected into the Institute.

One of the features that made the Institute successful and so enjoyable was the splendid hospitality of the Rose Hill people.

The following officers were elected for the ensuing year: Chairman of Newton County, A. S. McClendon; secretary, Dr. Kling; Chairman of Jasper County, P. L. Blackwell; secretary, Mrs. George T. Neill.

The Institute for 1926 will be held at Lawrence, Miss.

MRS. GEO. T. NEILL,
Secretary.

LOUISIANA CONFERENCE GOALS FOR 1925.

(Adopted by the Winnfield Conference.)

Conference Elementary Goals.

Conference to maintain "C" Standard and reach two points on the "B" Standard.

District Goals.

One district to attain "C" Standard.
Seven districts to attain five of the six points on the "C" Standard.
One sub-district to attain "C" Standard.
Two sub-districts to be created.
Fifty Ranking Departments.
Fifty schools to observe Children's Week.

Conference Adolescent Goals.

1. An active Intermediate-Senior superintendent in each presiding elder's district.
2. An active Young People's superintendent in each presiding elder's district.
3. Two Standard recognized Departments in the Conference of Intermediate-Senior, and Young People's work.

4. A Conference-wide older boys' camp in August, 1925, Magnolia Park, near Alexandria.

Conference-Wide Goals.

1. Number of schools expected to observe Sunday School Day, 192.
2. Number of schools expected to



observe Promotion Day, 109.

3. Number of schools expected to observe Children's Week, 58.

4. Number of schools expected to observe monthly Missionary Sunday with offering, 178.

5. Number of Standard Training Schools, 12.

6. Number of Cokesbury Training Schools, 55.

7. Number of persons expected to secure one or more credits, training credits, 1,325.

8. Number of schools working to attain 60 per cent on Program of Work "C," 61.

9. Number of schools working to attain 65 per cent on Program of Work "B," 45.

10. Number of schools expected enrollment to equal church membership, 78.

11. Number of schools expected to observe Decision Day, 115.

12. Number of schools whose superintendents and pastors are taking a training credit, 79.

13. Number of schools represented at the Winnfield conference, 61.

14. Number of circuit Sunday schools to observe fifth Sunday institutes, 46.

C. D. ATKINSON,
Conference Superintendent.

MARCH REPORT OF O. C. HULE.

This has been the busiest month of my life. I have traveled 1,400 miles by Ford. This has carried me into 103 homes.

I have ministered to thirteen who were sick, and have prayed in most of the homes I visited.

Two thousand five hundred people attended the services held. I spoke forty times in an effort to present our work.

Seventeen Sunday schools promised to observe Missionary Day. This will be helpful in every way to the cause.

I made three surveys this month. These surveys were mimeographed by our office and sent out, so they could be used generally over the communities surveyed.

One Sunday school was graded and graded literature introduced, with a complete reorganization.

One new Sunday school was organized.

We are furnishing literature to three Sunday schools this quarter.

I have held two circuit institutes this month, one five-session institute, and one bi-county institute.

These were very fine meetings in deed.

Pray for the work of Religious Education.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
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[Separate Entrance on Bourbon Street]

REPORT OF REV. CHAS. ASSAF FOR MARCH, 1925.

On March 1, I was with Brother Wood at Flora. I held three services for him. We had good services. Six joined the church and many reconsecrated themselves at God's altar.

I was called to the Edwards House to help carry a man to the Insane Hospital. While I was waiting for a street car to come back home a man passed and asked me to ride with him. I soon found he was not a Christian or church member; after talking with him, he gave his heart to God, was converted, and joined the church.

I attended the Woman's Missionary Conference at Vicksburg, March 3 to 6. I enjoyed the meeting and enjoyed presenting my work.

March 7 to 9 I spent with Brother Thompson at Collins. We had good services. I was made happy in the Lord. Many consecrated themselves anew.

March 9 to 18 I was on the Flora charge with Brother Wood, in a meeting at Vernon school house. Fourteen joined the church. I got two acres of land donated to build a church on. We had a good time.

March 21 to 23 I was with Brother Wesley at Benton. I preached three times. I held one service for the colored people. Eight joined the church. Many of the people were blessed.

March 24 to 30 I was at Smith's school house. Two acres of land were given to build a church. Forty-seven joined the church. A junior prayer meeting was organized and put to work. The Lord blessed us and made us happy.

I held thirty-three services this

month, planned the building of two churches, getting the land donated upon which to build them, and eighty-nine joined the church.

Pray for me and the work I am trying to do. Use me.

Yours in Christ Jesus,
CHAS. ASSAF, Evangelist.

Of the Centenary money spent in Korea \$83,750 was for educational work.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Court St., Hattiesburg, Apr. 12, p.m.
Sumrall, Apr. 19 p.m.
Collins, at Bethel, Apr. 11, 12, a.m.
Mount Olive, at Seminary, Apr. 19, a.m.
Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.

Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8;
Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.

Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.

The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.

Appointment of the necessary committees will be made in time for their preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROBT SELBY, P. E.

Seashore Dist.—Second Round.

Mentorum, at Alexander Memorial, Saturday, April 11, 11 a.m., and Sunday, April 12, 11 a.m.

Gulfport, Sunday night, April 12; Q. C., Tuesday night, April 23.

Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.

Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.

Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.

Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.

Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.

Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.

Biloxi, Monday night, May 4.

Wesley Memorial, Tuesday night at 6, May 5.

District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Sharon, at Lone Pine, Apr. 11 and 12, 11 a.m.

Camden, at Millville, Apr. 12, 7 p.m.; Apr. 13, 10 a.m.

Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.

Galloway Memorial, April 19, 7:30 p.m.

Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.

Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.

Yazoo City, May 3, 11 a.m., 3 p.m.

Flora, May 3, 7:30 p.m.

District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.

J. LOYD DECELL, P. E.

Vicksburg Dist.—Second Round.

Harriston, at Mizpah, April 9, 11 a.m.
Rocky Springs, at Rocky Springs, April 12, 11 a.m.

Utica, at Bear Creek, April 12, 3:30 p.m.

Rolling Fork and Cary, at Cary, April 19, 11 a.m.

Vicksburg, Crawford Street, April 19, 7:30 p.m.

Nebo, at Cool Springs, April 26, 11 a.m.

11 a.m.

Hermanville, at Pattison, April 26, 7:30 p.m.

The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p.m. Delegates going by railway will arrive at Centerville at 11:25 a.m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

Meridian Dist.—Second Round.

Quitman, Apr. 19, 4 p.m., 7:30 p.m.

Bucatan, at B., May 1, 11 a.m.

Waynesboro ct., May 2, 3, 11 a.m.

Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.

Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.

DeKalb, at Marvin, Apr. 12, 3 p.m.

Shubuta, Apr. 19, 11 a.m., 2 p.m.

Waynesboro, May 3, 3 p.m., 7:30 p.m.

Matherville, at State Line, May 6, 11 a.m.

Pachuta, at Salem, May 9, 10, 11 a.m.

De Soto, at Cooper's Chapel, May 10, 3 p.m.

Enterprise, May 14.

M. L. BURTON, P. E.

Newton Dist.—Second Round.

Carthage, at Mt. Horeb, Thursday, Apr. 9.

Walnut Grove, at —, Friday, April 10, 11 a.m.

Harperville and Lena, at Good Hope, Sunday, April 12, 11 a.m., 2 p.m.

Trenton, at Polkville, Friday, April 17, 11 a.m.

Shiloh, at Johns, April 18, 19.

North Lake, at Tomastown, Apr. 25 and 26.

Union at Mt. Zion, May 2 and 3.

District conference, at Decatur, May 12-14. Remember to elect your delegates during the month of March. Give your members a chance to express themselves on the pending plan of unification.

The District Conference will convene at 10 a.m., May 12, and continue until the business is finished. The

Give your daughter a happy, healthful, wholesome vacation this summer by sending her to

CAMP JUNALUSKA, Lake Junaluska, N. C.

Ideal location, complete equipment, counselor to every five girls, resident physician. Moderate charges. Ages 8 to 24. European Travel Camp for older girls July 8th to August 21st. Unusual educational opportunity. Moderate charge.

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second day will deal primarily with the work of the lay delegates. The third day will be given largely to a Sunday school institute.

In view of the fact that the lay delegates will elect delegates to the Annual Conference, who will cast their vote on the pending Plan of Unification, we must follow the law of the church in electing these delegates. In our Conference Journal, page 93, you will find that each church is entitled to one delegate, no matter how small, and then one for each 100 members and fraction of two-thirds thereof.

A number of churches in this district have elected more delegates than they are entitled to. We cannot seat lay delegates except as the law directs. I ask you pastors to see that you have the legal number of delegates present. Others are welcome as visitors, but cannot be seated as delegates. These delegates are to be elected by the church conference, and not appointed by the pastor.

L. E. ALFORD, P. E.

Brookhaven Dist.—Second Round.

Summit and Topisaw, at T., Apr. 11, 12.

McComb, Centenary, p.m., April 12.

Osyka, at Muddy Springs, April 13, 19.

Magnolia, p.m., April 19, 20.

Fernwood, at Kokomo, Apr. 5.

Barlow, at Brandywine, April 25, 26.

Hazlehurst, p.m., April 26, 27.

District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.

Georgetown, at Providence, May 2, 3.

Wesson and Beauregard, at B., 3 p.m., May 3, 4.

McComb, Pearl River Ave., May 6.

Pleasant Grove, at Tilton, May 9, 10.

Tylertown, May 13.

Foxworth, at Hopewell, May 14.

Scotland, at Bethesda, May 16, 17.

Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

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Write for catalogue.

MILLSAPS COLLEGE,

D. M. Key, President,

Jackson, Miss.

HOW I ENDED SUPER-FLUOUS HAIR AT ONCE

and for all
Without Unpleasant Wax, Pastes,
Powders, Liquids, Shaving or
the Electric Needle.

Only a woman who has felt the horror and humiliation of a disfiguring hairy growth on the face, neck, arms and limbs can possibly know what joy and happiness came over me when first I realized that at last all trace of superfluous hair had gone and my skin was clear, soft and smooth like that of a babe. And this after years of disappointment with almost every depilatory, liquid, paste, powder, wax and other methods, including razors, that I had ever heard of. Before I hit upon the simple, easy, harmless new way which has given me such amazing and lasting relief from my affliction, the ugly hair always came right back thicker and heavier than ever. When I confided to some of my friends how I had at last solved the age-old problem of getting rid of superfluous hair—at once and for all—they said it would be selfish not to share my secret with others. So I have decided to explain to any one interested exactly how I succeeded ABSOLUTELY FREE if you will simply send me your name and address with a stamp for sealed reply.

My Own Secret FREE to You

Simply sign below and send to-day to MARIE OBICH, 479 Eighth Ave., Dept. 23-A, New York, N. Y.

Name

Address



Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

ALL-DAY MEETING AT BLACK HAWK, MISS.

The Woman's Missionary Society of the Black Hawk Methodist church met at the parsonage on March 10 for an all-day session to celebrate its first birthday, and, also, to have the report of our delegate to the Missionary Conference which recently convened at Clarksdale, Miss., and to plan and outline the local work for the year 1925.

Sister Carter invited all ladies of the community, regardless of denomination, to meet with us on this occasion, requesting each lady to bring one dish for the midday luncheon. She made arrangements with the school trucks to bring in those who had no conveyance. About 8:30 a. m., the ladies began to gather at the parsonage, many bringing their little children. In the forenoon Sister Carter rendered her report from the Clarksdale meeting. She came back filled with enthusiasm and with many plans for the year's work here. I feel assured that great good will result from the message she brought us.

Now comes one of the most enjoyable features of the day—luncheon and the social hour.

The table fairly groaned under the weight of good things to eat. The center of attraction was the birthday cake, bearing its one tiny candle. This cake was contributed by Mrs. Anderson, and was very appropriately named "Angels' Food Cake."

The afternoon session was given

over to the regular business routine and to a discussion of plans, reports of officers, enrollment of new members. The ladies entered heartily into all plans and will co-operate in putting them into action.

Our work is small, but as long as our hope is built on the solid rock of Jesus, he will lead us to a greater work; and on our second anniversary, when two candles are seen instead of one, may many members be added to our ranks, all saying, "Go tell the sweet story of Jesus and his love."

Thus ended a day long to be remembered, as are all our gatherings at the parsonage with Brother and Sister Carter.

MRS. D. M. JUMPER,
Superintendent of Publicity.

MISSIONARY SOCIAL, GALLMAN, MISS.

Mrs. Wallace Scott, assisted by her sisters-in-law, Mmes. C. H. Traweek and Maud Green, was hostess of the Gallman Woman's Missionary Society for the March social. This happy event fell upon Tuesday, the 24th, a balmy spring day.

The pretty home, set in a grove of native forest trees, wore its most charming aspect on this occasion. Nature had draped it in banners of purple and crimson.

The president, Mrs. Furgerson, held a brief meeting with the heads of departments, in which she gave instructions and stressed the importance of sending in reports promptly at the close of each quarter.

This being the last meeting we could have with us the grammar and high school teachers of this session, each one favored us by taking a part on the program. They ably rendered the program, which was as follows:

Hymn—"The Morning Light Is Breaking."

Special Topic—"The Belle Bennett Memorial," Miss Nanie Barlow.

Devotional, Bible Lesson—"A Friendly Visit and a Strengthening Hand," Luke 4:38-41.

Prayer—Mrs. W. L. Powell.

Hymn—"Love Divine, All Love Excelling."

Missionary Topic—"Women of Korea in the Methodist Sisterhood," Miss Peritt, Mrs. Enochs.

"Message from Missionary Society in Manchuria," Mrs. Millsaps.

Vocal Duet—Mrs. L. C. Ramsey, Mrs. Pearl Barlow.

Poem—"He Is My Friend, Too," Miss Helen Patterson.

Prayer, from the Year Book.

At the close of the program, Mrs. Furgerson, in a few well chosen words, voiced our appreciation of the great good the teachers have done in our Society and community, and our regret that we are parting with them for so many months. To this address Mrs. Millsaps made a fitting response in behalf of the teachers.

By matching pieces of fruit, partners were chosen for a spirited contest in which questions were answered by the name of a fruit.

A dainty spray of fragrant crab-

apple blossoms graced each plate of the delicious refreshments.

Late good-byes closed a happy afternoon. We each carried home a higher ideal of duty and a desire to emulate the example of the noble women whose work we have studied.

MRS. J. F. WEEKS,
Publicity Superintendent.
Gallman, Miss.

YOUNG PEOPLE'S CONVENTION.

By Ralph E. Nollner.

It is of interest that cities competing for the Young People's Convention of the Methodist Episcopal Church, South, to be held the last of December of the present year, see in the entertainment of the convention not only an opportunity to be the host city to a great gathering of 5,000 or more out-of-town delegates, but they sense the deeper spiritual values to accrue to a city by entertaining a convention of leaders animated by the desire for Christian progress.

Many of the leading newspapers of the South have espoused the cause of their respective cities bidding for the convention, and have published editorials concerning the meeting, pointing out many of the reasons why their particular cities should receive consideration. Among other things, it has been said by newspaper editors: "Our city needs and is hungry for such religious influences as would surely spring from the movement." "We want and with all our strength and heart will entertain this convention destined to be a mighty factor in the Christian world." "Although your movement is primarily a movement of Methodist youth, it is yet one broader and bigger than a creed. It is meant to bring world youth—all world youth—to the feet of Jesus Christ." "Our city contains the heart of progressive, vigorous youth. It wants and

needs the 1926 convention because in the high tide and power of its physical and industrial growth, it realizes that it must grow spiritually, too." "We realize that whatever we may do in the way of entertainment, your coming will make us a better, a bigger, and broader city with nobler aspirations and higher aims."

Among the cities seeking the convention are Birmingham, Atlanta, St. Louis, Memphis, Chattanooga, Hot Springs, Louisville, and Nashville.

PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—"I was in a very weak and run-down condition—in fact, was in a serious condition," says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

"In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

"Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

"My druggist told me that Cardui was a good tonic for women and I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time."

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

Sold everywhere.

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Take
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THE WOMAN'S TONIC

Did You Have Whooping Cough?

when you were a child? Remember the stuff mother rubbed on your chest that loosened the phlegm and brought relief so quickly?

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Effective for croup and colds on the chest too

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**RESOLUTIONS ADOPTED BY
CLASS NO. 5, STANDARD
TRAINING SCHOOL.**

Vicksburg, Miss., March 21, 1925.

Resolved by the students, officers, and the entire class No. 5 of the "Teachers' Training Course," conducted by Prof. C. A. Bowen, of Nashville, Tenn., that we desire to express our appreciation of the splendid work done by Prof. Bowen; that we desire to pay tribute to the comprehensive grasp of the subject taught by our teacher, and his masterly ability in imparting them.

We desire also to acknowledge the pleasure afforded us of meeting in the classroom under the leadership of this Christian scholar, and to express the pleasure afforded us by our coming together.

We desire further to express our best wishes to Prof. Bowen in the hope that the greatest measure of success may crown his efforts and work in the future wherever he may go.

Adopted by the entire class by a rising vote.

**Grove's
Tasteless
Chill Tonic**
For Pale, Delicate Women
and Children. 60c



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Follow This Advice**

Montgomery, Ala.—"We have used some of Dr. Pierce's medicines at different times and always with satisfactory results—my wife, my mother and myself."

"The 'Favorite Prescription' was of wonderful benefit to my wife, especially several years ago when she was rundown in health."

"The 'Golden Medical Discovery' is the best for the blood and for the stomach that there is to be had, I think. It has been of great benefit I know to my mother as a general tonic."—J. M. Jenkins, 12 Fourth Ave. Any dealer.

Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice, no matter what your ailment may be. Send him 10c if you desire a trial package of any of his medicines in tablet form.

A PERENNIAL FOUNTAIN.

By Prof. Rollin H. Walker.

Jesus says that the water which he gives to the thirsty soul shall become in him a well of water springing up unto eternal life (John 4:14). And the reason why this water is within a man, and why it is a perennial fountain that never fails, is that the source of it is the Spirit of God. The essence of the Jesus religion is that it brings the loving Father near. As Paul says, "the word is nigh thee, in thy heart and in thy mouth;" that is, the word of faith which we preach.

A man does not have to go to God, according to Jesus. He does not have to engage in any kind of religious incantation in order to attract the attention of God. There is no ritualistic preliminary necessary before he can take hold of him. Christ, the revealer of God, is with him. The Spirit is continually helping his infirmities. And those forms of Christianity that for any reason stress the duty of making a pilgrimage as a condition of receiving the highest grace are always to that extent decadent forms which have lost that vivid sense of the presence of God which Jesus came to impart.—Zion's Herald.

One of the most attractive buildings of the Korean mission has been erected at Wonsan, which the Centenary has helped to furnish.

The woman's department has built a beautiful new missionary home in connection with Ivey Hospital, Songdo, which is entirely a Centenary achievement.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Rayne, at Branch, Apr. 12, 11 a.m.
Maxie, at Church Point, Apr. 12, 7:30 p.m.
Neame, at Pine Grove, Sat., Apr. 18, 11 a.m.
Merryville, Apr. 19, 7:30 p.m.
Indian Bayou, Apr. 26, 11 a.m.
Crowley, Apr. 26, 7:30 p.m.
New Iberia, May 3, 11 a.m.
Lafayette, May 3, 7:30 p.m.
Sulphur, at Sulphur, May 10, 11 a.m.
Lake Arthur, May 10, 7:30 p.m.
Lake Charles, May 17.
District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Second Round.

Evangeline, at W. C., 11 a.m., April 12. (Dinner on the grounds.)
Eunice, at Basile, 11 a.m., April 19. (Dinner on the grounds.)
Opelousas, 7:30 p.m., April 19.
Alco, 11 a.m., April 26.
Boyce, 7:30 p.m., April 26.
Pleasant Hill, at Robeline, 11 a.m.; Q. C., 3 p.m.

Natchitoches, 7:30 p.m., May 3.
Provencal, at Zion's, 11 a.m., Saturday, May 9. (Dinner on the grounds.)
Pelican, at M., 11 a.m., May 10. (Dinner on the grounds.)
Marksville, May 17.
Melder, at Holloway, 11 a.m., May 24. (Dinner on the grounds.)
Lecompte, 7:30 p.m., May 24.

District conference at Natchitoches May 11-13. The date has been changed at the request of the pastor.

C. C. WIER, P. E.

Baton Rouge Dist.—Second Round.

Keener Memorial, Apr. 5

Ponchatoula, Apr. 12; conference, Apr. 20.
Pearl River, Apr. 12.
Washington, at Fisher, Apr. 18, 19.
Franklinton, Apr. 19.
Bogalusa, Apr. 19.
Baton Rouge, First Church, Apr. 26, 27.
Denham Springs, at Palmetto, Apr. 25, 26, p.m.
Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

H. N. BROWN, P. E.

Minden Dist.—Second Round.

Ringold, at Grand Bayou, Apr. 12; preaching at 11 a.m.
Ferriday, at Clayton, Apr. 19; preaching at 11 a.m.
Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.
Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.
Colfax, at Colfax, May 3; preaching at 11 a.m.
Standard, at Olla, May 10; preaching at 11 a.m.
Minden, May 17; preaching at 11 a.m.
Wesley, May 19, at 2 p.m.
Sibley, May 24; preaching at 11 a.m.
Rochelle, at Selma, May 31; preaching at 11 a.m.
Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Rayville, April 12, 11 a.m.
Mangham, at Little Creek, April 12, 7:30 p.m.
Oak Grove, April 18, 19.
Gilbert, at Wisner, April 26, 11 a.m.
Winnsboro, April 26, 7:30 p.m.
Delhi, May 3, 11 a.m.
Lake Providence, May 3, 7:30 p.m.
Bonita, at Jones, May 10, 11 a.m.
Mer Rouge, at Collinston, May 10, 7:30 p.m.
Tallulah, May 24, 11 a.m.
Waterproof, at Newellton, May 24, 7:30 p.m.
Epps, at Midway, May 30, 31.
The district conference will be held in Monroe, April 22, 23, 24. The conference will open Wednesday, April 22, 7:30 p.m., at First Church.

N. E. JOYNER, P. E.

Ruston Dist.—Second Round.

Clay, at New Prospect, Apr. 11, 12.
Jonesboro, at Hodge, Apr. 12, 7:30 p.m.
Gibbsland, at Oak Grove, Apr. 15.
Bernice, at Alabama, Apr. 18, 19.
Simsboro, at Salem, Apr. 25, 26.
Arcadia, Apr. 26, 7:30 p.m.
Ruston, May 3.
Calhoun, at Claiborne, May 10.
Athens, at Wesley, May 17, 11 a.m.
Haynesville, May 17, 7:30 p.m.
Bienville, at Bear Creek, May 23, 24.
Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Cedar Grove, April 12, 7:30 p.m.
Blanchard, April 12, 3 p.m.

**666 is a prescription for Colds,
Grippe, Dengue, Constipation,
Bilious Headaches, Malaria.**

Munnerlyn's Chapel, April 19.
Bethany, April 25, 26.
Mansfield, May 3, 11 a.m.
South Mansfield, May 3, 7:30 p.m.
Oil City, May 10.
First Church, Shreveport, May 17, 11 a.m.
Bossier, May 17, 7:30 p.m.
Logansport, June 14.
Mangum Memorial, June 21, 11 a.m.
Claiborne Avenue, June 21, 7:30 p.m.
Elm Grove, June 28, 11 a.m.
Noel Memorial, June 28, 8 p.m.

W. W. HOLMES, P. E.

New Orleans Dist.—Second Round.

Lafourche, at Labadieville, Mar. 15, a.m.
Bayou Blue, Mar. 15, p.m.
Lydia, Mar. 22, a.m.
Franklin, Mar. 22, p.m.
St. Martinville, at Port Barre, Mar. 29.
Morgan City, Apr. 5, a.m.
Patterson, at Berwick, Apr. 5, p.m.
Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
Covington, at Mandeville, Apr. 19, a.m.
Slidell, Apr. 19, p.m.
Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.
St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p.m.; Q. C., Mar. 20.
Carrollton, preaching, May 3, a.m.; Q. C., May 13.
First Church, preaching, May 3 p.m.; Q. C., Apr. 29.

W. WINANS DRAKE, P. E.

The Centenary has sent sixty-eight new missionaries to China and invested \$875,892 in that land.

Money for Severance Union Hospital was included in the Centenary askings, and one of the missionary doctors has gone out under the Centenary.

ANAEMIA

A remarkable discovery has enabled thousands of worn-out, tired, nervous, anaemic people to increase their strength and energy, often in two weeks' time, and to quickly change their leaden pallor and listless look to the pink skin, rosy lips and sparkling eyes of glowing health. Formerly they were given the old-fashioned tinctures and pills made from mineral iron, which many doctors now say are scarcely assimilated at all, and so give little benefit. But since the discovery of a new combination of organic iron—Nuxated Iron—which, being like the organic iron in our own blood, is promptly taken up by the blood, thousands have found that they can banish every trace of tiredness and dizziness, those peculiar pains and that nervousness incident to old age, in a few short weeks. Furthermore, Nuxated Iron does not injure the teeth or disturb the stomach. It quickly helps build up rich, red blood that carries new strength, vitality and youth to your whole body.

No matter how weak and ill you feel, or how many other medicines you have tried in vain, make this convincing test: Take Nuxated Iron for just two weeks, and if you do not notice a wonderful improvement in strength and energy and look years younger, the druggist will promptly refund your money. Nuxated Iron is sold under this absolute guarantee by all good druggists.

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Agents make good money selling Coggins Memorials. Liberal Commissions. Give reference when writing, then look us up in any commercial rating book, and we can get together immediately. Try it; you will be astonished how easily our memorials sell.

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ligious Articles, Fishing Tackle, Per-
iodicals, School Books.**

METHODIST PREACHERS' ASSOCIATION, OF PIKE COUNTY, MEETS WITH BROTHER ABNEY.

On Thursday, April 2, the following members of the Pike County Methodist Preachers' Association met with Rev. J. T. Abney, pastor at Fernwood: H. G. Hawkins, chairman; L. J. Snelgrove, H. L. Norton, A. S. Oliver, J. M. Lewis, W. T. Griffin, J. L. Sells, and J. A. Wells. Brother Ainsworth, of Osyka, was absent on account of his sick father.

Reports from the preachers present were first in order. There have been ninety accessions among the brethren since Conference. The missionary territory adjacent to Adams charge was discussed, and Brother Sells, as a member of the Board of Missions, promised to bring the matter up at their next meeting. Each pastor promised to make some kind of a religious census during the summer months to determine more perfectly our neglected territory.

Sister Abney, aided by Mrs. Mamie Ellzey, provided a dinner indeed! We surely did enjoy it. While we sat at the table it was decided some time in the summer each member of the Association, with his family, and the other pastors and their families, would get together and have a day together "picnicking" and fishing. The number in the crowd would be forty-nine. Come over, Brother Carley, when we're ready, and go with us. (Be sure to let me know when.—C.)

Brother Jim Lewis had an interesting communication from our evangelist, J. V. Bennett, that I am taking the liberty of quoting some extracts from: "My work since Conference has been unusual, in that all my meetings (he has held eight since Conference) have been veritable Pentecosts, except one. I have more calls for work than ever before in my life. At Quitman and Harperville we had the greatest revivals I ever saw. The manifestation of God's power was simply beyond description." He was at this writing engaged with Brother J. L. Carter at Mount Olive. His next meeting was at Durant, with Brother C. M. Chapman. Thank God for Jim Bennett! Thank God for these revivals! It's what's going to save us amid the onslaughts of the devil occasioned by the unification question. Oh! for a revival wave all over our beloved church! I believe God is going to hear the cry of his own elect and save us from this untoward condition.

The meeting adjourned to meet with Brother Norton at Summit, May 7.

Prayed up,

J. A. WELLS, Reporter.

A NEWSPAPER SPEAKS.

It matters not how young or strong a man may be, if he has dependents he owes it to them to carry life insurance. The amount should be governed by his ability to meet the monthly payments. A home is one of the best things a poor man can leave

to his family. An automobile is a source of pleasure—almost a necessity these days, we might say—but provide the home first. It makes no difference how modest it be you will find a pride in ownership. Happiness never counts the number of rooms in a house before taking up its abode therein. And there is a feeling of security in possession of a home—the knowledge that those left behind will have a haven even if the breadwinner be taken away.

It is a splendid thing that youth looks to the future with confidence. A strong heart is a mighty asset in the battle of life. But over-confidence often brings distress. We shouldn't lay too great stress on the expectation of life. Man knows he is here to-day; tomorrow may never come.

Each day's sun reflects the glow of health on cheeks that will be pallid and cold when the shadows of eve-

ning steal over the land and the twilight hushes glad nature's song.

Preparation for the inevitable does not necessarily detract from the joy of living. Rather it should add to it. There is pleasure in doing for others. There is comfort in the knowledge that loved ones have been provided for, let come what may.—Commercial Appeal, Memphis, Tenn.

NEGROES SHARE IN COMMUNITY CHESTS.

A significant development in Southern communities is the inclusion of Negro welfare agencies in many community chest budgets. In Atlanta, for example, six or eight distinctive Negro agencies are included for a total of about \$50,000; in Louisville such agencies participate to the amount of \$60,000. In every case the

colored people co-operate heartily in the chest campaign, making a thorough canvass and giving liberally in proportion to their means.

In Atlanta, Louisville, Richmond, Savannah and Norfolk the work of the interracial committees has been included in the chest budgets for sums ranging from \$800 to \$3,000.—Good Will.

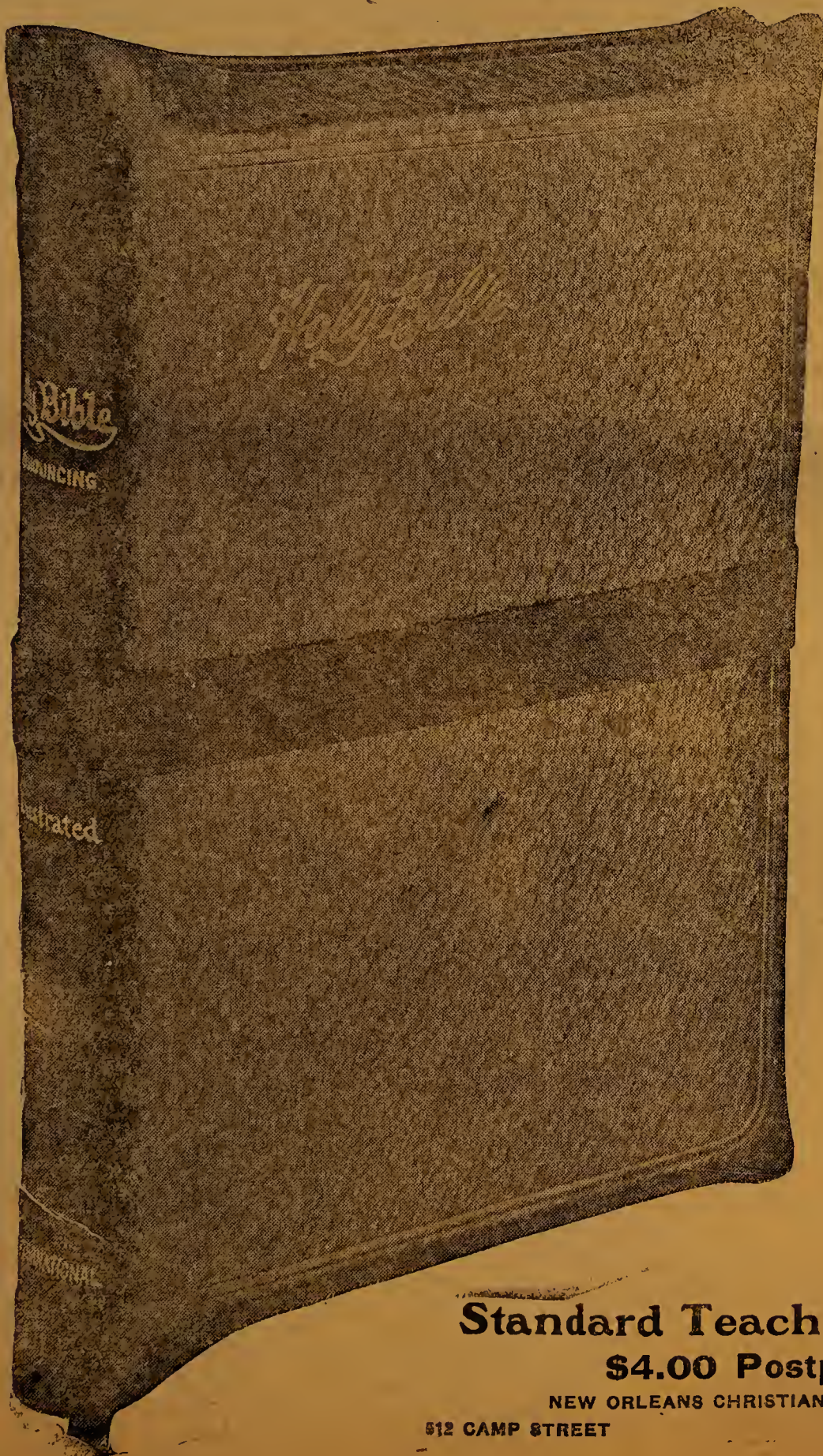
The new hospital completed and equipped at Choongchun was made possible by the Centenary.

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soldering box. Price 25c. Does not burn or hurt.
DICKEY DRUG COMPANY, Bristol, Virginia.

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 17.

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3541.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 23, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

SHORT OF THE MARK.

It is not true that men can differ from one another in opinions without involving themselves in moral obloquy, we might as well quit talking about the right of the individual to do his own thinking, and turn the control of all human affairs over to the few who claim a monopoly of sense and sanctity. If a man sincerely holds an opinion concerning a matter at issue—and nearly every man does—he not only has the right to defend that opinion, but he is also under a moral obligation to do so. If that man has a known and well-established character for uprightness and fair dealing, an opponent in the mere matter of opinions falls far short of the mark when he undertakes to lessen the influence of the one from whom he differs by either the insinuation or the open charge of moral delinquency.

We are led to make the above observations because of some things we have read on both sides in the current discussion of the question of unification. The real point at issue is the plan itself—its merits and demerits. It certainly has both. There are those who sincerely believe that its merits far outweigh its demerits, and there are those who as sincerely believe the opposite. In our own study of the plan, we have not found a single clause which would justify shifting the discussion from the plan itself to the personal character of either those who favor it or of those who oppose it. Our feeling all along has been, and still is, that there are equally good men on both sides; and in our own advocacy of the plan, we have not had even the inclination to say a word or do a thing that its most vigorous opponent could interpret as personal. Indeed, some of the closest personal friends we have in this world differ from us on this issue—without, so far as we know, any weakening of the ties of friendship on either side.

Even if moral reproaches were for the plan or against it, still the ground of discussion would properly be the plan itself and not the character of those involved in the discussion.

It is our privilege to have a more or less close personal acquaintance with all our active bishops and with hundreds of the preachers of the Methodist Episcopal Church, South. In matters of opinion, we differ radically from many of them; but there is not one of them whom we would charge with intentional unfairness in dealing with the settlement of the question at issue. To be more specific, it is unthinkable that Bishop Warren A. Candler would use the authority of his position to influence unduly the action of any Conference in his charge, or that any member of the Baltimore Conference would vote by secret ballot in any way different from the way he would vote in the open. And the same is true of all our bishops and of the preachers of all our Confer-

ences. If the plan of unification is not adopted, it will be because at least one more than one-fourth of the members of the Annual Conference sincerely believe it should not be adopted; and if it is adopted, it will be because three-fourths of them sincerely believe it ought to be adopted.

THE TRUTH!

We take the following from the "I Read in the Papers—" column of the Dearborn Independent: "I read in the papers that the Postal Telegraph Company will refuse to transmit any more race track news for betting purposes after the present contracts with race track gamblers have expired. This is cutting the knot that so many people have failed to untie. Horse racing may be defended, and even betting on the speed of horses in their presence at the track can be understood, but the national and international business of pandering to a gambling vice carried on in the dark rooms and places of evil congregation, all in the noble name of well-bred horse flesh, is quite another thing. The bettors are so seldom as well-bred as the horses! In England this vice has reached such proportions as to rival the supereminence of the drink evil there. Bookies in England stand on street corners like newsboys and peddle their shilling bets. In America, many newspapers have campaigned against the evil and some legislators have passed laws prohibiting it. But as long as the telegraphic means were available, what effect could laws or editorials have? There are many evils whose virulence could be curbed by severing their connection with big business. The Postal will find that it has done a greatly appreciated act."

"THE WORLD DO MOVE."

It is said that Benjamin Franklin's mother-in-law hesitated to give her consent to her daughter's marriage to a printer because there were already two printing presses in the United States and she doubted whether a third would find enough business to support its owner. The trouble with the good woman must have been ignorance—and lack of imagination. She may have been right in saying that there were already two printing presses—but she was lamentably ignorant if she believed that those two could supply the demand for reading material for people who like to know what is going on in the world, and she was sadly lacking in imagination if she thought that America would always be small in population and backward in intelligence. Probably there are people to-day, however, who have the same point of view and feel the same way about everything—all has been done that can be done or that ought to be done. Ignorance

and lack of imagination! Just a little information and imagination will make anybody but the confirmed pessimist feel that the world has scarcely entered upon the development of its potential resources. In our day we have seen the automobile industry develop to the point where last year motorists in the United States paid \$80,000,000 in a gasoline tax, and we have seen air planes become so common that one passing overhead scarcely attracts attention. "The world do move."

WE HOPE HE EARNED IT.

Press dispatch: "Zarita, Nigera, April 17.—The Prince of Wales arrived here to-day and became ten pence (roughly 20 cents) richer because of half an hour's work yesterday as engine driver of his special train. During the run, the prince went to the engine and handled the throttle under the direction of an engineer who had piloted the special train of the prince's grandfather when he visited West Africa. Upon arriving here to-day, railway officials presented the prince with a mileage sheet showing he had earned ten pence. The prince smilingly signed the payroll and accepted the money." We are glad to note in the current annals of hereditary royalty this entry to the effect that one of them has actually worked with his hands and received wages to the amount of 20 cents. We hope he earned it. In our opinion, driving the engine was a much more princely act than playing polo or dancing all night—which seemed to be the favorite occupations of the prince during his visit to America.

USE 'EM.

In that very interesting and suggestive booklet, "Wanted—Ten Million American Young People for the Biggest Job in America," by Frank H. Chicley, appears the following pertinent paragraph: "The Hercules of to-day has his 'big stick' in his head. (Brains are now the dominating factor in life—not beef.) In boasting of your accomplishments, what have you got above your ears? Edison says that the affairs of the world are controlled by a few men who think. One high school boy said to another recently, when discussing a perplexing problem, 'You don't know how deeply I don't think.' This characterizes too large a percentage of us. Yet it isn't because we haven't any brains; it's because we never learn to use what we have. The average man uses but one-tenth of his brain power. Think of a man going up a steep hill with a big load and only knowing how to get one-tenth of the possible power out of his car!" The moral is: People who have brains ought to learn how to use 'em.

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TO CONTRIBUTORS:

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HYMNS OF THE HEART.

By Bishop W. A. Candler.

Fletcher of Saltoun said, "I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

All history, both civil and ecclesiastical, exemplifies and enforces this truth.

National airs embody national sentiment, and influence powerfully both the laws and life of nations.

Songs outlast philosophies and outlive statutes. The Psalms of David, the Shepherd King of Israel, have inspired faith, soothed sorrow, and quickened hope in millions of human hearts for more than three thousand years.

The songs of religion are especially potent. A songless cult is doomed to death, if indeed it may not be said that it is born dead.

Christianity, the most songful religion on earth, is wafted by its hymns over wide seas and high mountains to the uttermost ends of the world.

In its most pure and prosperous state it produces the greatest number of hymns and sings most joyously. Hence the revival periods of Christian history have always been characterized by outbursts of new songs, and the songs have measured exactly the depth and power of the revivals from which they sprang.

The greatest revival of religion in modern times was what we roughly call "the Wesleyan Revival," although very many mighty men other than the Wesleys were powerful agents in promoting that marvelous movement of the Eighteenth Century in Great Britain.

The skeptical historian Lecky does not hesitate to say that it affected more profoundly the history of the English-speaking nations than did the labors of Pitt in the Cabinet or Clive in the field. Its influence was extended in an immeasurable degree by the hymns to which it gave birth. Among the hymn writers of that wonderful era Charles Wesley was the greatest, but there were others who sang with scarcely less power. Toplady, Cowper, Cennick, John Newton, Isaac Watts, and others of less fame made contributions to English psalmody of the greatest beauty and most enduring worth.

At a later day when Moody came with his soul-moving sermons, which revived spiritual life on both sides of the Atlantic, came Sankey with his songs of salvation. And following Sankey came Fanny Crosby, P. P. Bliss, Philip Phillips, and others. They, too, left an enduring effect upon the religious life of Great Britain and the United States.

Still later a commercialized evangelism sprang up, and brought with it songs begotten in its own image and likeness, revealing in their metallic ring the commercialism in which they were born. But they are infinitely below the hymns of Sankey, and utterly different from the heavenly strains of Charles Wesley.

The people are beginning to turn back to the great old hymns of the Wesleyan period, such as "Jesus, Lover of My Soul" and "Rock of Ages, Cleft for Me."

Recently one of the leading newspapers in North Carolina had this to say upon the subject:

"Press reports tell us that the churches of Greensboro on last Sunday began a contest in old-fashioned hymns. This calls to mind the fact that churches generally have gotten away from the frequent use of the soul-stirring hymns which we heard when we first began to attend church services. For some reason the music used so largely to-day lacks something of the spirit aroused by the singing of 'Rock of Ages,' 'Blest Be the Tie,' 'How Firm a Foundation,' and many others of the once-famous gospel songs.

"It has become the custom of churches, like that of other institutions, to render programs which it is thought will appeal to the masses. And yet, we believe that the majority of the folks would rather hear the old-time hymns sung to the old-time tunes than to hear the songs and tunes which have taken their place. It has reached the place where it would appear that church choirs vie with each other to determine which can render music of the highest class. Sight apparently is lost of the fact that only a small per cent of the church-goers know enough about music to appreciate the classical.

"This announcement makes us wish that we could attend some of the services in the Greensboro churches while the contest is on. To do so would prove refreshing, to say the least. Surely the contest should serve to increase the church attendance in Greensboro. This is not written as a rebuke to the church choirs of Dunn. We know of no choirs anywhere more worthy of commendation. The music rendered in the various churches here is in keeping with the best one is privileged to hear, but still we favor the singing of more of the old-time hymns."

The editor is right in his reflections.

What is called classic music has little effect upon most people. It does not even move those who affect to like it.

An opera, to which most who attend it go to show their clothes and "keep up with the Joneses" is not nearly so much enjoyed as some simple and stirring ballad sung by a member of the troupe who knows how to render it well.

"The Suwanee River," "My Old Kentucky Home," or "Ben Bolt" has more power to move the average man or woman than does the finest "classical composition."

The case is like that of which Longfellow sings:

"Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

"Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of time;

"For, like the strains of martial music,
Their mighty thoughts suggest
Life's endless toil and struggle,
And to-night I long for rest.

"Read from some humble poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

"Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

"Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away."

Very many of those who direct the music in our churches do something worse than blunder in their manner of conducting it. They undertake pretentious performances which they cannot execute well, and which if well done would not please or profit the congregation assembled for worship and not for witnessing an opera more or less sacred.

Tired men and women do not go to church to

hear amateur musicians murder classic music, which they cannot render successfully nor their hearers endure patiently.

Choirs would consult their own popular appreciation as well as promote godly worship if they sang more of the great old hymns that the people love and less of classic compositions which neither they nor the people understand.

The prevailing type of religion in the United States is evangelical Christianity, and songs of sublime simplicity best befit it. The operative type of music is utterly out of keeping with it.

Let us have more of the precious old hymns that appeal to our souls, and less of straining and screaming efforts at that which neither pleases the head nor blesses the heart.

Church music that does not promote worship or inspire piety is as objectionable musically as it is out of place religiously. It is indefensible and inexcusable.

CATECHISM ON UNIFICATION.

By Friends of Unification.

(Capital letters refer to articles of the plan, and figures to sections of the article.)

Question. What do we mean by unification?

Answer. Partnership between the Methodist Episcopal Church and the Methodist Episcopal Church, South, to work together in saving the world. (Art. III.)

Q. Is this partnership desired by both churches?

A. From the organization of the church in 1784 to the General Conference of 1844 no one seems to have thought the division of the church desirable. At the time of the division no one thought so. The fathers wept over the tragic necessity that divided them. For many years both churches have indicated their desire for the healing of the breach of 1844, and since 1914 they have kept a large Joint Commission at work on a partnership plan. The plan now before the church is the product of their labors. Our own church has spent about two hundred and fifty thousand dollars in its effort to accomplish this result.

Q. Does it mean the destroying of either church?

A. No more than the marrying of John and Mary would mean the destroying of one or both of them.

Q. What changes in our worship or our church organization, or our ways of doing things will it bring about?

A. None whatever. (Art. IV.)

Q. What advantage would it give to one of the churches over the other?

A. None, unless it be to ours in that we shall have equal voice with them in adopting all rules and regulations for united church, while we have about half as many members as they have. Art. V, Sec. 1.)

Q. What will be the name of the united church?

A. It has not been decided. We will have an equal voice with them in choosing a name. (Art. V, Sec. 1.)

Q. If when our name is changed will our church be thereby destroyed?

A. When John Jones married the widow Smith, her name was changed, but she was not thereby destroyed.

Q. How will our church be distinguished from the Northern?

A. Ours will be Jurisdiction No. 2, and the Northern will be Jurisdiction No. 1.

Q. Is not this new and queer?

A. No: The convention which organized our church in 1845—the division having occurred in 1844—declared: "We shall always be ready, kindly and respectfully to entertain and duly and carefully consider any proposition or plan, having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional."

Q. What is the difference between Jurisdictional and Connectional?

A. Jurisdictional means complete local independence and control, such as the pending plan proposes. Connectional means the merging of the two bodies into one.

Q. Why is a Jurisdictional union better than the other?

A. First, because by it the two churches after eighty years of separation can come to know each other better and love each other more; and, secondly, by this partnership plan we will be able to adjust ourselves more smoothly to any changes involved.

Q. Will it involve changes?

A. Very few and very slight.

Q. Would the proposed plan involve any sort of change in our relation to the Negro?

A. Absolutely none, except that we could be more helpful to him.

Q. Who made and presented this plan?

A. It was prepared by one of the very best of our Southern Methodist laymen, a lawyer of large learning and stainless reputation, a son of a Methodist preacher; it was presented by the Joint Commission on Unification, which consisted of five bishops, ten other preachers and ten laymen from each church. It was passed by both General Conferences. The vote in the Northern Conference was eight hundred and two for the plan, and thirteen against it. In the General Conference for our church the vote was two hundred and ninety-eight for the plan and seventy-four against it.

Q. Does this plan make it possible that Negroes could become members of our church and Sunday schools?

A. Not any more than at the present time.

Q. Could a Negro bishop ever be set over one of our Conferences?

A. Not unless we chose to invite him. (Art. VI.)

Q. Would the proposed plan involve danger to any of our property holdings?

A. None whatever. Our quarterly conferences control all property of the local church; our district conferences all property held by our districts; our Annual Conferences all property held by them, such as schools, hospitals, and orphanages; and our General Conference holds all other property. No power on earth other than ourselves can make it otherwise. The law of our church makes this plain and sure.

Q. Will not the law of the church be changed?

A. Only as we choose to change it. (Art. V, Sec. 1.)

Q. Is this plan perfect?

A. Nothing human is perfect. The Constitution of the United States when presented to our nation was confessedly very imperfect, but it is now confessedly the best on earth, and other nations are making it the model for their own.

Q. Will this plan accomplish the wish of both churches?

A. Out of a Commission of fifty members who presented this plan to the churches after more than ten years of study, only three members said that it would not. Out of eleven hundred and eighty-seven members of the two General Conferences who voted on the pending plan, eighty-seven said it would not, and eleven hundred said that it would.

Q. Has a better plan been suggested?

A. This is the only one we have. It has received the largest endorsement ever given to a plan. A majority North and South deem it the best.

Q. What is required to adopt it?

A. The law of the churches require only that the General Conferences of both churches adopt it, but both General Conferences ask that the Annual Conferences endorse their action.

Q. How is this proved?

A. The Supreme Court of the United States, when appealed to soon after the division in 1844, validated the division, ruling that there was no appeal valid in law against the action of the General Conference.

Q. Are our Northern brethren less true to Christ and the Bible than we?

A. There is no reason for us to say so. Charity

and observation should prohibit a charge of this kind. "Judge not, that ye be not judged."

Q. What would Christ have us do in this matter?

A. Read John xvii:20-23. Read it over and over and pray about it, that you may be made to fully understand it.

Q. Do those who voted against the pending plan favor unification?

A. Nearly all of them have repeatedly declared that they want unification, but that they do not like this plan.

Q. What religious denominations in the United States have separate churches for the North and South?

A. Only the Methodist, Presbyterian, and in a measure the Baptist.

Q. What associations or orders, fraternal, professional, or commercial, are separated by sectional lines between the North and the South?

A. Not one. All of them recognize the fact that their interest and usefulness demand national organizations.

Q. Why then should this church—the Methodist Church—be thus divided?

A. Echo answers: Why?

THE GENERAL HOSPITAL BOARD MAKES AN URGENT REQUEST.

By Charles C. Jarrell, General Secretary.

The American people are somewhat given to "National Days." Some of these are scarcely more than a name and a fad. But National Hospital Day—May 12—is both a memorial to Florence Nightingale and a national anniversary of a great Christ-like ministry.

This is a signal honor paid by the chivalrous people of this nation to a distinguished and heroic woman of England. When news reached England of the horrible suffering among the wounded soldiers in the Crimean war, the English Government asked Miss Nightingale to lead a staff of thirty-seven nurses, and they reached Scutari in time to receive the wounded from the battle of Bala-klava. She would stay on her feet twenty hours out of the twenty-four caring for the wounded. She became General Superintendent of all the hospitals of the Peninsula, and directed an organization of 10,000 men. At the close of the war England prepared to receive her with highest honors. Avoiding the man-of-war sent to bring her home, she reached her country estate unknown to the public.

The British public raised a purse of \$250,000 as a gift to Miss Nightingale, and she used the money for founding the Nightingale Home for Trained Nurses at St. Thomas and King's College Hospitals.

The hospital associations of the United States and Canada have combined to use her birthday as the time to talk to the American people about hospitalization. The daily papers will doubtless be filled again this year with interesting, informing and popular articles about the medical and nursing professions, and about safeguarding the health of the people as well as the wealth of the nation.

The Executive Committee of the General Hospital Board has authorized the General Secretary to utilize this day with its nation-wide publicity and appeal.

A popular service has been prepared which can be used on the evening of May 10 or 17. This service will briefly tell the story of Florence Nightingale and her contribution to the hospital history of the world. It will briefly tell the story of the hospital movement of the Methodist Episcopal Church, South. Then will follow the Pageant of the Good Samaritan, presenting with thrilling dramatic effect the claim of human suffering for Christ-like service and relief.

An offering will then be asked to enable the General Hospital Board to carry on its work.

The hospital work has advanced rapidly since the General Board was organized. Four years ago we had two hospitals in actual operation, while now we have seven hospitals doing successful service. Six of these are large modern institu-

tions and the other one planning to become so. They are located as follows: Barnes, St. Louis; Wesley, Atlanta; and one each at Memphis, Tenn.; Houston, Tex.; Hattiesburg, Miss.; Montgomery, Ala.; and the Good Samaritan at Lexington, Ky., just recently come into our possession. Three of these opened during the last year: Memphis, Houston, and Montgomery. All three are succeeding finely.

Huntington, W. Va., has pledged itself to raise \$200,000 for a new Methodist Hospital.

Thus the General Hospital Board has by its own efforts added hundreds of thousands of dollars' worth of hospital property to the church, besides promoting the hospital movement in general and assisting local enterprises.

The General Hospital Board has received, since its beginning nearly three years ago, only \$16,000 in all with which to carry on its work and lead the church in the ministry of healing. It is asking now for special offering to relieve its need and enable it more efficiently to do this great work.

If every pastor will put this service into spiritual execution, a willing offering would follow in five thousand Methodist churches; the financial embarrassment of the General Hospital Board would be relieved, and the ministry of healing in Methodism quickly advanced.

A NOTE FROM REV. W. D. WENDEL.

Dear Brother Carley: We are here in Memphis with our son, who is an instructor in chemistry in the University of Tennessee. I have one regular monthly appointment at the Delinquent Home for Girls—a very fine work under the direction of the Woman's Missionary Societies of the city. This is a great Methodist city. Our churches here are aggressive and wonderfully successful. I love the work, and would be glad to help any of my brethren in their revival campaigns this summer. My address is 420 North Bellevue Street, Memphis, Tenn.

Very truly,

W. D. WENDEL.

MINDEN DISTRICT CONFERENCE.

The Minden District Conference will convene at Ringgold, May 4-6. Opening sermon on Monday, 7:30 p.m., by Rev. Louis Hoffpauir. After service, organization of the conference.

The following committees have been appointed: License to Preach—P. M. Caraway, E. L. Car-gill, R. T. Pickett.

Admission on Trial—George Fox, J. F. Waltman, S. S. Bogan.

Orders—L. P. Moreland, R. V. Fulton, W. O. Waggoner

Local Preachers—W. C. Childress, W. F. Henderson, Jr., Louis Hoffpauir.

Quarterly Conference Records—P. H. Fontaine, H. B. Hines, T. J. Holladay.

It is our purpose to carry out the program of the church, and trust that every interest will be represented.

Laymen will have Wednesday afternoon. Ephesians 6:18.

K. W. DODSON, P. E.

NOTICE.

It has come to my attention that Rev. W. A. Dinkins, of the Colored Methodist Episcopal Church, is posing as an agent of Paine College, and is collecting money in the name of the Paine College Alumni for a fund for a Memorial Library to Dr. George Williams Walker. He is a member of the class of 1892, and claims his authority from this fact.

W. A. Dinkins is not an authorized agent for Paine College, and officers of the Alumni Association inform me that he is not authorized to act as their agent. Any amount that he may collect is on his own initiative, and not as an authorized agent of the school. I would advise any one whom he approaches to investigate before recommending or contributing to him.

RAY S. TOMLIN,
President of Paine College.

Augusta, Ga.

SOME REFLECTIONS ON UNIFICATION.

By Rev. L. E. Alford.

For as much as many persons during the past eight months have undertaken to explain and defend, or to explain and condemn, the pending plan of unification, one may be pardoned for giving his impressions of the situation at this time, which have been produced by these discussions for and against.

I.

When the pending plan was first published, I thought it might help in some measure by bringing the bishops into one united group, for deliberation, counsel, and general supervision over the whole church, even in spite of the fact that the plan did not stop the overlapping of the two churches, but left both churches just as they now are. But after reading almost everything that has been written on both sides of this question, I am fully convinced that to ratify this plan, and bring the bishops together in one body as General Superintendents over the united church, would do more hurt to the Methodist Episcopal Church, South, than good could possibly come out of this kind of union. If the division of opinion did not extend further than that of dividing our bishops as they now are, I think that alone would justify the Annual Conferences in setting this plan aside, and waiting for another and better plan.

II.

The friends of the plan do not want to give the members of the church a chance to express themselves effectively on this plan.

According to an article written by Rev. N. G. Augustus, of the North Mississippi Conference, on the question, "Is Unification Constitutional?" the membership of the church did vote on the ratification of the plan of separation. Should we not have respect enough for the rank and file of the membership to-day to allow them the privilege of voting on the plan of uniting the two churches?

I think I am within the record of facts when I say that the friends of this plan have persistently tried to keep the people from having a chance to express themselves effectively by a vote.

In support of the above statement, we find that as soon as the plan was reported as having been agreed to by the Commission on Unification, word was sent down the line through the Nashville Advocate not to discuss the plan until the Northern Church acted upon it. That policy of silence was obeyed until the Northern Church voted to adopt the plan.

The next move, and just as quickly as possible, was to call a special session of our General Conference, giving no time for discussion of the plan by the church at large, and for election of delegates with this plan in view as the chief consideration.

When this Special General Conference was in operation, some members of the Conference introduced a resolution asking that the membership of the whole church be given a chance to vote on it. That resolution was voted down by the friends of the plan.

I see many indications in this Conference that the friends of the plan would rather not have an expression from the people by a church conference vote.

My judgment of the situation at this time is that this attitude of the friends of the plan is doing more than any other one thing to turn the people against this plan. I did what I could, by correspondence and personal interviews, to have this whole matter deferred till the regular session of the General Conference in 1926. But the friends of the plan would have no delay.

III.

There seems to be a feeling like this, among the friends of this plan: This is the final word on unification, and if we don't get together this time, we will suffer a setback for at least twenty-five years, and we had just as well quit trying to find a plan of unification.

I do not know what the future may develop on the proposition of union. We may find a plan,

and we may not, that will enable us to work together in harmony. Let that be as it may. The one chief reason for uniting the two Methodist churches is, or should be, that the Kingdom of our Lord will be advanced more rapidly by the united church than it is being done, or can be done, by the two church organizations. Now, in view of that chief reason, have we any grounds for pessimism or loss of faith in the power of the gospel as preached by the ministers of the Methodist Episcopal Church, South, when this plan is voted down? We have an evangelistic, missionary, educational, and philanthropic record during these past eighty years that will compare favorably with any other group of Christian workers known as churches of the living God. I see no reason why we should not continue to "cast out devils" in the name of Christ, even though we do not unite with our Northern brethren on this plan.

IV.

The Fallacy of the Big Church Appeal, or Appeal of the National or World Church.

As I have listened to the friends of this plan talk, and have read what they have written, another impression has been forced upon me, namely: That this big, united church, national and world church in its scope, will enable us to do bigger and better things, as we face world problems, than we can possibly do while working in the two smaller groups.

But the Bible and facts of church history do not warrant us in placing our faith in size, numbers, and complex organization.

"Not by might or by power, but by my Spirit," saith the Lord. Gideon, one of the early judges of Israel, did not rely simply on numbers in his effort to route the enemy.

Christ seemed to lay little stress on numbers or organization. He devoted his chief efforts to twelve men, and said nothing about the details or general plan of an organization.

But if you will read the twenty-third chapter of Matthew, you find Christ denouncing the leaders in the one national, complex church organization of his day because they were failing as a church to do the very thing the church was founded for doing, that of leading the people to a knowledge of God.

Drop down through the centuries till the time of Martin Luther and the Reformation, and you will find that the one big church, with its complex organization, rites and ceremonies, was failing to lead the people to God. When Martin Luther got a clear and fresh knowledge of God, he, with his co-laborers, set forces to work that resulted in the organization of the Protestant churches, breaking away and separating from the one big, complex organization of that day.

Is there any one to-day who will not admit that the intellectual, moral and spiritual life of the people was greatly improved by starting another church organization?

Come now to the origin of Methodism itself. Whence came the Methodist church? It did not have its origin with John the Baptist, but with John Wesley, less than two hundred years ago.

He organized and formally set up the Methodist Episcopal Church because the National Church of England would not meet the needs of the people who were converted under the ministry of John Wesley and his co-laborers. The old national church was not adequate for the needs of that day.

I would by no means convey the idea, as I refer to these historical failures of the big church, that the leaders working for the big national church are less holy and spiritual than are those who are opposed to uniting on this plan. There are equally good and great men on both sides of this question.

My conviction is that we must guard against the fallacy of the big church always doing big things for our Lord.

Sometimes the individual person grows too fat to render efficient service. He gets in his own way. There is danger of the church becoming so complex in its organization that it will hinder rather than help the kingdom of our Lord.

The growth of the Methodist church in the

United States was rapid until 1844, as one church organization. At that Conference the delegates from the North and from the South were unable to agree on certain principles and policies of church government. They did at that time both the religious and sensible thing. Instead of continuing to quarrel over their differences of opinion, they worked out a plan of separation, which was ratified by the people, and the Methodist Episcopal Church, South, was formally organized in 1845. Now, instead of the kingdom of God ceasing to advance by that division, we find that both churches have had a remarkable growth during these eighty years of separation.

That separation was similar to that which occurred between Paul and Barnabas, the two pioneer missionary apostles. They could not agree over the third man. They separated, but, instead of one missionary party at work then, we had two. I feel quite sure the kingdom of God did not suffer because Paul and Barnabas parted company.

My impression now is that the friends of this plan of unification need not become discouraged over the outlook for the growth of the kingdom of God as represented by Episcopal Methodism, when this plan is voted down by the Annual Conferences in their next sessions.

I am fully persuaded that we are not well enough agreed as to what we want, and how this plan will work (the friends of the plan not agreeing among themselves as to its working features), for us to make the venture at this time. We are learning a good deal as we go along with this discussion, and some day we will either find a more acceptable plan, or decide that we can do greater works by continuing as we are, than to go into a more complicated organization.

Newton, Miss.

SOME QUESTIONS.

By Rev. F. L. Applewhite.

These questions have been suggested by some articles which have appeared in recent months by various writers directed against the pending plan of unification:

If "the pending plan" is all wrong, then why do not our brethren who have been working on this unification question so long tell us what plan is all right?

Could we not have both unity of spirit and unity of organization of the two Episcopal Methodisms in America if we would pray and work for it as hard as some are working to defeat it?

Does the strength of a church organization depend upon its numerical smallness? Is its weakness in proportion to the number of members? What is the limit that we shall put to our denominational growth? How would united Methodism compare numerically with united Catholicism or united Mohammedanism? Are they functioning? Is there something inconsistent with ecclesiastical unity and unity of spirit? Did Christ oppose union of organization and would the study of his teachings lead us to believe that he is pleased to have Methodism divided in competing camps?

If you were a Methodist missionary in a Catholic or pagan land, would you prefer a united or a divided Methodism? Should we try to get the viewpoint of our missionaries and try to act from the standpoint of their good?

If as a nation we can have political, business, and even matrimonial unity, despite diversities of opinions, ideals etc., then why cannot Episcopal Methodism have unity of spirit and of organization? If the case against unification is as strong as many would have it appear, then why is it necessary to attempt to lug in the Negro issue, and make it appear that the Northern people are trying to take our property?

What is the character of this argument, "If the churches unite (meaning the two Methodist churches) then we will lose a great many members?" What would Asbury have said to that?

If the plan does not provide a constitution, then how comes it that the "Six Restrictive Rules" (with one exception) are embodied verbatim in the plan, and how could a constitution be adopted

which would be contrary to the terms of the plan and contrary to our present constitution when, under the plan, the Southern Jurisdiction has equal voting strength with the Northern Jurisdiction?

What arguments against the plan have been made that could not be made with equal plausibility against any other plan?

If you were one of the large company of Northern people who live South and hold membership in the Southern Church, how would you feel about the complimentary (?) things that are being said about your Mother Church?

How democratic are you if, because you are outvoted three to one, you get in a pet and go into some other church?

If you and I are true Christians, will we not pray for and expect the guidance of our Christ in this crisis of his church; or will we rather laugh at the idea that God has anything to do with it?

And will some one tell us why so small a vote was cast in the recent referendum despite the tremendous campaign made in Mississippi against the plan? Are the people indifferent or confused when they missed such a fine opportunity to "snow under" the pending plan with a really formidable vote?

Quitman, Miss.

SUNFLOWER METHODIST MINISTERS' ASSOCIATION.

The April meeting of the Association was held at Schlater, Miss., April 14, with Rev. J. J. Brooks, president of the Association, as host.

This was by far the largest attended meeting of the Association. Fifteen preachers were present and the day was in every way a success.

The following preachers attended: J. E. Cunningham and J. O. Dowdle, of Greenwood; W. C. Galceran, Sr., of Indianola; W. C. Galceran, Jr., of Waterford; C. T. Floyd, of Webb; the Moorhead pastor, N. J. Golding; the pastor at Sunflower, Brother F. H. McGee; Neblett, of Drew; Lockhart, from Itta Bena; the Tutwiler preacher, Moss; C. L. Rogers, from Minter City; C. L. Oakes, of Sidon and Cruger; our Conference evangelist, John Robertson, from Tchula; J. J. Brooks, our honorable host, and "ye scribe."

After religious services, conducted by H. P. Lewis, Brother Brooks, our president, took up the program for the day, which was: "The Junior Church," "The Mid-Week Prayer Meeting," and "The Importance of Doctrinal Preaching."

All the subjects were ably and interestingly discussed by most of the preachers present.

A delightful social hour was spent in the home of the host, where we all were served with a bountiful dinner.

Webb was selected for our next place of meeting, at which time we will consider, "What Constitutes an Ideal Board of Stewards' Meeting?" and "Pastoral Work."

The meetings are proving a great source of fellowship and inspiration to the preachers. It is a joy to meet one another engaged in a common cause, exchange ideas, and seek counsel about the great work of the church.

H. P. LEWIS, Reporter.

MAKING CHRISTIANITY CHRISTIAN.

By Miss Otie G. Branstetter.

Dr. John R. Mott, in a recent address, made a statement similar to this: "It is my impression that the next fifteen years will be the most difficult that the Christian enterprise has ever known, because the world has begun to realize the awful implications of Christianity."

One of these awful implications is found in the present demand for missionary education. Those who are interested in making Christianity real to the members of our Sunday schools realize that in order to educate the members of our church school in the Christian religion, those interests and impulses out of which grows the missionary enterprise must be given a predominant place in the educational program. In other words, men are beginning to understand that in order to have

a real Christian spirit (Christ-like spirit) we must have what is known to-day as the missionary spirit.

To make that vague and rather intangible idea definite, let us note a few of the conceptions of Jesus which deal with man's relationship to God and to his fellow-man.

1. We are conscious that Jesus thought of this world as God's world, and held a conviction that it is grounded in no blind and barren mechanism, but in an eternal and patient purpose for good, not unlike that of a wise father for his children.

2. God is a just and righteous God and he demands these qualities of character on the part of his children. Therefore, our relations with others must be on the basis of righteousness.

3. The import of the term, "Our Father," reaches as high as God and as far across the earth as Africa. It acknowledges all people as the children of God. The Father is not concerned about the color of his children's hair and eyes and skin, but his whole being is absorbed in the growing life of each child and in an eagerness that each individual may have an opportunity adequately to express himself.

4. Christ made a number of statements which show that he could not conceive of an abundant life without sacrificial living and unselfish service. "I came not to be ministered unto, but to minister;" "whosoever would be great among you, let him be your minister;" "whosoever shall lose his life for my sake, he shall find it."

5. One of the first petitions in the model prayer is, "Thy Kingdom Come," and he said, "Seek ye first the Kingdom of God and his righteousness." Therefore, Christ was confident that we must co-operate loyally in the establishing of the Kingdom of God on earth. God is depending on man's efforts to establish it.

These five principles are those which Jesus talked most about. Let us make a composite picture from them. Here is a man who believes that God is patiently and lovingly attempting to make himself known in the minds of men in order that they may know and experience his eternal purpose for good. This man, diligently striving to keep his thoughts and relations with others just and righteous, has attained the place where the Golden Rule is the rule of his life. Moreover, he is one who loves his neighbor as himself and cannot be satisfied until he has shared every good thing he has with that neighbor. He could no more sit idly by and see suffering grow out of ignorance without making an effort to enlighten it than he could stand indifferently by and let a child remain playing in a house that is afire and will soon fall in ruins. *Again, we find him willing to stake his whole life on the venture of spreading the principles of Christ, burying his own life in the cause in order that the Kingdom of God may be established on earth.

We look at this composite picture and exclaim, "Why, that is a missionary!" The disconcerting element about the whole picture is that we know that according to Christ's thinking, it is the likeness of a Christian. Therefore, it follows that to be a Christian means that one must be missionary in spirit.

Consequently, stopping to consider just what place missionary education should have in a program of religious education is comparable to debating what place military discipline and tactics should have in a military school.

CHARLES ASSAF—A WORD OF APPRECIATION.

Undertaking very prayerfully a bit of missionary work on our charge at Flora, we were directed for assistance to Charles Assaf, our Home Missionary, whose post office address is Jackson, Miss.

He came and began with us first at Vernon. Together we went from house to house and from individual to individual in quest for the lost. When once Charles Assaf located an unsaved soul, there he pitched his tent to stay until he had led that individual to a personal knowledge of his soul's salvation, then secured his application for membership in the church. He talks, he

pleads, he reads God's Word, he prays, he gets every one else to praying, and God gives success. Preaching services were held nightly in the Vernon school building. Many were the conversions and additions to the church, some of which had been outstanding sinners.

After a little respite, with this consecrated man, we began at Smith school house place, where, through our efforts, a new church was organized last year. Through the day we went again in search for all who were out of the Ark of Safety. We found them, sometimes in their homes, and sometimes in the cotton fields. When and wherever they were located, there we tarried until the blessing came. Great were the results at this place for the newly organized Adelle Methodist church. Plans are on foot at both places referred to, Vernon and Adelle, for church buildings. Thank God for Charles Assaf, who came some years ago to the good old United States of America from the Holy Land. He was once a Syrian, he is now a full-fledged American. My brethren, if Charles Assaf could be kept busy in the Mississippi Conference as we used him in the above mentioned places, he could and would be used largely of God in the wonderful advancement of Methodism. Get him and use him; go with him and give him your co-operation.

HENRY ALONZO WOOD.

Flora, Miss.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference will convene in Main Street Methodist Church, Biloxi, Miss., Tuesday morning, May 5, at 9 o'clock, and continue through Thursday, May 7. Rev. B. L. Sutherland, of Picayune, will preach the opening sermon Tuesday night, May 5. Please let all the preachers and delegates try to be present for the first roll call and stay for the last benediction, for this is the way to attend to God's business. Tuesday will be given to the Sunday school workers.

Please note the following committees:

License to Preach—M. B. Sharbrough, W. W. Graves, W. L. Linfield.

Admission and Readmission—J. H. Foreman, W. J. Ferguson, J. M. Corley.

Local Preachers—B. L. Sutherland, J. E. Williams, C. A. Schultz.

Other committees will be provided at the seat of the conference. Let those pastors who have not done so please send names of delegates to Rev. O. S. Lewis, Biloxi, Miss., and to me at Gulfport, Miss.

L. L. ROBERTS, P. E.

MAGNOLIA PAYS FIVE-YEAR QUOTA OF SUPERANNUATE ENDOWMENT.

Although some individual subscriptions on the Superannuate Endowment Fund at the Magnolia, Miss., church have not yet been paid in full, yet, on account of a special extra payment which came, Magnolia has already paid in full its minimum quota for this cause for the full five-year period, \$2,600. This puts Magnolia in this regard in the class with Moss Point and Logtown, the only two other charges of the Mississippi Conference which at the time of the last Annual Conference session had paid the full five-year quota. Much credit for this is due the late Mrs. L. L. Lampton, and the committee composed of Mrs. C. W. Robertson, Mrs. C. L. Lampton, and Mrs. J. E. Norwood.

H. G. HAWKINS.

Magnolia, Miss., April 17, 1925.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

FOR SALE.

A two-story cottage, twelve rooms, wide upper and lower porches, located near Epworth Spring and Lake Shore Drive at LAKE JUNALUSKA; price, \$6,500. For terms, apply to Box 605, Richmond, Va.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

The Forgotten Man Special is on the block. And the block should be clear until May 15. Pull her wide open, boys, and let her split the wind. Pile on the fuel and keep up steam or she will die on your hands. It is a glorious run we are making, and we must break all records.

LORD, SAVE US FROM A BROKEN RAIL

I was amazed recently to learn how frequently track-walkers find a broken rail. Such a condition often means a wrecked train—and disaster. The Forgotten Man Special is running over the track of the Church's vision and faith. Let us hope that every rail will hold snugly in place. A blurred vision of some preacher or lay member, can tumble things something awful at Sleepy Hollow. Broken faith with the superannuates not only means a delay of their Special, but also hunger and cold for them while they wait. As I see it, I would just as soon try to ditch a flying passenger train by breaking a rail, as to flop over the Forgotten Man Special by breaking faith with the old boys. Yes, let us run at highest speed and pray the Lord to save us from a broken rail!

KEEP YOUR HANDS OFF THAT SWITCH.

That is what I heard said to a strange man who was tinkering with a switch in a railroad yard. Many a train has been torn into bits and hundreds of people killed, because of an unexpected open switch. At the rate the Forgotten Man Special is going now, it would work havoc with her if she should be suddenly switched aside. Her engineer has running orders over the block to May 15 without stop. Keep the main track clear and fast. If something has to be switched, don't let it be that which has been authorized to run with wide-open throttle. It seems incredible that such counsel is necessary, but the actions of some who ought to know better make it not only wise but imperative. Think of the times in the history of the Church that the superannuate cause has been shifted aside, so other causes could have attention. I believe the Lord has grown weary forgiving us for this sort of business, and He calls upon us now to keep hands off of anything which looks to take the train bearing his disabled and worn-out ministers from the main track.

WALK WITH ME THROUGH THE TRAIN

A few weeks ago every train arriving in St. Louis from the southeast bore to the hospitals of the city many victims of the recent terrible tornado. What eagerness to serve these helpless people must have inspired those in charge of these trains! But when you and I stroll through the Forgotten Man Special, what do we find? Nearly 1000 aged preachers of the gospel who are incapacitated for further service—some of them blind, some deaf, some

paralyzed, and nearly all of them with some physical impairment. We see many crutches here and there, trusty canes, wheel-chairs, and many cots and beds are improvised for those unable to sit erect even for a moment. We find also more than 1,400 widows of preachers, among whom the conditions are not unlike those of the men. But with all their bodily sufferings, they are happy in the thought that the Church they love so dearly is at last taking them from Want Town to Justice City. Active preachers of Southern Methodism, and lay members, in all of our struggles to plant our banners on the highest peak, not one has had the joyous thrill of this. If any man among us proves unfaithful in his part of this noble task, he can never look his Lord in the face without shame.

THERE'S A GREAT DAY COMING AT JUSTICE CITY.

A multitude of people will be at the station when the Forgotten Man Special arrives at Justice City. What joy will fill their hearts when they see the preachers (now old and infirm) who married them, baptized their children, buried their dead, and ministered

to them in numerous ways, brought to a place where they can at least enjoy the commonest necessities. And how beautiful it will be to see these battle-scarred heroes mingling as best they can with the crowd, without the feeling that they are charity seekers in the presence of those whom they have loved and served so unselfishly. O, I want to be the first to alight when we get to Justice City, a distance of 10,000,000 miles at a dollar a mile, on schedule time! And we have brought them with us, every one except a few who died en route. Look, see them coming! Fling wide the gates, receive them into your arms, and keep them always in Justice! And then, these used-up servants of the church will find themselves no longer neglected and forgotten. They will not be scratching at the doors.

Such a vision is enough to send all pastors and lay members with enthusiasm to the task of raising their Special Effort quotas. The urge is so insistent that it cannot be denied. And, too, such activity for a cause so appealing will produce in the workers a rapturous spiritual reaction equal to that felt by the bearer of a cup of cold water in His name. Nothing the church can do at this time will mean so much toward awakening her soul, as purging herself from the guilt of neglecting her superannuated preachers and the widows of her deceased preachers. Therefore, let us keep the Forgotten Man Special going at top speed. Mind the curves, bridges, and tunnels, but through sunshine and storm and day-time and night-time, let us keep going on to Justice.



**“Keep Your Hand Upon the Throttle
And Your Eyes Upon the Rail”**

The Home Circle

THUAA'S SURPRISE.

By Wilma Stubbs.

"Ha, Thuaa, come hither and tell me what thou hast lost."

The speaker, an Egyptian daddy of three thousand four hundred years ago, had just seated himself beneath a sycamore tree on the edge of his garden, whither he had come to enjoy the refreshing breeze.

At sound of the familiar voice, a dark-eyed, dark-haired little maiden ran eagerly out from the garden paths to greet her father.

"It's Mai-sheri," explained Thuaa confidentially, "she does love to lose herself wonderfully."

"It isn't Thuaa's dollies only that have a way of losing themselves, is it? What do I see under yonder bush?"

There was a kindly twinkle in the bright black eyes.

Thuaa gave a quick bound and rescued a leather-covered ball, which, like all balls belonging to children of that far-off time, was filled with chopped straw.

After that they went hunting for Mai-sheri, up and down the garden paths, under the palms and gray-leaved olives, beside the tiny canals, until the lost dolly was found on the bank of a pond upon which floated fragrant water-lilies.

"See, the garden flowers are going to sleep. Isn't it about time for little girls to go to bed, too?" inquired Thuaa's daddy.

But Thuaa did not want to go to bed so early. It was lots nicer out here with daddy.

Finally her father said: "Thuaa, if thou wilt go in now, I will show thee to-morrow a special surprise. Only thou must meet me early, even at sunrise, before the gate of the temple garden."

What little girl of any race or time was ever able to resist a surprise? So Thuaa went obediently to bed. But bright and early the next morning she was at the big gate leading into the garden, which furnished flowers for the services in the great temple.

It was a wonderful place—the temple—with tall columns and obelisks carved out of a single block of granite. Only it was not for the common people as our churches are.

Early as it was, men were already going back and forth to the canals with watering-pots fastened to wooden yokes which they bore on their shoulders. How eagerly the sun-baked soil drank up the precious liquid! You see the desert was only a few miles away.

"Suppose they stopped carrying water, all the plants would die, wouldn't they?" inquired Thuaa.

"Water makes the difference between a garden and the desert," her father answered.

Just then Thuaa came upon her surprise. Though her father was the head gardener at the temple, this little old-time Egyptian girl had never seen anything before so lovely.

"It came a long way to find a home here," her father told her, "even from beyond the Red Sea in Syria."

What was the surprise? A lily tall and stately, like the lilies you see in church in Easter. Of what a shining whiteness were the great clustering blossoms of the stalk, seeming to speak of deep mysteries, great, wonderful truths. Thuaa didn't realize just what the blossoms were to mean to boys and girls all down the centuries, but she did know that this was a splendid surprise and worth getting up very early to see.

But we know. For, you see, this very lily which was carried into Egypt from Syria thousands of years ago grows also on the Mediterranean shores of Europe, and painters have used it as the Annunciation Lily, and often and often, all through the years, it has been placed in our churches as a symbol of life that cannot die, of pure, true living, and of a loving Father who watches over us and will help us do right.—Zion's Herald.

THE CATERPILLAR'S EASTER GOWN.

By Madella Mackenzie.

One morning in early August Mr. Caterpillar slowly made his way across an old-fashioned garden.

"Good morning," said Mother Earth. "Isn't this a delightful morning!"

"I don't see anything delightful about it," grumbled Mr. Caterpillar.

"It is so cool, so comfortable," added Mother Earth.

"Maybe it is for you, but if you had on this tight coat you might not talk about 'delightful mornings,'" So saying, Mr. Caterpillar made his way up a blade of grass.

"What's the trouble?" asked the Grass, "you seem to be out of sorts this morning and it is such a delightful one."

"Oh," replied Mr. Caterpillar, "may be if I had a dress of soft green instead of this tight coat and could sit still all day and get my food without working, I might say 'delightful morning.'"

"But" answered the Grass, "my dress was not always so softly green"—Mr. Caterpillar interrupted. "Anyway you haven't to wear the same tight coat,"—"and," continued the Grass, "you will slip out of your coat later. Besides"—but Mr. Caterpillar turned his back, climbing the garden fence.

A golden Sunbeam smiled down upon him. "Isn't this a delightful morning!"

"Another one," sullenly replied Mr. Caterpillar. "Here you skip about all day, dressed in gold, telling about delightful mornings to me who must crawl along burdened with this tight coat."

The Sunbeam glowed more brightly. "My dear Mr. Caterpillar, don't you know that if I hid behind a cloud I, too, would seem dull and gloomy? Surely you know you will change that coat you are so conscious of and skip about even as I."

"Such foolishness! I skip about! I'll not stay to hear such silly talk! Up that old apple tree maybe I'll be safe from such chatter." Up he crawled almost to the top.

"Hello!" said a Little Bird, "Isn't this a delightful morning! I'm so happy I've almost burst my throat. You know how it is on such a morning."

"Oh, they're everywhere!" thought Mr. Caterpillar. Aloud he said: "May be if I had a fine dress, a glorious voice, and could fly through the air, visiting all the beautiful places, I might prattle of delightful mornings, but with this tight coat, forced to crawl, and work for every bite I eat—oh, how weary you make me!"

The Little Bird cocked his head on one side. "Why, Mr. Caterpillar, you must know I had to learn to fly, and at one time had not enough clothing to cover me. You will soon have a garment much finer and handsomer than this, and fly where you like."

"Nonsense," snapped Mr. Caterpillar. "Don't talk such nonsense! I won't listen!"

"You needn't go," chirped the Little Bird, "I'm going down to visit Mother Earth," and off he flew.

Oh, if it was only true—what they had told him—but of course it was not. "I don't believe a word of it! I'm all tired out with their prattle and so sleepy. I'll spin me a hammock, go to sleep, and forget all about their foolishness."

"What a long nap I've had! I think I'll get up!" He began to stretch. "How strange I feel! Where's my old coat? Oh, Mother Earth, the Grass, the Sunbeam and the Little Bird did know! It is a delightful morning! I have a new garment! I feel like flying! I believe I can!"

Over the garden he fluttered. "Isn't this the most delightful morning!" he whispered to Mother Earth.

Mother Earth smiled brightly. "I've seen so many delightful mornings—thousands and thousands of them—but every time one of our folk comes into his kingdom, as you have to-day, that seems the most delightful one."

The Butterfly moved his wings in and out—"My kingdom! Have I a kingdom?"

The Grass seemed to beckon him, so he flitted

over to her. "Isn't this the most wonderful morning!"

"Isn't it?" answered the Grass. "I know how you feel. I felt so when I first entered my kingdom."

"Oh," exclaimed the Butterfly, "do we all have a kingdom? Is it the same one—but of course it couldn't be!"

The Grass fanned herself softly as she thought. "Yes, and no. We are in separate kingdoms, yet we are all in one big one under a Wonderful King."

The Butterfly couldn't quite understand, but his heart beat with joy as he flew up to the Apple Tree.

"Come up under my canopy," invited the Tree.

The Butterfly settled down and looked about him. "Isn't this a delightful morning!" The little leaves turned to listen.

"It was such a morning as this," mused the Apple Tree, "when I entered my kingdom. I had been so small that I was afraid that I would be destroyed, lost, or forgotten—and then I fell asleep—but you know the joy of finding your kingdom."

A Little Bird joined them. The Apple Tree greeted him lovingly: "Come right in. I'm so glad you stopped this morning, for the Butterfly is here and you will enjoy him. We were talking of our kingdoms."

"Isn't this a delightful morning, Little Bird?"

The Little Bird sang several notes, stopped, then repeated them. "Yes," he replied, "so many have found their kingdoms this morning that the day is overflowing with joy."

The Butterfly looked surprised. "How did I know you had entered?" chirped the Little Bird. "Why, Butterfly, you have on your Easter gown."—Exchange.

THE DOG AND THE PRISONER.

The chaplain of the Maine prison, to which Governor Baxter sent a handsome collie, writes that "the influence of the dog's companionship over the inmates is even beyond what was anticipated." Though known as "Governor," he is called by a score of names, each man giving him the name of the pet dog he happened to have in other days. The one who particularly has the charge of him, his feeding and care, is a man who is under a life sentence, and this man's devotion to the dog and his association with him have brought an experience that is almost like the dawning of a new day.

Governor Baxter's deed, the story of it, crossed the sea. From the south of France there came to us a gift from a dear personal friend, and a friend of our cause, with the request that by means of it we follow the Governor's example where opportunity offered. This we have been glad to do. From the warden of a state's prison to which we sent a collie comes this letter: "I am acknowledging the receipt of the fine dog you sent us. He is getting to be a great friend of the prisoners and seems to like his surroundings very much." And the superintendent of an industrial school for girls to which we sent a fine little Boston terrier, writes: "In our receiving cottage little, lonely, homesick children have become interested in and loved a pet dog and cat belonging to the matron, and when all overtures of friendliness were repulsed by the child toward the officer, the introduction of the dog and cat secured the desired results, and friendliness and understanding were established. I am certain that beneficial results must follow to the children and to those who care for them."

We have also sent a beautiful collie to a state school in Maine upon Governor Baxter's request. All this will cheer the heart of the gracious friend in France who was quick to recognize the significance and the beneficial influence upon human character of such a deed as that of Maine's rare governor.—Our Dumb Animals.

The new dormitory provided by the Centenary will greatly increase the capacity of the Sungkiang Bible Training School, our only school in China for the training of native ministry.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. C. C. Miller, Rev. W. Wiggins Drake, D.D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THANKS—AND A REQUEST.

The Business Manager of the Advocate has recently sent to most of the pastors of the patronizing Conferences lists containing the names of the subscribers living within the bounds of their pastoral charges, with the respectful request that they use their good offices in securing renewal subscriptions. The response to this request has been gratifying, and we tender our sincere thanks to the brethren for their interest in the matter.

If any pastor has failed to receive such a list, we shall take it as a favor if he will give us the names of the post offices in his charge, that we may send him such a list. It is impossible for us to tell from our records just what post offices are embraced within a charge; hence we are sometimes at a loss to know to just which pastor a list should go.

In view of the fact that this year marks the seventy-fifth anniversary of the founding of the Advocate, which event will be celebrated by a diamond jubilee number some time during the summer, we suggest that this is an unusually favorable time for securing both renewal and new subscriptions.

CHURCH PROGRESS NUMBER OF THE CHRISTIAN ADVOCATE.

The "Church Progress Number" of the Christian Advocate (Nashville) is a real achievement in the field of periodical religious literature. The Publishing Agents, the Editors, and all concerned in this magnificent piece of work are to be congratulated upon the outcome of their labors. We wish every member of the church could come into possession of this special number and that he would read it from cover to cover. He might then become a regular subscriber to his general church organ.

BOOKLETS BY MISSISSIPPI PREACHERS.

1. Christ Is Here, by H. Walter Featherstun, D. D., author of "The Christ of Our Poets," "The Christ of Our Novelists," etc. Published by The Board of Managers of Tract and Evangelistic Literature, M. E. Church, South, Nashville, Tenn.

The purpose of this booklet is stated by its author in his Foreword: "It is sometimes more than hinted that we who do not believe the teaching of our brethren who hold to the theory called 'premillenarianism' are dominated by some motive at variance with the highest type of true holiness. The suggestion is not only uncharitable, but untrue. Why should any Christian wish to

postpone the dawn of the millenium or absolute reign on earth of our Christ? I cannot imagine such a motive. We do not believe in the 'pre-millennial advent' of Christ because we, in a careful study of the New Testament, do not find it taught; but we find just the contrary set forth.

"Audi alteram partem! We are simply trying to find and teach the truth. Seek with us the truth and nothing but the truth. God knowing our hearts, we seek nothing else."

This booklet ought to be widely circulated and read for the light it throws upon the subject of the second coming of Christ.

2. Cavaliers of Truth. A Tale of Twentieth-Century Knights-Errant on a New Quest, "The Search for Truth" (Truth is lost and they must find it). By T. H. Lipscomb, B.D., author of "Conscience and Its Culture," "Things Methodists Believe," etc. Published by the Cokesbury Press, Nashville, Tenn. Price, 30 cents a copy, postpaid.

In his Foreword, the author says: "Our first thought was to entitle this brochure in defense of the historic Christian faith, 'Crusaders for Truth,' but on further consideration, knowing well the jaunty air of our modernists and critics, their assumption that the victory is already won, and that the church 'has passed over to the new point of view with scarcely a jar,' remembering too their ridicule of the conservatives who have at last 'awaked suddenly to a realization of it, and are rubbing their eyes in astonishment and raising a belated cry of alarm,' 'in a futile effort to preserve the sacred volume from scientific investigation and to swing the church back to an obsolete view of the nature of revelation,' we have been constrained to choose the more fitting title, 'Cavaliers of Truth.' For crusaders are ever reverent men with reverent purpose, as these are not.

"So we determined to meet our valiant cavaliers with their own weapons and show them to be, as indeed they are, but Don Quixotes all, engaged in a mock search for that which is not lost; but with their folly, levity, and unbelief devastating the church, while feeding at her hands and professing to lead her by new and untried paths into a better day.

"Caricature, satire, ridicule are fitting weapons with which to meet and dethrone folly, presumption, egotism, and triumphant arrogance."

Following the plan indicated, the author, in five chapters, gives what could very well be presented in pageant form as the conflict between right and wrong conceptions of revealed truth. Apart from the question that arises concerning the propriety of an author's putting words into the mouth of Christ himself, which the author does in the final chapter, the booklet is an interesting presentation of one side of the subject with which it deals, not so much as an argument as a statement of the author's views.

PERSONAL AND OTHER NOTES.

Rev. Henry A. Wood, of Flora, Miss., is assisting Rev. P. H. Howse in a meeting at Avera, Miss.

Mr. G. L. Hawkins, of Hattiesburg, Miss., has recently made a gift of \$5,000 to Whitworth College.

Centenary College, Shreveport, La., has fifteen young men as students who are preparing for the ministry.

Rev. R. M. Evans is serving his first year as pastor of the Oakland charge, North Mississippi Conference. He is encouraged by the outlook.

Dr. R. H. Bennett is doing the preaching at the Greenville District Conference, in session this week at Merigold, Miss.

Rev. T. A. Ferguson, pastor of the Kingston Methodist Church, Laurel, Miss., has begun the publication of an interesting monthly church bulletin.

The "Big Brothers" of Greenville, Miss., and the Men's Bible Class of Greenwood, Miss., are engaged in an attendance contest, to run through the month of April.

Hendrix College, Conway, Ark., has recently established a Department of Rural Life, for the specific purpose of promoting rural activities as related to the church.

Rev. Henry T. Young, general evangelist, is engaged in a meeting with Rev. J. M. Boykin, at Jonesboro, La. The meeting began on April 17, and will run through May 3.

Rev. John F. Foster, our pastor at Lake Providence, La., recently delivered a Masonic address at Eudora, Ark., which the Lake Village Spectator highly commended in an editorial note.

As a result of the meeting at West Monroe, La., in which the pastor, Rev. W. H. Jordan, was assisted by Rev. Henry T. Young, general evangelist, 50 members were added to the church.

"I have been a reader of the dear old Advocate for nearly fifty years," writes Mrs. L. F. Shoemaker, Plaquemine, La., in renewing her subscription.

Judge Samuel H. Sibley, of Marietta, Ga., will deliver the commencement address at Emory University in June, and Dr. W. A. Lambeth, of Washington, D. C., will preach the sermon.

The Senior Class of Southern Methodist University has decided to make as the class gift to the university a pecan grove of 100 trees. The trees will be planted in the sunken garden in front of Fraternity Row.

Dr. Franklin N. Parker, dean of the Candler School of Theology, Emory University, has accepted the invitation of President E. L. Stephens to preach the commencement sermon for the Southwestern Institute, Lafayette, La.

Mrs. Clara McMullen, daughter of the late Rev. W. D. McCullough, of the North Mississippi Conference, has been in a New York hospital for several months. We are glad to learn that she is regaining her health.

In a "personal" in last week's Advocate mentioning the fact that Rev. A. R. Hoffpauir, local elder, of Esterwood, La., enjoys preaching for the brethren, we inadvertently gave his second initial as "W." The correct initials are as given above.

Rev. Casper W. Avery, pastor at Eupora, Miss., recently held a very fine meeting in which he did the preaching and George B. Richmond, of Memphis, Tenn., capably conducted the music. There were 33 additions to the membership of the church by baptism and one by letter.

The First Methodist Church, Monroe, La., broke all records for church and Sunday school attendance on Easter Sunday. A large class of members was received into the church, and more than \$1,000 was raised for the Louisiana Methodist Orphanage. Rev. F. M. Freeman is the pastor.

Otto Lang, nephew of Anton Lang, the "Christus" of the Passion play, Oberammergau, was admitted on trial into the New York Conference of the Methodist Episcopal Church at its recent session. He is a student at Drew Theological Seminary.

At the opening of the beautiful new Berkeley Church, Berkeley, Calif., on Sunday, April 5, 109 new members were received. This makes 449 new members received during the two and a half years' pastorate of Rev. J. N. R. Score, during which time he has more than doubled the membership of the church.

Rev. Ben P. Jaco, our pastor at Shelly, Miss., is meeting with success in his work. He is de-

veloping a fine Epworth League and in other ways is doing constructive work. He has been unanimously invited by the graduating class of the high school to preach the commencement sermon this year.

Dr. L. D. Patterson, formerly a missionary to China, who has been delivering addresses throughout the church under the auspices of the Centenary Commission, will give his entire time after May 1 to evangelistic work. He is a general evangelist. Dr. Patterson is a man of extraordinary power as a preacher. He has just closed a great meeting at Central Methodist Church, Albany, Ala.

Rev. Henry A. Wood, of Flora, Miss., recently assisted the pastor, Rev. J. L. Greenway, in a two-weeks' meeting at D'Lo, Miss., on the Mendenhall charge. Brother Wood won his way into the hearts of the people by his genial personality and fine preaching. Ten persons were received into the membership of the church by vows and six by certificate.

Rev. H. P. Lewis, our pastor at Ruleville, Miss., is manifesting his usual energy and meeting with his usual success in his work. He is conducting his second class this year in "Organization and Administration of the Sunday School," and has organized two mission Sunday schools in adjacent territory. He baptized eight infants on Easter Sunday.

At the close of the pre-Easter revival conducted by Rev. Bob Shuler in Trinity Church, Los Angeles, 236 people joined the church, 107 on profession of faith, 36 coming by baptism. This is the fourth revival conducted in Trinity by Brother Shuler. He has received 417 people during the first half of this Conference year. He also baptized 34 infants at the Easter morning service.

Rev. F. B. Ormond, Silver City, Miss., writes: "The work is moving along very well this year. I find the people big-hearted and wanting to do things for the church in a big way, but they are just now in a hard struggle to recover from reverses due to several short crops and other conditions which have been very discouraging; but there is a spirit of optimism among the people, and we are hoping to have a good year in this great delta."

National Hospital Day, May 12, is an opportune time for Southern Methodists to consider seriously the needs of their own work of hospitalization. The General Hospital Board, of which Bishop Warren A. Candler is president and Dr. Chas. C. Jarrell, secretary, has sent out literature that serves admirably to present this cause in an attractive way. We trust our pastors will make use of it.

A very happy occasion was the celebration of the seventy-fifth anniversary of the Felicity Methodist Church, this city, on Friday evening of last week. An informal social gathering was held at the church, attended by many members, former members, and friends of this historic place of worship. Brief addresses were delivered by the pastor and Dr. W. Winans Drake, a former pastor of the church, now presiding elder of the New Orleans District. A pleasing program of music and readings was rendered, and light refreshments were served. Felicity is one of the historic churches of Southern Methodism.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification in pastoral charges in the Mississippi Conference:

Place—	For The plan.	Against the plan.
Silver City charge:		
Silver City	8	12
Midnight	2	7
Lamkin	2	7
Ellisville	24	16

WHITWORTH A STANDARD COLLEGE.

The General Board of Education of the Methodist Episcopal Church, South, which met in Nashville, Tenn., April 15, 1925, made Whitworth College a standard college (four years). The Whitworth Board will have no trouble in complying with the demands of the Southern Association (B college) at its next meeting.

Whitworth will elect seven teachers next week, each having the degree of A. M. The Divine Hand has led our college.

Mrs. J. M. Wyatt, a noted educator, will act as lady principal, and will have charge of the Department of Religious Education.

I. W. COOPER, President.

Brookhaven, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. M. Young, Batesville, Miss., 4; Rev. R. M. Evans, Holly Springs, Miss., 7 (part time); Rev. B. G. Whitehurst, Cockrum, Miss., 2; Rev. J. E. Williams, Poplarville, Miss., 3; Rev. Eugene Wedgeworth, Fannin, Miss., 6; Miss Loula Pipes, Amite, La., 10; Rev. C. H. Strait, Decatur, Miss., 2; C. H. Shamburger, Forest, Miss., 4; Mrs. Florence Ellis, Florence, Miss., 2; Rev. W. J. Dawson, Brandon, Miss., 4; Rev. J. B. Cain, Ellisville, Miss., 2; Rev. L. F. Alford, Meridian, Miss., 6; Rev. Otto Porter, Prentiss, Miss., 3; Rev. R. H. Clegg, Union, Miss., 4; Rev. J. F. Dring, Athens, La., 2; Rev. W. H. Lane, Purvis, Miss., 10; Mrs. A. W. Jenkins, Kreole, Miss., 2.

MARTHA.

By Mrs. Florence Ellis.

(These lines were suggested by a sermon preached by Dr. Rolfe Hunt.)

I was craving Mary's portion,
To sit at the Master's feet,
To watch his every motion,
To hear the message sweet.

But I was wanting in words for telling
The message I longed to give,
That they who in darkness were dwelling
Might look unto Christ and live.

So, from that "better part" swerving,
I am feeling Martha's loss,
Though Christ did not chide her for serving,
But only for being cross.

Like Martha, I'm baking and stewing,
I sweep and wash dishes and sew,
And save up my dollars thus doing,
That others on missions may go.

And I'm keeping a home for my dear ones,
And trying to point them the way
That leads, through a life of service,
Up to the endless day.

Like Martha, while waiting in sadness,
If to meet Christ my portion shall be,
I'll tell my young sister with gladness,
"The Master calleth for thee."

And when He bids me believe
That he God's power will prove,
That my brother new life will receive,
When the stone of distrust we remove;

Then in joy for my brother's new life,
Though I fill not the place of a guest,
I'll serve, without murmuring or strife,
While he sits with the Lord at the feast.

For while serving, this blest lesson came,
That the homeliest task I have tried,
If done for others in His name,
By His favor is glorified.
Florence, Miss.

TEN WAYS TO HURT YOUR CHURCH.

By Frank Wade Smith.

1. Broadcast the faults of the minister. "Assume the silence of your hearers means they agree with you—and so report it.
2. Repeat every rumor you hear about the way people are cutting down their giving to the church—and believe all you hear on the subject.
3. Attend church only when an "outside" speaker occupies the pulpit—and then shake hands with everybody that day.
4. Lament about the "poor music" and the high cost of it, harking back to the old days—when you did the same thing about the music then. Ditto the preaching.
5. Tell everybody that the attendance is falling off, though you never got a report of the official count.
6. Criticize fellow-members for things you, too, are guilty of.
7. Give one-third of what you can give.
8. Report that the church lacks spiritual power, although your own life is like a cinder.
9. Park both your piety and intelligence at home when you attend church; then accuse the preacher of being "heretical."
10. Send your children to another church school, and publish the fact. Oppose the leaders of your school—always!—Christian Advocate (N. Y.)

NOTICE.

Delegates to the Grenada District Conference:

Please take notice that our presiding elder has appointed 2:30 p.m., Tuesday, May 5, as the hour for electing delegates to the Annual Conference. All delegates, please be in places at that time, ready for the vote.

J. W. RAPER,

Pastor Main Street, Water Valley, Miss.

WANTED—Piano teacher for Colegio Buenavista, Havana, Cuba. (This is a girls' school under the direction of the Women's Council, M. E. Church, South.) Send application and testimonials to Miss M. B. Markey, Directora, Colegio Buenavista, Reparto Almendares, Havana, Cuba.

WHY NOT SPEND YOUR VACATION IN BIBLE LANDS

For ten years I have been connected with THE WICKER TOURS of Richmond, Va., and have made several tours of travel and study in Europe and the Near East. We have worked hard to give a tour which would give the most at the lowest cost, but with post war prices it has been hard. At last we have it. To Palestine, Egypt, etc., \$795 to \$895. With European extension, \$995 to \$1250. Reservations are limited and should be made early.

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TCHULA METHODIST SUNDAY SCHOOL.

I have been superintendent of this Sunday school for twenty-eight years, and from a small attendance of fifteen or twenty, with the co-operation of the pastors and loyal teachers, we have kept pace with the increase of the population of our town. We have enrolled two hundred and seventy-six. We had two hundred and twenty-six present March 5, 1925.

Last year, we had average attendance around eighty. Brother Wyatt was appointed to this work at the last Annual Conference, and began at once to take great interest in both church and Sunday school work. He had a census taken of every Methodist in and out of Sunday school, and with the assistance of his most efficient and consecrated wife, was making greater headway than had ever been made before. In the midst of his work he was suddenly taken from us by death. We were greatly grieved and we not only lost a beloved pastor, his valuable service and leadership, but also that of his most efficient, consecrated wife.

We are proud to say that in our new pastor, Brother John W. Robertson, we have a man whose whole heart, soul and body have been thrown in the work of the church, Sunday school, and moral uplift of our community. He took up the work where Brother and Sister Wyatt laid it down, and our Sunday school has grown with leaps and bounds. Brother Robertson instituted the "Auto Sunday School Race," and it is wonderful to see the enthusiasm it has created, from the Beginners' to the Men's Bible Class, each class striving to see which would reach the goal first. The prize was an entertainment to be given by four lowest in the race. The Men's Bible Class won out, and a royal feast they got. To show their appreciation, the Men's Bible Class gave a banquet to the whole church in return, and it was one of the most unique and delightful occasions ever witnessed in Tchula. The men had absolute charge of every detail, and the good ladies

were not even asked to furnish the menu or a sandwich. It was truly a great occasion, and has meant more than we can estimate to the general uplift of the church, Sunday school, and whole community. This Men's Bible Class is a wonder to all who have seen its enthusiasm and activity.

We have twelve classes, and a Cradle Roll, which is not well organized for lack of room. The City Hall that we now occupy is not large enough for the classes we have, but we are anxiously looking to the building of our new church, where we will have up-to-date Sunday school rooms, sufficient to organize and systematize our Sunday school.

D. N. FOOSE, Superintendent.

UNITY.

By Dr. J. R. Rushing.

Christ's Kingdom is not a divided kingdom. A kingdom divided against itself cannot stand.

Our Saviour, who taught by parables, did not intend that any man should be independent. Remember the story of the old farmer, whose plot of ground yielded so bountifully, and how he planned to store his fruits so that his soul could take its ease (comfort). The Lord said, "Thou fool, this night thy soul shall be required of thee."

It is necessary at times that counsel be taken. "Come, let us reason together." "In the multitude of counselors there is safety." So that no one has the privilege of himself to speak with authority concerning a whole, each member representing a unit. I see no harm in the least for any one to express his views, or to use his influence according to the dictate of his conscience.

The church is the bride whom Jesus is coming to receive. He will not receive it in part—it will be of one body, one mind, one accord, one faith, one baptism. It is to this end that every Christian is drawn by the Holy Spirit into fellowship. "Blest be the tie that binds."

Now there occurred a division in the Methodist Church, away back yonder in the year 1844. Like all mistakes, we can't see them so well until we discover that we took the wrong fork of the road. There ought not to have been any confusion, disagreement, or disunion, which we believe to be wrong.

The only exception for division, as I understand, would be that the territory of the church would be too large to work in as a single church government. Therefore, the suffix "South" would mean only our field of usefulness.

We certainly hold no animosity to the Methodist Church of Canada, or the Methodist Church of England.

"We be brethren," and in the same spirit there should be no division through a question of difference, being of one mind and of one accord.

It is true that man's government is not perfect in a political sense; in a spiritual understanding, Christ will not receive an immature bride.

Let us, therefore, take steps in the direction of upity, though the seeming impossible be in the way. Did not the people of God have to move forward before the waters of the sea were divided? "There is nothing too hard for God."

Let us, therefore, hasten to fellowship, doubting nothing. It is the fullness of blessing that counts.

God reproved the three friends of Job because they offered no remedy.

The governments are upon Christ's shoulders, he bears all the responsibility, and there is no division in his kingdom.

There is nothing else that we can do in this life, only to be led by his Spirit.

Lula, La.

A PLEA FOR OUR COMMON BROTHERHOOD.

By Rev. J. O. Hanes.

Even the most indifferent observer can detect that our Methodist people everywhere are greatly concerned over the plan for the unification of the two great branches of Episcopal Methodism. I have just been engaged in meetings on the extreme northern boundary of Southern Methodism, and I find preachers and people up there even more concerned than we are in the heart of the South.

In the midst of this general discussion it would be well to remember that good men and women are to be found on both sides of this question. It would be a great mistake to assume that all the wisdom and piety of the church are to be found on either side. Where so many good people differ, it would be well for us all to be careful, charitable and considerate. The ties of friendship and love are too sacred to be snapped in a moment. This is no time for hasty speech or action. Let us not be swept from our moorings or lose our bearings.

This matter will be settled by vote of all the Annual Conferences, as provided in the Discipline of the church. Whatever the outcome, let us preserve the Brotherhood. We must live and labor together when it is all over. However the vote goes, there is no reason for the heavens to fall, or for the church to falter in its mission of spreading righteousness and holiness over these lands. Let all be done in love.

Birmingham, Ala.

EVANGELIST MCINTOSH AT COFFEEVILLE, MISS.

After a lapse of three decades less one year, our faithful veteran in the cause of righteousness paid his respects to our old historic citadel. Truly it might be said that he succeeded in arresting the tide of worldliness, without a single mishap from start to finish. Although he had to give up for three services on account of the "flu," our presiding elder, Brother Lewis, happened in on his round and filled the pulpit with just such messages as were appropriate, convicting, and convincing. Our pastor, too, Brother Young, preached one sermon, with effective results. The last two days of the meeting Brother McIntosh was physically vigorous again.

At the close of his sermon, when the call was made, as if by magic seventy-five rose to their feet and came to the altar with an earnestness seldom seen, there standing while the strains of that old, soul-stirring camp meeting song, "I Am Bound for the

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Promised Land," melted all to tears. Following this gracious demonstration, the trail to heaven seemed to be cleared of those obstacles that cause so much stumbling in the way that leads to the heavenly portals.

Using a common phrase, I would say that Brother McIntosh is "on the job" he so much delights in. He is fully equipped by nature and by grace for his work. Like Stonewall Jackson, he stands there with that undaunted courage it takes to reach the goal of safety. He is simply giving his life for the reward that brings the greatest happiness human labor can achieve. May his days be prolonged until the Lord's will is satisfied, is the prayer of his old friend and brother of the rank and file of the army against sin and unrighteousness.

J. L. COLLINS (Layman).

DID YOU KNOW?

The number of people for which the Southern Methodist Church is responsible is enormous. Did you know that the population of our foreign mission territory is 72,000,000? Africa has 200,000 cannibalistic natives in our territory waiting to be saved. Brazil has 10,000,000 scattered over vast stretches. China has 20,000,000 crying out for help. Cuba, with 8,600,000, is at our very door. Japan has 30,000,000 downtrodden heathen. Korea, the Hermit Kingdom, has 1,200,000. Mexico has 1,750,000 in her revolution-ridden country.

The responsibility is great—3,000,000 Methodists have on their hands 72,000,000 heathen, twenty-four times as many as our present membership. And yet we seemingly begrudge \$35,000,000 to bring them to Christ. Multiplied thousands have not paid their Centenary pledges. Surely you are not, or will not longer remain, among the delinquents.

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Epworth League

VICKSBURG DISTRICT EPWORTH LEAGUE INSTITUTE.

The Vicksburg District Epworth League Assembly met at Port Gibson, Miss., April 3, Mrs. Z. D. Clark, district secretary. The subject for the Assembly was, "Know Your Stuff."

We arrived in Port Gibson about 9:15 o'clock that morning, where we were given a most cordial welcome by the Port Gibson chapter. Services started at 9:30, with a song service led by Mrs. W. W. Ramsey, of Vicksburg, followed by a prayer by Rev. George H. Thompson, Crawford Street Church, Vicksburg. A welcome address was made by Miss Katie Drake, of Port Gibson, followed by a response by Mrs. Z. D. Clark, of Vicksburg.

A committee for a district policy and also a committee on resolutions were appointed by the district secretary. Mrs. Z. D. Clark then introduced Rev. L. F. Alford, of Meridian, Miss., and Rev. B. Frank Pim, of Nashville, Tenn., after which Miss Juanita Levi sweetly sang, "Go Tell."

Rev. B. F. Pim then gave us a most inspiring talk, using as his subject, "Know Christ and Know Your Bible."

"Know Your First Department," was our next subject, which was presented in a most interesting way by four different speakers. First, "How to Enlist Our Epworth League in the Quiet Hour," by Miss Chesley Hagan, of Vicksburg. Miss Hagan impressed

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upon those there the vital importance to a Christian life, of prayer and communion with God. Second, "How to Promote Attendance on Public Worship," by Mrs. Lyman H. Coker, of Vicksburg. Third, "How to Have Good Devotional Meetings," by Miss Hilda Parker, of Vicksburg. Miss Parker urged the Leaguers to give plenty of time and prayer in preparing their programs. Fourth, "How to Get Attendance," by Mrs. T. M. Ford, of Lorman. Mrs. Ford pointed to the fact that if we have interesting devotional services and make it a point to give every Leaguer something to do, it will increase our attendance.

It was then decided to find out "Who's Who," beginning with our presiding elder, Rev. W. B. Jones. We especially appreciated our presiding elder's attending the Assembly, as he had to postpone a quarterly conference to be able to be with us. In all, we had eight pastors besides our presiding elder, and their presence was very encouraging to the Epworth Leaguers.

At 12:30 o'clock the Port Gibson League served a most delicious lunch. During lunch, Mrs. W. E. Potts kept things lively with peppy songs. After lunch, every one assembled on the church lawn, where Mrs. Potts had prepared games, and every one had a general good time.

At 2 o'clock we gathered again in the church. The opening devotional was led by Mrs. W. W. Ramsey. Prayer was offered by Rev. V. G. Clifford, of Centerville, after which Mrs. Ramsey gave us a very interesting talk on "Our Hymns." We then sang some of our Assembly songs, which are always full of enthusiasm for our Epworth Leaguers.

Our next subject was, "Know Your Handbook," the importance of which was thoroughly explained and impressed by Rev. L. F. Alford. To have a good League, we must be familiar with our handbooks; and I think every one present was of this opinion when Brother Alford finished speaking.

Our next speaker was Miss Grace Jones, of Vicksburg, using as her subject, "What the Social Department Can Do: First, in Its Own Church; second, in Its Own Neighborhood, and, third, in Its Own Town." Miss Jones told us how the League could help to carry on the work that our Master began when he was here on earth, that of helping those less fortunate than we are.

Our presiding elder, Rev. W. B. Jones, told us how to make a community survey. Brother Jones gave us some splendid help and good ideas on this work.

Our next subject was, "Know Your Third Department: First, How to Plan and Put on Good Socials, and Where to Get Good Ideas," Mrs. W. E. Potts, of Vicksburg. Mrs. Potts was splendid on this subject, as she has made a thorough study of the work.

Second, "How to Help Our Young People Know Our Church Doctrine," by Rev. V. G. Clifford, of Centerville. Miss Juanita Levi then sang, "Give of Your Best to the Master."

Rev. B. F. Pim again addressed the Assembly on, "Know Young People." Brother Pim explained the spiritual needs of young people, from the Junior through the Senior League age.

The committee then presented the

policy for the district, which was accepted by the Assembly.

The resolutions were read by Mrs. T. M. Ford, of Lorman. The out-of-town visitors were of the same opinion—that not one thing to make our stay in Port Gibson a pleasant one had been omitted by the Port Gibson Leaguers.

With a determination in the heart of every Leaguer present to do his best to attend the Assembly in June at Brookhaven our session adjourned to meet again at 7:30, when Rev. B. F. Pim addressed the Assembly on: "Know World Conditions, or Finding What You Are Looking for." This was a most inspiring talk, and it made all there glad that they were living, and more than ever they wanted to live for worth-while things. At this service Miss Juanita Levi sang a very appropriate song, "The Earth Is the Lord's."

Yours, "All for Christ,"

MRS. LYMAN H. COKER.
Vicksburg, Miss.

SEASHORE DISTRICT POLICY, 1925.

(Adopted at the District Institute, March 29-30.)

We recommend:

1. A League in every pastoral charge.
2. Emphasizing observance of the three covenants in all Leagues.
3. To encourage a systematic study of the Handbook by each chapter.
4. To have every League pledged to missions, with special reference to the Back Bay Mission.
5. To encourage the formation of unions, similar to the city unions, within the district.
6. To stress church attendance on the Leagues.

Signed: Sophie Kuntz, Chairman; Grace Jones, Cora Weston, Marguerite True, Committee.

Resolutions.

We, in behalf of the institute, submit the following report:

That we desire to express our appreciation of Brother Pim and Brother Alford. We have been greatly benefited by their work. We appreciate the reception given to the delegates by the Biloxi people. Also we express our thanks to the Ladies' Aid for the luncheon.

We feel that the institute has been a great help to all, and wish to see it continued yearly.

Signed: D. E. Vickers, Chairman; Frances Ulmer, Marjorie Morgan, Committee.

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FROM KILMICHAEL, MISS.

Dear Brother Carley: Please permit space for this; it is the first time this year.

We are getting along fine here, and we feel as if most of our people like us. We have had our second quarterly conference, and the salary is almost paid up to date. We have a good presiding elder, who came and preached for me and helped to make it possible for me to go to Safety Harbor, Fla., to help in a meeting, and did not charge me anything. I don't suppose every boy has a presiding elder like that; and then in addition to all that, he came to our house and ate with us and bragged on the baby. Our people enjoyed two fine sermons from Dr. Countiss, who also gave his services in the absence of the pastor.

I wish you would say something in your columns about the Divinity School. Tell all the old boys to get ready.

Our church here at Kilmichael has just suffered a great loss in the death of Dr. T. L. Wilburn, who had been a steward for about fifty years, and at the time of his death was president of the board of stewards.

R. T. HOLLINGSWORTH, P. C.

The Centenary revival in Korea won 25,000 new believers, 14,000 of whom are now enrolled as members of our church.



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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mrs. J. M. Henry, superintendent of the Cokesbury Course, writes: "We are mailing out to the field men today a statement of credits issued in the Cokesbury Course for the month of March. We hope soon to hear there are others in your Conference who would like to begin the course by correspondence. It may be, too, that training classes might be organized in some community where we have leaders, thus making it easier to plan for some regular schools later on in the spring and summer." Up to date twelve credits have been issued in the Louisiana Conference—four on "The Small Sunday School," and eight on "What Every Methodist Should Know." The first twelve to whom credits have been issued are: Rev. Louis Hoffpauir, Mrs. Louis Hoffpauir, Miss Lillian Kent, Miss Maggie Holly, Mrs. Eunice Edgerton, Mrs. Oscar Ogilvie, Mrs. Henry Marston, Mrs. Belle C. Armistead, Miss May Mitchell, Mrs. Walter Horton, Mrs. T. L. Cagle, of Coushatta, and Mrs. George D. Purcell, of Baker.

* * *

Mr. A. M. Mayo, superintendent of the Lake Charles Sunday school, writes as follows about his Easter service: "This was a great day with us; 431 in Sunday school and the Sunday school gave \$190.89 to orphanage; 10 babies baptized from Cradle Roll; 20 boys and girls from Sunday school baptized and received by vows; 20 boys and girls from Sunday school received by vows; 40 members by certificate. When singing the last hymn, the invitation was given, three adults came—one man whose wife was a member, and a father and mother whose daughter joined from Sunday school."

* * *

We had the pleasure of attending Easter services at Fellowship church, near Hineston, La. In the afternoon we held a Sunday school institute. The pastor of this live country church is Rev. C. B. White, and the superintendent is Mr. W. S. Terry. Mr. Terry has solved the problem of transportation, and if any country superintendent wishes to know how he did this, write him at Hineston, La.

* * *

We are sending out to each pastor and superintendent this week detail plans concerning the Sunday school Centenary pledges, and we hope that each school which hasn't a special already will adopt this new adjustment plan.

* * *

The pastor at Winnfield, Rev. Porter M. Caraway, writes that Easter Sunday was a great day for the Sunday school. The collection for the orphanage was large and the attend-

ance was fine. His school is a "B" type school and they have just recently been checked and are working to be the first Standard "B" type school in the Conference. The Wisner Sunday school has the honor of being the first standard "C type" school.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Held an institute with Brother Baird at Inverness, using "The Pupil" as a basis of teaching. The school adopted the "C" Program of Work and promises to cover every point by Annual Conference.

Brothers McIlwain and Smoot are pushing the school to be held at Greenville, May 10-15. The courses to be offered are as follows: "The School," taught by R. H. B. Gladney; "Principles of Teaching," by Clem Baker; "Missionary Message of the Bible," by Rev. E. S. Lewis, and "Junior Pupil," by Mrs. W. W. Adams.

Schools are scheduled for Kosciusko, June 22-27, and Macon, June 29-July 3. Others are planning for July and October. No one has called for a Cokesbury school as yet. Let the men who preach in Benton, Itawamba, Tishomingo, and other counties where we have large circuits write me their wishes and let us arrange for a number of these schools.

We are not making any great headway on having two hundred schools observe Sunday School Day. Orders for programs are coming in slowly. Order the program and have the songs and other material read to the congregation if the people cannot sing the songs. If you can do no better, read a part of the program yourself and preach on the necessity of teaching the children the right way of living, or any other good subject. A good trial is better than a glorious failure.

It is well to ask ourselves the question, "What are we aiming to do?" My aim is to give that type of education that enables a person to live correctly, to live the way Jesus Christ lived. If a person has not learned to live toward God and his fellow-man correctly, he is not educated. Unbrotherly conduct is the mark of spiritual illiteracy, religious ignorance. Most men are partially educated. It will be worth a great deal for all of us to know the aim of education and follow that aim.

GREATEST EASTER IN LIFE.

There is not a question but that last Easter Sunday was my best and most blessed. Those who had been saved since last Easter (eight men, four women and six children) were the "subject" of the morning service. All that were present, with other converts of the other years of the present pastorate, spoke of what the Lord had done for them. They spoke in no uncertain sound as to their conversion. Two joined the church by faith at this service, and we closed with the Sacrament of the Lord's Supper.

In the afternoon I went fifteen miles in the country and preached in a Baptist church where I had preached ten years ago while pastor at Topisaw. The Methodists crowded the

Baptists, and in the testimony meeting after the service you couldn't tell who was who. The house was crowded and the fire fell!

But the greatest part of the day was an Easter pageant at our church in the evening. Never has Jesus seemed quite so close as he did during this service, when the scenes of his death, the heavy sorrow of his dear disciples, and triumphant resurrection were so closely and so literally depicted by the women, girls, and two men of our church. The uppermost thought in my mind after it was over was what the Scotchman said in looking at a picture of Jesus on the Cross, "You can count on me, Jesus!" Whichever way unification may go, whether we have another drought or not this year, regardless of Fundamentalism or Modernism, whether all the assessments of our church are paid in full, or whether I get all the membership to tithe or not, this one thing I feel sure of: "You can count on me, blessed Jesus," who paid such a price for me! The blessed old "rugged cross" means more to me since this pageant than ever before, and to it I'll be true.

Since the women of the church were responsible for this pageant some of the men say they must put on something special, too. So, I think before so very much longer I will be able to report something new, out of the ordinary, good, spiritual, and refreshing, put on by the men of our church. I Peter 1:5.

J. A. WELLS.

McComb, Miss.

FINE MEETING AT HARRISTON, MISS.

I am glad to report that we have closed a very fine meeting at Harriston, with Evangelist Claude P. Jones doing the preaching; Rev. M. K. Miller, singer, and Mrs. Claude P. Jones, pianist. The congregations were large and the interest high. A real spiritual atmosphere was felt throughout the meeting. The pledges to the propositions were deliberately and universally responded to. Brother Jones' sermons are clear, interesting, forceful, and evangelistic. Brother Miller is capable of leading any choir, as he is not only able to sing delightfully the evangelistic songs, but composes almost all he charmingly plays on his trombone. Sister Jones efficiently accompanies on the piano. If you are fortunate in securing the above brethren, do not forget Claude's "boss," as he is likely to preach his famous sermon on, "When the American Woman Plays the Fool," and he will need protection.

Yours in Christ,

E. P. SIMPSON.

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CHRISTMAS GIVING AND GIVING CHRIST.

By Rev. J. L. Cuninggim, D.D.

During the recent Christmas celebration, a splendid seven-year-old boy said to his mother, "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" It is a very pertinent question, and one that we may seriously consider.

Think of the abuse of Christmas on the part of Christian people. For one thing, the waste of money for unnecessary cards and presents for relatives and friends—hundreds, thousands, perhaps millions of dollars. Then, the enormous strain upon multitudes of people preceding the holiday season—mothers, shop girls, delivery boys, and other classes, many of whom are worn to the point of nervous collapse in the mad rush "to get ready for Christmas." And not the least evil connected with Christmas is the fact that our children are being trained to interpret the birthday of Jesus in selfish terms. Their chief question is, "What will I get?"

Along with the orgy of buying, giving, getting, feasting, with which our Lord's birthday is observed, is the painful fact that the supreme desire of Jesus is yet unsatisfied. Millions of people have never yet heard the name of Jesus. Consecrated young men and women are wanting to go forth to give Christ to the nations. The missionary work of the church is being put to shame; Christ himself is crucified afresh.

Why not stop this pagan observance of Christmas and spend our time and money in a way to honor Christ? Why not give our Christmas presents to Jesus rather than to one another? Why spend time and money to give presents to those who do not need them, and neglect to give Christ to those who are dying for lack of Him?

It was with such questions as these in their minds that the faculty and

(Continued on Page 13.)

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CHRISTMAS GIVING AND GIVING CHRIST.

(Continued from Page 12.)

students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian Workers, herewith, covenant together to observe the following plan in our Christmas giving:

"First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends. Second, to give the funds thus saved as a birthday offering to Christ our Lord and Savior. Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

The plan adopted by Scarritt is not designed to lessen the joys of Christmas; it will, we believe, greatly increase that joy. It will not in any degree detract from the provisions now made for those in need of physical or spiritual comfort; rather, it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the un-Christian abuse of Christmas and to direct the money thus saved in the way that will most honor our Lord.

It would be possible to save the funds now spent in unnecessary giving and to turn these funds to personal use, but this would develop selfishness and destroy the true Christmas spirit. We need to save, not for the purpose of hoarding, but for the purpose of giving in a more Christ-like way. The Christmas Savings Clubs may well be continued for the purpose of making a worthy Christmas gift to Christ.

The plan adopted does not involve any elaborate organization or machinery. Each member of the group will send to those whom he or she wishes to remember a specially designed postcard containing appropriate Christmas greetings and a simple announcement of the plan of observing Christmas. The money that can be saved by reducing the cost of

Christmas will be donated as a loving birthday offering to Jesus Christ. The giving of these offerings can be made in connection with a beautiful service that will honor the Christmas day as the birthday of our Lord.

What would be the result if large numbers of Christian people should adopt some such plan as that adopted by the faculty and students of Scarritt? Suppose Missionary Societies, Epworth Leagues, Sunday schools, churches, and other organizations throughout the Connection should likewise refrain from unnecessary Christmas giving and donate the funds to giving Christ to the world! Suppose every individual member of the church who would like to see the birthday of Jesus observed in a more Christian way were to adopt this simple plan! Think of the good result that might follow the adoption of such a suggestion. The Christmas season relieved from strain and burden, time and strength saved for more Christian service, large sums, in the aggregate, made available for making Christ known to the world, children and young people given a truer conception of Christmas, the sacred season made a time of spiritual blessing to the individual, to the home and to the church.

Improvement and equipment of Ivey Hospital, Songdo, have been provided with Centenary funds, at a cost of about \$18,000.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, 11 a.m., May 3.
Silver City, at Midnight, 7:30 p.m., May 3.
Oak Ridge, at Bovina, 11 a.m., May 10.
Vicksburg, Gibson Memorial, 7:30 p.m., May 10.
Port Gibson, 11 a.m., May 17.
Woodville, 7:30 p.m., May 21.
Fayette, 11 a.m., June 7.
Centerville and Stephenson, at Centerville, 11 a.m., June 14.
Gloster and Liberty, at Golster, 7:30 p.m., June 14.
Roxie, at Greendale, 11 a.m., June 21.
Mayersville, at Valley Park, 11 a.m., June 28.
Natchez, 11 a.m., July 5.
Washington, at Mars Hill, 3:30 p.m., July 5.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.
Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.
Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

Jackson Dist.—Thrd Round.

Fannin, at Drake's Chapel, May 23, 24.

Brandon, at Brandon, May 24, 7:30 p.m.
Edwards, at Reeves Chapel, May 31, 11 a.m., 2 p.m.
Millsaps Memorial, May 31, 7:30 p.m.
Harrisville, at Mt. Pisgah, Thursday June 4, 11 a.m., 2 p.m.
Galloway Memorial, June 7, 11 a.m.
Florence, at Richland, June 7, 3 p.m. June 6, 10 a.m.
Epworth League Assembly, June 8-14.
Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m. 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Benton, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lootville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Brookhaven Dist.—Second Round.

Barlow, at Brandywine, April 25, 26.
Hazlehurst, p.m., April 26, 27.
District Conference, at Hazlehurst, April 28, 2:30 p.m., through April 30.
Georgetown, at Providence, May 2, 3.
Wesson and Beauregard, at B., 3 p.m., May 3, 4.
McComb, Pearl River Ave., May 6.
Pleasant Grove, at Tilton, May 9, 10.
Tylertown, May 13.
Foxworth, at Hopewell, May 14.
Scotland, at Bethesda, May 16, 17.
Make note of the date of the district conference, April 28-30. Have vote on the question of Unification in March, according to resolution at the Annual Conference. See Journal of Mississippi Annual Conference, page 50. Elect delegates to district conference after vote on Unification. Send names of delegates to me and to Rev. W. H. Saunders, Hazlehurst, Miss.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Second Round.

Magee and Sanatorium, at Magee, Apr. 22, p.m.; preaching at Sharon Grove, Mar. 29, a.m.; preaching at Rial's Creek, Mar. 29, p.m.
Heidelberg, at Vossburg, Apr. 26, a.m.; Ellisville, p.m.
Heidelberg, at Vossburg, Q. C., Apr. 30.
Encutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.
The district conference will be held at Magee, beginning on the afternoon of April 22, 1925.
Appointment of the necessary committees will be made in time for their

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preparation for the work committed to them.

The special period of information on the plan of unification should be utilized to the very best advantage for electing delegates to the district conference.

Let every pastor and member be ready for the best conference we have had to date. It is incumbent upon all of us to do our best for getting the benevolences in hand by the conference session.

ROB'T SELBY, P. E.

Meridian Dist.—Second Round.

Bucatanua, at B., May 1, 11 a.m.
Waynesboro ct., May 2, 3, 11 a.m.
Lauderdale and E. M., at Lauderdale, Apr. 5, 3 p.m., 7:30 p.m.
Cleveland, at Big Oak, Apr. 11, 12, 11 a.m.
DeKalb, at Marvin, Apr. 12, 3 p.m.
Shubuta, Apr. 19, 11 a.m., 2 p.m.
Waynesboro, May 3, 3 p.m., 7:30 p.m.
Matherville, at State Line, May 6, 11 a.m.
Pachuta, at Salem, May 9, 10, 11 a.m.
De Soto, at Cooper's Chapel, May 10, 3 p.m.
Enterprise, May 14.
M. L. BURTON, P. E.



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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Picayune, Q. C., Friday night, April 17; preaching, Sunday, April 19, 11 a.m.
 Carriere, at B. Chapel, Saturday, April 10, 11 a.m.; preaching, Sunday night.
 Bay St. Louis, Q. C., Saturday night, April 25; preaching, Sunday, April 26, 11 a.m.
 Logtown, preaching, Sunday night, April 26; Q. C., Monday, April 27, 9 a.m.
 Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.
 Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.
 Biloxi, Monday night, May 4.
 Wesley Memorial, Tuesday night at 6, May 5.
 District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

Jackson Dist.—Second Round.

Brandon, at Pelahatchie, Apr. 18, 10 a.m.; Apr. 19, 11 a.m.
 Galloway Memorial, April 19, 7:30 p.m.
 Canton, Apr. 26, 11 a.m.; Apr. 27, 7 p.m.
 Vaughan, at Ellison, Apr. 26, 7 p.m.; Apr. 27, 10 a.m.
 Yazoo City, May 3, 11 a.m., 3 p.m.
 Flora, May 3, 7:30 p.m.
 District Conference at Yazoo City, May 5, 7:30 p.m., to May 8.

J. LOYD DECELL, P. E.

Vicksburg Dist.—Second Round.

Rolling Fork and Cary, at Cary, April 19, 11 a.m.
 Vicksburg, Crawford Street, April 19, 7:30 p.m.
 Nebo, at Cool Springs, April 26, 11 a.m.
 11 a.m.
 Hermanville, at Pattison, April 26, 7:30 p.m.

The district conference will convene at Woodville, Miss., Tuesday, May 19, at 3 p.m. Delegates going by railway will arrive at Centerville at 11:25 a.m., and will be met with conveyance to Woodville. Pastors will please have their delegates elected according to resolution of the Annual Conference, page 51, Conference Journal, and furnish the presiding elder and pastor at Woodville with their names, and also the names of the alternates.

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Smithville, at New Salem, Apr. 25, 26.

L. P. WASSON, P. E.

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Corinth Dist.—Second Round.

Tishomingo, at Tishomingo, May 2, 3.
 Belmont, at Patterson's Chapel; preaching, at Belmont, May 3 (night); Q. C., at Patterson's Chapel, May 4.
 Pott's Camp, at Macedonia, April 29.
 Hickory Flat, at Pizgah, April 30.
 Marietta, at Siloam, May 9, 10.
 District Conference, at Iuka, June 2-5.
 Please read pages 28 and 38 in Minutes of the last Annual Conference session, and be governed accordingly.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Second Round.

Cedar Bluff, at Siloam, April 25, 26.
 Sturgis, at Pleasant Hill, April 28.
 McCool, at Bowie's Chapel, April 30.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Second Round.

Ebenezer, Apr. 25, 26.
 Ebenezer, at Ebenezer, Apr. 27; preaching at Ebenezer, Apr. 26.
 Sallis, at Bethel, Apr. 28.

E. S. LEWIS, P. E.

Sardis Dist.—Second Round.

Oakland, at Tillatobia, Q. C., April 24.
 Charleston, Q. C., April 24, 7 p.m.
 Crenshaw, at Crenshaw, Q. C., April 26.

District conference will be held at Olive Branch, Miss., April 28, 29, 30. The pastors will please see that the delegates from each church are duly elected and send names to me immediately following the election. I will need these names to make out the membership list of the district conference.

Let us all, by God's help, pastors and members, purpose to do the best year's work we have ever done. A great and wonderful opportunity is at our door. God forbid that we should fail God and humanity at this critical hour of our world's need. Pray for me that God may give wisdom and strength for the great work that is mine to do.

J. TILLERY LEWIS, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Indian Bayou, Apr. 26, 11 a.m.
 Crowley, Apr. 26, 7:30 p.m.
 New Iberia, May 3, 11 a.m.
 Lafayette, May 3, 7:30 p.m.
 Sulphur, at Sulphur, May 10, 11 a.m.
 Lake Arthur, May 10, 7:30 p.m.
 Lake Charles, May 17.
 District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

Baton Rouge Dist.—Second Round.

Baton Rouge, First Church, Apr. 26, 27.
 Denham Springs, at Palmetto, Apr. 25, 26, p.m.
 Kentwood, May 2, 3.
 Natalbany, at Tickfaw, May 3.
 Livonia, at New Roads, May 9, 10.
 Baker, at Deerford, May 10.
 Springfield, at Holden, May 16, 17.
 Zachary, May 17.

H. N. BROWN, P. E.

Minden Dist.—Second Round.

Jena and Jonesville, at Jena, Apr. 26; preaching at 11 a.m.
 Trout and Goodpine, at Trout, Apr. 26; preaching at 7:30 p.m.
 Colfax, at Colfax, May 3; preaching at 11 a.m.
 Standard, at Olla, May 10; preaching at 11 a.m.
 Minden, May 17; preaching at 11 a.m.
 Wesley, May 19, at 2 p.m.
 Sibley, May 24; preaching at 11 a.m.
 Rochelle, at Selma, May 31; preaching at 11 a.m.

Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Gilbert, at Wisner, April 26, 11 a.m.
 Winnsboro, April 26, 7:30 p.m.
 Delhi, May 3, 11 a.m.
 Lake Providence, May 3, 7:30 p.m.
 Bonita, at Jones, May 10, 11 a.m.
 Mer Rouge, at Collinston, May 10, 7:30 p.m.
 Tallulah, May 24, 11 a.m.
 Waterproof, at Newellton, May 24, 7:30 p.m.
 Epps, at Midway, May 30, 31.
 The district conference will be held in Monroe, April 22, 23, 24. The conference will open Wednesday, April 22, 7:30 p.m., at First Church.

N. E. JOYNER, P. E.

Ruston Dist.—Second Round.

Simsboro, at Salem, Apr. 25, 26.
 Arcadia, Apr. 26, 7:30 p.m.
 Ruston, May 3.
 Calhoun, at Claiborne, May 10.
 Athens, at Wesley, May 17, 11 a.m.
 Haynesville, May 17, 7:30 p.m.
 Bienville, at Bear Creek, May 23, 24.
 Ruston District Bible Class Federation will meet at Homer, Sunday, March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Bethany, April 25, 26.
 Mansfield, May 3, 11 a.m.
 South Mansfield, May 3, 7:30 p.m.
 Oil City, May 10.
 First Church, Shreveport, May 17, 11 a.m.
 Bossier, May 17, 7:30 p.m.
 Logansport, June 14.
 Mangum Memorial, June 21, 11 a.m.
 Claiborne Avenue, June 21, 7:30 p.m.
 Elm Grove, June 28, 11 a.m.
 Noel Memorial, June 28, 8 p.m.

W. W. HOLMES, P. E.

Alexandria Dist.—Second Round.

Alco, 11 a.m., April 26.
 Boyce, 7:30 p.m., April 26.

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Pleasant Hill, at Robeline, 11 a.m.; Q. C., 3 p.m.
 Natchitoches, 7:30 p.m., May 3.
 Provencal, at Zion's, 11 a.m., Saturday, May 9. (Dinner on the grounds.)
 Pelican, at M., 11 a.m., May 10. (Dinner on the grounds.)
 Marksville, May 17.
 Melder, at Holloway, 11 a.m., May 24. (Dinner on the grounds.)
 Lecompte, 7:30 p.m., May 24.
 District conference at Natchitoches May 11-13. The date has been changed at the request of the pastor.

C. C. WIER, P. E.

New Orleans Dist.—Second Round.

St. Martinville, at Port Barre, Mar. 29.
 Morgan City, Apr. 5, a.m.
 Patterson, at Berwick, Apr. 5, p.m.
 Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
 Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
 Covington, at Mandeville, Apr. 19, a.m.
 Slidell, Apr. 19, p.m.
 Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.
 St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p.m.; Q. C., Mar. 20.
 Carrollton, preaching, May 3, a.m.; Q. C., May 13.
 First Church, preaching, May 3 p.m.; Q. C., Apr. 29.

W. WINANS DRAKE, P. E.

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THE LOUISIANA COUNCIL OF RELIGIOUS EDUCATION.

By Van Carter.

When the General Sunday School Boards of thirty-five denominations say: "Let's stop talking about co-operation and let's begin working together," and when these Boards prayerfully work out a way and give the plan their official approval, it is of real significance to the kingdom. Such has been the action of thirty-five evangelical denominations, and it has caused a new relationship between the denominations and the State Sunday School Associations whereby the latter have been reorganized into Councils of Religious Education, and as such are the accredited agency of these denominations for the preparation and promotion of a co-operative program.

In testimony of the new order which such a movement has brought about, the Louisiana Sunday School Association at its 1924 Convention, after careful deliberation, unanimously decided to accept the reorganization plan as worked out and agreed to by the General Sunday School Boards, and it became the Louisiana Council of Religious Education. At present, eight denominations have officially appointed their representatives upon the State Executive Committee, and others are to consider the matter.

Thousands of Christians believe there are many things the churches can do best together. Many Louisiana Sunday school workers believe there is a great field for and a great need of co-operation in Sunday school activities. Many of them will welcome the Louisiana Council of Religious Education and will lend their heartiest support to its activities, and especially so since they know the new order has the official approval of their General Sunday School Boards.

PAINS ALL OVER

Lady Says She Took Cardui and Never Saw Such Improvement—Was So Weak Couldn't Stand.

Weathersby, Miss.—Mrs. James M. Hall, of this place, writes that she was "getting weaker all the time" when Cardui, the woman's tonic, was first brought to her attention. After she had taken Cardui a while, she writes that she "never did see such an improvement."

"I suffered all the time and had pains all over," says Mrs. Hall. "I was so weak I could not stand. My skin was cold and flabby. I did not have any color. I had always been a very active woman—used to outdoor exercise, walking and going where I pleased, and to get down, not able to get myself a drink, was indeed a hardship."

"Nothing seemed to help me, till I began on Cardui. The first bottle seemed to strengthen me, and I sent for five more. By the time I had taken these, I was on my feet, going around, doing my work, gained in health and strength."

"I took two more bottles, and I am well and strong. Can work my garden. I haven't had any more sickness."

Ask your druggist.

NC-165



The first convention held under the auspices of the Council, but the thirty-ninth annual State Sunday school convention for all Sunday schools of all demoninations, will be held in New Orleans at the First Presbyterian Church, beginning Tuesday night, May 12, and closing Thursday night, May 14.

Chairmen of the local committees are representatives of the Methodist, South, and Methodist Episcopal, Christian, Baptist, Evangelical, Presbyterian and Protestant Episcopal Churches, and they are putting forth efforts to make this convention the most outstanding Louisiana Sunday school workers have yet had the privilege of attending.

The program committee announce that some of the prominent Sunday school workers in attendance will be: Miss Mabel Lee Cooper, New York City, Children's Division Superintendent, Protestant Episcopal Church; Prof. J. T. Hooker, Jackson, Miss., instructor in Fine Arts in Religious Education, Millsaps College; Miss Elizabeth Shields, Richmond, Va., Elementary Specialist, Southern Presbyterian Sabbath School Board; Dr. R. E. Smith, Shreveport, La., Teacher of Four Square Bible Class, First Methodist Church; Miss Freda Bose, Superintendent of Education, Orleans-Jefferson Council of Religious Education; W. Edward Raffety, Chicago, Ill., Editor International Journal of Religious Education; Byron Harwell, Religious Education Director of the First Methodist Church, at Shreveport, La.; Rev. G. L. Tucker, field worker, Diocese of Sewanee, Protestant Episcopal Church; Rev. U. D. Mooney, New Orleans, La., pastor Napoleon Avenue Presbyterian Church; Rev. C. D. Atkinson, Field Secretary Louisiana Annual Conference Board; Rev. R. Waller Blain, Field Secretary Red River Presbytery; Rev. Philip Deschner, pastor Napoleon Avenue Methodist Church, New Orleans; Rev. A. Preston Gray, pastor King's Highway Christian Church, Shreveport, La.; Rev. J. F. McKenzie, Shreveport, La., Louisiana official representative Presbyterian U. S.; Tom Ellzey, five years General Secretary Louisiana Sunday School Association, now General Secretary Alabama Council of Christian Education.

Certainly with such talent as indicated above the Sunday school workers throughout Louisiana will receive much benefit in attending the 1925 convention, and New Orleans, which entertains the delegates free for lodging and breakfast in private homes, is to be congratulated upon having so fine a gathering of Christian workers in its midst.

WITH THE INDIANS IN ARIZONA.

(The following is an extract from a letter written by Mrs. Lurline Chambers Bennett to her brother, Rev. John C. Chambers, of the Mississippi Conference.—Editor.)

We have Dr. Charles Andrews for our school doctor. He is the son of Dr. Andrews who once preached in Jackson and Meridian and was president of Centenary when papa went there. He is a wonderful musician and an all-around fine man. He plays a violin in Sunday school. His wife teaches a class. They are great, fine, Methodist people.

Do you know a study of these little folks among whom I work has given me a stronger faith in the Bible than I ever had? We have seven different tribes here. The Hopi are the most—about 63 children. They have a story of the creation coinciding with our own. They have a flood story, and the story of the Savior. His name was not Christ, but Hosteen, meaning big man. He came from his father, the Great Spirit, and taught them many wonderful things.

The Walapais are next in number. They say this part of the world was once under ice, and Honogo (meaning "good") came on giant snow shoes and cut the ice into big blocks. He found trees under the ice. He built fires, melted the snow and made the rivers, seas and oceans.

The Supai Indians live down in the Grand Canon. They have many wonderful stories of how the Canon was made. Through them all is a glimpse of a well-grounded belief in a Supreme Spirit.

To me, the Supai are the most interesting of all the Indians. They are little and straight, even the girls are straight and slender. The Marajos and the Supai are more like the story book Indians than any I have seen.

Also we have a number of Narajos here. They are next in number to the Naoapai. The Narajos have a wonderful lot of folklore. They are the least civilized of any of the Indians. Their traditions are, many of them, very beautiful. They are tall and strongly made. They believe in having as many wives as they are able to buy. Because they give more horses, cows and sheep, for a virtuous wife, the Narajo girls all marry very young. To me the Narajo are one of the poor and forsaken people of the world. They are very few in number and are abject slaves to drink, vice and gambling. Their home is in California, and they worship fire.

The Capago Indians are very much like the Mexicans and are Catholics, which is worse than being heathens, in my humble opinion.

The Apaches are a splendid line of savages—independent in everything. They are the only Indians I've handled in the school room who express themselves.

These are the seven tribes in our school. The children in my Sunday school class have a song they sing about them. It is a paraphrase of "Jesus Loves the Little Children," sung to the tune of "Tramp, Tramp." It is, "Jesus loves the little Indians, Walapai and Supai, too, Mona, Apache, Papago, Hopi and the Narajo; Jesus loves the little children of the world."

I know away off there, there isn't much you can do for us. But we do need your prayers. Remember us and ask your Christian friends to remember us, too.

With lots of love and best wishes for a beautiful happy Easter.

MRS. L. CHAMBERS BENNETT.
Valentine, Arizona.

THIS HAPPENS IN NEW MEXICO.

In New Mexico there is a Catholic sect known as the "Flagilentes." Once every year they hold a sacred meeting. Each member kneels before every other and asks his pardon for any evil he may have done during the past

SORES

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year. The one hearing the confession strikes the penitent across the back with a small whip.

When this is over, a parade is staged. First, the penitent cuts a cross in his back with a piece of glass or flint. Then a burden consisting of rocks and stones is placed on their backs. Some push heavy wheelbarrows laden with old iron through the sand. With the blood streaming down their backs, they march through the streets beating themselves and each other with rods.

Can we afford to allow such superstition to exist in the United States? If you will but pay your pledge, we could soon have a wonderful work on the border. Pay up your Centenary pledge.

The Agricultural and Mechanical School in Montemorelos, Mexico, built by the Centenary, is doing notable work.

The Centenary has sent thirty-two new missionaries to Korea and spent \$975,923 for the redemption of that land.

WOMAN AILING FOR A YEAR

Took Lydia E. Pinkham's Vegetable Compound—Happy Results

Newcastle, Pa.—"I was all run-down and everybody thought I was going into a decline. I had been ailing for a year with pains in my right side so that I could hardly stand on my feet. When I walked I felt as if something was falling. I was not able to do any work and had a nurse most of the time. She spoke to me about Lydia E. Pinkham's Vegetable Compound, so I gave it a fair trial. Some women think one bottle should cure them, but I did not stop at that. I took more and got better, and am able ever since to do my own housework. There was a time, when I would complain of not feeling well, that my husband would say, 'Go to the doctor.' But now he will tell me to get a bottle of Lydia E. Pinkham's, and it has always helped me. I have had druggists tell me that they had something better, but they don't tell me that now, for I take no other. I have been taking the Vegetable Compound now for five years. Any woman who cares to call or write, I will be glad to tell her how it helped me."—Mrs. MABEL LIST SHERBAHN, 515 Newell Ave., Newcastle, Pa. For sale by druggists everywhere.



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REVIVAL MEETING AT D'LO, MISS.

The meeting which has been going on for two weeks at D'Lo has just come to a close with the triumph of a great victory.

It is with great pleasure we take advantage of our opportunity to express some word of appreciation for the pastor, Rev. J. L. Greenway, his excellent wife, and splendid people. We have had some very precious experiences in revival work from the Atlantic seaboard line to the Rocky Mountain range, but in all candor we have never enjoyed our work better with any people than with the folk of D'Lo.

How blessed it was to note the splendid personal work that Mrs. Greenway engaged in daily. And to hear her pray was like sitting under the drippings of heaven's dome. What a splendid team Brother and Sister Greenway make together.

Many were the professions of definite and specific blessings, and there were some seventeen additions to the church.

We shall never forget the splendid hospitality shown us by the people of D'Lo, especially by Brother John Thomas and family, in whose home it was our privilege to be entertained. How highly favored we have been in having such kind and open-hearted hospitality as was shown us during the two weeks' stay in their home! Brother and Sister Thomas are the parents of our own W. N. Thomas, who is a chaplain in the United States Navy, now at Annapolis, on a salary surpassing perhaps anything in the Mississippi Conference.

Thanks to the All-Wise Father for the privilege of service at D'Lo. To him be all the honor, glory, and praise for the victory won.

HENRY ALONZO WOOD.

Flora, Miss.

The complete transformation of Wonsan Christian Hospital, Wonsan, Korea, during the past year has been made possible by Centenary funds.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Third Round.

Tupelo, a.m., May 3.
Pontotoc, p.m., May 3, 4.
Algona, at Ebenezer, May 4.
Vardaman, at Lloyd, May 8.
Houlka, at Thorne, a.m., May 9, 10.
Buena Vista, at Ebenezer, May 10, 11.
Salem and Friendship, at Liberty Hill, May 12.
Toccopola, at Midway, May 13.
Randolph, at Shady Grove, May 14.
Derma, at Big Creek, May 15.
Bellefontaine, at Spring Hill, May 16, 17.
Eupora, at Lagrange, p.m., May 17, 18.
Mathiston and Maben, at Providence, May 19.
Aberdeen, May 24.
Shannon, at Pleasant Grove, May 30, 31.
Okolona, p.m., May 31.
Calhoun City, at Camp Ground, June 3.
Prairie and Strong, at Strong, June 4.
Woodland, at Palestine, June 6, 7.
Houston, p.m., June 7, 8.
Greenwood Springs, at Quincy, June 13, 14.
Amory, p.m., June 14, 15.
Fulton, at Van Buren, June 17.
Nettleton, at Carolina, a.m., June 20, 21.
Tremont, at Asbury, p.m., June 21, 22.

Verona, at —, June 27, 28.
Smithville, at —, p.m., June 28, 29.
Amory ct., June 30.

L. P. WASSON, P. E.

Greenwood Dist.—Third Round.

Darling, preaching, 11 a.m., Apr. 19;
Q. C., May 20, 4 p.m.
Greenwood, preaching, Apr. 26, 11 a.m.;
Q. C., June 15, 8 p.m.
Indianola, preaching, May 3, 11 a.m.;
Q. C., June 3, 8 p.m.
Baird, preaching, May 3, 3:30 p.m.;
Q. C., May 13, 3:30 p.m.
Inverness, preaching, May 3, 8 p.m.;
Q. C., May 13, 8 p.m.
Mattson, May 10, 11 a.m., 3 p.m.
Tutwiler, May 10, 8 p.m.
Fairview, May 16, 17.
Belzoni, May 28, a.m. and p.m.
Strathmore, May 31, 11 a.m. and 3 p.m.
Philipp, May 31, 8 p.m.
Emory, June 6, 7.
Tchula, June 7, 8 p.m.
Sunnyside, June 10, 11 a.m., 3 p.m.
Ruleville, June 14, 11 a.m., 3 p.m.
Itta Bena, June 14, 8 p.m.
Longview, June 27, 28.

Price Memorial, July 1, 8 p.m.
Smith's Chapel, July 4, 5.
Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

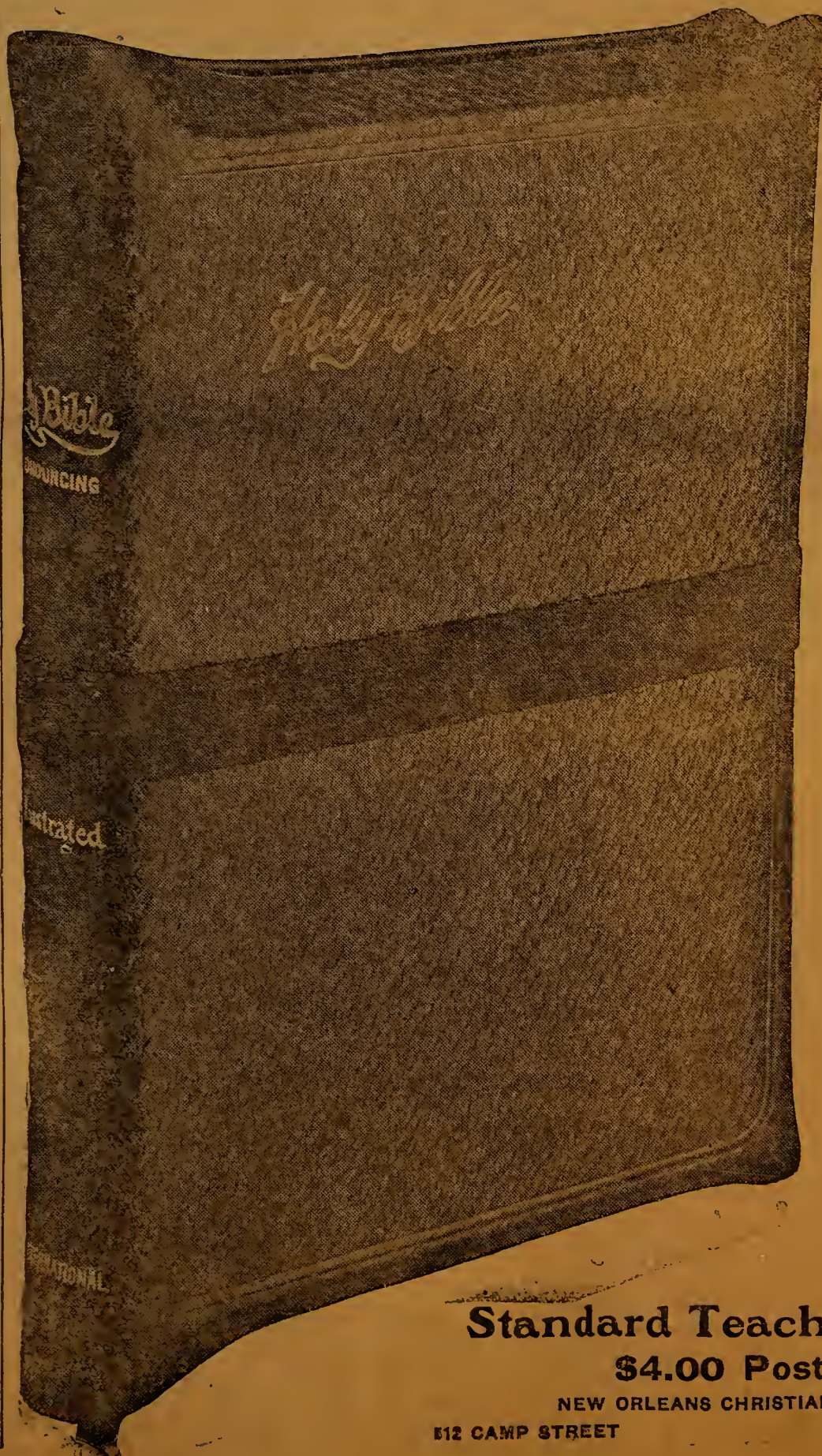
Gunnison, preaching, April 26, May 3.
Shaw, preaching, May 10, a.m.
Cleveland, May 17, a.m.
Shelby, May 17, p.m.
Leland, May 24, a.m.
Hollandale, May 24, p.m.
Glen Allan, May 31, night.
Shaw, Q. C., June 2.
Arcola, Q. C., June 3.
Greenville, June 7.
Arcola, preaching, June 14.
Evansville and Dubbs, at Evansville, June 21.
Duncan and Alligator, at Bobo, June 23.
Boyle and Pace, at Pace, June 24.
Lake Cormorant, at Robinsonville, June 28.

Coahoma and Jonestown, at Coahoma, June 29.
Clarksdale, June 30.
Gunnison and Sherard, at Deeson, July 1.
Rosedale and Hill House, at Malvina, July 2.
Merigold, at Shipman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.
Friars Point, at Friars Point, July 12, night.
The District Standard Training School for the southern division of the district will be held at Greenville, May 11 to 16.

A. T. McILWAIN, P. E.

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Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3542.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, APRIL 30, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

"THE ROMANCE OF OUR PROGRESS."

Under the above caption, Bishop William N. Ainsworth gives, in the "Church Progress" number of the Christian Advocate, a resume of the progress of the church during the last four decades and a half that ought to thrill every loyal Methodist. For the benefit of those who are so unfortunate as not to see our great General Organ, we quote his words here:

"Forty-five years! Scarcely half a century! The growth of Southern Methodism in this period of my connection with it is nothing less than remarkable. Membership from a fraction of one million to two and a half million souls! Property from a scant \$50,000,000 to more than \$200,000,000! But this only partially records the romance of Methodist progress. From a dozen or so missionaries, there are now several hundred with stations all round the world. From a few indifferent Sunday schools, we have come to a great departmental agency with organization for all classes and ages and a system of teacher training that is a model for all denominations. The Epworth League with its varied activities for youth is teaching and training a mighty army for future conquest. The Board of Lay Activities is calling men of the church to enlist for real service in a world program. The future of our beloved church is as bright as the promise of God, if we continue to rely upon the pure gospel of evangelical Christianity and walk by the same rule and mind the same things."

God forbid that we should ever surrender any part of the pure gospel that has made us what we are to-day!

AT LEAST THE QUOTA.

We earnestly hope that every church in Southern Methodism is giving due attention at this time to the claims of the Special Effort for Superannuate Endowment. The period set apart for raising this fund is from March 15 to May 15. Already many churches have had the cause presented and have secured the amount needed to bring their quotas up to the full amount for two years. Others will do so before the set time has expired. We wonder if there is a pastoral charge in the connection that has not yet done anything for this great cause. If there is, manifestly somebody has been strangely careless or indifferent. We have had some part in all the campaigns, movements, and "drives" in the church during our day; we have never presented a cause to the membership of the church that received such instant, whole-hearted, and generous approval as this special effort to make adequate provision for the material needs of our worn-out preachers. The mere statement of the situation constitutes the appeal in itself. There may sometimes be some hesi-

tancy in asking the people for money for some of the interests we are asked to support—but there ought not to be the slightest embarrassment in presenting this cause. Give the faithful, loyal membership of the church a chance to make their contributions and they will do it—never fear. Many churches have easily secured more than their quotas at the first appeal.

EVEN SO.

Mr. William Tilton, chairman, Woman's Allied Organizations of Massachusetts, and national chairman, Legislation of the Congress of Parents and Teachers, has addressed the following communication to the editor of the Detroit Free Press, who has called for a modification of the Eighteenth Amendment:

"In calling for the modification of the Eighteenth Amendment after a five years' trial, we should like to ask you frankly where the reforms of the world would have been if your spirit had animated the reformers—your speed spirit.

"The United States abolished the slave trade in 1807. In 1810, Madison is calling on the nation to put down the illicit traffic. In 1817, Monroe is calling for more enforcement laws. In the thirties, the illicit traffic blazes into 200,000 slaves smuggled across annually.

"But in 1871 we find in our Congressional Record the last act against the slave trade. You see it took more than five short years after the prohibition slave law was passed to enforce it. It took two generations!

"Take, again, our Constitution, 1787. It made us a nation—on paper. Then came the struggle to enforce the law. Washington died in 1799 in despair that the Constitution would ever become a working reality. John Marshall took up the fight against decentralization and for federalism. He died in 1835 in despair that we should ever become a nation. But we came through, despite the doubting Thomases and the men who saw more money in local option than in nationalism.

"But it took more than five years to come through. You and I like to think we should have had the staying power to see these glorious reforms through, that fifty years rather than five years would have been the length of our vision.

"Detroit Free Press, I ask you would any great reform have come to pass had five years been the limit given in which to bring the unconvinced minority up to the new ideal and work out all the intricacies of enforcement?

"I ask you, would your attitude have lost or gained for us the abolition of the slave trade or the establishment of our Republic?

"Detroit Free Press, read a little history, think a little longer, probe a little deeper, and come back to the ranks of those who enlist, not for five

years, but for the duration of the war."

Murder is committed in the United States every day—yet we do not know of anybody that is advocating the repeal or the modification of the law against murder. The Eighteenth Amendment is being violated, too—but that is no reason why it should be modified. The illicit traffic in liquor will probably never be wiped out entirely—but the law against the curse will remain in effect, and the "respectable" people who insist on having their drink will have to continue to ally themselves with the despicable bootleggers in disregarding the mandates of the Constitution under which they enjoy the blessings of life, liberty, and the pursuit of happiness.

METHODIST HOSPITALS.

The historic Roman Catholic Church has entrenched itself in all lands through its ministry to the sick and suffering in hospitals. Its doctrines are not such as Protestants can accept or approve, but its ministry of mercy must command their respect. Hospitals are no longer a luxury for the very rich—they have become a necessity for the rich and poor alike. The church that provides hospital facilities is ministering not only to the needs of its own constituency, but also to the needs of a larger community circle. No one church can, or ought to, monopolize such a Christ-like service; but every one of them ought to do its part in meeting a general need. Methodism cannot afford to do less than its part in this beautiful service to suffering humanity. National Hospital Day, Sunday, May 12, is an appropriate time for our pastors to call attention to this important cause.

RECEIVED BY BEQUEST.

We suppose most fathers desire to leave their children a bequest that will enable them to fight the battle of life successfully. If we may judge from everyday occurrences, it is commonly supposed that a legacy of money will best meet the needs of the children. Without underestimating the value of money in the meeting of the obligations of life, we venture to say that the least valuable thing a father can leave his son is money. The best thing any father ever transmitted to his children is the memory of a life that was marked by the characteristics of a citizen of the Kingdom of Heaven. In leaving that to them, he left a great treasure. The Master himself said, "Seek ye first the kingdom of God, and all these things shall be added unto you."

SUNDAY SCHOOL DAY.

It is a specific provision of the Discipline that Sunday School Day be observed in every church, a collection being taken to promote the Sunday school work generally. A particular day is suggested; but if it is impracticable to use that day, another more convenient may be chosen. The preachers and superintendents who plan their work according to the law of the church will not overlook this plain provision of the law.

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A PRACTICAL VIEW OF HIGHER CRITICISM.

By Rev. N. G. Augustus.

Simon Greenleaf, of whom a London law journal said, "He has shed more light upon the law of evidence than all the lawyers who adorn the courts of Europe," in stating the grounds of belief, lays down two great principles as the basis of all human testimony. Quoting the Scotch philosophers, Reid and Abercrombie, he gives as first of these, the natural tendency of men to speak the truth. Men must "take thought" to speak a falsehood, whereas the first impulse is to speak the truth. Corresponding to this natural impulse, there is a natural tendency to believe what we hear. So strong is this tendency with which we begin life that we must learn by experience to doubt or disbelieve what we hear. Our Lord, who knew what was in man, on this basis set up the one peculiar institution established by him, namely, the institution of preaching. God has ever had a people, a church. Men in divers times and places had eaten and drunk as features of religious worship. The Jew had his passover and other feasts, as likewise his baptisms or washings. But our Lord in the ordination of preaching set up a new and unique institution among men. His last words set forth a world-wide, universal, age-long program: "Go teach all nations. Lo, I am with you always, even unto the end of the world." "Go ye into all the world and preach the gospel to every creature." That this program was of a world-wide, age-long dominion is not more amazing than the simple means by which it was to be accomplished.

Our Lord proposed to use for the purpose elemental humanity—a mere man delivering out of a believing heart and with a human voice, a message which he had received, as he was giving it forth. Our Lord provided for no artificial agencies in his program. We have here merely a truth believed in, uttered by the human voice of one who had heard and believed.

While all believers are charged with the duty of evangelization, the church has ever had a ministry supposed to be set apart exclusively for proclaiming and propagating the truth. This unique order of men called to preach and spread our faith constitutes the vital force of the church. They make or mar the kingdom of God as they are faithful or unfaithful. It pleased God by the foolishness of preaching to save them that believe. Their office is to awaken faith in the hearts of men.

By common consent the basis of all church fellowship is found not only in a belief, but in a common belief.

Our Lord's purpose was to gather together into his church those who "believed." Indeed, the key-word of the Bible is Faith. In so ordering, he only followed the settled order of life as ordained in the beginning. There is nothing singular in this condition of spiritual life. It is the law of labor. We sow in faith that seed-time and harvest will not fail. Our business ventures are made upon our belief in the industry and integrity of our fellow-men. We learn by having faith in our teachers. We can have no friendships with those in whom we cannot trust.

The most important human institution, the home, is based upon the faith of one man in one woman, and the faith of one woman in one man.

As even the Positive Philosophy puts it, "All human society is grounded on a system of fundamental opinions." This is the law to which Christianity appeals, and in which its roots are laid, when it asserts as no other religion has ever asserted, the power and virtue of faith, and in this law lies the error which those commit who imagine they can hold by the ethics of Christianity while regarding with comparative indifference its history and its creed. Duke of Argyle, *Reign of Law*, p. 231.

The production and nurture of faith is then the constant task of the Christian ministry.

How do our beliefs come?

First, some of our beliefs are based on what our senses repeat to us of the outside world. But if this were all, how little we would believe! How limited the range of our senses and how few in number compared with the possible and conceivable qualities and actions of the material world!

And then we believe the results of our reasoning faculties. But how limited our action here! How few men ever really engage in the irksome toil known as thinking! And when we really try to think, how few of us have knowledge sufficient to furnish proper premises upon which to base safe conclusions!

It remains true that men must base by far the greater part of their beliefs on authority. Authority (that is, any psychic process other than reason) is the basis possible in settling our beliefs (and the resulting acts and habits resulting therefrom).

Outward influences from the home and from the social world about, shape our social, moral and religious codes. Time and ability would fail us if each had to reason out for himself the proper view of all the multitudinous questions to be solved in life. We naturally believe that which we are taught. Our Lord ordained a witnessing church and a living ministry. "Faith cometh by hearing!" "Preach to every creature." This last all-embracing command implies a ministry to men of all kinds. It does not comport with any kind of standardized ministry. The church that standardizes its ministry will have a partial hearing only. Standardized school requirements for the ministry mean a limited appeal by that ministry and the church to which that ministry belongs. To show the futility of such a standard, let us recount the fields of learning as described by Lord Balfour as necessary to the making of a fully educated preacher. With the growth of knowledge theology has enlarged its borders until it includes subjects about which even the most accomplished theologians of past ages did not greatly concern themselves.

"To Patriotic, Dogmatic, and Controversial learning, which has always been required the theologian of to-day must add learning at first hand of the complex, historical, antiquarian, and critical problems presented by the Old and New Testaments, and the vast and daily increasing literature which has grown up around them. He must have a sufficient acquaintance with the comparative history of religions, and in addition to all this he must be competent to deal with those scientific and philosophical questions which have a more profound and permanent bearing on theology than the results of critical and historical scholarship."

The noble Lord well raises the question as to the ability of one mind to use this varied learning. All knowledge is based on experience. Every man must hear for himself and believe for himself. Experience is inalienable and cannot be passed along.

"In every generation, in every place, to every creature"—such is the broad program of our Lord. To carry it out a great diversity of gifts is requisite. What are the essentials requisite for the ministry? Scholastic acquirements are good and in many cases essential, but not universally essential. These scholastic acquirements, alas, often prove a barrier to contact and sympathy between the preacher and people. Education produces tastes, wants, and needs which

did not previously exist, and these are gratified at the cost of money, and there is a financial side of the preacher's life as there is to all other lives. The schoolman thinks differently from the unschooled man, and so misses the viewpoint of the latter. Young men are often educated into forgetfulness of the place of their origin. Living within a few miles of where I write is an uneducated country preacher. When he began to preach he was urged to go to school. His friends even tendered means to meet the expense of schooling. But he said: "No; if all the preachers are educated, who would preach to the ignorant people?" This was told me as a joke, but it bears a great meaning. Education in the sense of going to school is available to men in highly variable degrees. To many men it is not available at all. The fact remains that men are variously endowed and will always be so. A few can gain and retain wealth. Many cannot. "The poor ye have always with you." A few men can be highly educated. Most men cannot be. It has been well said that it was the glory of Methodism that it reached men of every class by men whom it had saved from that class. The best preachers I have known in my limited acquaintance have been men unschooled who believed the Bible, and who were self-educated in that they taught themselves to think—the best, nay, the only real education.

But whatever may be the preacher's equipment, whether natural or acquired, an essential element in all preaching is a great conviction of the truth which is uttered, a profound faith in the message. While this holds true of all who engage in the business of persuading men, it is more true of the preacher for at least two reasons: the first is the reason of human depravity, an element of human nature which has been very prominently in evidence during the past ten years of world history—a principle which gives men a stronger leaning towards error than towards truth.

Another reason calling more strongly for conviction of the truth of his message is that seepage from scientific and educational circles has created a "zeitgeist" or age spirit, or in the language of Lord Balfour a psychological climate whose influence is to create doubt and weaken faith in revealed religion. It pervades our whole life. It is seen in the sterility of our time in the production of great men in general and of great preachers in particular. For we are fallen upon times of small men in church and State. It pervades our schools and even our church schools, as the writer knows by personal contact with the graduates of these schools. I recently read in an official organ of a sister church this statement from a preacher of that faith: "We have the best educated and the weakest ministry in our history." I fear this is true of most churches to-day.

The preacher needs such a faith that he may the better give himself to his great task. Our Lord has chosen the costliest possible method for the extension of his kingdom. Success here must be paid for with life. And what is as costly as life? Our sacrifice is of ourselves. It involves the consumption of human personality; the consuming of ourselves upon the altar of sacrifice. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Nothing short of the conviction of the reality and tremendous importance of what we are charged to utter can lead us to make the necessary self-sacrifice involved in a real gospel ministry.

Yes, a preacher needs to begin his ministry with a creed, a faith in the truth he is to teach. We might waste years in creed hunting, and so waste the golden hours of youth and young manhood—hours so often fruitful of good. The church furnishes a creed, a system of truth for which it avouches as given by God. Our church in common with the rest has such a system of truth in the inspired Bible. "That which I have received, that declare I unto you." With our church, the inspiration and authority of the Scriptures are not open to dispute. This question is and has been for ages "res judicata," a matter adjudged and determined. Our church asks in ordination: "Do you unfeignedly believe all the canonical

Scriptures of the Old and New Testaments?" To be ordained we must answer, "I do believe them all." "Will you read and expound the same unto the people whom you shall be appointed to serve?" To be ordained we must reply, "I will." These questions import absolute verity in the Book, and in all of it. It sends the preacher out with an authoritative message, all of which he is to believe. All argument must have a starting point. The preacher dealing with the Bible which he believes "in some places" is sure to meet with those who claim a right of selection of what he believes of the Book, and the preacher can make no reply. This is the position into which the preacher must be put if we fall from our position of a Bible all inspired and authoritative in all its parts. No time has been free from those who are hostile to the Bible. As things now are, no such time will ever come. But we are truly fallen on days when "a man's foes shall be those of his own household," and the enemies of the Book are within the church. Yes, the church's first, last, and only possible position is that the Bible not only contains, but is the Word of God. It can occupy no other ground and live. The church here denies no right of reason, no freedom of thought. It only holds that those who reject the Book are not of her fold. On his own responsibility man may question anything. The church can say for itself it has ages ago decided that the Bible was God's Book, and the condition of entering and abiding in the church is a possession of like faith by him who enters.

The church demands of its ministry an unfeigned belief in all the canonical Scriptures, but it points him who believes, if he is learned, to the whole field of external or historical evidence of the faith it requires. True, this is merely probabel evidence. But to him who can go over the field, it is very powerful evidence. As to the extent of this field, I quote Dr. John Young (Province of Reason) as he gives us a partial list of what the field embraces: "I jot down a few headings: Ancient History, Egyptian, Arabian, Persian, Chaldean, Hebrew, Grecian, Roman; Chronology, Geography, Natural History, Astronomy, Geology—then Philology, Criticism, Principles of Interpretation, Inspiration, its meaning, its evidence, its degrees, how claimed by the writer; the Canon, by whom determined, when, by what authority. The field is almost illimitable, and be it remembered if the demands of the understanding are to be satisfied, it must be all overtaken."

"This is the course, and by no means the whole course, to which men immersed in the business of daily life, unused to continuous study, incapable of it, through which the unlearned, unprivileged, ignorant multitude must pass before they can get to a rational, satisfactory faith in Christianity." Verily, straight is the gate and narrow is the way and few there be who can find it. Did God make a Bible simply for the learned? No, he made it for all men, even for plain, ordinary men.

Again, the church by virtue of the divine position she assigns to Christ in her creed can point the seeker after faith to him as attesting the authority of the Hebrew Scriptures, for their authority is bound up with the veracity of Jesus.

But these instruments of faith, as strong as they are, are but methods of external authority. The Bible and its religion being designed for all men, the church can show a way of access to faith which is open alike to all—that given by the internal evidence, for to the honest seeker after truth the Bible is a self-attesting Book. Our consciences condemn us. We realize that we are sinners. We repent. We believe. God comes into us and we know in whom we have believed. Having followed the teaching of the Book into this divine assurance, we know the Book is true. As a great Scotchman puts it (Province of Reason): "The entire mass of the Christian laity, especially the Christian commonalty, know and can know next to nothing of these external proofs; they have and can have nothing but the internal, self-attesting evidence."

An effective ministry alone can make an enduring church. Such a ministry must be a be-

lieving ministry. "The great interests of men," says Kant, "are practical, not speculative." The ministry is the most important public institution in the world. What concerns it, concerns the practical interests of mankind.

"The speculative faculty is impatient of waiting upon knowledge and is ever as busy and ingenious in finding out new paths of error as in supplying new interpretations of truth." So writes the Scotch philosopher in his "Reign of Law." How forcibly true is this to-day of the course of many ministers and teachers of the church in their effort to discredit and weaken the authority of the Book. They thus weaken the force and power of their message and disqualify themselves for an effective ministry, for an unconvinced, doubting ministry is of course, an inefficient ministry. The church that discredits the authority of the Bible, discredits its ministry, and so makes the way for its own final decay. A church can continue to live only by the continuous effect of proclaiming an authoritative and a divine message.

The writer often wonders how far a lax and doubting ministry is responsible for the present moral and religious condition of the world. Without disparagement of culture—and a preacher cannot well know too much—it still remains true that a real preacher must be a man of one Book. Sherman, Miss.

AN APPEAL TO THE MINISTERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH, WHO FAVOR UNIFICATION ON THE PLAN.

The question of unification is to be settled at the next Annual Conference, and at these Conferences the vote will be taken in this way—the ministers and lay delegates each having one vote.

Taking the North Mississippi Conference as an example, there will be in this Conference between 192 and 200 ministers voting and 56 lay delegates.

Each presiding elder's district is composed of about eight counties; that would be on an average of about one delegate to the county. The total membership of the church will be represented only by the 56 lay delegates, one lay delegate representing the entire membership of one county. Of course, I speak of the delegates elected by the district conference to the Annual Conference. The vote of the membership has been taken in North Mississippi, and the result of the vote shows that wherever they have voted, the vote was between 98 and 99 per cent against the present plan of unification.

There is, in my opinion, no finer set of men on earth than the ministry of the Methodist Episcopal Church, South, hereinafter referred to as the Southern Church. They are men called of God who have consecrated their lives to the service of the Master, and it has been the plan of our church government that the control shall be in their hands, and the church, with the help of God, has prospered and grown until it is a world power in the fight for the salvation of souls. When the advocates of unification have stated that the church was on the wane, and that unless this plan was carried out the Southern Church would go backward, that its future would not be as glorious as its past, they allowed their enthusiasm to becloud their knowledge of facts. Millions of saved souls now glorify their Maker through the medium of the efforts of the great servants of God in the Southern Church, and if we are left together we will redouble our efforts, for our hearts will be in our work, as we are bound to the Southern Church by the two articles and the two ventricles of our hearts.

I live in Noxubee County, Miss. Every Methodist church in this county has spoken practically solid for the preservation of the church. In the district conference of which I have the honor of being a member, there are eight counties represented, and eight delegates to the Annual Conference to be elected. We have one minister in this county who favors unification, and his vote in the Annual Conference will counterbalance and set at naught the vote of the entire membership in all the churches in this county. The same condition

exists throughout the Southern Church. He has a right to his convictions under the laws of the church; a legal right; but has he an equitable right? What is your opinion of his duty?

The property of the church and the funds of the church were purchased from subscriptions of the members under certain representations made at the time of the taking of subscriptions, and held by the officers of the church, of which you are one, in trust for the purposes named. In all instances the funds were subscribed and paid with the understanding that they were to be used for the purposes of the Southern Church. Now, as men of most exalted sense of honor, whose integrity is beyond question; would it not be well for you to consider whether or not you are in a fiduciary relation and whether or not you have a right to use this power that is yours to use the property so under your control for a purpose not contemplated, without the consent of the donor, especially when the donor has denied his consent? Is this not close kin to a breach of trust or a violation of one of the commandments?

Robert E. Lee was opposed to secession, but when the people of Virginia spoke he threw his fortunes with his people. My grandfather was a Henry Clay Whig, but when the people of Mississippi voted he stuck to his people; thousands of others throughout the Southland did the same thing, and they supported, fought and died for the Lost Cause.

Under the rules of our church, if every single Methodist member in each and all of the Southern States voted solidly for the preservation of our church, and the ministry and the members in mission fields (who are totally ignorant of our problems) should vote in favor of the plan, unification would carry and the Southern Church would cease to exist unless there is an open revolt.

In all the controversy over unification there has never been a single speech made in favor of the union, and not a single unification article printed or published showing that the ministry regarded the wishes or the feelings of the members. Some of our bishops have gone so far as to say that the people should not be allowed to vote, and the so-called convention at Chattanooga voted down a motion to allow the membership to vote.

The ministry of our church should remember that governments maintain their power by the consent of the governed. The Czar of all the Russians lost his throne and life because he lost the consent of the governed. The advocates of unification say that it is all talk, that the members of the church won't leave. They are relying, and they know it, on inertia, which they believe will hold the church together. But look at the vote. Throughout the entire Southland, wherever the question has been openly, frankly and fairly discussed, the vote of the membership has been in every instance 95 per cent in favor of the Southern Church.

Ministers, can't you read the handwriting on the wall? From your pulpits you plead with your congregations to stand by you. Don't you think that Robert E. Lee was right? Don't you think that you ought to throw your fortunes with your people? Don't you think that the overwhelming vote of the people who have already voted and the unmistakable way in which they have registered their wishes, makes it so that the movement is unwise? Are not these people who have spoken worthy of your regard? Don't you know that you will win for yourself in the hearts of your members the same character of affection that we have for Robert E. Lee, if, regardless of your personal wishes or convictions, you stand by your folks?

CHARLES STRONG.

Macon, Miss.

In Songdo stands a new missionary home connected with Ivey Hospital. This is a home for our two missionary women nurses who are working at Ivey, and is entirely a Centenary achievement.

With Centenary money Southern Methodists have built a large orphanage near Warsaw, where hundreds of homeless little ones find shelter.

GREENWOOD DISTRICT CONFERENCE.

The Greenwood District Conference met at Lambert, Miss., April 20-21. The people of this little delta city entertained the conference in a royal manner. The last day, they served dinner on the church grounds in cafeteria style, enabling committees to get together and formulate reports for the session following. The good women of the church kept fresh, beautiful flowers in the church. The local orchestra and choir rendered a splendid program of music Monday evening. Brothers Watson and Neblett proved excellent choir leaders.

All but three of the pastors of the district were in attendance. Between fifty and sixty lay delegates, and many visitors were on hand. The spirit of the conference was said by many to be the best ever. The pastors brought optimistic reports about conditions on their charges. Congregations are good; prayer meetings well attended; young people's and women's organizations alive and doing excellent work; new churches being built and new fields being explored and entered.

The committee on evangelism submitted a report, praying the Mission Board to provide \$1,000 in order that a missionary may be placed in the field around Drew and Ruleville to cultivate the territory being now so rapidly filled up with white people.

The laymen of this district are alive to their opportunities and are assisting the pastors in holding services, visiting and holding services in school houses, and in other ways helping to promote the work of the kingdom.

Preaching at the conference was done well by Brothers Neblett, McCorkle, and Felts. The brethren who led the devotional services, Moss, Carter, L. H. Estes and Floyd, brought short messages of real inspiration to the conference.

The following were elected delegates to the Annual Conference: W. T. Johnson, J. L. Donald, J. B. Streater, J. J. Henry, E. L. Sistrunk, B. N. Foote, J. F. Jones, and Mrs. J. E. Coleman. Alternates are: T. C. Sledge, G. R. Stokeley, Miss Tommie Foster and J. M. Foreman.

A resolution committing the lay delegation against the pending plan of unification was adopted by the laymen of the conference. The resolution also contained a plea for all pastors to vote in accord with this expressed wish of the laymen; but some of those noble laymen caught the tenor of that part of the resolution as being unfair to pastors whose convictions are for the plan of unification, and by a unanimous vote that clause was stricken out of the resolution adopted.

The various interests of the church from a connectional standpoint were well represented by visiting brethren: Sunday School, by J. H. Stephens; Education, by Dr. Key, Dr. Countiss, and J. H. Holder; Orphanage, by W. T. Griffin; Hospital, by Dr. Estes; and Centenary, by W. D. Hawkins.

Albert Nottley Goar was recommended for local deacon's orders and admission on trial to the Annual Conference.

The next district conference goes to Cruger.

J. M. Foreman was re-elected lay leader for the district.

Brother Cunningham, our presiding elder, ordered the affairs of the conference with such grace, ease and dignity as to make every one feel at ease, and to cause the details of the conference to move along without a jar or note of discord.

H. P. LEWIS, Secretary.

SHREVEPORT DISTRICT CONFERENCE.

The district conference of the Shreveport District met in Cedar Grove on Monday night, April 20. The opening session was given over to the work of the Young People, both Sunday school and Epworth League.

Rev. D. B. Raulins conducted an impressive devotional service. Greetings from the Sunday School Board of the Conference were conveyed by Rev. C. D. Atkinson, and from the League Board

by Rev. Byron Harwell. Rev. N. E. Joyner preached an inspirational sermon on, "A Young People's Creed."

A most unique feature of this service was a series of one-minute addresses from each church by some young person on, "The Best Thing That the Young People of Our Church Are Doing." These addresses showed that the young people's work of the district is in healthy condition, and that some strong church leaders are being developed by our League and Sunday school work in this district.

The conference finished its other work in one day, convening at 9 o'clock Tuesday morning and closing at 9 Tuesday evening. Rev. W. W. Holmes, our presiding elder, showed his unusual generalship and mastery of details in his dispatching the volume of conference business that ordinarily requires some two or three days, in one day and a night session.

No interest of the church was slighted. The women were given some two hours for their program, which was rendered with their usual efficiency. The laymen's work was given much prominence. All the connectional interests, as well as the colleges, orphanage, etc., had ample representation. The communion was served by the superannuated preachers at the close of the morning sermon by Dr. J. B. Peters, of Mansfield.

The attendance, interest and spirit of the conference were unusually fine. The laymen showed their appreciation for compacting the business into a one-day session by attending in large numbers. At the close of the conference, Brother Holmes was voted the greatest, most resourceful presiding elder in Methodism, as evidenced by the excellent conference which he directed.

One young preacher, Brother James T. Harris, a Senior in Centenary, was licensed, and recommended to the Annual Conference. This makes the third student in Centenary during the past three months and has been licensed to preach. Centenary and its great president, Dr. Sexton, are in high favor with all, both Methodist and other constituency, on account of the high plane of intellectual and spiritual influence prevailing on the campus.

The Cedar Grove church and pastor proved to be excellent hosts, and without their efficient entertainment and caring for the conference, the work could not have been dispatched so rapidly and effectively.

SECRETARY.

CONCERNING LAY ACTIVITIES IN THE MISSISSIPPI CONFERENCE.

The season for the district conferences is at hand and it is important that our lay leaders recognize this as an opportune time to consider together what is being done, and what else should be done, by the laymen of each district toward accomplishing the five goals adopted by the Conference Board. At no other time can pastors and laymen so conveniently and favorably give united consideration to the vital matters that concern lay activities. The Disciplinary provision making district and charge lay leaders members of the district conference was not secured as a matter of compliment or decoration, nor should it be treated lightly. An opportunity is given to show appreciation of the confidence of the church by participating in its activities and helping in the prosecution of any adopted program. It should be an occasion of preparation by spiritual uplift, enlarged information, and a personal touch that will strengthen the bonds of Christian fellowship.

In the work of lay activities the district lay leader can be greatly aided by his two associates, and these should be chosen with careful consideration, not only of their fitness, but also of their willingness to co-operate in the prosecution of the work. Let all lay leaders make a special effort to attend their respective district conferences, at which time a session of the District Board of Lay Activities will be held. Each charge lay leader should, as far as possible, carry the message and inspiration of the district conference, or any other group meeting he may attend,

to the local church through its board of lay activities, and, on circuits, should visit each congregation and see that the local leaders are acquainted with their duties and with the literature of the lay organization.

Our General Secretary, Prof. G. L. Morelock, and his assistant, Brother J. M. Way, deserve the sincere thanks of the entire church for what they have accomplished in the development of our lay organization and the achievement of results through awakened and educated leadership, and greatly stimulated co-operation. A practical way to express this appreciation would be in a determined effort to increase the number of paid subscriptions to the Methodist Layman beyond the 100,000 goal before Jan. 1, 1926. Certainly it must be recognized by preachers and laymen that these secretaries are doing a genuine service in furnishing the church such an attractive and helpful periodical as we have in the Methodist Layman, each number of which is so full of information peculiarly adapted to the needs of lay members, and with its messages of strong appeal and challenge to religious activity. Its value is recognized as a means of informing leaders of one Conference or district how those of another are meeting their responsibilities, how difficulties are being overcome, victories won and progress made in the development of Christian life. It is easy to understand that such a magazine as the Methodist Layman cannot long be published at an annual subscription price of 50 cents unless the subscription list is made adequate. For quantity and quality of material it would indeed be cheap at double the present price. We would be doing a religious service in getting this valuable magazine into the hands of our laymen, and they will scarcely read one issue carefully without a sense of need for its monthly messages. As your Conference Lay Leader, I appeal to the district board of lay activities of each district in the Mississippi Conference to stimulate more active and systematic effort in the circulation of the Methodist Layman, and trust that our pastors will give encouragement to such effort in the local church by some brief expression from the pulpit, and opportunity for occasional four-minute talks. With this done, the attainment of the five goals adopted by the General and Conference Boards will be easier.

J. M. SULLIVAN,
Conference Lay Leader.

Jackson, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The spring of the year is a good time for collections. Hence, we would like to have our collectors to be extra diligent and send in a report every month.

The fourth payment is now due unless it had been deferred when the pledge was made. In many instances, payment in full can easily be met. Why not pay out this pledge on Christian Education?

This is the season for commencement sermons. We trust in every instance a ringing note for Christian Education will be sounded.

The board of trustees of each institution will have very important questions to come before them. The necessity for expansion is upon us, and yet, how far can we go and be safe, is the question before us. Every institution needs a larger financial outlook in order to meet the demands upon it.

Mansfield College trustees will meet on Tuesday, May 26, 1925. This has been a successful year. A class of over twenty will graduate this year. Dr. F. N. Parker, of Emory University, will preach the commencement sermon on Sunday, May 24. The outlook for the next session is very bright, and we are greatly in need of an additional building.

The Centenary College trustees will meet on Tuesday, June 9, 1925. This has been the most successful year in the history of the college. A large and most excellent class will graduate on June 10. The commencement sermon will be preached by Dr. H. N. Snyder, President of Wofford College, on Sunday, June 7. Centenary is

growing by leaps and bounds and the question is, How far shall we expand? This is the centennial year, and as a "thank-offering," our people ought to lay upon the altar of the college their solemn pledge for their part in the Million Dollar Campaign.

The Seashore Camp Ground School will have its board of trustees to meet on May 5, 1925. This will be a very important meeting, and every trustee ought to be present. The grounds of this school are beautiful and are situated on the Gulf Coast, where the delightful sea breeze can be felt all the time. This is an ideal spot for a far-reaching work in the spread of our Protestant evangel.

ALBERT S. LUTZ,
Conference Secy. of Education.

MEETING OF GENERAL HOSPITAL BOARD IN ATLANTA.

By Dr. Charles C. Jarrell, General Secretary.

The General Hospital Board has entered the third year of its history. The annual meeting was held in the general offices of the Board in Atlanta, April 22. Bishop Candler was in the chair, giving his great brain and mature personality to guide and advance this new but rapidly expanding work of the church.

The report on the Golden Cross showed \$46,091.70 raised between Feb. 11, 1924, and March 31, 1925, a very substantial increase over previous years.

The Montgomery Memorial Hospital has prospered greatly in its first three months, being full of patients all the time. Plans were made to increase its capacity, to erect a nurses' home and a central heating plant. Dr. Brandon reported bright prospects for the success of the \$200,000 campaign in Alabama for the hospital.

The Good Samaritan Hospital of Lexington, Ky., was accepted by the Board and thus becomes the property of the Methodist Episcopal Church, South. This is a well-built "A" Grade hospital of 125-bed capacity and beautifully located on a four-acre campus adjoining the State University. The institution is valued at \$250,000, and is probably worth more than that.

A new hospital is being planned for Huntington, W. Va. The deeds to the five-acre site (for the hospital) are now being drawn, and the city will soon put on a campaign to raise \$200,000 for the buildings.

Another offer was before the Board involving several hundred thousand dollars, but this proposition was referred to the Executive Committee for final action.

The new Methodist Hospital at Memphis has done well in its first six months; and the Houston Methodist Hospital has just about finished its first year—and a successful year it has been. The Hattiesburg Methodist Hospital is planning to put up a new building. The new Methodist hospitals at Fort Worth and Dallas are rising to completion. Solid prospects are appearing in other cities, and our church will at no distant day have a score of great hospitals, seeking to obey the Master's command to heal the sick. The church has now upwards of six million dollars invested in hospitals.

THE PREACHERS OF MY MEMORY.

By Payton A. Sowell.

Time is an unmistakable factor in the men it helps to build. Education, broadly referred to, has much influence in the quality of mind and the type of service rendered. I can hardly say that it is possible to speak definitely of the first preacher I ever heard.

Before I was born, and after I was born, I have the incidental testimony of my father, that preachers in charge, and presiding elders had a habit of coming to the home of my parents; and, judging from the spirit manifested in the years of my memory, these preachers had a cordial welcome in our home.

Gradually, like the sifting of the morning light

over the eastern hills that stood like ghostly specters as sentinels through the darkness, their coming entered into my life and memory.

The principal similarity between those preachers and the preachers of to-day, is, the two classes are *Men*, save where they are *Women*.

Their attire was different. The tailoring was dissimilar. Beginning at their feet, they wore boots; and, as the sculptor, in planning the equestrian statue of Bishop Asbury at Washington, D. C., correctly saw in his vision of the Apostle of the Long Road, and attempted to reproduce, they wore "leggings." These were long enough to encircle the thigh almost to the trunk. Even at that early day a species of cloth had been manufactured combining warmth and waterproofness, and out of this the leggings were made. Their width allowed one full or more wrapping around their legs. Buttons were properly situated to fasten them; and a long selvaige tape was deftly encircled about the knees, so as to make doubly sure the fit and fixture. Among my earliest memories of the preachers are those of them as they sat, in the moments preceding their departure, and put on their leggings.

Their coats were not "Prince Alberts," but, in a sense, cut-away frocks—not military in style, but straight-breasted; and what they called their waistcoat was also straight in front and buttoned to the throat. Their collars were high and what might be called "standing," and yet with grace to assume the curve, with a neck-chief that was fastened in a great bow.

In a crowded or sparsely filled highway, the preacher was known.

Up to the Civil War, the usual habit of these men was to shave. But a longer or briefer "burnsides" was left on the cheek. Among the last of the wearers of these "burnsides" were a few preachers from the Methodist Episcopal Church; but the style can well be said to have ceased.

Especially the more intelligent among them made study of a few points in oratory. As a rule, they spoke too loud; and modern listeners would unhesitatingly say they spoke too long. But there were no Sunday schools in those days, the appointments were every third or fourth Sundays, and the people were prepared to be more patient listeners then, than now.

Of course, there was the same variety of talent among the preachers then that there is now—extending from the exhorter to the bishop. Without recalling the particulars of them, yet bringing over in my memory what might be well denominated "a picture" of the "spell" they produced, I would say there was a universal plan in their sermons. This was true of all grades of preachers. They had a defense for the righteousness of God, and for the matter of the entrance of evil and sin into the world, or government of God. They all had a message of warning to sinners; they magnified the holiness of God—they made sin offensive in the eyes of holiness. They gave a clear recital of the Atonement (by some theory, or a mere Scriptural definition); they made it a point to put hope into the heart of believers by the assurance of high possibilities of Christian attainments and of Divine help in the days of need; and not one ended until the "Gates of Pearl were set open," to the contestant and runner.

To those of us, as we often sat on backless benches and looked into the faces of the young, timid and awkward preachers, and into the serious faces of the old ones, faces toned and set by the words of St. Paul, "Woe is me if I preach not the good news,"—we who looked, were sure these men had come from some secret place of endowment. And some way, it seemed the view to take, when we thought some unseen One sat in those little box pulpits beside these men.

We knew they were human, but we thought some hidden tongs carried to their lips a "live coal," from an altar beyond the human ken. They "handled" the word of God, in its exposition, not as if it was only a "wonderful antique history." Like the prophet, they "ate" the word, so to speak, and its divinity and power were a part of the preacher.

Their texts were from the "God-ward" source; if there were no direct allusion to Christ in the text, they crossed all barriers, and told of "his nature and love." They brought "Good news."

SAFETY SIGNALS.

By Rev. S. J. Davies.

The Kingdom of God is as broad as the wants and need of humanity. The interests of the race, material, intellectual, spiritual, are inseparably joined therewith. In fact, the burden of the church to-day is to meet the various calls that are repeatedly made upon it to meet these interests. Scarcely a service is ever held in any of our leading churches but that some speaker is presented who represents a benevolent cause or institution. Now the purpose of this signal is not to urge that the church narrow its field of labor or delegate to others its proper relation to all these multitudinous demands on its aid and sympathy, but rather that those who read may see the rightful place of the church to all these, and that due credit be given thereto. For not infrequently men become so interested in some great humane enterprise that their affections become fixed and polarized to such a measure that they are forgetful of all else. Not that these are unimportant or even germane to the kingdom; but the point I wish to make is, they are not the kingdom itself. Relative values are always relative to the greater, all-inclusive value. It is great to be humane and sympathetic in this old earth of sin and sorrow; it is greater to be spiritual and righteous. There ought not to be any clash here, yet the beauty of holiness outshines silver and gold. Making the lame-born beggar rise to his feet and walk with shouting through the temple gates was worth infinitely more to him than all the shekels in the treasury. Crosses there are red, golden, white or any color chosen, symbolizing human help and charity; yet Calvary's cross, with its far-flung reaches, overshadows all. Let us not be in error just here nor be guilty of invidious comparisons, or launch shallow criticisms against the church, for her chief mission is to lead men to Christ and save immortal souls.

* * *

The dogwood is in full bloom, flinging visions of snowy white adown the hill slopes and valleys. The birds—cardinal, mocker, oriole and others—with flute-like voices, are piping modrigals from thickets and bush. The south wind breathes its mystic power and balmy touch over the land. From the distant forest depth the plaintive dove mourns the passing of the ice king to the crystal palace of the Northland. Earth renews her bridal vestments year after year. Decked anew in garments of living verdure, enameled with leafing trees and flowering shrubbery, as a faithful mother she would teach her children the great lesson of a renewed and continuous life. Nature, in a sense, is God's exposition of himself, of his power, of his care, of his bounty, of his faithfulness. Out the joy of the springtime comes to the trusting heart the greater joy of confidence, assurance, and fellowship. Blind indeed is the pitiful child of earth who walks through the glory that shines through nature's wondrous ways and works and sees not God. A new world predicates a risen Christ, and a risen Christ is the keynote of a faith that catches a vision of the everlasting, infinite springtime in glory.

628 Kings Highway, Shreveport, La.

BOARD OF TRUSTEES, SEASHORE CAMP GROUND SCHOOL.

There will be a meeting of the Board of Trustees of Seashore Camp Ground School at the tabernacle, Biloxi, Miss., Tuesday, May 5, 1925, 11 a.m. All parties that have requests to make of the Board will please present same in writing.

B. Z. WELCH,
President Board of Trustees.

Twenty-four Centenary missionaries have been sent to Mexico.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
 SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

There are blue rooms, red rooms, dark rooms—yes and counting rooms. The accompanying picture shows a corner of the large room occupied by the Special Effort Department. It is the place where all the money paid on quotas is received and credited to the various Charges paying it. In a single year \$1,275,000 has passed here just long enough to tell where it came from, before going on to the Board of Finance for investment.

FIVE TUBS AND 17,000 ACCOUNTS

Notice the steel containers on rollers. Perhaps you would not call them tubs, but we do. They hold the card accounts of the Annual Conferences, Districts, Charges, and individual churches of the Charges—more than 17,000 in all. How would you like to keep so many accounts, knowing that expert auditors will check up on you once each year? But these card accounts of the Forgotten Man's business are quite comfy, thank you, for the searching eye of the examiners has approved them with a clean bill of health. If a bishop should walk in and ask what the Conferences in his Episcopal District have paid to date, in four bats of an eye he would have it. For a presiding elder's District—same thing, except in one eye-bat. Likewise for a pastor of a Circuit or of a Station. O, if it were only as easy to get the money to come in as it is to count and credit it correctly, what fun the Special Effort would be. But, alas! If some pastors should walk in and say: "How much have our Charges paid on their quotas to date?" I would take the cards concerned from their places and answer: "Nothing, brothers, nothing!" A pastor who expects to be a claimant of this Fund some day, ought not to allow his Charge to be in the blank on those cards this day.

A MACHINE ALMOST HUMAN

See the small machine to the right, near the wall? It is a Burroughs, built especially for posting the Special Effort accounts. It can date, add, subtract, multiply—and a lot of other things. It runs by electricity. The operator can post a thousand accounts with it in one day. When it gets through with a posting, there is nothing left to be recorded except the color of the remitter's hair. It is a glutton for work. Occasionally I go into the room and find it idle. I say, "Why the loafing?" It says: "Don't lecture to me, for I am already utterly miserable. Nothing pleases me more than to make the record of quotas being paid, but when the payments do not come in I just sit here all alone and so ashamed I could die. Why don't you get after those 6,500 pastors and urge them to send payments on their quotas, so I can keep busy?" And I answer: "I never thought of that! Maybe I will—soon." Just think of the audacity of one little machine throwing off on the mighty army of Southern Methodist pastors like that! Come on, boys, let us feed it quota so fast that it can never have a moment to complain against us again.

WHY YOU WROTE OR DIDN'T WRITE

Over in the far-right-hand corner of the room are the letter files. Every Conference, District, Station, Circuit, and church has a folder. If you ever wrote to us, wired us, or phoned us, we have a record of it in these files. Thousands of letters are housed there, but we can lay our hands upon yours in ten seconds. I never visit these files without a feeling of sadness, because I am reminded of urgent letters I have written many of you that you never answered. The files hold tightly the carbons of my letters to you, but nothing in reply from you. A one-sided correspondence is a dull thing. It takes the heart out of the fellow doing the writing. I try to answer every letter I receive with due courtesy, but some of those I write never get even a grunt in reply. The Board of Finance does not write letters until it seems necessary, and, when it does, answers are expected. Some of the letters in those files are long explanations of how impossible it was to raise the quota—I read them once. Some of those letters there are glowing reports of no-

table victories in raising the quota—I memorize them. And some of those letters tell how gloriously the thing was done notwithstanding seeming unsumountable obstacles—I published them so that the boys in hard places may be encouraged to try.

THREE YOUNG WOMEN IN THE MIDST

Caring for the great amount of business coming to the Special Effort Department, are just three young women. They are thoroughly trained in every detail of the work, and they are able to follow the system perfectly. The rent for the room and the salaries of the employees amount to a total of less than \$500 per month. Surely this should prove how economically this special department is being conducted. And it should inspire the Church to a most liberal response for the cause. What a tragedy it would be, after all this organization and equipment, if the Church should not do for her Forgotten Man what she has promised. Every pastor should feel the urge of the matter and not allow anything to block the movement in his Charge. Our 6,500 pastors have in their hands the success or failure of this task. They can carry through to glorious victory by unswerving loyalty to the cause, or by half-hearted cooperation and indifference they can poison the thing to certain death. What can we think of ourselves hereafter, if we prove unfaithful to our solemn promises now? What will the history of the Church for this period say about us? Come, let us with fresh courage and renewed vows throw ourselves into the Special Effort with greater abandon than ever. Get that quota now, and send the money to the Board without delay. The present call of Spring to everything that has a spark of life, is not more appealing than the call of the Conference Claimants to those of us who care! May the call of the Forgotten Man secure from us a response as beautiful as roses in June.



**The Endowment Dollar Goes Investing Annually and Returns
 Leading Six Pennies by the Hand**

The Home Circle

THE SOUTHERN MOCKING BIRD.

(Extract from a speech of Hon. John E. Rankin, member of Congress from Mississippi, delivered before the Mississippi Society, in Washington, D. C., on Dec. 11, 1924.)

It has indeed been a pleasure to me to listen to your excellent musical program, and especially to the imitations of bird songs as illustrated by that celebrated writer and naturalist, Schuyler Mathews, in his delightful book on "Wild Birds and Their Music."

The only suggestion I have to offer is that before he puts out another edition of his wonderful work that distinguished gentleman should take a postgraduate course in his chosen field of study by going down into Mississippi and reveling in the songs of the Southern mocking bird—the greatest singer of them all.

I can understand how one who has never heard him can extol in superlative terms the songs of other birds; for, as Shakespeare has wisely stated, "the crow doth sing as sweetly as the lark when both are unattended."

And if, as the poet Burton has said, "a nightingale dies for shame if another bird sings better," then one melodious trill of Dixie's matchless songster would put a world of nightingales to instant and shameful death.

He is the master of them all!

The Caruso of field and forest, the Mozart of wild music, the grand opera of nature, he seems to embrace within his boundless repertoire the songs of all the birds that have ever lived and those that are yet to come.

As courageous as the eagle, he guards with valor and with vigilance his nestlings and his mate, repelling the invasion of the dreaded hawk, and scattering a flock of intruding crows in ignominious flight. As gentle as the dove, he manifests the highest attributes of civilization as prescribed by the Golden Rule by reflecting in his daily life the sentiments of his song.

It has been said that musical expression is confined to the highest natures, and that, therefore, birds of prey never sing.

The friendless vulture that wafts his way in geometric figures over the sunny landscape, meas-

uring with his fleeting shadow those double circles which meet only at the bedside of death, or on the field of carnage, never sings a song. The weird owl, the nightly terror of all the feathered tribe, the most ghastly and striking emblem of desolation and despair, never warbles a note. The loathsome vampire, that detestable plague of the tropics, that reputed pest to human life, never breathes a tune.

I would rather be the mocking bird, which Longfellow has described as "swinging aloft on a willow spray" and shaking from his little throat "such floods of delirious music" that all the world would seem to pause and listen, to live for one short hour, than to be the venomous toad and exist throughout a century, or to be the loathsome reptile and live a thousand years.

We dignify as a national emblem the American eagle that soars and shrieks his screams of defiance from the seclusion of the crags; we perpetuate in verse and story the imaginary song of the mythical dying swan; we praise the inferior songs of other birds; but, in my humble judgment, there is none that deserves more praise, credit, or commendation at the hands of enlightened humanity than the peerless mocking bird, America's sweetest singer, who enlivens the spirit of springtime with his tireless serenade, and thrills every heart with his inspiring note of gladness as he touches the golden harp of nature's sweetest song and "stirs with love and hope the languid souls of listening men."—Gospel Advocate.

THE LITTLE THINGS THAT COUNT.

I once had the advantage of knowing a very charming girl. She was short, pasty-faced, pale-eyed, and plain. Her clothes were well chosen and well worn, it is true, but she had fewer new frocks than any one else in her set. She had a shrill little voice; her movements were heavy; I never heard any one call her clever. Her name was Belinda. And yet Bill (as we lovingly called her) managed to be the sweetest thing that ever stepped.

She had no presents to give her friends, but she freely gave her time. Any one who wanted a chat or a grumble might drop in on Bill at any moment and be sure of a welcome, and no gossip afterwards on what might be said.

Once when I was ill, Bill came to see me, with a small confectioner's box in her hand.

"I can't bring you fine fruit or flowers," she apologized; "but I remembered once hearing you say how much, on a visit to Birmingham, you had enjoyed the—don't laugh—the farthing buns, which are a sort of specialty there. So I sent for a few."

Her present had cost a shilling. But it made me eat a good tea—a thing I had not done in weeks.

When she comes to call, she remembers that aunt likes for folks to sit on her right because of her deaf ear. She knows that father loves a chat in the street, but can't stand in the sun, so she trots along by him till they get to a shady place. She twiddles grandmother's chair skillfully round, and with a kindly, "There you are," installs that lady where she loves to be, "in the dark with a light behind her."

Little things, all of them—mere nothings. But they serve to make Bill adored, in spite of her many drawbacks. After all, most of us are little folks living little lives, and nine times out of ten heroics do not fit in. What we like and are grateful for are the little well-chosen gifts, the little kindly words, and the wee thoughtful acts of a treasure beyond price—a girl who really cares for others rather than herself.—Selected.

ANIMALS AND BIRDS ON MOUNT EVEREST.

The cannibal spiders that live near the top of Mount Everest exist at higher altitudes than any other animals known to man. They were described recently to the Royal Geographical Society by Major R. W. G. Hingston, naturalist of the Mount Everest expedition of 1924.

These spiders live in islands of broken rock surrounded by snow and ice, and for food they eat

one another. Traces of this permanent animal existence were found far above the Himalayan snow line, and some 4,000 feet above the last vegetable growth, Major Hingston explained.

Wild sheep and mountain hares climb up the ranges, even to the barren slopes at 17,000 feet.

"There were bees, moths and even butterflies at 21,000 feet," he said, "and cloughs, a kind of crow, at the immense height of 27,000 feet."

Some birds formed communities with mammals. Many little birds associated with mouse hares, and there was perfect confidence and harmony among them. At greater heights, on the almost barren mountains, was an association of cloughs and wild sheep. The clough sits on the sheep's back, and searches for insects in the animal's hair.—Exchange.

THE SECRET ABOUT THE HAT.

Marjorie was in the millinery shop trying on the new spring hats. There were lovely little silk ones with straw edges and small bunches of cherries for trimming. There were all sorts of straw ones with ribbon bows. There were some with flowers and others with tiny feathers. It seemed to Marjorie that she had never seen so many beautiful hats, but none of them looked just right on her.

There was another little girl in the shop trying on hats, too. Marjorie had been watching her for some time.

"Doesn't that little girl look sweet in them all?" Marjorie asked her mother.

"Even in the plainest ones," her mother readily agreed.

"And I can't seem to find one at all," she said forlornly. "We have looked and looked," she added, with a bit of scold in her voice. "I wonder what's the matter?"

"I'll tell you a little secret," and her mother whispered something into Marjorie's ear.

"Maybe that is it," and Marjorie smiled.

After a while the other little girl, with sparkling eyes, went away, carrying her new hat in a paper bag. Marjorie was still looking. It seemed to take much time, even with the help of a patient clerk and an interested mother, to find a hat for her.

After some further delay one was finally chosen, and Marjorie went away carrying it in a paper bag, just as the other girl had carried hers. She peeked in at it on her way home on the street car. It was truly a lovely Leghorn hat trimmed with a wreath of pretty rosebuds.

As soon as she was inside the house she tried it on again.

"Mother, it doesn't look right yet," she pouted, "what can be the matter with it?"

"I know," replied her mother, "it's that secret I whispered to you when we were down in the hat shop."

Marjorie colored and was not in a very good humor.

"The other little girl had a smile on her face with every hat," her mother reminded her.

"Yes," Marjorie finally admitted.

"And a bright, sunny smile that gave joy to everybody," continued her mother.

"Well, I am going to put my hat away until I can smile," said Marjorie with a struggle, and flew upstairs to her room.

In the late afternoon, when she was all dressed in a fresh, pink gingham, she came downstairs wearing her new hat. There was quite a changed expression on her face.

"Mother, how does it look now?" she asked cheerfully.

"Quite differently, Marjorie."

"Do you know, I've been to the attic and have had the most wonderful time. I've been trimming up some of the old hats! I can wear my last summer one. It looks real nice on me."

"How did you fix it?"

"I—fixed my face," admitted Marjorie, beaming. "I can see it all now. No hat looks nice with a frown. 'Wasn't it a lovely secret we learned from that other little girl?'"

"Just the best ever," said her mother, giving her a little hug.—The Christian Science Monitor.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. C. C. Miller, Rev. W. Winans Drake, D.D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

AT THE HATTIESBURG DISTRICT CONFERENCE.

It was our privilege to spend part of two days at the Hattiesburg District Conference, in session at Magee, Miss., last week. It was altogether a delightful occasion.

The pastor, Rev. W. M. Williams, and his committees, with the hearty co-operation of all the good people of the town, had made ample provision for the entertainment of the conference, even including a "dinner on the ground" on Thursday, and every delegate and visitor—and there were many of both—seemed to be happy and satisfied. We enjoyed royal hospitality in the home of Brother Williams.

Rev. Robert Selby, the presiding elder of the Hattiesburg District, was thoroughly at home in the president's chair, conducting the business of the conference very efficiently. He is a good presiding officer as well as a fine presiding elder. Rev. Otto Porter and Rev. J. B. Cain were elected to attend to the secretarial duties.

The opening sermon, preached by Rev. H. Mel-lard on Wednesday night, was a carefully prepared, well delivered, and most helpful discourse. The sermon by Rev. M. M. Black at 11 o'clock Thursday morning was likewise a thought-provoking and inspiring utterance. Those were the only sermons we were privileged to hear.

The election of lay delegates to the Annual Conference was fixed as the order of the day for 2:30 o'clock, Thursday afternoon. The election was not over with when we had to leave, but a solid anti-unification delegation was elected, the body having adopted, by an overwhelming majority, resolutions at the morning session in opposition to the pending plan. The resolutions were adopted without discussion, the feeling being that the mind of the conference was made up.

Through the courtesy of Mr. and Mrs. T. M. Ferguson, of Hattiesburg, we made the trip from Magee to Hattiesburg with them in their car, driving over fine roads through a beautiful country. The only unpleasant part of the trip was that which involved taking a train from Hattiesburg for New Orleans at 4:20 o'clock a.m. We survived the ordeal, however, and, as Pepys might have said, "so home and to work."

PERSONAL AND OTHER NOTES.

Rev. W. D. Bass is in Florida in an evangelistic campaign.

The 49th annual convention of the Mississippi Sunday School Association will be held at Biloxi, Miss., April 28-30. A fine program has been prepared.

Rev. J. W. York, of New Albany, Miss., writes: "Everything is getting in 'high' on the New Albany charge. We are having large crowds at our churches. The Lord is blessing us in many ways."

Dr. H. F. Brooks, pastor of the Capitol Street Church, Jackson, Miss., has received 230 members into the church this year, about 100 of them on profession of faith.

Rev. W. D. Bennett, of Merigold, Miss., says: "Things are moving along nicely with us on the Merigold charge. We are serving a fine people—no bigger-hearted people anywhere."

Rev. George S. Miner, a missionary of the Methodist Episcopal Church in Foochow, China, honored the Advocate office with a call on Tuesday morning of this week. He was passing through New Orleans en route to New York.

Rev. Osmond S. Lewis, pastor of the Main Street Church, Biloxi, Miss., has received 58 members this year without special revival effort, 26 of them on profession of faith. All the work moves along well.

Dr. J. M. Sullivan, of Milisaps College, Mississippi Conference Lay Leader, has been appointed a delegate to the Regional Conference for Laymen, to be held at Columbus, Ohio, May 8-11. He expects to attend that gathering.

Rev. W. M. Williams, Magee, Miss., accompanied by Sister Williams, will attend the annual meeting of the Board of Church Extension in Louisville, Ky., and from there make a visit to Washington, Baltimore, New York, and perhaps other points in the East.

Rev. G. A. Baker, Byhalia, Miss., closed a very successful revival meeting at that place on April 19. About thirty people gave their names for membership in the different churches of the town. He was assisted by his brother, Rev. W. B. Baker, of Lula, Miss.

The Big Brothers' Bible Class, Greenville, Miss., had an attendance of 225 on Easter Sunday, with 56 visitors in addition. This great class has asked the pastor, Rev. E. R. Smoot, to conduct a revival meeting in the church, beginning on April 26 and ending on May 10, pledging its full co-operation for the success of the meeting.

The Little Rock Conference Woman's Missionary Society, at its recent annual meeting at El Dorado, resolved to raise \$10,000 to be used at Mt. Sequoyah on the Woman's Building. This amount represents two-fifths of the cost of the building. Work will begin just as soon as sufficient funds are in hand.

The Kemper County Democrat, published at DeKalb, Miss., devoted a large part of its space in its issue of April 16 to the union revival services being conducted in DeKalb by Rev. J. O. Hanes, assisted by the pastors of the three co-operating churches. The editor of the Democrat is to be commended for his active interest in all that pertains to the welfare of the community.

Rev. H. G. Hawkins, Magnolia, Miss., has been appointed by Bishop Ainsworth as chairman for the Mississippi Conference of the committee that is to plan for the great church-wide gathering of young people next winter. Brother Hawkins has this matter upon his mind and heart and will do all in his power to promote the interests of this projected gathering.

Rev. Lyman Carley, father of the editor of the Advocate, a superannuate member of the Missis-

ful period it has had only four presidents—J. E. Harrison, J. W. Repass, Felix R. Hill, Jr., and E. R. Stanford. During the past two years, under the leadership of Dr. Stanford, the enrollment has increased from 225 to 365.

The Secretary of the Christian Education Movement reported at the annual meeting of the Board of Education in Nashville, April 15, that approximately \$6,000,000 had been collected to date on the pledges. This is about one-half the amount already due. A supreme effort will be made during the next twelve months, which will include not only the last year of the quadrennium but also the fifth year of the Movement, to collect the major part of the balance of these pledges.

Mr. and Mrs. W. C. Flanders, of Bogalusa, La., have announced the engagement and approaching marriage of their daughter, Georgine, to Rev. Sidney A. Seegers, pastor of the Second Methodist Church, this city. The family of the bride-to-be is prominent in the religious, social, and business life of the State, and Brother Seegers is one of the prominent younger members of the Louisiana Conference. The Advocate extends all good wishes to this fine young couple in advance of the happy event.

Rev. R. A. Bozeman is assisting Rev. T. D. Lipscomb in a meeting at Bernice, La., the meeting having begun last Sunday. The work under Brother Lipscomb prospers. A Woman's Missionary Society and an Epworth League have recently been organized. The second quarterly conference was a good occasion, helpful sermons being delivered by the presiding elder, Rev. W. D. Kleinschmidt, and an address on tithing being given by Mr. Whiteman, of Farmerville. Eight members have been received into the church.

After rejecting the pending plan of unification by a vote of 43 to 36, the Main Street Methodist Church, Biloxi, Miss., unanimously adopted the following resolution submitted by Judge W. A. White: "We favor the union of the Northern and Southern branches of Methodism under two jurisdictions, each jurisdiction supreme in the ter-

ritory which it covers, and with a constitution guaranteeing each jurisdiction against competition within its territory by the other jurisdiction." In the Biloxi church, voting on the plan was limited to those 18 years of age and above.

Brother W. L. Doss, of Gueydan, La., in renewing his subscription to the Advocate, says: "The Advocate and I are the same age. One of the first newspapers I can remember is the Advocate, my father having been a subscriber. It continued coming to our home as long as I remained there. I have myself been a subscriber for more than forty years. I have never been able to understand how any church member can get along without his church paper." Brother Doss is one of the leading laymen of the Louisiana Conference, father of Rev. W. L. Doss, Jr., pastor of the Carrollton Avenue Church, this city.

The New Orleans District Conference in the Louisiana Avenue Methodist City, at 7:30 o'clock on Monday evening last week. On account of the death of his mother, the presiding elder, Dr. W. W. Williams, was unable to be present. Rev. J. C. Cude Rousseaux was elected secretary. The first session was devoted to a consideration of the Sunday school interests of the district, to a presentation of the Special Effort of the Superannuates. The Advocate will press too soon to give further details of the gathering.

We announce with sorrow the death of Mrs. Virginia Bird Collier, mother of Mrs. W. Winans Drake, at the home of Dr. and Mrs. Drake in this city. Mrs. Collier was advanced in years, being nearly 84 years of age. She had been an invalid for a long time and her death was not unexpected. After a service at the home in New Orleans, conducted by her pastor, Rev. L. W. Cain, of Parker Memorial Methodist Church, on Tuesday afternoon, the body was carried to Shreveport for interment. The tender sympathy of a host of friends throughout Louisiana will go out to Dr. and Mrs. Drake and other relatives in their great sorrow.

THE VOTE ON UNIFICATION.

We have received from authoritative sources the following additional results of the vote on the pending plan of unification:

Place—	For The plan.	Against the plan.
Houlka charge	0	unanimous
Biloxi, Main St.,	36	43
Fernwood charge:		
Fernwood	4	29
Knoxo	5	7
Kokomo	2	14

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. C. Mattox, Houlka, Miss., 3; Rev. T. D. Lipscomb, Bernice, La., 3; Rev. A. S. Oliver, McComb, Miss., 3; Rev. W. L. Linfield, Lumberton, Miss. 13.

NEWTON DISTRICT CONFERENCE.

The following committees are announced for the Newton District Conference, to meet at Decatur, Miss., May 12-14:

License to Preach—H. J. Moore, H. M. Johnson, R. H. Clegg.

Orders and Recommendation for Admission—J. R. Jones, J. E. Gray, T. A. Ferguson.

L. E. ALFORD, P. E.

The Centenary has established Christian centers at Monterey and Chihuahua at a cost of \$34,467.

OBEDIENCE.

I said: "Let me walk in the fields,"
He said: "No, walk in the town."
I said: "There are no flowers there,"
He said: "No flowers but a crown."

I said: "But the skies are black.
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said, "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick,
And souls in the dark undone."

I said: "I shall miss the light,
And friends will miss me, they say."

tonight
or they."

given,
decide?
in heaven
steps of your Guide."

olds,
he town,
you yield?
wers for the crown?"

t mine,
He;
vine,
ed to see.

—George MacDonald.

WHERE DOES THE WIND BLOW THE HARDEST?

Certain parts of the world are famous on account of the winds which are experienced in these regions, writes S. Leonard Bastin in St. Nicholas.

For instance, in the Falkland Islands, the wind is unpleasantly strong for fully 300 days of the year. Often it blows so hard that people walking in exposed situations are blown down by the force of the gale, and no buildings would stand unless they were specially constructed to withstand wind pressure.

It is likely, however, that the windiest place in all the world is Cape Prince of Wales, which is the most westerly point of Alaska. The chief feature of the cape is a mountain which is more than 2,000 feet high, and the peak is attacked by storms which sweep from the north virtually throughout the year.

The bitter, freezing arctic wind blows so strongly and continuously that, on the north side of the mountain, the rocks are always coated with masses of strange snow-crystals, which often assume the most fantastic shapes. This is so even in the middle of the short summer which visits these northern regions.

Even on the 30th of August a survey official was nearly blown into the sea by the force of the wind, and the few Eskimos who live about the cape said that the gale had been blowing continuously since the previous summer.

In order to escape these strong winds, the tiny Eskimo village is built entirely underground. The igloos or huts were all close together and with connecting doors, so that it was easy to pass from one house to another. Thus, if any one wished to call on a friend, there was no need to go outside—you simply crawled through the doorways (which were not much more than holes) until you came to the house you wanted.

In spite of its cold and windy position, the most beautiful flowers grow in sheltered regions around Cape Prince of Wales. On the south side of the cape large stretches of ground are blue with forget-me-nots just for a few weeks. Very early in the autumn the flowers disappear and the places where they grew are thick with snow and ice.

A MONSTER CLAM.

The American Museum of Natural History has placed on exhibition a giant clam shell, which is by far the largest of all known molluscs. It weighs 500 pounds, and the animal which tenanted the shell would in life have tipped the scales at 30 pounds.

This creature is a native of the South Pacific, where it lives among coral reefs, imbedded solidly in the coral rock. To dig out the specimen here mentioned was the work of half a dozen men for a week, the rock having to be carefully cut away in order not to injure the clam. A single clam of this species has served as dinner for fifty people. The shells have been used as receptacles for holding water in churches. A fine specimen thus utilized may be seen in the Cathedral of Notre Dame at Montreal, and there is another in the church of St. Sulpice in Paris.

However, it is a rare species. Which is just as well, perhaps, since it has brought death to human beings. Occasionally it happens that somebody steps into the shell of the living animal, which closes its valves instantly, holding the victim helpless and hopeless of any escape unless aid be at hand. He can be released only by cutting the great abductor muscle which holds the valves together with a strength equal to several horsepower. Under such circumstances the giant clam operates much like a bear trap, and, in one recorded instance, a 10-foot shark was captured by the tail. In Polynesia circular pieces of the white shell of this clam are worn on the foreheads of chiefs as insignia of high rank.—Selected.

"SMILES."

"There are two classes of people: those who sit and think, and those who just sit."

In Wonsan, at the Lucy Cuninggim Girls' School, stands a great new higher department known as the higher common school or the high school. The running expenses of this enterprise are borne by the Centenary.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

WANTED—Piano teacher for Colegio Buenavista, Havana, Cuba. (This is a girls' school under the direction of the Women's Council, M. E. Church, South.) Send application and testimonials to Miss M. B. Markey, Directora, Colegio Buenavista, Reparto Almendares, Havana, Cuba.

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Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS ON THE DEATH OF B. F. GOZA.

Whereas, Brother B. F. GOZA, who has departed from this life, was, at the time of his decease, a member of the official board of the Magnolia Methodist church, and had been for many years; and,

Whereas, until final weakness of body prevented him from usual activities, he had been the moving spirit of our board of stewards, and of this quarterly conference.

Resolved, That we hereby express our appreciation of his purity of life and faithful, efficient service in our midst and elsewhere as well, conscious of the fact that his efforts in the Master's cause were oftentimes sacrificial, yet always performed with joy.

Resolved, That we greatly miss his presence, his labors, and his love.

Resolved, That, in the thought of him, we are inspired, as sons and brethren, to be more faithful and industrious in all good endeavors.

H. G. HAWKINS, Committee,
Appointed by Quarterly Conference.
Magnolia, Miss., April 17, 1925.

On Monday, April 6, 1925, the Angel of Death descended upon the little town of Pine Grove, La., and took with him one of the oldest and highest esteemed citizens, WILLIAM B.

FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—
Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and annuity protection at cost.

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Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

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Write for Plans, Rates, and Forms to the Methodist Benevolent Association J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

DEPT. N. O.

HOGAN. The funeral service was very beautiful. The leader in the service was a close friend of the deceased, who had been pastor of the Methodist church here thirty years ago. He was assisted by another former pastor of this church, by the present one, and by a grand-nephew of the deceased, who is a young Baptist minister. Each in turn paid high tribute to the Christian manhood and high character of this humble co-worker of the church. He was Sunday school superintendent for years, until his health no longer permitted his attendance. The love and esteem held for him were shown by the number and beauty of the floral offerings. He was universally mourned by Sunday school pupils, whose tears mingled with those of his fellow-citizens and old-time friends. Just a year ago, this same congregation met to do honor to the deceased and his wife, who celebrated their golden anniversary. Mr. Hogan was 72 years old, and leaves behind his faithful wife—the companion of fifty years—to await also the summons of the Father. Truly we can say, "Oh, death, where is thy victory? Oh, grave, where is thy sting?" * * *

AN IDEAL FRIEND.

By Anna Pharr Turner.

All the wonderful traits so admired by the world are found in an ideal friend. Love, faith, loyalty, kindness, generosity, valor, and sympathy, together with a self-sacrificing spirit, characterize this ideal.

The basis of real friendship is a heart sincere, true, and noble. Otherwise it is a thing to be broken at any convenient time for selfish reasons. A lasting friendship is generally thought of as ideal. The love that prompts it must be strong and deep enough to withstand any test. There must be a noble faith that is mutual, for much is required on our part if we would have a real friend. Never must a shadow of doubt be cast upon our mind toward the other that is allowed to stay, or our perfect thing will be broken. I do not mean that we can absolutely avoid quarrels, for it takes this bit of rain with all the sunshine to make the world brighter.

The old French proverb, "The absent are always wrong," means that they are not present to defend themselves in case some unkind, and perhaps untrue thing is said about them. A real friend must then be brave enough to take the part of the absent one. Silence is not golden then.

The desire for companionship is universal. The fact that men began to gather in tribes and cities has been attributed to this fact. A good friend must be a pleasant companion, one who notes each incident which gives pleasure and partakes in or shares the joy. The friend must be able to adjust himself to surroundings. Personal pleasure will often have to be sacrificed for that of the other. Indeed, true friendship involves a great deal of sacrifice on the part of both, making these lines true:

"Hope not to find
A friend, but what hath found a friend
in thee.
All like the purchase, few the price
will pay;

And this makes friends such miracles below."

A friend should bear his friend's infirmities, and this makes the burdens of a real friend doubly great. The joys should be shared, too, therefore we have a balance.

A friend helps to make us what we are; therefore it is good to have a friend who is above us in some things, so that we may be drawn up to a higher level. It is better if one excels, or is rich in qualities in which the other is poor.

There is no really perfect friend, but the one who comes nearest my conception of an ideal is known as a "chum."

DO YOU THINK LIKE THE CHINESE?

Surrounded by heathen idols, the little girls of Changchow, China, are learning the Jesus way. Because the appropriation in 1923 of money for a girls' school was not paid, the school authorities have been forced to rent an old unused Buddhist temple. This is what the girls have to face every time they go to school: Two huge stone lions crouch in guard before the temple, staring with sightless eyes. Then come the great portals with mystic characters carved on oaken doors. Next we see a huge coffin, which the woman who owns the building has erected against the day of her death. Rows of grinning idols line the four walls. Ineffectual attempts have been made to force the woman to remove the coffin and to cover the hideous walls with curtains. However, she will not consent to any change.

The Chinese parents do not care under what conditions their children go to school. Suppose your little boy or girl were forced to go to school in such a place. Do you think like the Chinese? In spite of persecution, the little girls remain steadfast in their faith. As they have become converted, the joy of the Lord shines on their faces, and they are strong to withstand persecution.

It is hard to pay when we have promised sometimes. But it is hard, too, to endure persecution as a good soldier of Christ. The payment of your overdue Centenary pledges would give these girls a better chance. Pay up your Centenary pledge.

"YOU HAVE BEEN WEIGHED IN BALANCE."

On a hill that commands the whole city of Songdo, Korea, stands an unfinished church. It is our Central Church, which was destined to be the

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largest in all Korea. The work had progressed rapidly, the stone had been quarried and the major portion of it put into place, the flooring had been ordered and the ceiling dressed. Then came the word that no more funds were available with which to continue the construction.

There it stands to-day, looking like a ruined cathedral in France. The children of the streets spin tops in its shadow. It stands as a reflection upon Christianity in Korea. When a native passes by, he thinks: "That is the way of these Christians. They start things, but do not finish!"

Shall they continue to weigh us in this manner? Let us wipe this stigma from the shining shield of the church. Pay up your Centenary pledge.

The Centenary has sent thirty-two new missionaries to Korea and spent \$975,923 for the redemption of that land.

The Agricultural and Mechanical School in Montemorelos, Mexico, built by the Centenary, is doing notable work.

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Epworth League

JACKSON DISTRICT LEAGUE INSTITUTE.

The Jackson District League Institute of the Mississippi Conference was held at the Galloway Memorial Church in Jackson on Saturday, April 14, with fifteen Leagues represented. The three organizations of the city co-operated in making the day a successful one for both visitors and local Leaguers.

Opening with a song service at 9 o'clock in the morning, hours were spent in discussions of the various phases of the Institute theme—"Know Your Stuff." The first address, "Know Your Bible," was given by the Rev. J. Lloyd Decell, presiding elder of the Jackson District and dean of the Mississippi Conference Epworth League. Rev. B. Frank Pim, of the Central Office, contributed three interesting addresses during the day. The first of these, "Know Your First Department," was of particular value to those leaders who felt a need for a revival of interest in their weekly programs.

Two addresses, "Know Your Hymn Book," by Prof. J. T. Hooker, of Mills College, and "Know Your Community," by Miss Janet C. Head, concluded the morning's program. A delightful lunch was served by the ladies of the church.

"Know Your Handbook," was the subject of the first address of the afternoon session, which was delivered by Rev. L. F. Alford, Field Secretary and veteran Leaguer. All the

Leaguers enjoyed hearing Mr. Alford again, as he is a general favorite with young people. Sanford Newell, Secretary of the Jackson District and presiding officer of the Institute, gave an interesting talk, on "Know Your District." "Know Your Young People" was the subject of Dr. Pim's afternoon address.

In the evening a service was held at Capitol Street League, at which Truman Lewis, Leaguer from Hattiesburg and Conference officer, made an interesting talk. Dr. Pim's evening address on "Know Christ" ("How to Get What You Want") was a fitting climax to a successful Institute day.

An informal party, with the Jackson Leaguers as hosts, closed the day's program.

REPORTER.

IS THE SYSTEM OF TEACHING IN THE SUNDAY SCHOOL CORRECT?

By Rev. J. F. Dring.

After coming home from the Ruston District Conference, I began to think of the matters that were seemingly of greatest importance before the conference, and it appeared to me that, in some instances, we were shooting far from the mark.

In the laymen's meeting we had a great and masterly address by Mr. Whitman, of Farmerville, La., on "Tithing." This, of course, put numbers of us thinking, and that is new, because so many of us let the other fellow think for us; but it appeared to me this way: Will tithing solve the problem? The answer is, No. There is only one thing that will solve the problem of the church: Christ enthroned in the hearts of men will do it. We as a church will never be able to legislate or pay our obligation to God; tithing is a result of a spiritual awakening of soul-consciousness to God, but is only one part of it. Though I give my body to be burned and have not love, I am nothing.

A great spiritual awakening among our people will bring in the tithe, but I have my doubts about tithing bringing about the spiritual awakening; so let us begin to thinking at the right end of the problem that is before us.

Prayer is the key that unlocks the storehouse of God, and when the church goes to its knees in obedience to the mighty will of God, all these things will be added.

Our children are drifting with the tide of worldliness, and we sometimes are almost ready to throw up our hands and quit. But then we say within ourselves, "No, we can't quit; God is not to blame, he has called me to fight, not to run; shoot to kill, not to scare," then I say, "Yes, Jesus, you can count on me." I hear some preachers say, "I want to know what to do to keep the children from leaving the church after Sunday school." My answer to this plea is, change your plan of teaching in the Sunday school. It is evident if you teach a child to go home from church as soon as its class work in Sunday school is over, and if you continue to do this from the age of 4 to 12, you have formed a habit in the life of the child that will be hard to overcome. Thus, back of all this, we see that parents and teachers are to blame for the action of the child in this respect.

No doubt, dear readers, you will say, "Preacher, you would not be so unkind to little folks and keep them after Sunday school for church service, would you?" Yes, indeed, I had rather have to stop preaching for a second and take one of these little fellows and make him a pallet on which to sleep, than see him leave my service. Some preachers and people are too easily disturbed in their Sabbath worship. Let the children stay for church; teach them to stay; encourage them to stay; plead with them to stay; yea, command them to stay. Then, after they remain for the preaching service, Mr. Preacher, feed the lambs. There is inspiration in feeding them, and they will teach you something.

If I were as presumptuous as some people and passed judgment on a little child as some do, I would surrender my credentials at once.

No, brother, the child does not get so tired as you suppose it does. It is oftentimes a matter of sending the child on ahead so as not to be bothered with it; and then when the classes are finished, send it home to the cook, so as not to be bothered while in the sacred place; then the preacher just has a fit if a child should cry in the church. Brother, Jesus had them in his congregation, and you might as well come to your barley and make up your high and exalted mind to have them. For of such is the kingdom.

Now, my dear readers, it is my heart's desire to make the church just as Jesus would have it. He preached a message that was applicable to all; he always made note of the features of work that would reach humanity in every sphere of life. Now, if we would keep the boy and girl of 8 to 15 in church after Sunday school, feed them, I don't wonder at some of them going home. If I go to the table to eat and there is nothing there that appeals to my appetite, and I go several times and the same thing occurs, I will quit going, or else improve the menu.

Now, brother preacher, let's get down to business. Preach the Word; be on the job; teach the people a plain, simple story of Jesus and the Cross; make it clear; love humanity; sympathize with the plan of God for the redemption of the world to the extent that we will not sidestep, or try to improve upon his plan, but work it.

Then the tithe will come in, the Sunday school will be a real teaching force, a preparatory or kindergarten for the church, and God said he would bless us and cause his face to shine upon us.

Athens, La.

"HE KNOWS BOYS."

Some fifty boys, bound for a recent Y. M. C. A. Older Boys' Conference, arrived at Rutland, Vt., at 2:15 in the morning. The train was hours late. The boys were tired and hungry, and the weather was stormy and biting cold. Homes could not open at that time to receive them.

Among other passengers was a huge figure, well above six feet and proportionately built—a man well known to Vermonters, but to the boys just another traveler. Says the St. Johnsbury Republican:

"The big fellow-traveler asked a

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question of the leader, and an invitation was extended to the cold, hungry lads to gather around the counter in the railroad restaurant. The food was hot and appetizing. The big stranger disappeared after financing arrangements for his guests to eat heartily.

"Not until members of the Rutland welcoming committee arrived did the boys know whose guests they had been. 'That's John G. Sargent,' they were told. 'He knows boys, and he's the best lawyer in Vermont.'"

A few days later the boys read in the newspapers that their big host had been appointed Attorney General of the United States by President Coolidge.—The Fortnightly.

Grove's Tasteless Chill Tonic
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Dr. Hartman's famous remedy has become the standby in thousands of American homes for the relief of coughs, colds, catarrh and every catarrhal disease.

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Tablets or liquid and sold everywhere.

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Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Every Sunday school superintendent and pastor in our Conference has had a communication from our Conference and General Sunday School Boards concerning Missionary Centenary Sunday school pledges. Up to date, the following Sunday schools have responded:

First Church, New Orleans, La.
De Ridder, La.
Crowley, La.
First Church, Lake Charles, La.
Winnfield, La.
Calhoun, La.
Campti and Montgomery, La.

The message from First Church, New Orleans, about missionary work in the Sunday school reads thus:

"We are mailing to Mr. A. M. Mayo, Lake Charles, La., \$50 for work in Europe. This is our pledge in full for that work. We, of course, are still supporting Mr. La Grange in French mission and building our chapel at Labadieville, La., amount \$1,000. You know we have paid our Centenary in full."

Your writer is just back from two district conferences, the Shreveport and Monroe. At each the Sunday school cause was given its proper place on the program. Each of these districts will hold a one-day Sunday school rally and conference later in the spring. The Monroe District has set the fifth Sunday of May for District Sunday School Conference Day.

Three of our Conference volunteer workers were at the above named conferences: Rev. A. K. McLellan, Superintendent of Daily Vacation Bible School Work; Rev. A. J. Gearheard, Executive Secretary of Adult Bible Class Work; and Dr. A. S. Lutz, Superintendent of Teacher Training. All of these workers received the hearty co-operation of all who heard them. In the matter of Adult Bible Class work, each district promised to hold a District Bible Class Rally.

The first Standard Training School for 1925 is booked for Ruston, May 24-29. The courses and instructors are:

Bible, Dean Smith, Shreveport, La.
Intermediate-Senior, Prof. Spence, Trinity College.

Junior Worship, Mrs. Ray, Fort Worth, Tex.

Rural Sunday School Management, Rev. O. W. Moerner, Dallas, Tex.

The date for the New Orleans District Training School is Oct. 5-10, and the Shreveport School is Oct. 11-16. Mrs. Byron Harwell has promised to visit the Lake Charles District Conference on Sunday School Day, and help the Elementary Superintendent, Mrs. A. K. McLellan, in her two-hour Institute for Elementary Workers.

The date for the Minden Sunday School District Conference is May 5, and the Sunday School Day at the Alexandria District Conference will be June 5.

C. D. ATKINSON,
Conference Superintendent.

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MISSISSIPPI CONFERENCE NOTES

The Jackson District Training School issued eleven certificates to preachers. That brings the number of preachers on the Training Leadership Honor Roll up to thirty-one. That is certainly fine. I am hoping that by the time the Annual Conference meets, we shall have sixty names on the Leadership Training Honor Roll. The Sunday School Board proposes to issue a certificate of honor to the preachers this year. These certificates will be delivered at the Annual Conference. Last year two of our preachers failed to be on the Honor Roll because we did not get a report from the General Sunday School Board in time. Be sure to get your work off hand early enough for the report to come back to us. We will appreciate your efforts in this line and it will keep down embarrassments.

* * *

Rev. H. R. McKee, Benton circuit, is No. 1 on the Honor Roll for Sunday School Day. Three of his Sunday schools also are on the Honor Roll and will receive books offered for circuit Sunday schools giving as much as \$10. Brother McKee is the vice chairman of the Sunday School Board and it is very fitting that he should lead off in this matter.

* * *

Let each Sunday school observe Sunday School Day as soon as possible and send us the money. You will be helping us materially as well as your own school. If you need more programs, write to us and we will send them to you.

* * *

Our Mission collection has increased \$4 this month. This is not much but we are very thankful for this increase. Our mailing list is growing greater and it looks now as if we are going to have about fifty per cent of our Sunday schools take part in this work by the close of the year. If we can, it will be very fine indeed.

* * *

Our rural extension work has met with a universal approval. We are becoming embarrassed by calls for our workers.

* * *

The Publishing House has notified me that to any Sunday school that is not now using Methodist literature, that will buy Methodist literature for a year, they will supply the literature free the first quarter. I trust those who are interested in this matter will call this to the attention of their Sunday school.

* * *

The Seashore District Sunday School Institute will meet in Biloxi, May 5, at 9 a. m. Please use all diligence to give us a big attendance. Be sure to have your reports filled out.

* * *

The Jackson District Institute meets at Yazoo City, May 7. We need a large group to be present at this meeting.

* * *

The Newton District Institute will meet the morning of the 14th of May at Decatur. We are going to work out plans for our District Training School. Please be on hand and help us.

* * *

The Vicksburg District Institute will meet at Woodville, the afternoon of May 20.

Let us hear from you about your Wesley Bible Class. There are only 29 classes unheard from in our Conference. Will you not answer our letter in regard to this, so we may get this matter straight? We would appreciate your interest in this matter very much.

Pray for the work and pray for the workers.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The Sunday school at Greenwood is making excellent progress under the guiding hand of the pastor, Rev. J. H. Felts. Mrs. J. M. Wyatt, who has been employed as Director of Religious Education, is organizing all departments according to the plans of the General Board and is leading this school to the "A" Program of Work. Great possibilities are in the Greenwood church.

The Standard Training School held at Lexington for the benefit of this section of the Grenada District is a success from the standpoint of attendance, interest, and the type of work being done. The schools on the Ebenezer circuit—Pickins, Goodman, and Tchula—are making their contribution toward the building of the kingdom of God. Brother Mohler has labored in season and out of season for this school for several months. He rejoices in seeing his labors so liberally rewarded. A man cannot be true to God and fight his church when his church is building the Kingdom.

NEW POWERS FROM WORSHIP.

The Psalmist wrote: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." The church ministers primarily to this longing; that is her first concern.

The thrill that makes soldiers steadier and bolder when they touch shoulders magnifies and focuses the impulse to worship in every member of a congregation. You know how you have often gone into a place of worship in an ordinary frame of mind, but the singing of a noble hymn, the utterance of a great Scripture, the hush of a simple prayer, and the light of a text through which you could see God, has touched some weakness, some sorrow, some hope of your own. All these elements of worship have their cumulative effect upon you, and you are lifted into new powers, new appreciation and new directions.

Worship is always potential in that it may become a walk to Emmaus, beginning with a faith that is cold and dim, and climaxing in the warmth and light of an eternal comradeship. Isaiah, in all probability, was not alone in the temple when he saw the Lord "seated upon his throne high and lifted up," and it is from public worship that men most often go with a sense of God which might not have come had not their spirits been stirred by the massed needs of the congregation, and the proportionate outpouring of the mighty presence.

The church alone is able to do this for men, and in the doing, deserves the attendance and support of every living creature. "Let everything that hath breath praise the Lord."—Selected.

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FAINT HEART.

I chose the upward path because
The sunlight lingered on the hill
I loved the purple shadows there,
The whispering pines, the silver
rills.

But O, because the road was hard,
Beset with darkness, toil, and pain,
I turned me back along the way,
And started down again.

Till One there came with weary feet
Whose hands, like mine, were
scratched and torn,
Whose garments hung, mute with
wounds
To cruel brier and clutching thorn.

"O, love that would not let me go!"
He took the heavy load I bore;
He cheered me, led me upward still,
Along the path he'd trod before!

—Ruth Weatherway.

TO THE HOUSEKEEPERS AND READERS OF THE ADVOCATE

Dear Friends—

I am offering to you for one dollar a formula for cleaning rugs and carpets. It is a wonderful cleaner; simple, harmless and inexpensive. I know that it is all right. I have seen it tried. I have been a housekeeper for many years, but am sick now, and have been for many months.

If you will enclose \$1 in a letter and send it to my address, I will mail to you the formula and directions for using. If by any means you do not hear from me—your letter should get lost—just write me again, and I will gladly make it good.

I will give 25 cents out of every dollar that comes to me to the Centenary debt; so your kindness in helping me will be threefold—yea, a thousand.

I trust that the Lord may use this as a blessing to you, to me, and the great cause.

Address Miss E. P. C., care The San Carlos Hotel, Pensacola, Fla.

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A NOTE FROM REV. A. J. MARTIN.

Dear Dr. Carley: I had the pleasure of working with Brother Henry T. Young, general evangelist, in some very good and successful meetings. I am looking forward with happy anticipation to the future engagements together. We recently closed a successful meeting with Brother Jordan at West Monroe, in which fifty affiliated with the church. Young loves to preach better than any preacher I have ever worked with, with possibly only one exception, Dr. H. C. Morrison, but works harder than any one I have ever assisted. He is an earnest, consecrated and efficient evangelist. Any preacher needing a real, wide-awake, live-wire revivalist will make no mistake in engaging Brother Young. I am writing this of my own free will and unknown to him.

Yours fraternally,

A. J. MARTIN.

Gueydan, La.

FROM FERNWOOD, MISS.

Dear Brother Carley: Our second quarterly conference was held at Kokomo church, April 5. Our presiding elder, Brother W. H. Lewis, preached two strong and helpful sermons to large and attentive congregations. The conference session was well attended.

At this conference, one thing deserves special mention—a check was given to cover each assessment apportioned to the Fernwood church except the pastor's salary and the Supernuate Endowment fund, and I am sure these will be paid in due time.

On April 12, a Sunday school was organized at Knoxo, with 21 members. A very fine Sunday School Day service was held at Kokomo on April 19. The Epworth League is taking on life at Fernwood.

J. T. ABNEY, P. C.

MOTHER-LOVE.

The Most Beautiful Thing in the World.

By Rev. R. S. Satterfield.

There is a story that three angelic messengers were sent from heaven to earth, each instructed to bring back the most beautiful thing he could find in this world.

After much searching and the finding of many very beautiful things, one of the angels visited a rose garden. This angel said that the garden, because of its loveliness and the sweet fragrance in the air, was akin to heaven itself. He concluded that there could be nothing on earth more beautiful, so he filled his basket with roses of various colors, tints and shades, and returned to heaven. When he got back to heaven and opened his basket, the angel found that the beautiful roses were dead. Not even the sweet odor was left.

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The second angel, in his searching, found an innocent baby, smiling and prattling in the sunshine of the nursery of a home where love reigned. This angel concluded that there could be nothing more beautiful in all the world than baby smiles, so he gathered a host of sweet babies and started with them back to his heavenly home. When this angel got back to heaven, it was found that the baby smiles were all gone. In the competition and strife of life, as the babies had passed into youth, adulthood and old age, the smiles had changed to wrinkles, thin, drawn lips, tired and worn countenances. Scarcely a semblance of baby smiles was left.

The third angel found a mother, anxiously waiting and watching and praying through the livelong night, giving all her strength and love to the baby that was ill. He found other mothers sacrificing in various ways and giving themselves in unselfish service for their children. He watched them as the years passed. He saw the beauty of young womanhood fade, and the marks of age appear. He saw how tired these mothers became and how slowly they walked toward the end. But never did the mother-love in their hearts fail. It grew, if possible, as the years passed. This angel said: "There can be nothing more beautiful in all the world than mother-love." And so he took back with him to heaven a host of mothers. When he got there, it was found that during all the long, weary years, with all the cares, all the sacrifices, all the suffering and sorrow, mother-love had grown more tender and more beautiful and more sacred, until it was finally made perfect in the atmosphere of heaven itself.

Muskogee, Okla.

A YOUNG MAN'S RECREATION CREED.

1. I will never patronize an entertainment that brutalizes man or shames a woman.
2. I will always do some part of my playing in the open air.
3. I will not be a lazy spectator of sport. I will taste for myself its zest and thrill.
4. I will avoid over-amusement, as I pray that I may be saved from over-work.
5. I will choose the sort of amusements my wife can share.
6. I will not spend Sunday in caring for my bodily pleasure so much that I forget my soul in its relation to God.
7. I will never spend on pleasure money that belongs to other aspects of life.
8. I will endeavor to enjoy a boy's sports again when my boy needs me as a chum.—W. E. Callahan, in Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Fannin, at Drake's Chapel, May 23, 24.
Brandon, at Brandon, May 24, 7:30 p.m.
Edwards, at Reeves Chapel, May 31, 11 a.m., 2 p.m.
Millsaps Memorial, May 31, 7:30 p.m.
Harrisville, at Mt. Pisgah, Thursday June 4, 11 a.m., 2 p.m.
Galloway Memorial, June 7, 11 a.m.
Florence, at Richland, June 7, 3 p.m.
June 6, 10 a.m.

Epworth League Assembly, June 8-14.
Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Benton, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lottville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Newton Dist.—Third Round.

Forest and Morton, at Morton, May 10, 11 a.m. and 2 p.m.
Chunkey, at Collinsville, May 16, 17.
Millsaps College commencement, May 23-25.
Decatur and Hickory, at Good Hope, May 31.
Montrose, at Garlandsville, June 6, 7.
Epworth League Assembly, June 8-12.
Bay Springs, at Dushan, June 7, 3 p.m.
Homewood, at Gasque Chapel, June 13, 14.
Lake, at Lake, June 14, 15, 8 p.m.
Divinity School, June 16-25.
Raleigh, at Pleasant Hill, June 27, 28.
Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
Laurel, First Church, July 5, 4:30 p.m.
Laurel, West End, July 5, 8 p.m.
Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, 11 a.m., May 3.
Silver City, at Midnight, 7:30 p.m., May 3.
Oak Ridge, at Bovina, 11 a.m., May 10.
Vicksburg, Gibson Memorial, 7:30 p.m., May 10.
Port Gibson, 11 a.m., May 17.
Woodville, 7:30 p.m., May 21.
Fayette, 11 a.m., June 7.
Centerville and Stephenson, at Centerville, 11 a.m., June 14.
Gloster and Liberty, at Golster, 7:30 p.m., June 14.
Roxie, at Greendale, 11 a.m., June 21.
Mayersville, at Valley Park, 11 a.m., June 28.
Natchez, 11 a.m., July 5.
Washington, at Mars Hill, 3:30 p.m., July 5.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.

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Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.
Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.
W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Eucutta, at New Hope, May 2, 3.
Lucedale ct., at Shipman, May 8; Royce, Sunday, p.m.
Leakesville, at Winborn Chapel, May 9, 10, a.m.
Lucedale, May 11, p.m.
Avera, at Avera, May 13.
Broad St., Hattiesburg, May 17, a.m.
New Augusta, at Beaumont, May 23, 24, a.m.
Richton, May 24, 25, p.m.
ROBT SELBY, P. E.

Seashore Dist.—Second Round.

April 26; Q. C., Monday, April 27, 9 a.m.
Wiggins, Q. C., Saturday, May 2; preaching, Sunday, May 3, 11 a.m.
Stillmore, at Barth, Sunday afternoon at 4, and Sunday night, at 8, May 3.
Biloxi, Monday night, May 4.
Wesley Memorial, Tuesday night at 6, May 5.
District Conference at Biloxi, May 5, 7.

L. L. ROBERTS, P. E.

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REPORT FROM OLIVE BRANCH, MISS.

Report of the Adult Missionary Society:

The work of the first quarter of the Adult Woman's Missionary Society closed Tuesday with the following report submitted by the Superintendent of Publicity, Mrs. C. C. Kerr: Twenty-five members were enrolled. The standard was reached in attendance at meetings, monthly Bible studies, and social meetings. One box of supplies was sent to the parsonage, and one benefit entertainment was given for local funds.

CLAIBORNE COMMUNITY AUXILIARY—A LIVE ORGANIZATION.

We have been organized just one year and have never sent anything to the Advocate before.

We doubled our membership over and over last year, as we started with such a small number. We sent delegates to the district conference; sent boxes to both Houma and to St. Mark's Hall; organized a Young People's auxiliary; had a Mission Study class, and a Bible Study class. Our social service department did a lot of local work.

We are striving to improve and go forward and do better this year than we did last year, and are praying that our work may be acceptable to God. We ask the prayers of all that we may do great work for him this year.

Our auxiliary is known as Claiborne Community Auxiliary.

MRS. D. F. DENNIS.

YOUNG PEOPLE AT SPRINGHILL, LA.

Dear Co-Workers: The organization of the Young People's Missionary Society was perfected in January, with an enrollment of fifteen young girls of the teen age. A pledge of \$50 was made for the year 1925. Dues are to be ten cents per month. A Bible Study class was organized and took up the twelve hundred questions and answers. We also have a mission study class, using as our text book, "China's Real Revolution."

BOILS

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As leader, I suggested the time of meeting at 6:45 o'clock on Wednesday evening at church, and then as many as could, remain for prayer service. This seemed to be directed of God, and every meeting has been a blessing.

We are planning to raise all our pledge by the end of the second quarter.

We have four meetings per month, as follows: First Wednesday evening, business meeting; second Wednesday evening, mission study; third Wednesday evening, Year-Book program; fourth Wednesday evening, Bible study.

Say, Sister Auxiliaries, can you beat it?

Best wishes,

MRS. J. H. MULLIN,
Superintendent Young People.

(We congratulate you upon the fine work begun, and pray God's abiding presence in the lives of the young people under your care.—Editor.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

New Iberia, May 3, 11 a.m.
Lafayette, May 3, 7:30 p.m.
Sulphur, at Sulphur, May 10, 11 a.m.
Lake Arthur, May 10, 7:30 p.m.
Lake Charles, May 17.
District Conference at Sulphur, Apr. 28, 29, 30.

J. B. WILLIAMS, P. E.

Baton Rouge Dist.—Second Round.

Kentwood, May 2, 3.
Natalbany, at Tickfaw, May 3.
Livonia, at New Roads, May 9, 10.
Baker, at Deerford, May 10.
Springfield, at Holden, May 16, 17.
Zachary, May 17.

H. N. BROWN, P. E.

Minden Dist.—Second Round.

Colfax, at Colfax, May 3; preaching at 11 a.m.
Standard, at Olla, May 10; preaching at 11 a.m.
Minden, May 17; preaching at 11 a.m.
Wesley, May 19, at 2 p.m.
Sibley, May 24; preaching at 11 a.m.
Rochelle, at Selma, May 31; preaching at 11 a.m.
Columbia, at Grayson, May 31; preaching at 7:30 p.m.

K. W. DODSON, P. E.

Monroe Dist.—Second Round.

Delhi, May 3, 11 a.m.
Lake Providence, May 3, 7:30 p.m.
Bonita, at Jones, May 10, 11 a.m.
Mer Rouge, at Collinston, May 10, 7:30 p.m.
Tallulah, May 24, 11 a.m.
Waterproof, at Newellton, May 24, 7:30 p.m.
Epps, at Midway, May 30, 31.

The district conference will be held in Monroe, April 22, 23, 24. The conference will open Wednesday, April 22, 7:30 p.m., at First Church.

N. E. JOYNER, P. E.

Ruston Dist.—Second Round.

Ruston, May 3.
Calhoun, at Claiborne, May 10.
Athens, at Wesley, May 17, 11 a.m.
Haynesville, May 17, 7:30 p.m.
Bienville, at Bear Creek, May 23, 24.
Ruston District Bible Class Federation will meet at Homer, Sunday,

March 29; Louisiana Sunday School Conference at Winnfield, March 31-April 2.

The District Conference will meet at Arcadia, April 6-8; opening session Monday, April 6, at 7:30 p.m.

W. D. KLEINSCHMIDT, P. E.

Shreveport Dist.—Second Round.

Mansfield, May 3, 11 a.m.
South Mansfield, May 3, 7:30 p.m.
Oil City, May 10.
First Church, Shreveport, May 17, 11 a.m.
Bossier, May 17, 7:30 p.m.
Logansport, June 14.
Mangum Memorial, June 21, 11 a.m.
Claiborne Avenue, June 21, 7:30 p.m.
Elm Grove, June 28, 11 a.m.
Noel Memorial, June 28, 8 p.m.

W. W. HOLMES, P. E.

Alexandria Dist.—Second Round.

Natchitoches, 7:30 p.m., May 3.
Provencal, at Zion's, 11 a.m., Saturday, May 9. (Dinner on the grounds.)
Pelican, at M., 11 a.m., May 10. (Dinner on the grounds.)
Marksville, May 17.
Melder, at Holloway, 11 a.m., May 24. (Dinner on the grounds.)
Lecompte, 7:30 p.m., May 24.
District conference at Natchitoches May 11-13. The date has been changed at the request of the pastor.

C. C. WIER, P. E.

New Orleans Dist.—Second Round.

Felicity, preaching, Apr. 12, a.m.; Q. C., May 6.
Epworth, preaching, Apr. 12, p.m.; Q. C., Mar. 20.
Covington, at Mandeville, Apr. 19, a.m.
Slidell, Apr. 19, p.m.
Rayne Memorial, preaching, Apr. 26, a.m.; Q. C., May 5.
St. Mark's and Mary Werlein, preaching at Mary Werlein, Apr. 26, p.m.; Q. C., Mar. 20.
Carrollton, preaching, May 3, a.m.; Q. C., May 13.
First Church, preaching, May 3 p.m.; Q. C., Apr. 29.

W. WINANS DRAKE, P. E.

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—Mrs. IDA GERBITZ, Wyocena, Wis.

It is remarkable how many cases have been reported similar to this one. Many mothers are left in a weakened and run-down condition after child-birth, and for such mothers the care of the baby is well-nigh impossible. Not only is it hard for the mother, but the child itself will indirectly suffer.

Lydia E. Pinkham's Vegetable Compound is an excellent tonic for the mother both before and after child-birth. It is prepared from medicinal roots and herbs, and does not contain any harmful drugs. It can be taken in safety by nursing mothers



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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Third Round.

Tupelo, a.m., May 3.
Pontotoc, p.m., May 3, 4.
Algona, at Ebenezer, May 4.
Vardaman, at Lloyd, May 8.
Houlka, at Thorne, a.m., May 9, 10.
Buena Vista, at Ebenezer, May 10, 11.
Salem and Friendship, at Liberty Hill, May 12.
Toccopola, at Midway, May 13.
Randolph, at Shady Grove, May 14.
Derma, at Big Creek, May 15.
Bellefontaine, at Spring Hill, May 16, 17.
Eupora, at Lagrange, p.m., May 17, 18.
Mathiston and Maben, at Providence, May 19.
Aberdeen, May 24.
Shannon, at Pleasant Grove, May 30, 31.
Okolona, p.m., May 31.
Calhoun City, at Camp Ground, June 3.
Prairie and Strong, at Strong, June 4.
Woodland, at Palestine, June 6, 7.
Houston, p.m., June 7, 8.
Greenwood Springs, at Quincy, June 13, 14.
Amory, p.m., June 14, 15.
Fulton, at Van Buren, June 17.
Nettleton, at Carolina, a.m., June 20, 21.
Tremont, at Asbury, p.m., June 21, 22.
Verona, at —, June 27, 28.
Smithville, at —, p.m., June 28, 29.
Amory ct., June 30.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Grenada, May 3, morning.
Water Valley, First Church, May 3, evening.
Winona ct., at Bluff Springs, May 9.
Tie Plant, at Gore Springs, May 10.
Winona, May 17.
Oxford, May 20.
Abbeville, at Union Hill, May 21.
Kilmichael, at Salem, May 23.
Water Valley, Main Street, at Palestine, May 30.
Holly Spring, May 31, morning.
Red Banks, at Mack, May 31 and June 1.
Paris, at Pine Flat, June 4.

BILIOUSNESS

Retired Minister Tells How He Keeps in Good Form With the Assistance of Black-Draught.

West Graham, Va.—The Rev. Lewis Evans, a well-known retired minister, now past 80, living here, has a high opinion of Black-Draught, which he says he has taken when needed, for 25 years. "For years I had been suffering with my liver," he says. "Sometimes the pain would be very intense and my back would hurt all the time. Black-Draught was the first thing I found that would give me any relief."

"My liver has always been sluggish. Sometimes it gives me a lot of trouble. I have suffered a lot with it—pains in my side and back, and bad headache, caused from extreme biliousness."

"After I found Black-Draught, I would begin to take it as soon as I felt a spell coming on and it relieved the cause at once. I can recommend it to anybody suffering from liver trouble. A dose or two now and then keeps me in good form."

Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, Black-Draught is nature's own remedy for a tired, lazy liver. NC-166



Poplar Creek, at Poplar Springs, June 6.
Vaiden, at Hebron, June 7.
Coffeeville, at Gray Rock, June 12.
Pickens, at Richland, June 14.
Duck Hill, at Hopewell, June 18.
Durant, June 21.
Waterford, at Lebanon, June 26.
Lamar, at Rice's Chapel, June 27.
Ashland, at Wesley, June 28.
Sallis, July 4, 5.
Ebenezer, July 10.
Lexington, July 12.
Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Greenwood Dist.—Third Round.

Darling, preaching, 11 a.m., Apr. 19; Q. C., May 20, 4 p.m.
Greenwood, preaching, Apr. 26, 11 a.m.; Q. C., June 15, 8 p.m.
Indianola, preaching, May 3, 11 a.m.; Q. C., June 3, 8 p.m.
Baird, preaching, May 3, 3:30 p.m.; Q. C., May 13, 3:30 p.m.
Inverness, preaching, May 3, 8 p.m.; Q. C., May 13, 8 p.m.
Mattson, May 10, 11 a.m., 3 p.m.

Tutwiler, May 10, 8 p.m.
Fairview, May 16, 17.
Belzoni, May 28, a.m. and p.m.
Strathmore, May 31, 11 a.m. and 3 p.m.
Philipp, May 31, 8 p.m.
Emory, June 6, 7.
Tehula, June 7, 8 p.m.
Sunnyside, June 10, 11 a.m., 3 p.m.
Ruleville, June 14, 11 a.m., 3 p.m.
Itta Bena, June 14, 8 p.m.
Longview, June 27, 28.
Price Memorial, July 1, 8 p.m.
Smith's Chapel, July 4, 5.
Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

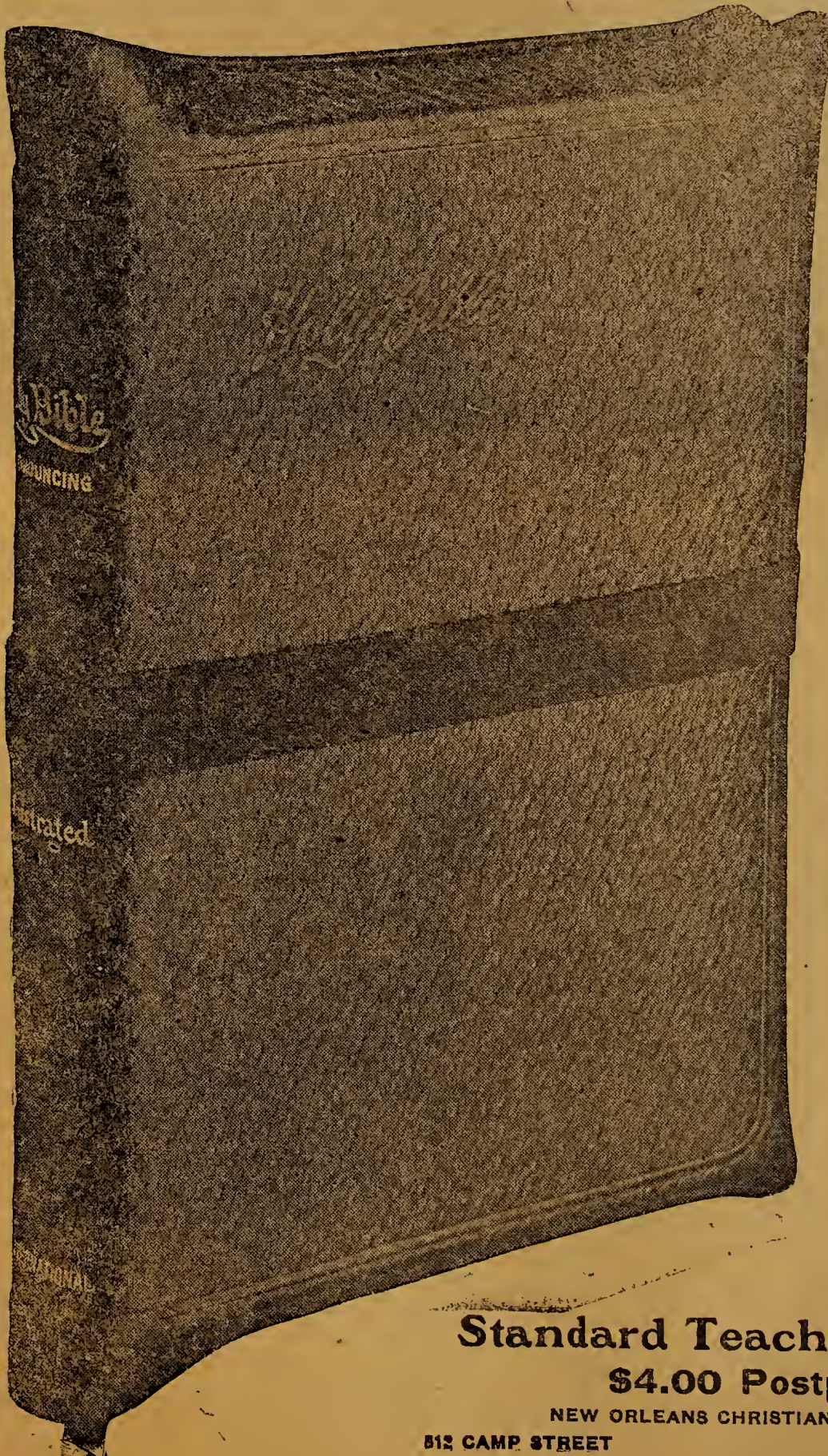
J. E. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Gunnison, preaching, April 26, May 3.
Shaw, preaching, May 10, a.m.
Cleveland, May 17, a.m.
Shelby, May 17, p.m.
Leland, May 24, a.m.
Hollandale, May 24, p.m.
Glen Allan, May 31, night.

Shaw, Q. C., June 2.
Arcola, Q. C., June 3.
Greenville, June 7.
Arcola, preaching, June 14.
Evansville and Dubbs, at Evansville, June 21.
Duncan and Alligator, at Bobo, June 23.
Boyle and Pace, at Pace, June 24.
Lake Cormorant, at Robinsonville, June 28.
Ceahoma and Jonestown, at Coahoma, June 29.
Clarksdale, June 30.
Gunnison and Sherard, at Deeson, July 1.
Rosedale and Hill House, at Malvina, July 2.
Merigold, at Shlpman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.
Friars Point, at Friars Point, July 12, night.
The District Standard Training School for the southern division of the district will be held at Greenville, May 11 to 16.

A. T. McILWAIN, P. E.



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METHODIST HOSPITAL

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The Methodist Hospital, located in the city of Memphis, Tennessee, is the property of the Methodists of the North Mississippi, Memphis, and North Arkansas Conferences.

The building is fireproof. It is most ideally situated, being in the midst of a grove of old forest trees on a $4\frac{1}{2}$ acre lot. Set back 240 feet from the street in a restful, attractive location, insures almost complete quietness.

The equipment is up-to-date and the best that science has devised or that money can buy.

The atmosphere of the Hospital is exceedingly home-like. The patients' rooms are very attractive with their tinted walls, dark colored furniture, double light-proof shades, soft draperies and hot and cold running water. Nothing has been left undone for the comfort of the patient.

Memorial Room Contest

The month of May, 1925, has been set apart, by official action of the three Conferences owning the Hospital, for a Memorial Room Contest. The week of May 17-24 has been designated as Memorial Room Week.

A bronz plate, $3\frac{1}{2}$ x 12 inches, properly inscribed, has been prepared for each District in each Conference.

The Object of the Contest

First:—To see which District in each Conference will get its Memorial Room Plate on the door of a Memorial Room in OUR HOSPITAL before the other Districts of the Conference do.

Second:—To see which Conference will get all of its Memorial Room Plates on before the other Conferences do.

The North Arkansas Conference is boasting that they are going to beat the North Mississippi Conference in this worthy Contest.

Are U willing for North Arkansas to beat North Mississippi? Then,
SAY IT WITH DOLLARS during Memorial Room Week, May 17-24.

Yours for success,

HOSPITAL BOARD,

North Mississippi Conference,

John H. Sherard, Chairman.

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi

Methodist Episcopal Church, South.

Whole No. 3543.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 7, 1925.

CHAS. O. CHALMERS, Manager.

WHO WILL PREACH FOR US TO-MORROW?

By Dr. R. H. Bennett, Secretary of Department of Ministerial Supply and Training.

Many of our preachers are writing me for the facts given below. They ought to be read by the whole church. They are culled from the record of my year's work ending March 31, 1925. There should be material in them for that annual sermon on the claims of the Christian ministry required by the Discipline in every pulpit, and for other exhortations along similar lines in Sunday schools, Epworth Leagues, Young People's assemblies, the church press, etc.

The year's work has been given to the following items: General platform work of Christian Education and particularly of our Christian Education Movement, presenting these causes before our congregations and assemblies of various kinds; the visitation of the Annual Conferences; the presentation of the ministry and other vocations before our schools and colleges and other gatherings of our young people; the preparation for the church press of a number of articles to keep the work of the department before our people; the administration of the several loan funds among many applicants; the publication and circulation of numerous pamphlets among our Life Service volunteers; the correspondence and cultivation of a large number of these young people; the supervision of the two Correspondence Schools at Emory University and at Southern Methodist University, and of the ten Preachers' Institutes giving the undergraduate Conference Course of Study, and the conducting of a rather heavy office correspondence of a varied character, growing out of these different activities above mentioned. Time has been found also to conduct two revival meetings in or near a college, in which the Lord has graciously blessed us. I have traveled the usual fifty thousand miles and have averaged more than one speech or sermon every day for the year, on Christian Education, Life Service, or other Scriptural subjects, and have presented this year the Life Service call to some scores of thousands of our young people in public speech and private conversation.

The year has been one of encouragement. The statistics given below show a general advance in nearly every feature of the work.

The Volunteers.

The total enrollment of volunteers in our office last year was 7,010. During the present year 364 new names have been received, making a grand total now on our rolls of 7,374 volunteers. Of these new names received this year, 236 are offering for the Christian ministry, 60 for Foreign Missions, 41 for Home Missions, and 27 for other work or undecided on their field.

There are 280 presiding elders in our home Conferences. The Discipline requires them to send in to our office the names of all ministerial candidates and licentiates. One hundred and seventy-four presiding elders have kept the law and sent in their lists. We have written to the other presiding elders for these lists several times, but in vain. Our office could be much more effective in reaching and helping our young preachers if the other 106 presiding elders would give us this slight and easy assistance. Of our 83 school and college presidents, 72 have sent us the lists of volunteers among their students. In the schools heard from, and the list covers nearly all our

schools, we have 478 students for the ministry, and 694 volunteers for other forms of Christian service, a total of 1,172 volunteers reported in our schools. Complete returns from all our schools would probably give a slightly larger figure.

Methodist Students in Other Schools Than Our Own.

In addition to the visitation of our own schools, I have visited a number of State schools and universities, one special trip having been given to the institutions of the Far West. The same cordial welcome is noted there as in the East. Our fellow-Christians in the State school faculties realize their responsibility for the religious welfare of their pupils and welcome the help of the church. Thousands of our own children in the State colleges need our help. We cannot neglect them. Various methods to this end are being tried out by the churches and boards. This must be done, as I trust it will be done, without neglecting our own institutions whose foundation and maintenance have been achieved at the price of such sacrifice, toil and self-denial.

Student Aid Funds.

From the different loan funds a total of \$11,060 has been loaned to our students for the ministry and other forms of Christian life service. One hundred and three students have been helped. This is an advance over last year of eleven in the number of students aided and of \$598 in the amount loaned. A much larger amount could be worthily applied if it were available. It will be if our people will hasten the payment of their pledges to the Christian Education Movement. We commend this most needy and worthy cause to our people for their gifts and bequests. If our young people offer their lives to the cause, it is a small thing for the rest of us to furnish the few dollars needed to equip them for that life work.

The Office Work.

The summary of the office work shows miles traveled, 51,000; addresses and sermons delivered, 271; letters received, 2,309; letters sent out, 13,224; pamphlets sent out, 46,186; pamphlets received, 16,381.

Three Hundred New Preachers Received on Trial.

Examination of the records for a number of years shows that the number of preachers received on trial varies with a range of some 75 to 100. This year the number has been considerably above the average. Three hundred have been received during the year. We give the list of those Conferences receiving ten or more: Western North Carolina, 19; North Alabama and Central Texas, each 16; Virginia, 14; North Georgia, 13; Texas, 12; Florida and Holston, each 11; Baltimore, North Arkansas, North Mississippi, and South Georgia, each 10.

Number of Supplies Used Still Decreasing.

We are glad to note a steady decrease in the number of supplies used to fill our appointments. We much appreciate the work of these brethren. All honor to them. But a well equipped ministry is demanded more and more, and we are pleased to believe that our church is moving steadily in that direction. Some years ago we had to use about 1,200 supplies. Last year this number had decreased to 809. This year the number has been still further reduced to 744.

Sinking Ever Deeper on the Two-Thirds Rule.

The abuse of the two-thirds rule by which men of insufficient education can be voted into an Annual Conference is one of the few items in which we do not show an advance. On the contrary,

there is a steady decline in this unhappy matter. Two years ago we admitted 22 out of 262 under this nonchalant and easy going regulation, about one in twelve; last year, 37 out of 340 entered this wide gate, about one in nine, while this year we opened that door easily swinging on ball-bearing hinges to 34 out of 300, or one in 8.8. If it is thought wise, some one might compose a form of sound words to insert in the Ritual for the use of those wishing to comment adequately on this situation. With our many strong colleges and seminaries and our Aid Funds in hand for students, there is no reason in sight why Annual Conferences should not establish the principle of requiring certainly their younger applicants to come up to the very modest standard set by our church, viz., a high school course or its equivalent. Let the figures speak for themselves. Baltimore admitted 6 under the two-thirds rule; Central Texas, 5; North Alabama, 4; North Mississippi, 4; Louisiana, 2; North Arkansas, 2; South Georgia, 2; Southwest Missouri, 2; Virginia, 2; Alabama, 1; Illinois, 1; Kentucky, 1; Northwest, 1; Texas, 1.

A Slight Increase in Number of Preachers Mastering Their Studies.

There has been an improvement for several years in the number of undergraduate preachers passing in their grades to a higher class. Two years ago, out of 1,310 undergraduates, 407 failed to pass, one out of every 3.2. Last year, out of 1,591 undergraduates, 335 failed, one out of 4.75. This year, out of 1,684 undergraduates, 331 failed, one out of 5. We are thankful for this improvement, though slight. It were a consummation devoutly to be wished that our young brethren throw this improvement into high and step on the accelerator. Shall we not vigorously assist them in this improvement by every legitimate influence?

March Another Parasang.

Let all our young preachers who can (and where there's a will there's generally a way) take a full college course at one of our church colleges and a theological course at Emory or at Southern Methodist University. It is not a square deal for our young preachers to go afield for their studies when our church has such excellent institutions, built at such sacrifices out of the blood and toil of our consecrated heroes. For those who cannot study in residence, there are those excellent Correspondence Schools at Emory University and at Southern Methodist University, and also the very helpful Summer Institutes. Each of these agencies is of large value and supplementary in its usefulness. The best results are obtained by those of our young preachers who enroll in both the Correspondence School and the Summer Institute.

There has been organized during the year at Dallas, for more advanced work in correspondence study, an Extension School for Pastors, a department of the School of Theology at Southern Methodist University, in co-operation with the General Board of Education, the Board of Missions, and the Sunday School Board. The response to this new agency of help has been unusual and the progress gratifying. It is hoped that many of our preachers will write for fuller information on this matter. "Study to show thyself a workman approved unto God that needeth not to be shamed, rightly dividing the word of truth."

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VIEWS OF THE ATONEMENT.

By Rev. James L. Greenway.

This is a day when creeds and dogmas are at a discount in popular estimation. With many there is an aversion to profound and laborious thinking, and an anxiety to reach the truth by some easier method. Not what men believe but how they live, is put forth as the proper test of orthodoxy; forgetting that as a man thinketh, or believeth, in his heart, so is he.

Our view of the Atonement colors our life, and to some extent determines destiny. The doctrine of the Atonement, rightly understood, is the key to the whole scheme of revealed truth. Should we desire to understand the solar system, we must place the sun in the center. If we do not, all our theories and calculations will be wrong, because the sun is the center, and we cannot alter the fact. In like manner, if we are to comprehend humanity and its concerns, we must place the cross of Christ in the center. Man's nature, his sin and ruin, his relationship to God, the possibilities of his being, his actual worth, his future destiny, must all be studied in the clear light which radiates from the cross of Calvary.

The word "Atonement" is used to express the reconciliation which Christ brings between sinning men and a holy God. It is an At-one-ment: or a bringing together in fellowship of love and peace of the guilty sinner and God. This bringing together is made possible through Christ's death on the cross. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to-wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation."

In the study of this subject, we need not be surprised if this great cardinal doctrine of our holy religion, conceived and consummated by an infinite and eternal God, be not fully comprehended or clearly understood in some of its phases by finite minds. Suffice for us that we may think some of God's thoughts after him. The controversies of the past concerning the Atonement have not been over the question as to whether there was an atonement made or not. Christendom has accepted the fact, but is not agreed as to its content. In this respect there have been, and still are, divergent views. These various views are the result, for the most part, of the standpoint of the ones looking upon the scene. Such many-sided views of so many momentous interests open out before the mind here; so many lines of relation are seen reaching out from all the heights and depths of the future! relations to men, bearing upon his character and destiny; relations to God, touching his character, his law and government, and his connection with his creatures. These are among the things which crowd the scene of the Atonement. With these facts in mind, let us cease to wonder that widely different views and theories have prevailed in the writings of those who have stood and gazed upon the greatest vision of history.

As to the number of theories of the Atonement, authors differ. Prof. Crawford has listed thirteen.

Alford Cave gives as many. Dr. Miley, in his book on the Atonement, numbers fifteen; while Dr. Charles Hodge, of Princeton, puts them at five. These various theories, however, may be put into three groups as follows: Theory of Moral Influence, Theory of Satisfaction, and Governmental Theory. Or we can take the key word as our guide, and we have, Moral Influence, Satisfaction, and Substitution. In the study of these theories it is necessary to find the ground on which the authors of these various formulas base their views. "Every theory," says Dr. Miley, "must take its place in a scientific classification according to the dominant fact of need which it alleges."

The dominant fact in the Atonement is moral need. Growing out of this generic fact of moral need, two others appear: the fact of moral disabilities of man, and, second, the fact of the requirements of the Divine nature. On these are founded all theories of the Atonement. Those who base the necessity for the Atonement on the need arising from the moral disabilities of man find themselves, when starting from that goal, switched off on the track of the Moral Influence idea; and, bidding good-bye to the true Atonement principle of expiation, are led astray. Those who see the real necessity for an Atonement in Christ in the nature of God, especially in his justice, keep on the trunk line of Scriptural teaching concerning the plan of salvation through the death of Christ. It is of vital importance which line we take. Canon Liddon has well said, "There are broad highways in the life of faith, just as in the life of morality, which a man cannot leave without losing his way in a trackless wilderness." It is "by a new and living way, which he has consecrated for us," alone that we have boldness to enter into the holiest. Along the whole way from earth to heaven is written, "By the blood of Christ." To keep in this highway is the indispensable necessity on the part of man; for we will never be able to dispense with the cleansing virtue of the atoning blood: for apart from it, "there is no remission of sin."

In all Moral Influence theories, the blood of Christ is conspicuous by its absence. The Mount of Beatitudes, the Sea of Galilee, and the Jordan River appear worthy of more reverence and attention than the hill of Calvary. This theory, by its deepest principles, by its very content and limitations, implies and maintains that Christ is a Saviour in no other mode than any good man, who by his example, religious instruction, and personal influence, leads a sinner to repentance and a good life. This is the view of the Unitarians, who regard the death of Christ as that of a martyr to his prophetic mission, denying, therefore, any proper Atonement, and offering redemptive help only through the moral influence of his life, and religious truth which he gave. Universalism is closely affiliated with this view; as is, also, present-day Modernism in some of its phases. Among the advocates of this theory have been found Horace Bushnell, F. D. Maurice, and Robertson of Brighton.

The second theory is that of Satisfaction. According to Dr. Charles Hodge, this means "All that Christ has done to satisfy the demand of the law and justice of God, in the behalf and place of sinners." This satisfaction is spoken of as having been made in a substitutionary sense for and in place of the elect. It involves a substituted penalty and a substituted obedience. That means a sin must be punished, and yet, if that be accomplished, it does not supersede, or do away with the claim of perfect obedience. The elect, having failed in giving this obedience, and with no prospect of success in meeting this claim being left to them, need in addition to the penalty endured to satisfy justice in their behalf, a substituted obedience that will meet the demands of the law upon them. They claim to find both in the Atonement: thus, rendering certain the salvation of the elect of God.

One weighty objection to this theory is that it shocks our moral sensibilities and reason by asserting that the punishment of the Only-begotten Son of God was necessary in order to make atonement for sin, not for his own, it is true, but

for imputed sin. Was he punished as a satisfaction to outraged justice? It requires but little effort to prove that Christ was not punished out of the world by any infliction, human or divine. Neither were his sufferings and death, on his part, merely voluntary and passive, but positive and active also. Christ not only died at his own time, in advance of the hour set by his enemies, but died of his own free and positive volition in full possession and exercise of the sovereign power to yield and offer up himself a sacrifice to God. This is the testimony: "Therefore, doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." There is in the true Atonement a Priest, an Altar, and a Sacrifice; Christ was the Altar, the Sacrifice upon the Altar, and the Priest standing by the Altar. It is written, "He offered himself to God."

Another objection to this theory is on the ground that it absolutely releases the elect from all judicial condemnation and liability to punishment. "If the claims of justice are satisfied," says Dr. Hodge, "they cannot again be enforced." This does away with the necessity for repentance and faith on the part of the elect, or the need of forgiveness with God. This presentation of the Atonement not only perverts the Holy Scriptures, but does an injustice to God the Father. God is represented as a Being full of wrath and vengeance, whereas he is full of mercy and love. Christ died not to reconcile God to us but us to God. "God was in Christ reconciling the world unto himself." How foreign, then, to the truth are the words of Henry Wotton when he wrote:

"One rose drop from Jesus' heart,
Were world's of sea to quench God's ire."

Or that of Dr. Watt:

"Rich were the drops of Jesus' blood,
That calmed God's frowning face,
That sprinkled o'er the burning throne,
And turned his wrath to grace."

Or Dr. Cumming when he used the phrase, "That Jesus wiped away the red anger spot from the brow of God." Or Prof. Parkes, who said, "God drew his sword upon Calvary and slew his only Son." Or Charles H. Spurgeon, who said, "Christ took the cup in both his hands and at one tremendous draught drank damnation dry." Or again, "That the feud between God and the poor soul need not be continued because it would be injustice to lay the sin upon the Substitute and also upon the sinner." Such teaching produces fruit. Not long ago, one who had been thus taught stood upon the scaffold to be hanged for murder, and said to the assembly, "I hold up Christ's blood between me and the flaming face of God." A few years ago a bishop in a Northern State said: "Our fathers fought to a finish this old error of Calvinism, and he who is shooting up that tree now is shooting up a tree in which there is no game." He, doubtless, was sincere, but he could not have known South Mississippi, or he would not have said it.

The Governmental theory discards the idea of satisfaction, in the sense in which it is used in the theory just referred to, and adopts instead that of substitution. It claims that the sufferings and death of Christ are an Atonement by substitution; that is, a substitutionary sacrifice, intentionally endured for sinners under judicial condemnation, and for the sake of rendering their forgiveness possible; an atonement for sin that makes it consistent with Divine justice that God should pardon the penitent sinner, when he seeks it with a hearty reliance on Christ as the only possible Saviour. It is a Governmental theory because it regards the suffering and death of Christ as administrative and not punitive. It was not a substituted penalty, but a substitute for a penalty; his vicarious sufferings and death being a satisfaction to the administrative and not the punitive justice of God. Thus, on account of what has been done, forgiveness of sin may be granted to penitent believers without any sacrifice of honor or authority on the part of God.

On this basis of the Atonement the divine economy is administered, justice none the less fulfills its administrative office in the interest of moral government, and therefore provides gracious provisions and possibilities which embrace the whole human race.

This Governmental theory has always been the teaching of the people called Methodist, North and South. Two outstanding facts in her doctrine are that the Atonement is only provisory in its character, that it renders men salvable, but does not necessarily save them; and the second is the conditionality of salvation. On these facts there is neither hesitation nor divergence. We might note, however, that the whole significance of this transcendent truth in the Atonement has not yet been fully explored; but every theory which leaves out the fact that God has been reconciled to man in Christ, and that by his death, must be discarded. Christianity is and shall be the only religion when it gathers all nations around that throne which is a cross.

Mendenhall, Miss.

THE GREENVILLE DISTRICT CONFERENCE.

The fifty-sixth session of the Greenville District Conference convened at Merigold at 2 p. m., April 21. Rev. A. T. McIlwain, the presiding elder, presided over the conference, and he makes a delightful presiding officer, giving due consideration to all who want to be heard by the conference and time for the consideration of all points of business.

The attendance was a record-breaker. All the pastors were present with the exception of Brother S. C. Yates, who was ill and not able to be present. More than sixty laymen and laywomen were in attendance during the conference, and a large number of visitors. The attendance was good from the opening service to the closing benediction.

All points of business due to come before the conference were given due and careful consideration. There was no haste in any matter, and discussion was free and open, yet never tedious or tiresome. Millsaps College was represented by Dr. D. M. Key; Dr. J. R. Countiss spoke in the interest of Grenada College; Rev. J. H. Holder brought the conference a stirring message on Christian Education; the missionary cause was represented by W. D. Hawkins, who spoke in the interest of the Centenary, and Brothers B. P. Jaco and R. G. Moore emphasized the Advance World Program.

We had with us Dr. L. H. Estes, representing the interest of the Methodist Hospital at Memphis, and he gave us a very inspiring address. Rev. R. P. Neblett, our pastor at Drew, addressed the conference in the interest of the Epworth League work. In the absence of Rev. R. H. B. Gladney, the Sunday school interest was emphasized by Rev. R. G. Lord. Brother J. H. Sherard and Mrs. E. T. Clark spoke in the behalf of our orphanage at Jackson. The cause of the Superannuate Endowment was presented by Rev. T. M. Brownlee.

From the reports of the pastors, all phases of the work are moving forward with progress. All finances seem to be 100 per cent up to date. Many have been received into the church by profession since Annual Conference.

The high-water mark of the conference was the laymen's meeting the afternoon of the second day. Mr. S. V. Wall, the district lay leader, had charge of the program. Mrs. J. W. Wheeler, of Coahoma, Prof. J. W. Broome, of Cleveland, and Mr. W. K. Herring, Jr., of Clarksdale, all made inspirational addresses. We are sure that no district in all our church has a more efficient laymen's organization than does the Greenville District. The interest and enthusiasm of the laymen and laywomen are a great bulwark of strength that cannot be easily gainsaid by any force of evil. May God bless our faithful laymen. There is an expressed sentiment on the part of the laymen that no preacher should have to raise money, and the laymen are seeing to it that all finances are taken care of by the laymen. You can be sure to look for level columns from the Greenville District.

Much credit is due Brother S. W. Wall for the effective work of the laymen.

The following lay delegates were elected to Annual Conference: Judge Percy Bell, Greenville; J. H. Sherard, Sherard; S. V. Wall, Cleveland; J. H. Johnson, Clarksdale; Mrs. Nellie Sommerville, Cleveland; Dr. T. M. Dye, Clarksdale; Waddy West, Greenville; Mrs. E. T. Clark, Cleveland; with H. R. Park, Merigold; J. T. Simmons, Lyon; Mrs. J. W. Wheeler, Coahoma; J. T. Mathis, Leeland, as alternates. Before the election of lay delegates the following resolution was offered by Judge Percy Bell and adopted by the conference by the vote of 70 for and 11 against:

"Whereas, there is now pending for consideration by both bodies a proposed plan of unification for the Methodist Episcopal Church and the Methodist Episcopal Church, South; and,

"Whereas, the district conference of the Greenville District of the Methodist Episcopal Church, South, is now in session at Merigold, Miss., and its members have considered individually and as representatives of their respective churches the proposed plan; and in a number of instances their churches have expressed themselves on the subject; and,

"Whereas, it is the duty of said conference to elect delegates or representatives to the Annual Conference of the North Mississippi Conference of the Methodist Episcopal Church, South, for 1925; and,

"Whereas, after careful consideration we are of the opinion the proposed plan of unification is not what we desire or approve, and in our belief and opinion is not such a plan as should be adopted, and its adoption would be inimical to the best interests of the Methodist Episcopal Church, South; therefore, be it

"Resolved, by a rising vote, That we advise our delegates and representatives, both lay and clerical, of our decision and opinion on the matter, and request them to vote against said plan in the Annual Conference and to use all honorable means to effect its defeat, including the election of delegates to the General Conference who are known to be opposed to said proposed plan, and vote for an aye and nay vote at said Conference."

The preaching of the conference was done by Dr. R. H. Bennett, Secretary of Ministerial Supply and Training. Dr. Bennett is truly a prince of preachers. His messages were full of thought, and fraught with the real saving truth of the Gospel, and were delivered under the unction of the Spirit, with chaste English, clear reasoning and positive affirmation. Dr. Bennett and his messages will not be forgotten by the members of the Greenville District.

Brother L. A. McKeown, our pastor at Hollandale and a former pastor at Merigold, who has for more than a generation served as pastor in the Mississippi Delta section, establishing many churches and pioneering in the canebrakes amid many dangers and trials, was a constant blessing to the conference. He led the closing consecration service, when all were lifted up near the vestibule of heaven.

Enough cannot be said to bespeak the kind and generous hospitality of the people of Merigold. They truly made us feel at home, taking us to their hospitable homes and serving us such delectable luncheons at the church. As the Methodist church is in process of construction, Brother J. E. Kinsey, the Baptist pastor, and his good people were so kind as to permit us to use the basement of their unfinished church for our meetings.

The next conference will meet at Rosedale.

R. G. LORD, Secretary.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference convened at the Methodist church at Magee on Wednesday, April 22, and adjourned on Friday, April 24. The administration of Rev. Robert Selby, presiding elder, was vigorous, effective, and brotherly throughout. Not a dull moment marked the session and all business was dispatched promptly but thoroughly. All the pastors of the district but one were present, and more than sixty lay-

men and laywomen. Quite a goodly number from the local membership attended the preaching services and business sessions. Otto Porter, from Prentiss, was elected secretary.

Dr. D. M. Key, president of Millsaps College, represented that institution before the conference; Dr. J. M. Sullivan, Conference Lay Leader, spoke with reference to Lay Activities; Mr. W. D. Hawkins, Conference Missionary Secretary, came before the conference both in the interest of the Missionary Centenary and the Epworth League work, especially the Assembly, of which he is president; Dr. H. T. Carley spoke in behalf of the New Orleans Christian Advocate and the Memorial Home; Mrs. F. L. Matthews, District Secretary of the Woman's Missionary Society, brought a message from the women in their work; Rev. W. T. Griffin represented the Orphans' Home, for which \$282 was given by the conference in cash and subscriptions; Rev. John C. Chambers, Conference Sunday School Superintendent, attended the conference in the interest of Sunday school work. Rev. J. L. Decell, Rev. J. L. Greenway, Rev. B. L. Sutherland, Rev. W. W. Graves, and Mr. J. C. Wood were visitors to the conference.

The reports from pastoral charges were better than usual, and evidenced much progress in the district. A number of revivals have been held, and considerable work has been done on church buildings. Financial systems came in for considerable discussion, in which the laymen joined with hearty interest. An increase was noted in the circulation of religious literature.

The preaching of the conference was strong and helpful. H. Mellard, of Lucedale, preached on Wednesday night on "Forgiveness," followed by the administration of the Lord's Supper; M. M. Black preached on Thursday morning on "The Words of Life," and Otto Porter, Thursday night, on "Social Responsibility."

H. C. Norsworthy and F. C. Davidge were given license to preach.

K. T. Moore, of Hattiesburg, was elected district lay leader, and F. B. Woodley, Lucedale, and W. A. Holloway, Mount Olive, his associates. The following were elected delegates to the Annual Conference: G. S. Harmon, W. S. F. Tatum, Joe Cook, Herbert Gillis, H. V. Waits, B. M. Stevens, W. A. Holloway, and W. H. Livingston, with H. Ogden and M. S. Conner, alternates. The district trustees were re-elected and given authority to build, rebuild, or purchase a new district parsonage.

A resolution in opposition to the pending plan of unification was adopted by a vote of 68 to 6.

The entertainment by the good people of Magee was whole-hearted and was much appreciated by the conference. A visit was made to the Tuberculosis Sanatorium, and a resolution was adopted asking for an increased appropriation for the purpose of making the Magee charge smaller and giving the pastor more time for visiting the Sanatorium. Plans were made by the conference for putting the New Orleans Advocate in every ward in the institution.

J. B. CAIN, District Reporter.

You are unable to explain the wonderful union of God and man in the nature of Christ; but are you more perfectly able to explain the wonderful union of matter and spirit in your own? Are you able to explain how it is that matter seems to be affected by the laws of spirit, so that the hands beckon, the feet walk, and the lips have language in obedience to the determinations of the intellect and will; or how is it that the spirit seems to be affected by the laws of matter, so that an afflicted body will sometimes make a clouded soul? In both cases you must believe, not on the ground of your ability to explain the thing in question, but on the ground of its support by appropriate evidence.—Stanford.

The Methodist Episcopal Church, South, has three hospitals in China, including one union hospital, and in these 27,999 treatments were given in 1922. All of them have been helped by the Centenary.

A CORRECTION.

In a recent leaflet from my pen, in answer to one from Bishop John M. Moore on "The Partnership Plan of Methodist Unification," occurs the following statement: "He (Bishop Moore) rejects the organic union idea (a complete merger without any protection for the minority) with emphasis. Hear him when he says: 'The Southern Church would never, for a moment, entertain such a plan. The suggestion of it has been again and again politely but stubbornly resisted. All the arguments against it fifty years ago are valid to-day and would be indorsed by the Southern Methodist leaders of to-day.' And yet Bishop Moore frankly admitted to me last summer that the pending plan would eventuate in organic union—a union in which all jurisdictional lines would disappear and the interests of both churches be scrambled. He went so far as to say it would take from eight to twelve years to get to it. Bishop Moore is one of the leading advocates of what he admits will lead in a few years to what Southern Methodism does not want."

I am in receipt of a letter from Bishop Moore, in which he says: "How you could ever get such an impression from anything that I ever said is more than I can imagine. How could I have admitted a thing to you which I never believed nor believe now? Organic union, in my opinion, will never come. This has always been my position, and I could not have said what you ascribe to me. What I have said to many and what I could have said to you, is that I believe that in twelve to sixteen years the pending form of union would eventuate in the Regional Conference system of union. I have said that many times in private conversation. To my mind, the Regional system would be inevitable in a nation-wide and world-wide church, such as the United Methodist Church would be."

The conversation referred to by me took place last August in the Brown Hotel in Louisville, Ky., when, as I now recall, Bishop Moore made some remark of regret that I could not stand with him and the majority of the bishops on the unification question. Whereupon I remarked that I, too, wished that we might be together, but that I could not approve this two-jurisdiction arrangement with one jurisdiction lying all over the other. Bishop Moore replied: "Yes, I know your objection to it, but that is all temporary. The jurisdictions will pass out." I added, "I agree with you; it will take about twelve years to get to it." I am sure Bishop Moore then said, "Yes, in eight to twelve years." I interpreted his language—"the jurisdictions will pass out"—to mean that with the jurisdictions passing out of existence we would have organic union, i. e., a united church with no jurisdictional lines. Bishop Moore said nothing about any other type of jurisdiction to follow. I am sorry I misinterpreted Bishop Moore's meaning, but I do not see how his language could have been construed otherwise.

I am glad to have Bishop Moore's correction of my impression as to what he meant and to make this statement concerning the same. My own conclusion about the matter, when Bishop Moore's pamphlet appeared, was that he expected the two churches to learn each other so well and to imbibe each other's viewpoint and spirit so thoroughly in eight to twelve years of the proposed partnership that the Southern Church would then desire full organic union, which is not wanted now by any of us. I am sure there is no man in the church of sincerer purpose to be fair and frank about all matters than Bishop Moore, and I would not misrepresent his views for any consideration in the world. I am equally sincere in my purpose to be fair and frank. I gladly accept the interpretation which Bishop Moore desires placed upon his language, and withdraw that which I very naturally placed upon it, but still think Bishop Moore is one of the leading advocates of what will lead in a few years to what Southern Methodism does not want, even though he thinks otherwise.

W. N. AINSWORTH.

THE BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference was held in Hazlehurst, Miss., from the afternoon of April 28, until noon April 30, with Rev. W. H. Lewis, presiding elder, chairman, and Rev. Henry G. Hawkins, of Magnolia, Miss., secretary. Rev. Clovis G. Chappell, of Memphis, Tenn., was a guest of the conference, and preached each day at 11 a. m. and 7:45 p. m. to large congregations that taxed the capacity of the church building.

All the pastors of the district except two were present; and an unusually large number of lay delegates, as is evidenced by the fact that 101 ballots were cast when the lay delegates voted for their eight delegates who are to represent the district at the next session of the Mississippi Annual Conference, which convenes at Hattiesburg next November. Although some of the strongest preachers and laymen of the district are favorable to unification, it is understood that all eight of the delegates elected are anti-unificationists. They are: J. S. Decell, H. H. Goza, P. K. Grice, Mrs. L. W. Alford, J. M. Fly, R. W. Caruthers, H. Godbold, M. H. Perritt; with the following four alternates: W. T. Denman, W. A. Price, J. S. Wise, W. S. Marks. After the delegation was elected, resolutions were passed, pledging the members of the conference not to allow differences of opinion on unification to interrupt activities or destroy brotherly feeling, and pledging to abide loyally by the church, whatever may be the final decision.

Two young men, Macmillan Smylie Watson, of Crystal Springs, and Earl Burton Emmerich, of McComb, were licensed to preach. Both are in college, and expect to study for several years yet before undertaking regular work.

The reports from the pastoral charges indicated considerable activity in building and repairing churches and parsonages, and showed that about 350 members had been received into the various churches of the district, about half of these by profession of faith, during the past five months. Few of the revival meetings have yet been held.

Dr. D. M. Key, president of Millsaps College, and Dr. I. W. Cooper, president of Whitworth College, spoke; and in the report of the Board of Lay Activities the laymen pledged their support to the effort to pay all assessments in full, and to assist the Board of Trustees of Whitworth College in raising endowment. V. D. Youngblood, of Wesson, was re-elected District Lay Leader, with W. S. Marks, of McComb, and M. L. Everett, of Brookhaven, Associate Lay Leaders.

The Sunday School Leadership Training School held at McComb for six days in March, at which sixty-seven received certificates of credit, was commended for its work; and action was taken towards making this school permanent for a week each year. The report of the Committee on Epworth Leagues and Sunday Schools called attention to the League Assembly, to be held at Whitworth College, June 8-15, and to the great church-wide gathering of Southern Methodist young people, to be held Dec. 31, 1925-Jan. 3, 1926, at a place not yet fixed. The delegation assigned for this gathering is 6,666, of whom 160 are assigned to the Mississippi Conference.

Dr. H. T. Carley was present one day and spoke upon both the Memorial Home in New Orleans and the New Orleans Christian Advocate, emphasizing the unfortunate, but sure, necessity of the Home, and showing how essential to the success of our cause is the circulation of the Advocate.

Thomas Orien Prewitt was recommended to the Annual Conference for admission on trial, and the licenses of most of the local preachers were renewed, the characters of all passing.

Dr. J. M. Sullivan, Conference Lay Leader; Rev. L. F. Alford, Epworth League Agent; W. D. Hawkins, Conference Missionary Secretary; Rev. B. F. Lewis, Manager of the Methodist Orphanage at Jackson, and Rev. W. T. Griffin, Commissioner for the Orphanage, all addressed the conference; and quite a number of visiting preachers were introduced at various times.

Adams was chosen as the place for the 1926 session, and resolutions were passed, heartily

thanking Rev. W. H. Saunders and his committee for the fine hospitality shown the conference, also expressing appreciation of the business-like conduct of the conference by the presiding elder.

H. G. HAWKINS, Secretary.

LAKE CHARLES DISTRICT CONFERENCE.

The very pleasant fifty-sixth session of the district conference of the Lake Charles District, held at Sulphur, La., is now a pleasant memory by all who were present.

The presiding elder, Rev. J. B. Williams, had the business well in hand, and dispatched it with grace and to the delight of the conference. There was passed unanimously a resolution commending his godly and wise administration as presiding elder and pledging him hearty co-operation and prayers for the remainder of the conference year and love the remainder of his ministry.

The attendance of the preachers and lay delegates was fine, and the reports were in a happy tone, and showed advance along many lines.

The connectional interests were presented as follows: Rev. C. B. Carter, the Missionary Centenary; Rev. A. S. Lutz, Christian Education; Rev. R. W. Vaughan, Methodist Orphanage; Rev. C. D. Atkinson, Sunday School; Mrs. J. M. McDonald, Woman's Missionary Society.

The delegates elected to the Annual Conference were: A. M. Mayo, R. P. Howell, of Lake Charles; J. W. Wynn, and R. C. Holt, of Rayne; Mrs. W. M. Buchanan, of Lake Arthur; Mrs. J. M. McDonald, of Leesville; Mrs. B. M. Lambert, of Crowley; Mrs. E. L. Bartoff, of New Iberia. The following were elected alternates: Mrs. R. H. Wynn, J. H. Cain, W. K. Ferguson, and R. J. O'Neal, Esq.

Rev. A. J. Gearheard represented the Federated Men's Bible Class movement, and spoke of several districts planning for a district meeting on the fifth Sunday in May, and a State-wide meeting at Alexandria on the fifth Sunday in August. A committee was appointed to look after the matter.

Mrs. Byron Harwell represented the Elementary Work of the Sunday school.

Robert J. O'Neal, District Lay Leader; J. Ed. Eaves, and J. W. Wynn, associate lay leaders, represented the laymen's work.

De Ridder's invitation to hold the 1926 session there was accepted.

The entertainment and hospitality on the part of pastor and people of Sulphur were most thoughtful and hearty, and by a rising vote the following resolution was adopted:

"Resolved, That the visiting members of this conference express their heartfelt appreciation for the splendid provisions in entertaining delegates, on the part of the pastor and families"—this by a rising vote of thanks.

A. M. MAYO, Secretary.

SHREVEPORT DISTRICT CONFERENCE—REPORT NO. 2.

In last week's Advocate, we reported something of the program of the Shreveport District Conference, held at Cedar Grove, April 20 and 21. We summarize below something of the business of this session:

1. The following delegates were elected to Annual Conference: Mrs. W. W. Holmes, Randle T. Moore, W. J. Sharpe, W. M. Bratton, W. A. McKeKnon, Dr. H. B. Wren, C. M. Hughes, T. R. Douglas. Alternates: H. H. Bain, Mrs. J. M. Collins, J. I. Covington, and Harry Brown, L. P.

2. The Lay Leaders of last year were re-elected, as follows: Lay leader, H. H. Bain; associates: Dr. H. B. Wren and W. J. Sharpe.

3. Bossier City was elected as the next meeting place. Texas Avenue Church, Shreveport, was a close second.

4. Every traveling preacher member of the Conference was present at the session. Four of the six superannuated preachers were present, as follows: B. T. Crews, S. J. Davies, W. F. Henderson, J. G. Sloan. Nine church lay leaders were present. Sixty-four of the delegates elected from churches were present or were represented by their

alternates. It was pronounced one of the best-attended district conferences ever known.

5. The following motion carried unanimously, backing the \$5.00 per member campaign for Centenary College: "Resolved that this district conference pledge itself to the successful completion of the Centenary Five Dollar per member Campaign, and that all the churches of the district assume and pay the quota of \$5 per member in full in the allotted time of two and a half years." The motion was made by Brother S. L. Riggs, and adopted by unanimous rising vote.

SECRETARY.

CORINTH DISTRICT NOTES.

Bishop Ainsworth was with us in the dedication of the new church in Ripley Sunday, April 26. It was a great day for the Kingdom and for Ripley Methodism. The Bishop was at his best and brought a great message on "The Supreme Issues of Life." Rev. J. A. George, the pastor, and his good people are moving substantially forward in every way.

* * *

Rev. W. W. Bruner, of the Corinth circuit, and his Gaine's Chapel folks will soon be worshipping in a splendid modern structure begun about two months ago. Brother Bruner had the misfortune to fall from the building and sustain a considerable injury last week, but is recovering.

* * *

Rev. A. L. Davenport has just closed a most successful meeting at Southside, in Corinth. Brother Davenport did the preaching, to the satisfaction and benefit of the large crowds which attended. The song services were led by Rev. J. W. Gaines, Memphis. Rev. J. T. Gullett, district evangelist, rendered valuable services.

* * *

Rev. E. Nash Broyles, of First Church, is doing some great preaching as well as other effective work in his pastorate. Sunday, April 26, was Sunday School Day and a great day in First Church.

* * *

Rev. B. F. Hammond, of the Blue Mountain charge, has a big "cotton patch" in which the entire membership is interested and which will be cultivated by them, the proceeds to be used for benevolences. An excellent plan.

* * *

Rev. T. L. Oakes, of the Dumas charge, has just recently improved the parsonage property, adding about \$500 value to it. All goes well on this splendid charge.

* * *

Rev. A. M. West, on the Chalybeate charge, is looking well after the interests of his young people and rendering valuable service generally.

* * *

Rev. J. W. York, of the New Albany circuit, is having the best year of the quadrennium in constructive work among those good people. He has three talented daughters who will enter Grenada College this fall.

* * *

Rev. G. B. Love, of the Mooreville charge, is working hard and getting results, as evidenced by reports from each church at the second quarterly conference.

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The Myrtle charge is another which increased its pastor's salary, and Rev. J. L. Nabors, the much beloved pastor, continues to give proof of his efficiency and faithfulness and the people do follow their leader.

* * *

The Mantachie quarterly conference (second) met on Monday this time, and we were met at old Hebron church by a large representation from throughout the charge, enthusiastic in the work of the church. Brother L. B. Wimberley, the pastor, is meeting with success. He has greatly improved the parsonage property at Mantachie this year.

* * *

Rev. W. W. Jones is busy preaching good sermons, perfecting various organizations of the church, and building up his work generally. He

serves true and loyal folks. District conference meets in Iuka June 2, and Brother Jones promises entertainment for all whose names he receives in advance. Better send delegates' names to him if you haven't done so. Mrs. Jones is rendering valuable service as district secretary of the Epworth League.

* * *

Rev. E. P. Craddock, of the Iuka circuit, has met all appointments and continues to build up each church on the charge. He is in great favor.

* * *

Rev. W. I. White, of the Kossuth charge, is happy in his work and has won the hearts and has the esteem and co-operation of all the people.

* * *

Rev. N. G. Augustus, of Sherman, is preaching great sermons, visiting the people, sympathizing with and helping them in their distress and in every way pointing to the Christ, "whose he is and whom he serves."

* * *

Rev. W. T. Phillips, of Tishomingo, eats no idle bread and allows no grass to grow under his feet, but is busy and successful on this important charge.

* * *

Rev. L. P. Jumper is serving his second year in the ministry on the Silver Springs charge, and is a young man who gives promise of large usefulness. Great revivals are planned for the charge.

* * *

Rev. E. E. McKeithen, pastor at Booneville, is constantly "on the job," making his charge larger and better, as a faithful evangelistic pastor. All the organizations of the church are prospering under his ministry. Booneville and New Albany Sunday schools have recently closed a big contest which resulted in building up both schools.

* * *

Rev. J. J. Garner is meeting with continued success on the Baldwin charge, and is seeking to make this, the fourth year, the best of all. Revivals are planned for every church on the charge.

* * *

Rev. D. R. McDougal was complimented with a hundred dollars increase in salary on the Belmont charge, and one-fourth of a year's salary paid at the first quarterly conference. He didn't get mad at all, but is doing the work of his life among these excellent people.

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Rev. Marvin Langley is in general favor at Guntown and serving well a people who thoroughly love him and co-operate with him. The church at Saltillo, one of his churches, was recently improved to the extent of several hundred dollars' expenditure.

* * *

Rev. Claud McKay, on the Wheeler charge, has recently repaired the Wheeler parsonage and is doing a splendid work generally.

* * *

Rev. Wade Heath, of the Booneville circuit, has also improved the parsonage property, and is looking well after the interests of the church.

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The Burnsville charge, of which Rev. W. T. Bazzell is pastor, increased the pastor's support for the year, and is about ready to purchase a parsonage at Burnsville. This speaks well for all.

* * *

Rev. N. Maxey, of Rienzi, is happy in his pastorate and has every church well organized and functioning. Rienzi now has two Sundays and the whole charge is growing. Brother J. D. Boggs preaches twice monthly at Thrasher, under a temporary arrangement. Both pastors are highly appreciated.

* * *

Rev. C. Wesley Baley, of Potts Camp charge, is doing a thorough work in his charge and the people are responding to the interests of the church.

* * *

Rev. R. C. Nanney is serving his fourth year on the Hickory Flat charge. The work is prospering in his hands. Great revivals are planned.

* * *

Rev. J. D. Wroten, of New Albany station, and his excellent people continue to move forward

steadily all along the line. Brother Wroten recently had Rev. L. P. Wasson with him in a most profitable meeting at New Albany. The new parsonage (completed in 1924) is one of the handsomest in the Conference. Considerable talk of a new church at New Albany may be heard. Pastor and people are busy and happy in the Lord's work.

* * *

Rev. E. C. Sullivan is praying and working on the Marietta charge. Revivals are planned for each church.

* * *

Twenty-five per cent of the charges in the Corinth District made larger provision for pastors' support. In a few instances the increase was small; in others quite a large percentage is shown.

* * *

There have been two meetings of the preachers and two of the laymen, and also the District Epworth League Institute, each meeting being well attended.

Much improvement on parsonage and church property has been made the past quarter.

Brothers George, of Ripley; McKeithen, of Booneville; Broyles and Davenport, of Corinth; Jones, of Iuka, and many others of the pastors are already engaged for several weeks' revival campaign in the district.

Our response to the Grenada College special was gratifying, but we are to continue until the 100% point is reached in everything.

Christian education, Centenary, Superannuate Endowment, Methodist Hospital, full benevolences, as well as revivals in every church, are to be kept constantly in mind. The brethren are faithful and working toward this end. The Training School for Sunday school workers and others will be held in Booneville July 8 to 13.

It is to be hoped that every church will observe Sunday School Day; many have already done so.

District Evangelist Gullett has served to lead more than 100 to Christ already this year.

At the close of the second round we are grateful to all and mean to press on.

E. H. CUNNINGHAM, P. E.

METHODIST YOUNG PEOPLE'S CONVENTION.

Bishop Ainsworth has appointed the following named brethren Chairmen of the Conference Committees of the Methodist Young People's Convention for their respective Conferences: North Mississippi Conference, Rev. J. R. Countiss, D. D., Grenada, Miss.; Mississippi Conference, Rev. H. G. Hawkins, Magnolia, Miss.

The Methodist Young People's Convention is being sponsored by the following agencies of our church: Board of Missions, Sunday School Board, Board of Education, Board of Lay Activities, Epworth League Board, Methodist Publishing Agents, and the Woman's Missionary Council.

The Convention will be held December 31, 1925, to January 3, 1926, in Memphis, Tennessee. The Convention is limited to 5,000 delegates and official visitors. The number of delegates allotted to the two Conferences is as follows:

North Mississippi Conference, 167; Mississippi Conference, 160.

The objective of the Convention, as stated by the General Committee is, "To bring a selected representative group of young Methodists face to face with Jesus Christ as Saviour and Lord; that they may know his mind and will in relation to the outstanding problems of youth in the modern world, and may commit themselves to do his will in every relation of life."

Dr. Paul B. Kern is Chairman of the General Convention Committee; Dr. F. S. Parker is Chairman of the Executive Committee; Mr. John W. Barton is Treasurer; and Rev. Ralph E. Nollner is Executive Secretary.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Rev. S. A. Barnes, successful pastor of our Floral Heights Church, Wichita Falls, Texas, appeals to the pastors of Southern Methodism to throw themselves enthusiastically into the Special Effort for Superannuate Endowment. I quote some of his statements, as follows:

THE URGE COMMANDS OUR BEST

"This movement is similar to that of getting a drowning man to climb into a lifeboat. Every pastor should take off his coat, roll up his sleeves, and square himself to put it over big.

"I doubt if more than one Methodist preacher out of twenty-five saves against the day of superannuation. How can they? There are so many demands, expenses, moves, education of the children, etc.—and the bigger the appointment, the greater the financial strain. What can they do when the time comes that they can no longer do anything?

"It is not the business of preachers to make money, but to preach the gospel. When we turn from our high calling to selfish purposes, we quickly become inefficient for unselfish purposes. Our Lord did not say, 'Go speculate,' but 'Go preach.' There have been thousands of chances for preachers to become rich, but the preachers are bound by solemn vows to forget themselves in their faithful ministry to others.

"In the face of these facts, it seems that preachers are more than justified to work unreservedly for old-age sustenance, when the Church herself calls them to such a program. The lay members will gladly lend a hand, but they are accustomed to wait in every movement for the leadership of their pastors.

SOME FIGURES

THAT SHAME US

"The Minutes of the Annual Conferences for the year 1924 tell a tale concerning this matter that is not very heartening. It is true that many charges did nobly, as is evidenced by a total of \$1,275,000 paid on Special Effort quotas during the first year. All honor to the pastors who had a part in this. But the records show that hundreds of charges throughout the whole Church are not credited with paying a cent to this cause the first year.

"The Minutes of my own Conference show that 65 charges paid absolutely nothing last year. It seems incredible, but it is positively true. All of the other Annual Conferences publish in their Minutes similar failures by many charges. What does it mean? Surely some people in every charge are willing to contribute to a cause so worthy, if the matter is properly presented to them. But was it so presented? If not, why? It is authoritatively stated that fully 2000 charges in the entire Connection paid nothing for Superannuate Endowment the first year. Could the pastors of these charges have made a better showing, if they had worked more zealously at the task?

"The \$1,275,000 raised the first year is being acclaimed as a

great victory, and it is a real achievement. But there were just 4500 charges out of 6500 that deserve all the credit for what was accomplished. And many pastors who raised and paid the amounts due from their charges for the first year were moved last fall to some of the 2000 charges that paid nothing. Let these statements of fact talk until the truth grips. Pastors who have neglected this thing should fall in line this year with enthusiasm.

IT TAKES TEAM WORK TO WIN

"No one man, or small group of men, can put over the Special Effort for Superannuate Endowment. The plan of the movement calls for every one of us to do his part in his place. If we expect to do this work which has been assigned to us, we must move with lock-step. It is not enough for 4500 pastors to work at the job

faithfully, while 2000 pastors do nothing at it. Nor should two-thirds of the presiding elders have to bear the Special Effort load of the other third. Likewise all the lay members in the widest sweep of our great Church should join heartily with the pastors in doing this blessed thing for the superannuates.

"There is not a claim, not even our salaries as pastors, that is more urgent than this. If we fail to collect other money for church purposes, we shall be shamed by retrenchment and humiliated by the failure of some of our plans. But, if we fail to collect this Superannuate Endowment money, it will mean to take common necessities from suffering, broken, blind, dying, and aged men and women who made possible the civilization of this day. Shall we fail them? Shall we feed and be idle on our jobs when such a plaintive cry is calling through the Church? I say, No! And I believe that every pastor in our great Methodism feels the same way about it."

NOTICE THE "CANT"

IN "VACANT"

Webster says "vacant" means: "Containing nothing, empty, not occupied, blank, unfilled." Yes, and that is just the condition of about 2000 account-cards of charges which the Board of Finance has in its record system—they are vacant. Look at the accompanying picture—no, not at Barnes, but the card. It has no credits. Is it the card of your charge? Do you like it va-

cant? Does it give a true record of your interest in Superannuate Endowment?

Brother Barnes has called attention to some things that ought to move all of us to the utmost endeavor in behalf of the Special effort. He speaks from the view-point of a pastor who is supporting the movement with all his soul. Last year his charge paid in cash more than 50 per cent of its entire quota for five years. He does not criticize his brethren—if he had done so, his words would not have been printed here. But out of his yearning heart he calls every pastor to help.

Hesitation CHARGE FILE NO. *13*
Postponement DISTRICT CARD NO. *23*
Procrastination CONFERENCE QUOTA \$ *2,000*

OLD TOTAL	DATE	RECEIPT NO.	PAID	TOTAL TO DATE
<i>Nothing</i>			<i>Nothing</i>	<i>Nothing</i>

ONE WHO CARES

THEIR TIME

MAR 15
MAY 15

Rev. S. A. Barnes

The Pastor Who Would Forge Ahead Must Not
Leave an Unfinished Task Behind

The Home Circle

HOW COOKIES CAME TO BE FLAT.

By Marie Hunter Dawson.

Rainbow was a little forest child. Once upon a time she had heard her mother tell about the pot of gold at the end of the rainbow, and, like all the rest, she did not find the gold, but lost her way instead, so that she was compelled to live all alone in the forest. That is how she happened to be called a forest child, and the name "Rainbow" she gave herself, because she was not overly fond of her old name.

Rainbow was happier than most folks would think. She made many friends in her beautiful forest home. She got many wonderful nuts from the squirrels; the bunnies brought her tender turnips, cabbage leaves and young, curly lettuce. Mr. Fox, who was king of the forest, was usually kind to her and brought her many very nice things to eat. Then she had great fun picking and eating berries, until her lips and finger-tips would look as red as roses.

Early one autumn day, Rainbow and Mr. Fox had a quarrel. Bunny and Gray Squirrel sided with her, so that Mr. Fox became more angry.

The cause of the quarrel was this: Rainbow was unusually hungry that day, for the nuts were not quite ready to eat, the cabbages and lettuce were all gone, and Mr. Fox had not given her a donation for several days. So when Mr. Fox had gone for a stroll, Rainbow had helped herself to a bunch of his grapes and a delicious apple. She did not mean to steal—she just saw them, and being very hungry took and ate them.

Now Mr. Fox was simply furious when he found it out. The more Rainbow tried to reason with him, the angrier he became. This scared Bunny and Gray Squirrel, for they were always taking Rainbow's part, and they thought Mr. Fox would surely have it in for them, so they sneaked off to the edge of the turnip patch for several hours.

Rainbow stayed away from Mr. Fox as long as she could, but finally she became so very hungry that she made up her mind to try to talk it over with him somehow. She made herself look as nice as possible, and, smiling her sweetest, made her way through the woods.

"Please, dear, kind Mr. Fox," she said, "I am so hungry! Will you not give me one apple to-day?"

Mr. Fox, thinking it great sport, made six balls of mud and placed them in a row, saying as he did so, "There, little Rainbow, try my new brand of apples!"

Then away he ran, laughing hilariously as if it were a great joke to tease her in this ungentlemanly fashion. But no sooner was he out of sight than the child fell at the foot of a tree, crying as if her very heart would break.

Suddenly she felt a touch on her shoulder, and, jumping up in great fear, she saw a dainty little fairy godmother, by the name of "Peachbloom," who quieted her and dried her tears.

"I see you and Mr. Fox have been having trouble, my child. Tell me all about it," she said.

Rainbow gladly told her the whole story, and the fairy then told her what a serious wrong it was to touch things that belonged to others. Rainbow promised not to do such a thing again, and then proceeded to show the fairy the horrid mud-cakes that had been given her for apples.

"Tut, tut," cried Peachbloom, and she tramped each mud ball into a flat mud-cake. Then she took her wand, touching lightly each of the six, and immediately each turned into a big, round, sugary cookie.

Now Rainbow had never eaten cookies before, and did not know what they were; but when Peachbloom commanded her to eat, she was most happy. Oh, how very good they tasted! She had never had anything so deliciously sweet and soft in her mouth before, they really melted right away. She ate them all; then Peachbloom tapped the ground lightly with her wand, each

time bringing another beautiful big cookie, until there was a whole basket full. These she placed on the child's arm as she was fairly jumping for joy.

"You are a lost child, are you not?" she asked of Rainbow.

Then the girl told the story of how she had lost her way so long ago, and had made the forest her home ever since. When the fairy asked her if she would like to go back home, it almost made her cry from homesickness.

Peachbloom then called a little sparrow, which she told Rainbow to follow, and she was sure to land in her cozy home. After thanking the fairy, Rainbow saw her no longer, and she set out to follow the tiny guide, who hopped from aster to goldenrod on and on through the forests and meadows beyond, eating cookie crumbs as Rainbow threw them to him.

Finally they came to a familiar road and soon they were at the cottage door. Can you imagine how happy the parents were to see their child again, and how glad she was to see her people?

She told them, of course, the story of the sugar cookies, and passed around her basket. They thought they were the most wonderful things they had ever eaten.

Oh, yes, I must tell you Mr. Fox wasn't really as angry as he was pretending, after all. He came back with a big armful of grapes and good things for Rainbow. He hunted for her everywhere. He was very much perplexed, and felt sorry indeed when a tiny little sparrow whispered to him that he had taken her home.—Pittsburg Christian Advocate.

COUNTRY SPECTACLES.

Tom and Harry had been in the country less than a week, when one day they came into the sitting room and threw themselves discontentedly upon the carpet.

"What's the matter, boys?" asked grandma. "You look almost as much out of sorts as your father did one time when he was a little boy and was chased around the yard by a turkey gobbler."

They brightened up a little at this and made her tell the story. But when she finished they fell back into their former attitudes of listless dejection.

"It's awful poky in the country," complained Tom. "I don't see what makes father like it. There's no boys to play with, no people flying round, no nothing. It's just stagnation."

Harry mumbled a dolorous assent.

"You didn't bring your country spectacles along," said grandma. "Of course you can't expect to see much without them."

They stared at her questioningly.

"You are wearing city ones now," she went on, placidly, "and can see nothing but the bustle and confusion of streets. When people change their residences, they also should change their spectacles."

Harry looked blank, but Tom's eyes began to twinkle with an inkling of her meaning.

"Don't believe we could see much with country ones here," he muttered.

Grandma affected not to notice.

Suddenly Harry rose to a sitting posture and began to sniff the air suspiciously.

"Aunt Hannah making doughnuts?" he asked, eagerly.

"I wouldn't wonder." Grandma sewed on composedly, and Harry's eyes grew bigger and bigger. "Why doesn't she tell me to run out and get some?" he thought, impatiently.

At length her thread ran out, and she reached across to a spool on the window sill and broke off a new piece.

"If you boys are willing to enter my service for, say, half an hour," she said, "you may then take some doughnuts and your fishing poles and go down to the brook for the rest of the forenoon."

They were on their feet in an instant. Evidently they were energetic enough if they knew what to do.

"What is it, grandma? Of course we will," they cried.

"Very well. Now, I like to know what is hap-

pening outside, but I am so busy to-day that I will depend on you for the news. Harry, you go and sit under that big apple tree and watch everything going on. See how many varieties there are, and how many houses they are building in the tree. Watch the ants going up and down the trunk, and see what sort of work they are up to. And if there are any butterflies and grasshoppers or anything else around, just watch and tell me all about them.

"And, Tom, you go to the arbor in the corner of the garden and do the same thing. I will ring the bell at the end of half an hour, and then you may come and tell me what you have seen."

The boys raced out of the house to see which could get to his station first: Tom, with a sly twinkle in his eyes, as though he understood the little game, but was willing to humor it; and Harry, taking the matter more literally, and evidently determined to get all the news he possibly could for poor grandma.

When the bell rang at the end of half an hour, they came back with glowing faces and sparkling eyes.

"O grandma!" they both cried. Then Tom stopped and let Harry tell his news first.

"There were ten birds," the little fellow went on, excitedly, "and I counted four different kinds and three nests. And such funny ants! Two of 'em were carrying a regular mountain of a load up the trunk, and when they got tired two more came and took their places, and when they got tired some more came. And then there was a little chap running back and forth and speaking to every one he met. I guess he was telling them they were frying doughnuts upstairs." And Harry rolled on the floor and laughed uproariously at the recollection.

Tom looked at grandma and colored a little self-consciously.

"I guess it isn't such a bad place," he acknowledged, manfully. "You are right about the spectacles, grandma; and I'm going to wear my country ones after this. I saw no end of funny things—butterflies and bugs and all sorts of queer stuff. And there was a chipmunk sitting on the wall and scolding me for all he was worth. I am going out there again and make friends with him if I can. Come along now, Harry, if you don't want me to eat all the doughnuts."

Grandma listened to them as they went noisily to the kitchen, then picked up her work.

"It isn't hard to get along with boys if you meet them halfway," she thought.—Frank Herbert Sweet.

CRUMBS.

We like to believe that we are generous, but what do most of us really give? Crumbs! Merely crumbs! Crumbs of money—what proportion of our incomes do we really give away? Crumbs of kindness—how many of us give of our time, our consideration, our appreciation, our thought, and our love to a love-starved world? Perhaps we give a little money, but we are most of us misers in little courtesies, little kindnesses, and little attentions to the sad and sick and lonely. We are misers in appreciation where appreciation is due, and that is what makes life so abominably commonplace and what makes most of us so commonplace and uninteresting. We are commonplace, uninteresting, and unattractive in proportion to our lack of imagination; for imagination, and imagination only, enables us to put ourselves in the place of the other fellow; and just as soon as we put ourselves in his place we will understand him, pity him, and love him, and he will love us and become worthy of our love as we become correspondingly worthy of his.

Therefore, for our own sakes, if for no higher motive, and to render ourselves attractive and beloved, let us look to it that our neighbors, our friends, our business associates, the world, old and young, rich and poor, receive something better from us than mere crumbs.—Henrietta Lee Coulling, in Christian Advocate.

Forty Centenary missionaries have been sent to Brazil.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. C. C. Miller, Rev. W. Winans Drake, D.D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

All the work of the church at Houston, Miss., prospers under the leadership of Rev. W. N. Dodds, pastor.

Preparations are well under way for the one hundredth commencement exercises of Centenary College, Shreveport, La.

Announcement has been made that the Emory University Glee Club will make a tour of Europe in the summer of 1926.

Rev. E. B. Moll, general evangelist, of Jackson, Miss., is now engaged in a meeting at Brooksville, Fla., which promises to develop into a great revival.

Preparations are being made at Mt. Sequoyah, the Western Assembly grounds, for a successful season. A golf course will be ready for use this summer.

The editor regrets not being in the office when Rev. C. C. Wier, presiding elder of the Alexandria District, and Rev. A. D. George, pastor at Waterproof, La., called one day last week.

At a great meeting at Eagle Lake, Tex., conducted by Dr. Mark Terrell, general evangelist, more than sixty people were received into the membership of the church.

"The Nine-Plus Candlestick" is the name of the latest official publication issued by a Men's Bible Class. It is being published by the Nine-Plus Wesley Men's Bible Class, of Amory, Miss.

"I have been taking the Advocate for twenty-two years and expect to continue taking it—I think it is worth its weight in gold," writes Brother P. M. Franklin, of Oxford, Miss., in renewing his subscription.

We greatly appreciate the kindness of Rev. J. T. Gullett, district evangelist of the Corinth District, North Mississippi Conference, in attending several quarterly conferences on the first round and securing subscriptions to the Advocate.

Mr. W. G. Waltermire, singing evangelist, of Peoria, Ill., informs us that he has open time for a meeting from May 10 to May 31, and he would be glad to fill this date in Mississippi. An immediate wire at his home address will reach him.

Mr. Charles Faulk and Mis Eloise Hendricks were united in marriage at Ruston, La., on May 5, Rev. J. W. Faulk, our pastor at Oak Grove, La.,

and father of the groom, officiating. The Advocate extends all good wishes to the happy young couple.

The work at Chatham, La., where Rev. C. H. Mayo is pastor, is steadily progressing. The prayer meetings at Chatham are unusually well attended, more than sixty being present at a recent service.

On account of the unexpected cancelling of a date for May, Rev. H. T. Young, general evangelist, De Ridder, La., has the entire month open. Brother Young has just closed a great meeting at Jonesboro, La., in which there were scores of conversions.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conference, says: "The preachers are all doing good work and the prospects are bright for a good year. I think we are in better shape all over the district than at this time last year."

The death of Judge Baxter McFarland, at his home in Aberdeen, Miss., recently, removed from earth's activities a fine Christian gentleman, a gallant Confederate soldier, and one of the oldest subscribers to the Advocate. A good man has gone to his reward.

Rev. Ellis Smith, pastor at Homer, La., is planning a great revival campaign, in which he will be assisted by Dr. L. D. Patterson, general evangelist, and his party. The official board and the people are heartily co-operating in the plans. The meeting will begin on May 10.

Rev. A. W. Bailey, of Duck Hill, Miss., writes: "Everything goes well with us at Duck Hill. We are serving a good people, and are enjoying our work. Duck Hill is a fine place to live. There is a fine spirit of co-operation here between the different denominations, and we can all work and worship together."

Announcement has been made that Dr. D. C. Hull, who resigned the presidency of the Mississippi Agricultural and Mechanical College, to take effect in July, has been elected to and has accepted the presidency of Kentucky Wesleyan College. Dr. Hull has made a great record as an educator, and we congratulate Kentucky Wesleyan upon its choice.

Rev. Paul H. Grice is serving his second year on the Bay Springs charge, Mississippi Conference. During this time 185 members have been added to the church, two new churches organized, and two new churches erected. The pastor's salary has been increased \$600. Prospects are bright for making this the best year thus far in the history of the charge.

Rev. C. C. Evans, of Natchez, Miss., writes: "I am glad to report that the work in Natchez is moving along nicely. Easter Sunday was a great day with us—received eleven into the church, ten by vows and one by certificate. We have received 64 since Conference—38 by vows and 26 by certificate—all without any special revival effort. The Knight Templars worshiped with us the night of Easter, many of them in full uniform."

The Advocate announces with sorrow the death of Mrs. F. Meyer, of this city, on Monday, April 27, at an advanced age. She was a devout woman, member of Rayne Memorial Methodist Church. She was the mother of Mr. S. H. Meyer, prominent business man of New Orleans and one of the leading laymen of the Louisiana Conference. The funeral services were conducted by her pastor, Dr. W. L. Duren, assisted by Rev. H. H. Ahrens, a lifelong friend of the family. We extend sincere sympathy to the sorrowing family and friends.

The Associate Secretary of the Board of Education, in his annual report, says: "The secretary-treasurers of the Christian Education Movement in the several Annual Conferences have been

pressing their work diligently. * * * They are strong men, leaders of their respective Conferences, and have the confidence of their brethren. It would be difficult to find a finer group of men in the entire church for this work." We know this tribute is deserved by the representatives of this great cause in the Louisiana, the Mississippi, and the North Mississippi Conferences.

The following sad news comes to us from Rev. J. M. Alford, Shreveport, La.: "Rev. J. S. Sanders, who was a member of the Louisiana Conference for fifteen years but a local preacher for the last twenty-five years, died on April 24 and was buried in Forest Park cemetery here in Shreveport. He was a member of the Texas Avenue Church at the time of his death. All the Methodist pastors of the city and some ministers of other churches attended the funeral, which was held in the Texas Avenue Church, Saturday, April 25, at 3 o'clock p. m. A good and useful man has gone to his reward." The Advocate extends sincere sympathy to the sorrowing family and friends.

We wish every undergraduate who thinks he will have a hard time finishing his course of study, would read this: Rev. R. C. Nanney is serving his fourth year on the Hickory Flat charge, Corinth District, North Mississippi Conference. He has the responsibility of a large family, has had some sickness this year, and has had a good deal of trouble with his eyes; yet he finished the full Conference course for the year before April 15. The explanation is in the fact that he got to work on the course immediately after Conference and stuck to it till he had passed the final examinations. Once in a great while a young man has a valid excuse for not bringing up his course of study—but not often.

The laying of the corner stone of the new First Methodist Church, Baton Rouge, La., on Sunday afternoon, April 26, was a most impressive event. The principal addresses of the occasion were delivered by Dr. W. A. Shelton, of Emory University, and Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans. Special music was furnished by the church choir, the Louisiana State University cadet band, and the Tigerette quartet. The ceremony of laying the stone was conducted by the Masons, Governor Fuqua taking part. Dr. Chas. W. Crisler, the pastor, presided over the service, and Rev. H. N. Brown, presiding elder of the Baton Rouge District, led the opening prayer. The new church will cost approximately \$225,000 and will be one of the finest church buildings in the South.

The annual Methodist Sunday school rally of the New Orleans District was held in the First Methodist Church, New Orleans, last Sunday afternoon. An unusually large number of the members of the various Sunday schools was in attendance. The prize offered by Dr. W. Winans Drake, presiding elder of the New Orleans District, for the largest proportionate increase in membership during the year was won by the Louisiana Avenue Sunday school. The banner for the largest proportionate attendance at the rally was won by the Mary Werlein school.

A WORTH-WHILE PROGRAM.

In the Meridian District of the Mississippi Conference, there has recently been carried out, under the leadership of the presiding elder, Rev. M. L. Burton, a campaign of education and inspiration in the whole program of the church. Brother Burton's object was to inform the rank and file of the church membership in his district concerning the purpose of each and every department of our church.

To this end, special services were held in every charge in the district. In stations, the gatherings were held at night or on Sunday. On circuits, all-day meetings were held, with dinner on the ground, with all the churches of the circuit coming together at one point. Brother Burton secured a team of from six to eight speakers rep-

representing every form of activity carried on by Southern Methodism. The cause of missions had for its speakers Rev. R. J. Parker, who has spent fourteen years in Cuba and three years in Mexico, and Rev. L. D. Patterson, one of our general evangelists, who has seen service in China. Mr. W. D. Hawkins, Centenary Secretary of the two Mississippi Conferences; Brother O. C. Hull, superintendent of rural Sunday schools for the Mississippi Conference, and Rev. R. H. Clegg, Superintendent of Missionary Education in the Sunday schools of the Mississippi Conference, very effectively presented the aim and program of work for Sunday schools. Rev. L. F. Alford brought before each and every congregation the claims of our church papers and the Epworth League. Dr. J. M. Sullivan, of Millsaps College, Conference Lay Leader, and Mr. S. M. Graham, lay leader of the Meridian District, outlined at the meetings the objectives of the Board of Lay Activities. The scope and method of the Woman's Missionary Society were fully explained by Mrs. W. I. Denton, secretary of the Meridian District. The cause of Christian Education and the claims of the superannuates had no special agent on the team, but Brother Burton did not fail to bring these great enterprises before the people.

It was a most comprehensive program, intended to get information to the people as to the church's entire activity, what the church is doing, and what it expects its members to do. Altogether, twenty-seven separate services were held, attended by four thousand five hundred people.

The campaign reached a grand climax on Friday, April 24, when a district-wide meeting was held in Central Church, Meridian, with Bishop Ainsworth as the speaker of the occasion. At 10 o'clock the Bishop addressed the pastors and lay leaders, emphasizing their responsibility really to lead the churches in putting across the whole program of Methodism. At 11 o'clock Bishop Ainsworth preached to a large congregation. His theme was, "Loyalty to Christ," and it was the verdict of all who heard that seldom has there been preached a more spiritual, far-visioned and inspiring sermon. The throngs of people assembled from all parts of the district hung on every word, and at the close came forward almost to a man and gave their hand to the Bishop in a pledge of renewed and increased loyalty to Jesus Christ and to the definite program of the Southern Methodist Church. It was indeed a glorious hour.

One can scarcely estimate the value of such a movement as outlined above in a presiding elder's district. Good seed were sown in good ground, which will, without doubt, bear an abundant harvest for the kingdom through all the passing years. Two results immediately manifest were, first, the deepening of the spiritual life of the people throughout the entire district, and a very evident increase of interest in all departments of the church's work. Second, there was created a distinct district team spirit which augurs well for the future work of the kingdom in that district.

Brother Burton, with Pauline vision and devotion, has set the pace for presiding elders throughout our connection. If this sort of thing is carried on continuously in all the districts of the church, there will be a mighty forward movement on all lines within the near future.

L. D. PATTERSON.

Menlo, Ga.

"FINALLY, BRETHREN."

Dear Dr. Carley: One of the best things I have seen about the "Plan" was "Shet," by Walter Jones. It was short—that's why I read it. It didn't have an ugly word in it. "Shet." Fine! I am tired of the stuff.

I wish some things had not been written. They have hurt. Many who wrote "For the Plan" did much against it. Some who wrote "Against the Plan" helped it lots; but nobody has said a word against unification, or even union. I think everybody agrees on the one, though prefers the

other. At least, I have heard nothing to the contrary.

The genesis of my opposition to the "Plan" lies in the fact that the very suggestion has engendered a temper of mind that has made men—on both sides, here at home—say ugly things. We have trouble already, as a result of the mere proposal. I must be against it until we, in Mississippi, can at least discuss it in a Christian spirit. Some have been able to do so, but the mention of it makes others mad.

Union must come, eventually. At present, we do not seem to be ready—even for unification; and certainly not under the present plan. Neither church has kept its agreement as to territory. The Methodist Episcopal Church has trespassed more than we have. Sure. They have more people in the South than we have in the North, and they have more money; but we have done all we could. They beat us in this "Christian War" just as they beat us in the "Civil War"—because they had more men and money than we had, but nobody ever said we didn't fight.

Let us be patient. Let us talk less and pray more; and maybe, all of us will one day be of "The same mind," when we can at least "Be at peace among ourselves." We do not seem, as yet, to have "So learned Christ." "Charity suffereth long"—first, at home. "Here beginneth the lesson." Until we can show more of it at home, we can hardly expect our children to show any of it to those "Who are afar off."

While I pray for the finding of some plan that will give us peace at home, destroy un-Christian competition with our neighbors, and give us a great united church, I vote against anything that will provoke a spirit of unbrotherliness, spite, suspicion, etc., such as we have now in Mississippi.

Yours, in sorrow and humiliation,

J. E. CUNNINGHAM.

Greenwood, Miss.

ANOTHER VIEW!

Dear Dr. Carley: In fairness to all concerned, and as giving your readers another view, will you kindly publish the following estimate of Rev. T. H. Lipscomb's booklet recently issued by the Cokesbury Press:

Many of us consider this one of the best refutations of Modernism in print to-day.

Yours very truly,

W. F. LAGRONE.

West Point, Miss.

We have read with much pleasure a booklet by T. H. Lipscomb, B.D., pastor of the Methodist Church at West Point, entitled "Cavaliers of Truth," a tale of twentieth century knights-errant. It is a satire defending the Christian faith against a bunch of Don Quixotes who profess to be on a quest for truth. It is beautifully written in choice English, including genuine poetry. The heart of a Christian warms as he reads the story, and the minds of many people will be clearer from perusing its pages. It is the Holy Grail done over and up to date. Fortunate are the people who can listen to a man preach who believes the truth as he does and finds such fitting words to express it. The brochure is published by The Cokesbury Press; price 30 cents.—The Baptist Record.

CENTENARY COLLEGE COMMENCEMENT PROGRAM.

May 30, Saturday—Y. M. C. A. Annual Carnival.
June 2, 3, 4—College debates and oratorical contests.

June 7—Commencement sermon by Dr. H. N. Snyder, president of Wofford College.

June 8-11—Final examinations.

June 10, Wednesday—Senior and Junior play, "A Midsummer Night's Dream."

June 11, Thursday—Barbecue and pageant; Alumni meeting.

June 12, Friday—Commencement address by Lieutenant Governor O. H. Simpson, of the class of 1890.

EPISCOPAL VISITATION.

The College of Bishops is in session at Nashville at this writing. It was announced through the Associated Press that in case Bishop James Cannon, Jr., should be absent from the country at the time of the meeting of the Cuba Conference, that Conference would be held by Bishop Sam R. Hay.

Part of the plans for visitation of the bishops of the Southern Methodist Church are:

Bishop Sam R. Hay—Louisiana, New Orleans, November 4, 1925; Little Rock, Arkadelphia, Ark., November 18, 1925; North Arkansas, Conway, Ark., November 25, 1925.

Bishop W. N. Ainsworth—North Mississippi, Grenada, Miss., November 4, 1925; Mississippi, Hattiesburg, Miss., November 11, 1925. South Georgia, Macon, Ga., November 25, 1925; Florida, St. Petersburg, Fla., December 3, 1925.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. N. Dodds, Houston, Miss., 2; Rev. A. W. Bailey, Duck Hill, Miss., 6; Rev. L. F. Alford, Meridian, Miss., 7; Rev. W. M. Sullivan, Canton, Miss., 4; Rev. R. M. Jones, Montrose, Miss., 8; Rev. H. W. Bowman, Pelican, La., 2; Rev. H. C. Murphy, Standard, La., 3; Rev. P. H. Grice, Bay Springs, Miss., 14.

CENTENARY NOTES.

To date Southern Methodists have expended \$692,158 of Centenary money in Mexico.

* * *

The Centenary went to Tucson, the seat of the University of Arizona, in which only three or four professors were church members, and in two years won two congregations.

* * *

The Soochow Hospital, which has been rebuilt and equipped by the Centenary, is pronounced the greatest mission hospital in China, and probably the best equipped mission hospital in the world.

* * *

At its recent session, the Chinese Mission Conference took steps to project a mission to Chinese in Manchuria and has raised \$10,000 for this purpose.

* * *

In Songdo is a beautiful Korean dormitory, known as the Mary Helm Dormitory, that houses the women students of the Mary Helm Industrial School. This is a gift of the Centenary.

* * *

The Centenary is trying to evangelize the soldiers and sailors. It maintains camp pastors at Kelly Field, Fort Sam Houston, Fort Pingo, and Fort Clark, all in Texas, and in the naval and marine bases at Paris Island, S. C., and Quantico, Va.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

G. B. MAYFIELD was born in 1853; died April 12, 1925, aged 72 years. He was a man of sound faith in God, a lover of the Methodist church, of which he was a member, a devoted husband, and a good father. In him we find true character. Brother Mayfield was devoted to his country, and loved the principles upon which it is established. He loved his community, and as best he could tried to maintain peace and quietness. The writer was his pastor for four years, and during that time never found him off duty. There was no task in the church too small or too large for him. In his home the pastors always found a welcome; his heart went out for them, his prayer was for them, he upheld them in their work in his community for the Lord. Brother Mayfield had a challenging faith in God. He would go his length in a project for God, and then ask God to assist him. He did believe that it was his duty to bring all the tithe into God's storehouse, and he brought them; then he claimed the promise. On Easter Sunday night, at 11 o'clock, he said good-by to his loved ones and slipped away from the world of pain and sorrow to the land of eternal day. He was laid to rest in the cemetery near the church he loved so well (Rocky Mount), on April 13, 1925, at 4 p. m., Rev. T. J. Holladay, the pastor, assisting the writer in the burial service. Many of his close friends and loved ones witnessed his life and death, and were assured that all was well with him. He left his widow, Mrs. Fannie Mayfield, who always stood by him, to mourn his going. They were married in 1871. To

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this union six children were born. Two of them, a boy and a girl, preceded him to the grave, having died when young. Mrs. Ennis Tipton, of Bossier City, La.; Mrs. Will Mosley, of Ringgold, La.; W. H. Mayfield, of Oil City, La., and W. A. Mayfield, of Holly, Tex., are left to watch for the return of the Master, and look forward to the time for the blessed reunion.

J. F. DRING.

Athens, La.

MRS. SIDNEY EDGAR BALES, at the age of 36 years, passed out of this earthly life in a New Orleans hospital April 18, 1925, and was buried from the Magnolia, Miss., Methodist church on the afternoon of April 20. She is survived by her husband, three young daughters—Fannie, Helen and Hazel—and by four brothers and one sister, and by her father, W. B. Weems, of the Auburn community, in the southwest of Lincoln County, Miss. She joined the Methodist church at Auburn at the age of 15; and at the time of her decease was a member of the church at Magnolia, where she and her husband have resided for the past nine years. She had a friendly, happy nature, which drew people to her. The wealth of floral offerings and a congregation that filled the church at her funeral indicated her hold upon the hearts of others. The services were conducted by the writer, her pastor, assisted by Rev. J. J. Mayfield, Rev. J. T. Abney, Rev. L. J. Snelgrove, and Rev. E. B. Thompson.

H. G. HAWKINS.

Magnolia, Miss.

On the 17th day of last November, 1924, the death angel visited the parsonage home of Rev. P. H. Howse, pastor at Avera, Miss., and claimed for his own the wife of that faithful servant of God. MRS. FANNIE HOWSE was the daughter of the Rev. H. T. Jones, and a sister of our Rev. L. J. Jones, late of the Mississippi Conference. She was born in Jasper County, near Paulding, Miss., April 18, 1860, and joined the Methodist church in early childhood. She grew to young womanhood and taught singing schools for a number of years, and was a most popular young lady. She was married to the Rev. P. H. Howse, of the Mississippi Conference, May 20, 1884. Ten children were born to this union, two of whom died in childhood. Her husband, three boys and five girls remain to mourn her going. Sister Howse came to her death by a fall that fractured her hip but was not considered serious at first; but complications set up and her case rapidly became alarming. She retained consciousness until near the end, and when all hope of recovery was gone, she called her family around her bedside and assured them that all was well. She had each member of the family to promise to meet her in the Father's House, where God himself shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

May the Father's richest blessings and all heavenly benedictions rest abundantly upon the bereaved family and upon the stricken parsonage home.

An old friend and former presiding elder,

W. W. GRAVES.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Aberdeen Dist.—Third Round.

Vardaman, at Lloyd, May 8.
Houlka, at Thorne, a.m., May 9, 10.
Buena Vista, at Ebenezer, May 10, 11.
Salem and Friendship, at Liberty Hill, May 12.
Toccopola, at Midway, May 13.
Randolph, at Shady Grove, May 14.
Derma, at Big Creek, May 15.
Bellefontaine, at Spring Hill, May 16, 17.
Eupora, at Lagrange, p.m., May 17, 18.
Mathiston and Maben, at Providence, May 19.
Aberdeen, May 24.
Shannon, at Pleasant Grove, May 30, 31.
Okolona, p.m., May 31.
Calhoun City, at Camp Ground, June 3.
Prairie and Strong, at Strong, June 4.
Woodland, at Palestine, June 6, 7.
Houston, p.m., June 7, 8.
Greenwood Springs, at Quincy, June 13, 14.
Amory, p.m., June 14, 15.
Fulton, at Van Buren, June 17.
Nettleton, at Carolina, a.m., June 20, 21.
Tremont, at Asbury, p.m., June 21, 22.
Verona, at —, June 27, 28.
Smithville, at —, p.m., June 28, 29.
Amory ct., June 30.

L. P. WASSON, P. E.

Grenada Dist.—Third Round.

Winona ct., at Bluff Springs, May 9.
Tie Plant, at Gore Springs, May 10.
Winona, May 17.
Oxford, May 20.
Abbeville, at Union Hill, May 21.
Kilmichael, at Salem, May 23.
Water Valley, Main Street, at Palestine, May 30.
Holly Spring, May 31, morning.
Red Banks, at Mack, May 31 and June 1.
Paris, at Pine Flat, June 4.
Poplar Creek, at Poplar Springs, June 6.
Vaiden, at Hebron, June 7.
Coffeeville, at Gray Rock, June 12.
Pickens, at Richland, June 14.
Duck Hill, at Hopewell, June 18.
Durant, June 21.
Waterford, at Lebanon, June 26.
Lamar, at Rice's Chapel, June 27.
Ashland, at Wesley, June 28.
Sallis, July 4, 5.
Ebenezer, July 10.
Lexington, July 12.
Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Greenwood Dist.—Third Round.

Mattson, May 10, 11 a.m., 3 p.m.
Tutwiler, May 10, 8 p.m.
Fairview, May 16, 17.
Baird, May 17, 3 p.m.
Indianola, May 17, 8 p.m.; June 3, 8 p.m.
Darling, May 20.
Belzoni, May 24, 11 a.m., 3 p.m.
Inverness, May 24, 8 p.m.; July 1, 8 p.m.
Strathmore, May 31, 11 a.m., 3 p.m.
Philip, May 31, 8 p.m.
Emory, June 6, 7.
Tchula, June 7, 8 p.m.
Sunny Side, June 10, 11 a.m., 3 p.m.
Ruleville, June 14, 11 a.m., 3 p.m.
Itta Bena, June 14, 8 p.m.
Greenwood, June 15, 8 p.m.
Longview, June 27, 28.
Price Memorial, June 28, 8 p.m.
Smith's Chapel, July 4, 5.
Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Shaw, preaching, May 10, a.m.
Cleveland, May 17, a.m.
Shelby, May 17, p.m.
Leland, May 24, a.m.
Hollandale, May 24, p.m.

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Glen Allan, May 31, night.
Shaw, Q. C., June 2.
Arcola, Q. C., June 3.
Greenville, June 7.
Arcola, preaching, June 14.
Evansville and Dubbs, at Evansville, June 21.
Duncan and Alligator, at Bobo, June 23.
Boyle and Pace, at Pace, June 24.
Lake Cormorant, at Robinsonville, June 28.
Coahoma and Jonestown, at Coahoma, June 29.
Clarksdale, June 30.
Gunnison and Sherard, at Deeson, July 1.
Rosedale and Hill House, at Malvina, July 2.
Merigold, at Shipman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.

Friars Point, at Friars Point, July 12, night.
The District Standard Training School for the southern division of the district will be held at Greenville, May 11 to 16.

A. T. McILWAIN, P. E.

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Epworth League

THE EPWORTH LEAGUE—A PROGRESSIVE MOVEMENT.

The following letter is being sent to local Leagues throughout the Mississippi Conference, and we ask the New Orleans Christian Advocate to publish it also, so that the Advocate family may know our plans and needs. And we earnestly ask the Epworth Leagues of the North Mississippi Conference to co-operate in this great work.

Dear Leaguer: At its recent session in Biloxi, the Seashore District Epworth League took an advanced step. The plan was to make the South Back Bay Mission the Conference Special. This is not to interfere with the Centenary pledge or its carry-on work in the foreign field.

What the Seashore League did was wise and progressive, and it is what every local League throughout the Mississippi Conference could and should do.

This is real missionary work among the oyster factory operatives—Poles, French, Bohemians and Americans will be served by this Mission. There is needed a social settlement work developed in connection with our South Back Bay church. The new church and land on which it stands is paid for. We have here a wonderful opportunity and an open door. We have a large plot of land for playground and recreation and it is paid for. We have a small house and lot connected with the other land, secured but not paid for. We can develop this work with ease provided each local League will donate \$1 per month for three years. I should like to hear from each local League throughout the entire Conference. I hope the Assembly, soon to

convene in Brookhaven, will favor this plan. Let us request the Assembly to adopt the plan and put it in operation at once.

This would give the Epworth League Home Mission work as well as Foreign Mission work. This is the only distinctively mission work in our Conference and State. If the Assembly sees fit to adopt this plan, and the Leaguers will co-operate, I think this mission should be named Epworth Mission.

Yours for the work,
WALDO W. MOORE.
Biloxi, Miss.

REPORT OF COMMITTEE ON MINISTERIAL SUPPLY AND TRAINING, HATTIESBURG DISTRICT CONFERENCE.

We learn from the Conference Journal that we have 129 local preachers, and that we are using ten of them as supplies in our conference. We believe that, if the capable young men within the local ranks were given proper encouragement, we could fill all our pastoral charges with men in the regular traveling connection.

We would call attention to a manifest indifference on the part of many of our local preachers to the course of study prescribed by our church for the orders of deacon and elder. We believe that the local ministry would be more efficient and more acceptable if they would avail themselves of the preparation provided by the church. Therefore, we would request our pastors to encourage our brethren in the local ranks to prepare themselves for a larger service to the church.

Our great church realized the imperative need of a fully equipped ministry, and established a literary standard as a prerequisite to entrance into the traveling connection. Hence, we believe this should be recognized as binding by every candidate seeking admission into this ministry. We note with satisfaction that many of our young men seeking admission into the ministry are availing themselves of the splendid opportunities which the church is offering for thorough equipment for efficient service.

We urge our pastors in preaching on the "Call to Preach," as prescribed by our Discipline, to call attention to the necessity for an adequate preparation for the work of the ministry. The policy of our church, as prescribed by the General Conference and carried out by the General Board of Education, to seek recruits for the ministry and to inspire the candidate to an adequate preparation is timely; and we urge such co-operation with the Board as shall secure the results contemplated.

We would call the attention of the undergraduates of our Conference to the splendid opportunity offered them by the Seashore Divinity School, and would urge them, if possible, to attend this year.

Signed: J. T. Leggett, chairman; W. M. Williams, W. G. Forsyth.

THE TITHE.

Some church officials were complaining lately that, although they had a good number of tithers, they seemed to get little more income into the

church as a result. The church treasurer remarked that the trouble was with people's understanding of what tithing means. He said: "They spend their tithe for anything and everything, and very little of it goes into the coffers of the church. I find a great many people using it to help dependent relatives; to pay for church suppers; one family helped a poor family by giving them the children's old clothes and then taking tithe money to buy new ones for their own. Another took the tithe money to buy a half bushel of walnuts, because the boy selling them was from a poor family he was worthy of help. Another took the tithe money for vacation expenses. He argued that if a poor neighbor's wife needed a vacation, it would be all right to use the tithe money to help them. If it was all right to help his neighbor's wife, it surely was all right to help his own, and so they took the vacation at the Lord's expense. A girl could not go to church one Sunday, because she had no silk stockings. The next Sunday she was there wearing silk stockings. Asked where she got them she replied that she took the money out of her tithe. As it was for the church she thought it was all right." It seems almost unbelievable that there are people who think such objects mentioned suitable as expenditures in one's tithing budget. Yet a man in Kansas took his family on a vacation to the Grand Canyon, using his tithing money for the purpose on the plea that they were good Christians and needed a vacation.—Burning Bush.

ANNUAL MEETING OF THE BOARD OF FINANCE.

By Luther E. Todd, Secretary.

The seventh annual meeting of the Board of Finance was held in St. Louis, Mo., April 27, 1925. The following members were present: Bishop W. F. McMurry, Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, Senator X. P. Wilfley, Luther E. Todd, John W. Fristoe, C. W. Tadlock, W. W. Armstrong, M. L. Burton, H. E. Draper, T. S. Hamilton, J. A. Smith, W. E. Faust, J. C. Wooten, S. P. Cresap, J. Taylor Stratton, J. T. Catlin, J. Harry Bryan.

The meeting was characterized by a beautiful harmony, and all were agreed that the occasion was most happy and helpful. Some of the things which it revealed will make interesting reading for the church, as follows:

1. Concerning the Routine Work.

It was shown that bequests for Superannuate Endowment, amounting to more than \$300,000, had been reported as having been written into wills during the year. Also a considerable amount had been received from bequests of estates which had been settled.

Contributions on the annuity plan, amounting to a total of \$58,088.22, were received during the year. Also several annuity bonds had been cancelled by the deaths of the holders, and the principal of these bonds was thereby released from annuity obligation and added to the general fund without restriction.

The number of claimants at present were given as 2,391, and 928 of these are superannuates and 1,463 are

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widows of preachers. The total amount from all sources paid for the support of the claimants for the past year was \$601,996. The average per capita for the superannuates was \$314, and for widows of preachers \$213. The average per capita the year the Board of Finance began its work (1918) was \$186 for superannuates and \$98 for widows of preachers.

The year's expense for operating the Board (not including the Special Effort department) was \$20,402.37. The total amount paid to annuitants was \$10,523.56. The total amount of salaries paid the secretary and three clerical assistants of the Board (not including Special Effort department) was \$10,076.

The investments were exhibited in a manner which enabled the Board to see at a glance where the Endowment is invested, the character of the security held under first mortgage, and such other information as was necessary to give the Board a clear conception of this part of the work.

(Continued on Page 15.)

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FROM PERSONAL EXPERIENCE

Mrs. Bradford Recommends Lydia E. Pinkham's Vegetable Compound

Phoebus, Virginia.—"Having this opportunity I just cannot refrain from saying a word of praise for the Lydia E. Pinkham medicines. I have used them as occasion required for twenty years, and my three sisters have also used them, and always with the most gratifying results. During the Change of Life I had the usual distressing symptoms—hot flashes, insomnia, etc.,—and I am pleased to testify to the wonderful results I obtained from the Vegetable Compound. I heartily recommend it to any woman and I will be pleased to answer any inquiries that might be sent to me through the publication of my testimonial."—Mrs. H. L. BRADFORD, 109 Armstead Street, Phoebus, Virginia.

Consider carefully Mrs. Bradford's letter. Her experience ought to help you. She mentions the trials of middle age and the wonderful results she obtained from Lydia E. Pinkham's Vegetable Compound.

If you are suffering from nervous troubles, irritability, or if other annoying symptoms appear and you are blue at times, you should give the Vegetable Compound a fair trial. For sale by druggists everywhere.

Sunday School

LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Report of the Sunday School Committee at New Orleans District Conference.

To the Chairman and Members of the New Orleans District Conference: A summary of the preachers' reports on Sunday schools shows the following:

1. Nineteen reports.
2. For the schools reported on, an

average attendance of 2,407.

3. Number reporting definite plans for increasing attendance, 11.

4. Reporting on a campaign of evangelism, 10 answered "Yes;" 1, "will do so;" 8, no campaign; 69 reported joining the church from Sunday schools; 4, "to be received" and 13 decisions.

5. Planning for observance of Sunday School Day, 13 report "Yes;" 5 report "will try;" 1 reports "No."

Your committee at the last district conference called attention to and urged observance of Sunday School Day as required by the Discipline in

every charge. This we repeat, calling attention to the splendid programs prepared by our General Sunday School Board. These are of such form that the small school need have no difficulty in rendering an instructional service showing the scope and aims of the Sunday school. The offering taken at these services should be promptly remitted to our Conference Sunday School Treasurer for the maintenance of Conference Sunday school work.

We call attention to the Adjustment Plan adopted by the Executive Committee of our Sunday School Board with the Board of Missions, and recommend the adoption of the plan where possible. This provides that Missionary specials not yet directed be directed to the European work. It also provides that any such specials now assumed be credited on the "adjusted balance" due on Sunday school Centenary pledges.

Leadership training work continues to hold interest among the workers of our district. Five Standard Training Schools have been held. Two others for the fall, one in New Orleans and one in Houma, are being arranged. We urge the members of this conference to keep this important matter before our people. We call attention to the Cokesbury course prepared especially for workers in rural and small schools. Leaflet literature giving full information can be had on request from the Conference Superintendent. We urge also the organization of classes in the Sunday schools, and classes to be held during the week for the study of training courses, that our teachers and prospective teachers may better equip themselves for teaching and Sunday school administration.

We endorse the plans for a Conference-wide Adult Bible Class federation meeting to be held in Alexandria on the fifth Sunday in August, and for a similar district federation meeting to be held at Houma the fifth Sunday in May.

Respectfully submitted,

J. H. CARTER, Chairman.

S. A. SEEGER, Secretary.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Responses to the letter sent out in regard to the Sunday schools taking over Belgium, Czechoslovakia, and Poland are coming in with words of encouragement. Let us have one hundred schools praying and giving that we may help save Europe. Remember that J. E. Stephens, Grenada, Miss., handles all mission money contributed by the Sunday schools of the Conference.

One hundred and fifty schools have ordered Sunday School Day programs. Let us run it up to two hundred. This is home mission work in the strictest sense, for we use all money contributed on Sunday School Day for the benefit of our own people. Let all who are believers in home missions express themselves fully on this day.

Amory Methodism, under the leadership of Rev. W. R. Lott, is flourishing. The new Sunday school annex will accommodate seven hundred and fifty. In less than a year it is probable that the building will be crowded with people studying God's Word, preparing

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themselves to establish God's kingdom to the ends of the earth.

In our training school in session at Amory we have eleven schools represented, six preachers, and two superintendents. We have enrolled seventy-two, and I think we shall issue about fifty-five credits. This is the first training school held in this part of the Conference. It is a decided success in every respect. Brother Lott and his people have been very generous in supporting this school.

Our next school is to be held at Greenville, May 11-16. We are compelled to depend upon the pastors and superintendents in the schools near Greenville to see to it that their teachers have a way provided for them to attend this school. It is an established fact that the work of the Sunday school is effective only as the teachers know how to teach the truths of the Bible. Trained teachers make a good Sunday school. Write to Rev. E. R. Smoot, Greenville, Miss., for any information you want concerning this school.

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MISSISSIPPI CONFERENCE NOTES

Second Quarter's Report.

Rev. R. H. Clegg, Supt. of Missionary Education, rendered us valuable service this quarter. Rev. B. F. Lewis, Supt. of Leadership Training, gave us valuable service.

Sunday schools visited, 46; 213 schools were reached. 21 high schools visited; 3 visits to colleges; 38 workers' conferences held; 320 individual conferences held; 37 other meetings attended.

Letters sent out this quarter, 8,116; 164 packages sent out; 6,358 leaflets distributed; 12,279 people at services held; 2,962 miles traveled by rail; 6,794 miles traveled otherwise; 131 speeches under ten minutes delivered; 115 addresses over ten minutes delivered; 26 sermons preached;

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59 visits to the sick; 274 homes visited in interest of work.

New Sunday schools organized, 6; 2 Sunday schools reorganized; 2 circuit institutes organized; 5 circuit institutes held; 1 bi-county institute held, 2 three-session institutes held; 1 county institute held; 2 district institutes held.

Books read 20; 266 books ordered—value of books, \$121; 22 Wesley Bible Classes organized with an enrollment of 312; 8 Leadership Training Classes organized with an enrollment of 114.

Standard Training Schools held, 3, with an enrollment of 224; 154 credits issued, 5 certificates of honor, 7 office credits.

Clean-Up-Fix-Up-Days, 8; 3 installment services; 26 evangelism; 15 Orphans' Home support; 54 Missionary; 12 Membership; 5 Promotion Days; 3 Bible readings; 6 Devotions; 45 Sunday School Days; 1 school checked.

Made profession of faith in the services held, 37; 20 united with the church.

The districts are adopting advance programs and much interest is being manifested.

Thirty-two preachers have qualified for places on Leadership Training Honor Roll.

Rev. H. R. McKee, is No. 1 on Sunday School Day Honor Roll.

Pray earnestly for the work.

JOHN C. CHAMBERS.

BIBLE AND CREDENTIALS OF REV. JOHN KEY.

Dear Dr. Carley. Mrs. Hunt (formerly Miss Susie Brunner, of Hiwassee College, Tennessee) has in her possession a leather-bound Bible, which belonged to her grandfather, the Rev. John Key. This Bible was printed by Philadelphia publishers in 1821. As John Key wrote his name in it in 1843, I suppose he bought it that year. Rev. John Key's daughter, Mrs. John H. Brunner, used the Bible after her father's death, reading it through once each year till her death.

In the Bible when it came into Mrs. Hunt's hands, we found Rev. John Key's elder's credentials, signed by Bishop James O. Andrew at Athens, Tenn., Oct. 12, 1843. It seems that John Key, prior to that time, had served in the local ranks.

My wife's mother (Mrs. Brunner) is authority for the statement that Rev. John Key spent a night in prayer before leading in the establishment of Hiwassee College, which later was presided over by Dr. Brunner for a number of years.

Fraternally yours,

ROLFE HUNT.

Gloster, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Poplarville, Q. C., Saturday morning, May 9, at 8:30; preaching, Sunday, May 10, 11 a.m.
Lumberton, Q. C., Monday morning, May 11, at 8:30; preaching, Sunday night, May 10, at 7:30.
Gulfport, preaching, Sunday, May 17, 11 a.m.; Q. C., Tuesday night, Aug. 18, at 7:30.
Long Beach, preaching, Sunday night, May 17, at 7:30; Q. C., Monday night, May 18, at 7:30.
Escatawpa, at Orange Grove, Sat., May 23, 11 a.m., and Sunday afternoon, at 3 o'clock.

Moss Point, preaching, Sunday, May 24, 11 a.m.; Q. C., Monday night, May 25, at 7:30.

Pascagoula, Q. C., Friday night, May 22, at 7:30; preaching, Sunday night, May 24, at 7:30.

Saucier, at Saucier, Q. C., Friday night, at 7:30; preaching, Sunday night, May 31, at 7:30.

Brooklyn, at Maxie, Q. C., Saturday, May 30, 11 a.m.; preaching, Sunday, May 31, 11 a.m.

Columbia, Q. C., Friday night, June 5, at 7:30; preaching, Sunday, June 7, 11 a.m.

Hub, at Pineburr, Sunday afternoon, June 7, at 3 o'clock.

Vancleave, at Vancleave, Q. C. Sat., June 13, 11 a.m.; preaching, Sunday, June 14, 11 a.m.

Coalville, at Coalville, preaching, Sunday night, June 14; Q. C., Monday, June 15, 11 a.m.

Mentorum, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.

Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.

Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.

Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.

Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.

Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.

Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.

Stillmore, at Stillmore, Sunday night, July 26.

Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.

Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.

Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.

Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.

Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.
L. L. ROBERTS, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Sardis Station, Q. C., May 21, 7:30 p.m.; preaching, June 21, 7:30 p.m.

Como, Q. C., May 22, 4 p.m.; preaching, June 28, 7:30 p.m.

Batesville, Q. C., May 22, 7:30 p.m.

Olive Branch, at Miller, Q. C., May 23, 11 a.m.

Byhalia, at Fountain Head, Q. C., May 24, 11 a.m.

Senatobia, Q. C., June 9, 7:30 p.m.; preaching, June 14, 7:30 p.m.

Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m.; preaching, July 5, 11 a.m.

Hernando, Q. C., June 10, 7:30 p.m.; preaching, July 5, 7:30 p.m.

Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.

Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.

Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.

Horn Lake, at Eudora, Q. C., July 3, 11 a.m.

Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.

Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.

Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.

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Crenshaw, at Sledge, Q. C., July 12, 11 a.m.

Charleston, Q. C., July 15, 7:30 p.m.

Tyro, at Tyro, Q. C., July 18, 11 a.m.

Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.

Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

I trust each pastor will read the Disciplinary questions to be answered at third quarterly conference and be prepared to answer each of them.

I shall look to the pastors to notify the stewards of the time and place of the quarterly conference on this round.

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At night when your feet are tired, sore and swollen from much walking or dancing, sprinkle two ALLEN'S FOOT-EASE powders in the foot-bath, gently rub the sore and inflamed parts and relief is like magic. Shake Allen's Foot-Ease into your shoes in the morning and walk in comfort. It takes the friction from the shoe. Sold everywhere. For FREE Sample and Foot-Ease Walking Doll, address, ALLEN'S FOOT-EASE, Le Roy, N. Y.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

CONDENSED CREAM OF THE ANNUAL MEETING.

So wonderful was the fifteenth annual meeting of the Louisiana Woman's Missionary Society, held at Alexandria, April 14, 15, 16 and 17, that one is tempted to elaborate rather than condense, but time and space forbid. In the first place, there has never been a larger conference; if it grows much bigger, we wonder how the problem of entertaining can be solved, and yet we want it to grow. When there was some talk of cutting down the number of delegates, it was decided that this was anything but wise, for it is through the inspiration gotten at these conferences that new material is discovered, talents unearthed, and lukewarmness gotten up to boiling heat of enthusiasm.

There were over two hundred registered delegates from all parts of the State, every train being met by the hospitable Alexandria people, and many came in autos. Then there were a number of visitors, and at every session the church was filled with an interested audience. Best of all, the preachers were with us. Nearly every presiding elder in the Conference was there, and they did not just look in on the session, but stayed hour after hour, and their encouragement and cooperation mean a lot to the women.

We had with us this year Miss Esther Case as our Council guest, and her Quiet Hour talks and the messages she brought from Latin-American fields will long abide in our memory. Our other guest of honor was Miss Agnes Graham, and as she told of Korea, her sweet personality and her earnestness and love of the work thrilled our hearts, and we felt it was indeed an honor and privilege to respond to the Master's call, "Go work in my vineyard," and that those who do not say, "Here am I, send me," are the losers of untold blessings.

Miss Rogers, of St. Mark's, and Miss Ella Hooper, of MacDonell Wesley House, had much to report in the line of progress in the Missions, and it has now come to the place where all who will may see that the seed planted is bearing fruit a hundredfold.

The hue and cry generally is that the Young People are not interested in Missionary Societies; but this would be deemed a mistake could the Young People's banquet be taken as evidence, for there were about 150 in attendance, half of them bright, eager-faced young girls, the guests of officers and leaders. It would put grown folks to shame who refuse to speak in public could they have heard those girls lead

in prayer and respond to toasts and tell of what the young people are doing. Mrs. F. W. Raggio, Superintendent of Young People, felt proud indeed that this was one of the outstanding features of the conference.

Just a glimpse of the sweet, bright, eager young face of Mrs. J. W. Peyton gives the main reason that the Junior work is progressing. Her heart and soul are in it, and a consecrated, enthusiastic leader is half the victory. If everything else is forgotten, the Bible lesson given by little Margie Pierson, of Natchitoches, will linger in the memory. "Does the child find Jesus in the home?" was the topic, and it made every mother look into her own heart. The Bible lessons given by Mrs. Z. T. Gallion, Superintendent of Bible and Mission Study; Mrs. V. G. Hyams, Assistant Superintendent of Publicity, and Rev. A. M. Serex, assistant pastor, First Church, New Orleans, were nuggets of gold.

Mrs. D. B. Carre, though corresponding secretary for only one year, has grasped the work in a marvelous way, and not only has a thorough understanding of it, but is always ready to explain and assist. Mrs. B. F. Key is not vice president in name only, for to her is given the stupendous task of securing the free-will offering for the Belle Bennett Memorial at Scarritt; and as she pressed the needs of the building, she made all feel that it must be forthcoming. Mrs. Baker has proved such an efficient Superintendent of Supplies that it was with regret her resignation was accepted. Our president, Mrs. C. F. Niebergall, tried very hard to retire, but her fellow officers proved conclusively that she could not be replaced. Mrs. W. T. Cunningham always has something original and interesting to present in the publicity line, and Mrs. Joe Wynn shows in face and voice that she thinks the Social Service Department greatest of all. The work of the treasurer, Mrs. C. C. Carver, is too stupendous for the average brain to conceive, but she is a wizard at figures. The district secretaries have been wonderful, for their job is never ending and their only reward, the success of the districts.

We would like to tell of the hospitality of the Alexandria auxiliary, of the cordiality of the people, of the delights of the town, of the lovely homes, of the ride to the State buildings, of the local talent that made the session so enjoyable, but you will be thinking the recording secretary is too long-winded as it is. You will have to forgive, however, for this conference was all cream, no skimmed milk.

As the preachers say when half through their sermons, "One more word and I am done," I must speak of the weird melody of the voices of the colored men and women who came from the Peabody Institute in Alexandria to sing for us; also of the jolly little "Who's Who," when every officer and district secretary proved that she was a real "somebody," and then just a wish that every member of every Auxiliary could have been there. A delegation of several dozen from Shreveport asked in song and story

for the next conference, but one lone woman and a Ford fulfilled the Scripture that "one can chase a thousand and two put ten thousand to flight," so to Homer we go in 1926; and if you know a good thing when you hear it, you will be politician enough to try to be a delegate next year.

MRS. GEORGE S. BROWN,
State Recording Secretary.

IMPORTANT NOTICE.

Stamps will not be received in payment for supplies at Literature Headquarters after June 1, 1925.

The banks and stores of Nashville refuse to redeem them, consequently all stamps are a loss to the department.

After June 1, 1925, stamps in payment for orders will be returned.

ESTELLE HASKIN, Secretary.

NEW ORLEANS DISTRICT MEETING, WOMAN'S MISSIONARY SOCIETY.

The New Orleans District meeting, which was held on Tuesday afternoon, April 21, was a very successful meeting. Representatives came with good reports from nearly every auxiliary. These reports were most encouraging. As we sat and listened to the great things done by our large city Missionary Societies, and to the equally great things accomplished by the smaller groups in the rural churches, we see more clearly than ever what a wonderfully adaptable organization the Woman's Missionary Society is. Through its various committees it reaches out to cope with the difficult problems in our great cities; yet it can serve and give opportunity for service in our smaller towns and neighborhoods. We should never feel discouraged if our report is not as "pretty" as some others. We can work in our smaller groups in a way that is acceptable to him.

Devotional service was led by Mrs. T. W. Scott, who gave a very helpful talk—"Renewing Our Strength."

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Mrs. B. G. Hightower, our newly elected district secretary, presided most graciously.

Little Miss Hightower played upon the violin very sweetly.

Mrs. D. B. Carre conducted a round table, the subjects under discussion being, "The Belle Bennett Memorial," "Zoning of Districts," "Membership Drive." It is the ruling of the Council that the vice president of the Council that the vice president of each auxiliary stress the Bennett Memorial. This is to be her particular work. This is a most important fund, and must be stressed, but not to the neglect of payment of dues or the pledge. Literature upon the subject can be had from Mrs. Key, our State vice president.

Louisiana lost in the contest last year with Florida. Now we are working against Oklahoma. Let us see if we cannot win.

Mrs. P. B. Torrian spoke on finance. Mrs. L. D. Chaffee, our newly elected Superintendent of Supplies, urged that supplies be sent and that those societies who have not contributed to the purchase of the electric washing machine and ironer for the MacDonell Wesley House are invited to do so at their earliest convenience, as only about half the necessary amount is in hand.

Mr. A. M. Serex gave a most helpful talk, using the stoning of Stephen as the basic thought—"dying for a good cause"—that we as Christians are to die—not physical death perhaps, but die to self and the world in order that Christ's kingdom may be extended.

Mrs. J. D. Rumph spoke of the Young People's work.

Miss Anna Fay Leonard, representing First Church Young People, and Miss Dorothy Bradshaw, representing Rayne Memorial Young People, each gave a fine talk on the work of their respective auxiliaries.

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brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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ANNUAL MEETING OF THE BOARD OF FINANCE.

(Continued from Page 11.)

II. Concerning Special Effort Department.

A history of the development of Superannuate Endowment was given, and it proved of great interest. It revealed that 6,400 charges, of 6,500 in the entire church, had officially approved quotas aggregating a total of \$10,500,000 to be raised in five years for the cause.

To March 31, 1925, which was the end of the first year of the movement, 4,500 charges had paid \$1,270,893.49 on their quotas. Approximately 2,000 charges paid nothing the first year.

Of the total amount paid as stated, after deducting the expense pro rata, \$603,176.04 was credited to the general fund and \$610,867.51 was credited to the various Conference funds.

The total expense for operating the Special Effort department, for one year of preparatory work and one year of applying the program (two years' time), was \$213,879.36. The bulk of this was spent for literature the first year and for publicity in the Conference organs. The rent for a room and salaries of four young women in this department amounted to a total of \$6,812.

The amounts credited to the general fund out of the Special Effort had raised that fund to a total of \$1,654,151.03. The amounts credited to Conference funds out of the Special Effort had increased the total of these funds to \$698,788.76. (This refers only to Conference funds handled by the Board of Finance.) The grand total of Conference Superannuate Endowment (including that with the Board of Finance, that with other trustees, and the value of superannuate homes), was revealed as amounting to \$2,646,194.

III. Concerning Distribution to Claimants.

The secretary's report showed that the total amount available for distribution to the claimants for the current year is \$109,385.33. Of this sum, \$87,082.74 will be distributed from the general fund direct to the claimants on the basis of service alone, July 1, 1925. The balance, \$22,302.59, represents the income from the Conference funds, and it will be sent to the various Annual Conferences at their next meetings and referred by them to the respective Conference Boards of Finance for distribution to the claimants on the basis of necessity.

This \$109,385.33 now available for distribution as stated, exceeds the

amount distributed from these sources last year by \$40,000. (The amount distributed last year from the general fund and the Conference funds was approximately \$69,000, and the amount distributed the year before that was \$40,000.) Thus it appears how rapidly Superannuate Endowment is improving the support of the claimants.

If there was ever a financial movement that should appeal to the church with great force, surely the Special Effort for Superannuate Endowment should. We are faced now by the real opportunity to support this movement, and not one of us should fail to use the chance.

SEASHORE DIVINITY SCHOOL.

Brother Preacher: Going to take a vacation and go away this summer for

rest, study, fellowship, and inspiration? Seashore Divinity School offers you just that.

Brother Undergraduate: Are you wanting to get off that Conference Course of Study in one of the best possible ways? Come to our school, have two full weeks of instruction on the whole course by fine teachers, get your credits, have a fine time and go home feeling that you have had a treat.

Brother Graduate: Wouldn't you like, along with your vacation rest, to take a post-graduate course in Bible, for credit, under one of Methodism's great teachers—Dr. F. N. Parker? Seashore Divinity School offers you that this summer.

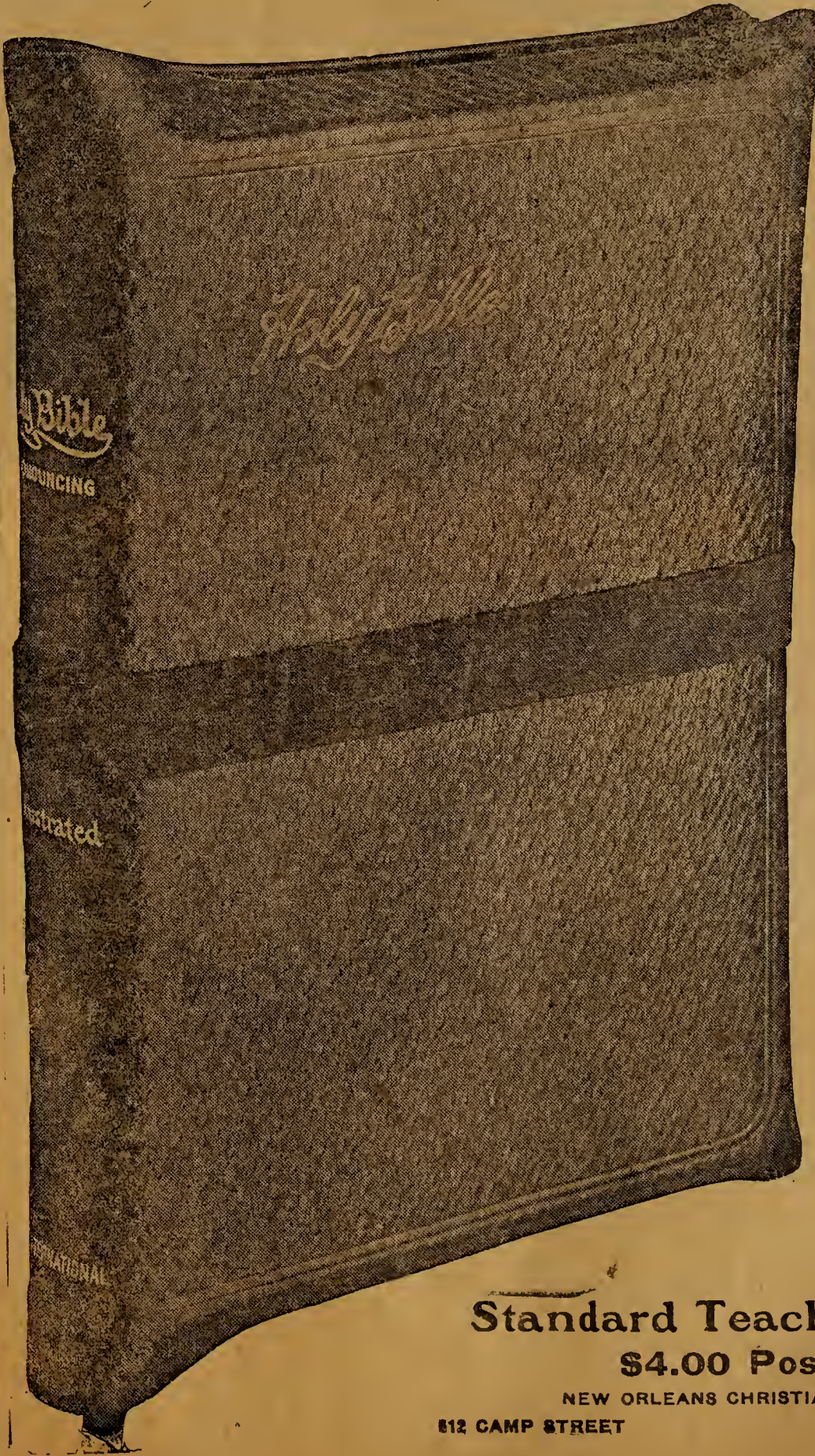
Our Lecture Course is as good as the best. Dr. Richard LaRue Swain, author of "What and Where Is God?" one of America's great preachers and

lecturers, will speak twice daily from Monday night, the 15th, through Sunday following; and Dr. W. A. Shelton, of Emory University, who two years ago gave us one of the finest series of lectures we have ever had, will speak twice daily from Monday, the 22nd, through the session.

Accommodations are good, fare excellent, rates reasonable—and the fellowship unsurpassed on the continent.

Once you've been there, you never quite get away from the charm of that seashore. To sit under that tabernacle or about those grounds, with that wonderful, ever-changing view, enjoying sweet fellowship, drinking in soul refreshment—What's better than that? Try it once, this summer, and you'll want to try it every summer of your life.

H. H. McNEILL, Dean.
Prattville, Ala.



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ROCHE'S
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LITTLE MOTHER, WITH SNOW-WHITE HAIR.

The ragweeds trail through the gaping fence,
Where the gate hung fast in days of yore;
And tangled grasses, thick and dense,
Hide the path to the kitchen door.
But I can see you standing there—
Little Mother, with snow-white hair.

Clusters of golden rod, rank and tall,
With unkempt masses of ivy vine,
Cover the rocks of the crumbling wall,
And boldly trespass the border line,
Where bare brown feet were forbidden to tread
The guarded bounds of the pansy bed.

The door swings from a rusted hinge,
And round its sagging frame to-day
The truant jasmine hangs a fringe,
That hides the mouldering decay;
There's where you used to watch and wait
For me to whistle from the gate.

Folks say it's moonlight shining through
The empty sash's missing pane;
Moonlight can't smile the way you do,
Nor throw a kiss to your boy again;
And I can see you standing there,
LITTLE MOTHER, with snow-white hair.

Lucile Topping Howell.

MOTHER'S DAY IS SUNDAY, MAY 10.

Let's celebrate on Sunday, May 17, and put our District Memorial Room Plate on the door of a Memorial Room in OUR HOSPITAL (the Methodist Hospital, Memphis, Tenn.) not only for our District, but in honor of and in memory of OUR MOTHERS.

Honor YOUR MOTHER by your gift for your District Memorial Room Plate, during Memorial Room Week, May 17-24. See your pastor Sunday, May 17, or during that week and make as large a free-will offering as you can for this worthy cause.

Help your District to get its Memorial Room Plate on first and lead your Conference.
DON'T LET THE NORTH ARKANSAS CONFERENCE BEAT THE NORTH MISSISSIPPI CONFERENCE IN THIS WORTHY CAUSE.

North Arkansas says they are going to do it.

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 20.

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3544.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 14, 1925.

CHAS. O. CHALMERS, Manager.

ADDRESS OF THE BISHOPS ON OUR MISSIONARY SITUATION.

The College of Bishops has heard with the gravest concern the statement of the Missionary Secretaries concerning the exceedingly distressing financial condition of the missionary operations of our church. At the meeting of the Board of Missions in May, 1924, the deficit which had accumulated in both the Foreign and Home Departments had reached the sum of \$701,000. Estimates were presented at that meeting, totaling for the two departments \$1,820,000, representing a cut in appropriations of approximately 20 per cent. These appropriations provided for no advance work during the past year, nor for the fulfillment of many pressing pledges already made involving the honor of the church. It was reported at that time that there were \$16,000,000 in Centenary pledges still unpaid, and with the hope that sufficient money would be realized from that source to pay the debt, and to meet the appropriations, the Board adopted the budget proposed. It is distressing to report that even these moderate expectations have not been realized. The total deficit in both departments is now \$1,205,000, an increase of \$504,000 over May, 1924. The total amount received from the Centenary pledges available for the Board of Missions for the past year has been only \$909,105.

The Secretaries present for the coming year a budget of \$1,345,000, a reduction of 20 per cent in addition to the reduction of 20 per cent made a year ago. This reduction cannot be made without disastrous consequences to our missionary work in every mission field of the Home and Foreign Departments. It will be necessary to close all our day schools, to discontinue the employment of half our native helpers, to cut off scholarships for the training of our native ministers and workers, and to curtail the operations of boarding schools and hospitals. This action must necessarily greatly affect not only the amount of actual work which can be done in our several fields, but will have disheartening effect upon the morale of all our workers, missionary as well as native. Furthermore, we greatly regret to recognize that there is no assurance that even the appropriations proposed by the Secretaries, with this sweeping reduction of 40 per cent in two years, can be made with positive assurance that the money will be contributed by our people. The total receipts the past year from assessments and special gifts has amounted to only \$694,000. If there should be no increase from these sources for the coming year, the receipts will be over \$600,000 less than the proposed appropriations, which amount would have to be met either from the Centenary offerings, or would still further increase the deficit. Furthermore, it is of prime importance to note also that this diminution in its resources of the

Board comes at a time when there are unusual opportunities for great advance movements in all our home and foreign fields. The labors of our workers have been crowned with phenomenal success, and the responsibility is upon us to send forth more laborers into the fields where we are reaping such abundant harvests. To sound a retreat at this time or to slacken our efforts is to refuse to follow where the Master himself is leading his people on to glorious victory.

This brief general statement of facts serves to indicate the situation which confronts us as a great church, commissioned to carry the Gospel of our Lord Jesus Christ to lost men and women all over the world.

As General Superintendents of the church, traveling throughout the bounds of our connection, and cognizant of conditions which prevail among our people, we are constrained to declare that our great church cannot permit its missionary operations thus to languish or to be disintegrated, without disloyalty to our Lord and Master, and without open shame to us as stewards of the manifold blessings which God has given to us as a people. During the past year our records show that our people contributed nearly \$40,000,000 for all church purposes. Of this amount, approximately 95 per cent was contributed to local church operations, and 5 per cent only to carrying the message of eternal life to those who sit in darkness in the shadow of death, who are without hope and without God in the world. In some communities our people, recognizing the needs of the work, have erected church and Sunday school buildings, varying in cost from \$200,000 to over \$500,000, as much being expended in two or three communities, in some cases, for local needs, as the entire amount which it is proposed that the entire church shall spend in carrying the Gospel to our twelve great mission fields. We heartily commend our people for the desire to care properly for the needs of their home communities by the creation of adequate church buildings, but we must emphasize the great disparity in the offerings which we are making for our local and for our foreign work. "These things ought we to have done, and not to have left the other undone."

Furthermore, we entreat our people that they give the most earnest and prayerful consideration to the question of the proper proportionate expenditure of the money which God has placed for use in their hands. The Master declared, "If ye have not been faithful in the use of the unrighteous mammon, who will commit to your trust the true riches, and if ye have not been faithful in the use of that which is another man's, who will give to you that which is your own?" Our people, taken as a whole, are the most prosperous people that the world has ever known. The deposits in the savings banks of the country have increased from eight billions to over twenty billions of dollars in the last ten years. The value of the crops grown in our country in the past year was the greatest in our history. The insurance companies of the nation are selling approximately one billion of life insurance every month. Great

corporations are capitalized almost daily with millions of dollars of assets. Buildings, each costing five or ten millions of dollars, are being erected in cities all over our country. Over fifteen billions of dollars were spent last year by our people for automobiles and accessories. There is an average daily attendance of twenty million people in the moving picture theatres of our country and salaries are paid some moving picture artists which total, for one artist, as much as is paid for the support of all the evangelists, teachers, doctors, nurses and workers on all our mission fields. Lovers of sports spend a million dollars in various items for one great football game, and over a million dollars for attendance upon the world baseball series. The past year three hundred and fifty million dollars were spent by the American people for radio sets alone.

Such figures are given not for the purpose of condemning the expenditures for great business enterprises, or for recreation and amusement, but to call the attention of our people to the value which we are apparently placing upon these things as compared with the importance of the great primary mission of the church of God—to carry the "glad tidings of great joy to all people." How can we fail to be dissatisfied and distressed when we compare these great expenditures, in which our own people participate, with the meager sum of approximately one million, which it is proposed to appropriate for the work of the Master in all our mission fields? We cannot believe that the church realizes the gravity of the situation. The missionary spirit and activity of a church registers the real heart life of that church. If that current is sluggish and dull, the church itself will be found to be indifferent and selfish. If that current is strong and buoyant, the life of the church itself will be found to be joyous and aggressive.

We appeal to our people that they give the most earnest and prayerful consideration to these things; that they speedily come up to the help of the Lord against the mighty; that they speedily make a more equal distribution of the expenditure of their income; that they speedily relieve our Mission Board from its heavy debt; that they speedily put sufficient funds in the treasury not only to meet the proposed appropriations, but to say to the world around us and to the heathen world that we are not our own, that we are bought with a price, even the precious blood of Jesus Christ, that we will divide our substance, so that, whether we eat or drink, or whatsoever we do, we will do all to the glory of God.

With hearts burdened with a sense of deep responsibility for the part our great church shall take in the redemption of the world, we make to you the above statement. We shall, as your chief pastors, press earnestly for immediate action by the presiding elders, pastors and congregations in our several districts, that this present distressing condition may speedily be relieved; that the retreat may be speedily changed into a great advance. And we most earnestly and devoutly pray that the Spirit of God may so enlighten his people that his kingdom may speedily come, and his will be done on earth as it is done in heaven.

Signed: W. A. Candler, Collins Denny, E. D. Monzon, John M. Moore, W. F. McMurtry, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, H. A. Boaz.

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CALLING THE PREVIOUS QUESTION ON UNIFICATION.

By Bishop Edwin D. Mouzon.

When our College of Bishops, in harmony with the authorization and instructions of the Hot Springs General Conference, called the Special Session of the General Conference in 1924, an ardent opponent of Methodist unification declared that we were attempting to "call the previous question on unification." Certainly the bishops had no thought of doing anything to shut off debate. We called the Conference because we felt in duty bound to follow the resolution instructing us to do so.

But what do we see now? We see the very men who urged that plenty of time be given for the discussion of the plan of unification, and who had said that those favoring unification were trying to hurry the church on to a vote, themselves doing the very thing they charged others with doing and which they urged should not be done. I write to insist that the question should be left open for discussion until each Annual Conference has had opportunity to vote. I object to the persistent effort made in the name of "democracy" to call the previous question and stop debate, or, what amounts to the same thing, make further discussion useless so far as the laymen of the church are concerned.

I refer, of course, to the forcing through of the scheme adopted by the anti-unification organization of having congregations, quarterly conferences, and district conferences vote during the spring and summer on unification, and having lay delegates instructed to vote one way, and only one way, namely, against the pending plan of unification. The "previous question" is called only for one purpose, namely, to shut off discussion and stop debate. It is properly used when the discussion has gone on for such lengths that there is general agreement that the time to vote has come. It is not properly used when men, fearful lest further discussion and fuller enlightenment of the majority will land them in defeat, resort to it when they feel the ground caving in under them. For one or the other of these reasons the previous question is now being urgently insisted on.

What I mean to say is this: When a congregation or quarterly conference or district conference elects delegates and instructs them to vote against unification, the attempt is made to close debate and shut off all further discussion so far as these delegates are concerned. For such delegates are already herded and voted en masse before the Conference meets.

Methodism knows nothing, either in law or custom, of "instructed delegates" to district or Annual Conference. A Methodist Conference is not a political convention, but a delegated body made up of representative men. The principle underlying representative government is as follows: The mass of voters select their most representative men and say to them: "You are to go and represent us. We trust you fully. We ask you to give to the study of the issue before us time that we do not have to give to it. Listen to de-

bates with an open mind and honest heart, and then vote for us as you think best." Break down this principle either in church or State and you destroy the very foundations of free government by overturning the representative principle.

There is, of course, no law in the Discipline against instructing lay delegates, and for the good and sufficient reason that no law was needed when the very principle of representative self-government runs counter to such procedure.

If, therefore, a fair and high-minded man is elected a delegate to a district or Annual Conference, and has been instructed in advance just how he should vote on any question, he finds himself in a very awkward predicament. He is given a position of trust—and then told that he is not trustworthy. He is sent to a conference where important issues are to be debated and decided—and then told that he must pay no attention to anything that he may hear and learn. Meantime, all preachers are free to listen and learn and change their mind, and follow the guidance of God's Spirit. The method under criticism strikes at the very foundations of Methodism. For there cannot be two classes of members in an Annual Conference—one bound and the other free.

There is yet a more serious matter. In certain sections of the church, where the bishops in charge are opposed to unification, congregations, made up of men and women and little children of tender age, are being called upon to vote on the question of unification! Now, the supreme law-making body of the church, the General Conference, by an overwhelming majority, refused to allow this method of voting, and directed that the orderly and constitutional processes of the church be followed. I solemnly ask: "What are we to expect from the rank and file of our people when men in authority ignore and disregard the acts of the General Conference?" This also is a new thing in Southern Methodism.

A quarterly conference or a district conference may do this new and unheard-of thing and instruct a delegate how he shall vote. But it has no power to bind him, and there is no law in our Discipline which would compel any man to vote against his judgment and contrary to the promptings of the Holy Spirit.

And that the church may know that I am not alone in this interpretation of Methodist law, I give the opinion of several who are learned in all matters pertaining to the law of the church. One writes as follows:

"As I understand the law of the church, there is nothing written that forbids a church conference, quarterly conference, or district conference from expressing its opinion upon any matter pending in the church, but I do not think authority is lodged in one of these conferences to bind or control the vote of a delegate elected by such conference. No action that could be taken could go further than an official expression of opinion and desire.

"If it should be conceded that a quarterly conference or a district conference could bind or control the vote of a delegate from that body on one subject, then it must follow that it would have the right to control the vote of the delegate on other subjects.

"The nature of the business of an Annual Conference is such that it would be a very hazardous thing to vote the lay delegations by quarterly conference instruction, and I do not think the law ever contemplated this. I repeat again, however, that I do not think an expression of opinion or conviction on a subject pending in the church could be denied the conference involved."

Another gives his opinion in these words:

"There is no rule anywhere in our church that would compel any individual to be bound by instructions. A delegate to the Annual Conference is not a delegate to a convention, but to a regularly constituted and organized body. He goes there on very serious official business. He must be free to discharge his duty as a member of the body. He is a representative of the entire conference and not merely of the district that elected him. He should be as free to vote as he thinks the interest of the church demands as are the preachers themselves. He cannot be instructed

by any body. I cannot see how any one supposed that instructions would be binding."

The third, deeply concerned over the present situation, expresses himself in this statesmanlike manner:

"That any presiding elder, or other church official, should seek to put a cloture on delegates from either the quarterly, district or Annual Conference seems to me to be presumptuous, obstructive, and revolutionary. It is a new thing in Methodism that any body of voters should be herded and instructed against a measure endorsed by the supreme authority of the church. The logic and ethic of our concurrent action between the General Conference and the Annual Conferences suppose two untrammelled bodies whose free suffrage are to determine finalities. To tie up primary constituencies in the way proposed would be to put an oligarchy governed laity against a free clergy. It ought not to be thought of."

A fourth, with calm, judicial mind, writes as follows:

"I do not think it is in accordance with the spirit of Methodist usage for any conference to instruct its lay delegates to district, Annual or General Conference how they shall vote on any question. That is done by general agreement in political conventions, but the church of God is not a political organization, and it is recognized that most men take final action in accordance with their conscientious convictions as men who shall give an account to God for their action.

"Moreover, I think it would be wrong in principle to instruct laymen that they must vote in a certain way when it is utterly impossible to instruct ministers. Having said this, I will also say that I do not know of any law which would authorize a presiding elder to rule out of order any resolution to instruct delegates. I think it is entirely competent, however, for the presiding elder to say that such a resolution, if adopted, would have no binding force upon the men elected as delegates to the Annual Conference, but that every man owes his final allegiance to God, and not to the district conference which elected him."

There is a way—a dignified and legitimate way—for a church, or district conference, or Annual Conference, to express the will and wish of the majority. I refer, of course, to the method of sending up "memorials." The method of "memorializing" a conference is the Methodist way. No group of individuals is denied full opportunity and privilege to make known its will and wishes in accordance with regular constitutional processes in the Methodist Episcopal Church, South. Any church conference in any small village, any district conference in the smallest Annual Conference, any Annual Conference, even in foreign lands, may register the opinion and preference of a majority of its members and send a "memorial" up to the higher legal body where voting is to be done in a representative and orderly way.

But to call for a vote by a congregation where only one side of a question is presented, and that by a beloved and trusted pastor, and have the minor children vote—this is not Methodism and it is not "democracy." This would not be good policy even in churches with a professed congregational form of government.

And to have a quarterly conference take the vote on unification and bind the delegates elected to vote only one way—this is to substitute the dictatorship of an oligarchy for the principle of representative self-government. And an oligarchy is worse than a monarchy.

This paper is written in the interest of Methodist law and usage. I am profoundly interested in the unification of Methodism and in the bringing into closer fellowship of all Protestant denominations. But, for the time, unification has become with me a secondary interest. My primary interest is in the future of Methodism, and of our own Southern Methodism. I greatly fear that in determination to defeat the pending plan of unification, certain forces have been unleashed which may, if not checked, work for the destruction of principles which we all alike hold dear.

Nevertheless, I will comfort myself in hoping

that good may possibly come out of the appeal which has been made to the congregational principle as against the uniform practice of historic Methodism. Frankly, there are some of us who believe that representative laymen have a right to be heard in Methodism, and that our preachers themselves should be entirely freed from the fear of those in authority, and should never feel that they are acting under coercion. I am praying that out of evil good may come and that out of present confusion, there may come abiding peace and larger liberty.

BISHOP MOUZON MOVES TO LAY ON THE TABLE.

By Bishop William N. Ainsworth.

In many papers of the South of recent date, Bishop Edwin D. Mouzon moves to lay on the table the motion that is now coming with many-throated volume from the laity of the church to preserve Southern Methodism from the inevitable hurt of the pending plan of unification. His criticism is leveled at the process of electing delegates to the district conferences that is now going on in many parts of the church, and particularly at the fact of instructions being given the delegates in some instances by their constituency. He rises to declare that the whole procedure is unparliamentary, un-Methodistic, and out of order.

Bishop Mouzon's protest is in keeping with the uniform policy of the Friends of Unification to keep the membership of the church from any effective expression of their will in regard to this matter. The General Conference at Chattanooga, under the absolute dominancy of the advocates of unification, refused to approve a plan, whereby the adult membership of the church might register their will concerning the future of the church, which their sacrifices had made possible. The proposition to provide an orderly way to secure the judgment of the people was pronounced by some of their speakers as "Democracy gone to seed," while pouring contempt upon the right and competency of the masses to pass upon the question. Not content with denying, as far as they could, all opportunity to the great body of the church to express themselves on such a momentous matter, this same General Conference recommended to the Annual Conferences the screen of a secret ballot, so that the people might not even know how their preachers and representatives had voted. The General Conference sought not only to suppress any general expression of the people, but also to protect their limited representation from any accountability to them for the discharge of their trust. The impartial student of church history will not rank the procedure of that day as attaining a very great height of Christian statesmanship. Moreover, this policy was proposed for our church in face of the fact that the Northern General Conference never even suggested such a method to their Conferences, and they are now voting on the question in the open in all their Annual Conferences and lay electoral bodies.

The Right of the People.

The right of the people to be heard on a matter of this character ought not to be open to debate. On this question Walter West, of North Carolina, has expressed the views of thousands of Methodists in the following strong statement:

"The nearly 2,500,000 members of our beloved Southern Methodism have a sacred right to be heard. They are almost altogether dependent upon their Conference organs for information. It is manifestly unfair to deprive them of a full discussion of this plan which will merge the church of their fathers into a new and untried organization. These men and women who were born at the altars and nurtured in the bosom of our Methodism; who have put more than \$116,000,000 into our church buildings, almost \$24,000,000 into our parsonages, more than \$48,000,000 into our schools and colleges, and more than \$12,000,000 into our orphanages and hospitals, have a right to a discussion of and to an advisory vote on this plan of unification which transfers approximately \$200,000,000 of their property into a new and unnamed

church, and which means, as many believe, the surrender of even more sacred possessions. The people in the pews should thoroughly inform themselves about the pending plan of unification, and, in church conference, should exercise their indisputable right to express their will on this plan, which involves the surrender of possessions most sacred to Southern Methodists."

The people were consulted about the separate organization of the church in 1845 under the optional plan that was approved by the General Conference of 1844. Bishop Collins Denny has set forth the official records on this subject with such clarity, confounding all who would dare deny it, that it is unnecessary for me to quote them here. The conclusion of the whole matter may be restated in the language of our first General Conference, i. e.: "The Southern delegates, however, resolved to consult the people before exercising the right conferred by the General Conference. A year was allowed for deliberation. Meanwhile the subject was fully discussed and came up for judgment and action, not only in all the Annual Conferences, but also in nearly all the quarterly conferences, and other official bodies, besides primary meetings of the people almost innumerable, throughout every division of the South. And the result was the ministry, and membership of the whole church, in the proportion of at least 95 in the hundred, decided in favor of separation." If it was a matter of wisdom to submit to the people the question of separation in 1845, it is equally expedient for them to pass upon the question of reunion in 1925. Indeed there is some ground for doubt as to the constitutionality of reunion unless this process is observed. It would at least be just. Both Bishops McDowell and Cannon, leaders of unification in the two churches, have declared that unification ought not to be pushed through on any basis that would be unsatisfactory to any considerable number in either church. How can the will of the people be fairly ascertained, unless they are given the opportunity to express themselves in an orderly way? In keeping with the fundamental equities in a similar case, the various congregations of the Methodist, Presbyterian and Congregational churches that are parties to the pending union in Canada were accorded the right to vote thereon. The same right was largely acknowledged in the proposed union of the various Methodist bodies of Great Britain, which was before their churches during the present year.

The Laymen Are Becoming Aroused.

Any effort to prevent the free and effective expression of the laity of the church on this question by any authority whatsoever is not going to awe them into silence. I have received a number of letters from laymen, who assert that delegates from their churches to the district conference have been selected by their pastors to represent their views and their election secured in the quarterly conference months ago, without any information as to the issues involved. In some instances churches have waked with indignation to find that their hands are tied and they are demanding the right to be represented as they feel. The closing of Conference organs against discussion in some instances is being resented. Recently a representative group of Dallas, Tex., laymen, headed by the mayor, called on the Methodist pastors of the city and insisted on the submission of this question to their congregations, asserting that the laymen were opposed to it, even though most of the pastors of that city were for it and had permitted the discussion of only one side of the question. Their request was not received with favor, the result of the matter being that several dozen Dallas laymen issued a call for a meeting, which resulted in one of the greatest expressions of protest against the wisdom of the plan that has come from the people of any State. That call contained the following significant language: ●

"Action of the utmost importance to the future of our church is about to be taken, and it is feared that we laymen have shown an indifference that may all but result in a default judgment being entered against us. We are so accustomed to follow the lead of our bishops and ministers in

matters pertaining to the church that we, for the most part, have failed to analyze the proposed plan looking to unification with the Methodist Episcopal Church. We believe a study of the plan will lead to its prompt rejection regardless of the attitude of many of our ambitious leaders. Let us not follow blindly into a situation where we shall be inextricably entrapped."

Mr. C. E. Bulloch, an official and useful layman in St. Louis, writes as follows:

"Many of our laymen are reaching the conclusion that we are being threatened by oligarchical rule. There is good evidence that we are. Why should we be warned that our decision, desire or instruction need not be heeded by our delegates? And why, if our advice is not wanted, should our prayers be sought? Scrupulous care is expended to see that our most remote sections are fully informed of all our financial drives. Yet none of these things so vitally affect our church as does this plan of unification. The self-styled friends of unification should pause and reflect. They are apparently staking the success of their effort to put over this plan on the uncompromising position that delegates to the district conference and Annual Conferences need acknowledge no constituency obligation whatever. All of us want representation in this issue as well as on the ledger accounts of the church. We are told that we are disfranchised, but are asked to pray. There is something gruesome in asking a church to pray, while you are planning to dispose of its property without so much as by your leave."

Information has reached me of the refusal of pastors of pro-unification view in several instances to permit the church conference to consider a motion that looked to an expression of view on this question. In every instance they declared that it would be unconstitutional. Since when did it become illegal for any congregation outside of Romanism to declare its view about any policy of the church? But the laymen are waking up, and they are going to express themselves in an effective way, and their legally constituted representatives are going to hear and heed what they have to say. Many of them have studied and thought and prayed over this question, and have reached as definite and fixed conclusion as any bishop in the church. They humbly feel that the guidance of the Holy Spirit is as available for them as for anybody else. More and more they will be heard from. Another tide is now coming in, and Bishop Mouzon can no more stay it by the wave of his hand than old King Canute could stop the ocean's tide.

Somewhat Personal.

Let me now relieve the mind of my distressed colleague. He seems to have made a very serious discovery, of which he speaks as follows: "In certain sections of the church where the bishops in charge are opposed to unification congregations made up of men, women, and little children of tender age, are being called upon to vote on the question of unification. Now the supreme law-making body of the church, the General Conference, by an overwhelming majority, refused to allow this method of voting, and directed that the orderly and constitutional processes of the church be followed. I solemnly ask, 'What are we to expect from the rank and file of our people when men in authority ignore and disregard the acts of the General Conference?' This also is a new thing in Southern Methodism."

Now, concerning this grave charge, which is doubtless intended as an indictment of my administration in Georgia and Mississippi, I wish to say several things with all needed emphasis. The Discipline of the church provides in paragraph 90, whether Bishop Mouzon knows it or not, for certain elective delegates to the district conference, and says, "the number of whom and their mode of appointment each Annual Conference may determine for itself." All the Conferences of my Episcopal district, except one, provide for the election of such delegates in the church conference—not quarterly conference. In all but one of these Conferences this provision has existed for many years. I approve the arrangement. In this way alone can lay representation come direct from the people and constitute real representative govern-

ment. At the last session of the South Georgia Conference the following resolution was unanimously passed (and a similar one in the two Mississippi Conferences):

"Whereas, the Conference will be called upon at its next session to vote upon the pending plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South; and,

"Whereas, the membership of the church was given opportunity to express their views concerning the separate organization of our church in 1845, for the information of their legally constituted representatives;

"Therefore, be it resolved, That we recommend that all churches in the South Georgia Conference call their church conferences for the election of representatives to the district conferences of 1925 at some designated time, of which public notice shall be given to the membership at least four weeks in advance, to the end that all members who so desire may have the opportunity to participate in these elections, and we would suggest that these church conferences be held in every church at the first regular preaching service in the month of April."

This was intended by the large number of men who presented it (1) to prevent any preacher, for or against unification, from calling the church conference without due notice and securing the election of such delegates as he might prefer, and (2) to give the whole membership of the church a fair opportunity to register their views on the subject of unification and select in the open such delegates as they desire to represent them. Under these provisions of the Discipline, and just as in former years, the churches in Mississippi and Georgia have recently been meeting in church conference to elect their delegates to the district conferences. Some have elected as representatives those who were known to be favorable or opposed to the pending plan, and on that ground. Some have in addition passed resolutions informing the world of their judgment about the great issue at stake and calling upon their delegates to represent them accordingly. I have not heard of any delegate-elect who feels that he has been imposed upon in the slightest degree by such requests. Furthermore nobody made any arrangement whatsoever for submitting the question of unification to the determination of "little children of tender age." In many instances the adult members requested (knowing they could not legally prevent any member from voting for delegates in church conference) the children not to vote, and they did not generally do so. It is not true that the General Conference "refused to allow this method of voting." The law of the church provides for it. The thing that has jarred Bishop Mouzon's equilibrium is that these churches in Georgia and Mississippi have, almost without exception, elected delegates that are against his view of unification and their votes are not going to be thrown out. The least anybody has to say against the right or legality of these churches expressing themselves in the way they have done, or of any others doing the same thing, the better it will be for the peace and welfare of Israel. Bishop Mouzon's motion to lay on the table the rising movement of the laity against this plan of so-called union that gives to the Southern Methodist church half the country, for the conduct of its work, and gives the Northern Methodist Church the whole country, including all that is allowed to the Southern Church, is not going to stop them for a day.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference was held at the Louisiana Avenue Church, beginning Monday evening, April 27, and closing a little after noon on Wednesday, April 29. Owing to the death of Mrs. V. B. Collier, mother of Mrs. W. W. Drake, on the date of the opening of the conference, it was impossible for the presiding elder, Dr. W. W. Drake, to be present. Hence, the Rev. J. G. Snelling, pastor of the Louisiana Avenue Church, host,

was elected president of the conference. Rev. J. Cude Rousseaux was elected secretary.

The program had been carefully prepared and all the matters of vital interest were provided for. At the close of the sessions, resolutions were adopted commending the manner in which the conference was conducted, and expressing regret at the absence of the presiding elder, and extending sympathy to him and his family in their sorrow.

On Monday evening, Mr. J. H. Carter, District Secretary of Sunday Schools, had charge of the feature of the evening. Mr. H. M. Stott, of Houma, La., gave a helpful talk on "Teacher Training," while the Rev. R. M. Brown, pastor of Morgan City, beat himself in his clear and forceful talk on "Evangelism." Miss Florence Dixon reported the conference at Winnfield in a very instructive way, and Rev. C. D. Atkinson, Superintendent, the humorist, was present and spoke on the need of observing Sunday School Day, and taking offering for the work. Later on, there were group conferences under direction of Dr. M. F. Wilson and Mrs. R. H. Harper. Rev. L. W. Cain represented the presiding elder in a talk on "Superannuate Endowment." The belief prevails that this district will come out in full on the Special Effort.

The digest of the reports showed an increase along all lines, both spiritual and material. Since Conference, 162 members have been received on profession of faith and 150 by letter; 67 infants have been baptized; 22 per cent of members attend prayer meeting. Five of our churches are planning or actually erecting larger Sunday school buildings. The report states the most encouraging feature to be the work of the Sunday schools.

The work of the Centenary was well taken care of in a speech by Dr. Briscoe Carter. Dr. A. S. Lutz and Rev. R. W. Vaughan were agreeable visitors, each representing in an official way the work to which appointed, Brother Lutz, the educational interests, and Brother Vaughn, our home for homeless children at Ruston.

All the local preachers were passed in examination of character and their licenses were renewed. We comment on the high character of these men, not only the deacons and elders, some of whom are holding high positions in the business life of the city, but also the licentiates and probationers, many of whom are holding important pastorates or attending school.

Dr. H. T. Carley, Editor of the Advocate, impressed the conference with his earnest conviction of the need of a better circulation of our literature.

On Tuesday evening the important features were the presentation of the Lay Activities by Dr. R. S. Crichlow, District Lay Leader. Devotions were conducted by Dr. M. F. Wilson; W. M. Brown spoke on the Brotherhood at Epworth Church, while Edgar E. Cayard addressed the gathering on "Stewardship." These speeches for the most part were made while the ballots for lay delegates were being counted. It is said that all the delegates and alternates elected at present favor unification. Following are the delegates to the Annual Conference in the order of their election: Dr. M. F. Wilson, Edgar E. Cayard, W. W. Carré, Rev. J. B. Grambling, E. H. Prescott, Dr. R. H. Crichlow, Mrs. C. F. Niebergall, and C. H. Wasson. Alternates in order of election: Mrs. H. T. Carley, Edward Alvis, W. M. Brown, and Dr. Geo. S. Brown. After the delegates were elected, a resolution to the effect that they go uninstructed to the Annual Conference was offered by Dr. R. H. Harper and passed without objection.

The Epworth Leagues were represented by E. H. Cayard and Rev. J. B. Grambling. Five new Leagues have been organized.

The following licensing committee was appointed to act with the presiding elder: W. L. Doss, Jr., L. W. Cain, J. C. Rousseaux and Martin Hebert.

The report of the Lay Activities Committee was read by Dr. T. P. Bell. Dr. R. S. Crichlow, Dr. F. R. Singleton, and Mrs. L. J. Bass were elected leader and assistants, respectively, for the

district. Hospital work was given attention in an address by Dr. W. L. Duren. The report of the Temperance Committee was read by J. A. Alford, and commended the Anti-Saloon League and the W. C. T. U.

This report would be incomplete without mention of the splendid program carried out Tuesday afternoon by the District W. M. S., under the leadership of Mrs. C. F. Niebergall.

The committee of ladies who have done such admirable work for the district parsonage were commended and continued.

The next conference will be held at Morgan City.

It will be noticed there was no preaching as was formerly the custom in all district conferences. And yet there was a fine type of spirituality in all the sessions, not only the reports and speeches, but in the devotional services at the opening and closing of each meeting. Those conducting these services read portions of Scripture and commented thereon. Those serving in this capacity were Rev. J. G. Snelling, Rev. Martin Hebert, Rev. T. F. King, Rev. H. N. Harrison, Dr. M. F. Wilson, Rev. J. A. McCormack, Rev. Leon Picone, and Rev. F. J. McCoy.

J. CUDE ROUSSEAU, Secretary.

SARDIS DISTRICT NOTES.

I know that all the friends of the Sardis District will be pleased to know that the Sardis District parsonage is now one of the best and most desirable houses in which to live of all the district parsonages of the Conference. During the past three years we have spent for furniture and repairs something like \$2000, all of which has been paid save about \$800. By authority of the district conference of 1923, the District Stewards put a levy of \$500 per year on the district until the debt is paid. We expect to wipe out most of the debt this year. As the presiding elder, I am glad to say that I have never found a people anywhere more willing to look after the interest of the district parsonage than are the good people of the Sardis District.

To date we have had this year 97 additions to the church in the Sardis District. The district has paid \$13,835 on ministerial support; \$4,454 has been spent on repair and furnishing of churches and parsonages. We have paid \$1,115 on the Grenada Special. On other objects we have paid \$2,349. Total, \$21,803.

Arkabutla has had 11 additions; paid on ministerial support, \$331; repairs, \$3; Grenada Special, \$25; other objects, \$2.

Byhalia has paid on ministerial support, \$697; repairs, \$250; Grenada Special, \$5. The good people of the Byhalia charge are planning to spend \$2000 on repairing their parsonage.

Batesville has had two additions; paid \$1154 for ministerial support; repairs, \$345; Grenada Special, \$250; other objects, \$31.

Charleston has had 15 additions; paid \$1370 on ministerial support; repairs, \$450; Grenada Special, \$175; other objects, \$100.

Coldwater has had 5 additions; paid on ministerial support, \$660; repairs, \$25; Grenada Special, \$50; other objects, \$300.

Cockrum has had 3 additions; paid on ministerial support, \$448; repairs, \$50; Grenada Special, \$15; other objects, \$21.

Courtland has paid on ministerial support, \$416; repairs, \$231; Grenada Special, \$50; other objects, \$84.

Como has had 6 additions; paid on ministerial support, \$940; repairs, \$1500; other objects, \$355.

Crenshaw has had 14 additions; paid on ministerial support, \$1140; repairs, \$400; Grenada Special, \$150; other objects, \$200.

Hernando has paid on ministerial support, \$904; Grenada Special, \$101.

Horn Lake has had 7 additions; paid on ministerial support, \$485; repairs, \$225; other objects, \$15.

Longtown has had 2 additions; paid on ministerial support, \$350; Grenada Special, \$25.

Mount Pleasant has had 6 additions; paid on ministerial support, \$328; Grenada Special, \$11; other objects, \$15.

Oakland has had one addition; paid on ministerial support, \$614; repairs, \$45; other objects, \$36.

Olive Branch has had 9 additions; paid on ministerial support, \$535; repairs, \$65; Grenada Special, \$60; other objects, \$200.

Pleasant Hill has had 2 additions; paid on ministerial support, \$316; repairs, \$50; Grenada Special, \$19; other objects, \$10.

Senatobia has had 4 additions; paid on ministerial support, \$972; Grenada Special, \$115; other objects, \$325.

Sardis station has had 5 additions; paid on ministerial support, \$816; repairs, \$180; other objects, \$550.

Sardis circuit has paid on ministerial support, \$300; repairs, \$265; other objects, \$25.

Shuford has had 2 additions; paid on ministerial support, \$360; repairs, \$60; Grenada Special, \$14; other objects, \$25.

Tyro has had 3 additions; paid on ministerial support, \$693; repairs, \$210; Grenada Special, \$50; other objects, \$55.

Under the head of "Repairs," I have included what was spent on paying off debts on churches and parsonages.

The good people of Charleston and the loyal membership of Free Springs Church, Tyro circuit, are making the effort to pay off their church debts so as to have the churches dedicated this fall.

Brother W. L. Graves, of the Mount Pleasant charge, was forced to give up his work on account of ill health. Brother A. S. Brisco, a local elder, and former member of our Conference, has been secured to supply the Mount Pleasant charge until Conference.

The spirit of our preachers and laymen could not possibly be better. On April 30, at Olive Branch, we closed out one of the most satisfactory district conferences it has ever been my pleasure to attend. The spirit of brotherly love, courtesy, good will, hope and spiritual zeal could hardly be improved upon. It is a joy forever to preside over such a courteous and considerate body of Christian men. Then, the good people of Olive Branch gave us a class of entertainment that can not be surpassed. None who attended that conference will soon forget the hospitality of the good people of Olive Branch and the kind courtesy of Mr. Gooch, the principal of DeSoto County Agricultural College, in the auditorium of which we held the sessions of the district conference. Brother Wallace is an ideal conference host. May God give us greater victory in all things, is the prayer of

J. TILLERY LEWIS, P. E.

THE MINDEN DISTRICT CONFERENCE.

The Minden District Conference, held at Ringgold, La., began promptly on Monday evening, May 4. Rev. Louis Hoffpauir gave us a fine message on the subject of the burdens of a sinner and a Christian.

On Tuesday, the reports from the preachers were exceptionally fine, indicating progress all along the line.

Dr. George S. Sexton delivered a splendid message on Christian Education, and Rev. N. E. Joyner brought a message on missionary work which was greatly appreciated.

The New Orleans Christian Advocate was discussed in connection with the importance of reading Christian literature. The importance of this whole matter was stressed by our worthy presiding elder, Rev. K. W. Dodson, who is admired by his people.

Mrs. Giles, a representative of the missionary work in the district, delighted the conference by

singing solos and by giving us a splendid message along missionary lines.

On the last day of the conference Dr. R. H. Wynn preached an inspiring sermon.

The attendance was large, and it was the opinion of the presiding elder, as well as of others, that it was one of the best district conferences ever held in this section. The hospitality and Christian fellowship of the people of Ringgold—Baptist people included—manifested a most brotherly spirit. Ringgold needs a public highway to help develop her wonderful possibilities.

The Methodist pastor at Ringgold deserves great credit for his entertainment of, and generous provision for, the district conference.

JAMES H. WALKER.

Pollock, La.

BISHOP MOUZON AS A PROPHET.

By Rev. Carroll Varner.

It will be recalled by many that on the night of March 6, in the First Methodist Church of Memphis, Bishop Mouzon said with quite a triumphant air that the Baltimore Conference, which was to vote in about two weeks of that time, would cast a vote of only 96 against Unification while 159 would be cast for it. The world knows now that instead of that Conference returning so large a majority for Unification as the Bishop stated so positively it would, it has, as a matter of fact, voted a majority against it—141 to 137. To be sure, the Bishop may find a loophole by retorting that he said should the vote be taken then, at the time he made the statement. But only two weeks had passed from the time he made his prediction and the actual voting, and it would be silly to argue that so large a number had had a radical change of mind in so short a length of time. And we have reason to believe, with almost positive assurance, that his predictions with regard to the voting in some of the other Conferences will be as wide of the mark as the above was; in fact, in a few instances the miss will be greater! We are constrained to believe that the Bishop is a poor prophet.

We can, however, overlook Bishop Mouzon's false prophesying more easily than we can some other things which he said in that Memphis address. Referring to the instructing of delegates to the district and then to the Annual Conference to vote against unification, he said, "There is no such thing as an instructed vote in Methodism, and it is altogether likely if you instruct a delegation in some instances their votes will not be counted when the votes get there." But he didn't stop with this amazing statement; he went on to say, "unless a man votes his own convictions in Methodism, whether he be a preacher or layman, he is not worthy the name of a man." The Bishop owes it to the church, particularly to the laymen of our church, that he make an explanation as to just what he meant by these words. These are astounding statements to come from one of the church's general superintendents, and in lieu of some satisfactory explanation of them one is forced to the conclusion that he displays lack of information on the one hand and threatens to use the big stick on the other! In the March 18th issue of the Southern Methodist, Dr. Meek gives some interesting history of our church with reference to the above, showing how no less a man than H. N. McTyeire was instructed by his Conference to vote a certain way on a pending question and that he voted according to instructions, though contrary to his convictions. "The General Conference recognized and counted the votes of the said instructed delegates without calling them in question to the slightest extent;" yet Bishop Mouzon tells us there is no such thing as an instructed vote in Methodism! Bishop H. N. McTyeire recognized the right of his Conference to instruct him and he voted accordingly, though contrary to his convictions; yet Bishop Mouzon tells us that unless a man votes his own convictions in Methodism he is unworthy the name of man! Moreover, does he think the great mass of our members are not entitled to any consideration at the hands of

their delegates whom they send up to represent them in the councils of the church? And if the delegates do go up and vote according to the instructions of those who elected them, does the Bishop mean to say that, as the presiding officer, he will throw out their votes? We repeat, this is a startling statement for one of our bishops to make and he ought to explain himself.

If there has ever been a time when our church needs to listen to the voice of its membership, it is just now when we are facing so grave a situation as this unification issue presents. And if it cannot speak through an instructed delegation, how, pray, is it going to speak? We feel much more hopeful, however, when we contrast with the Bishop's attitude as expressed above the position taken by some of our pastors, who say that though they are for unification, yet they expect to vote against it because they believe they ought to respect the wishes of their members.

Winona, Miss.

NEED OF PRAYER IN THE PRESENT CRISIS.

My Dear Dr. Carley: As I glance back over the ages that have gone I see Peter and Paul in controversy over circumcision, a thing that was related to a bygone age and time. It was sacred to the Jew because it had been sacred to their fathers. But God opened Peter's eyes, and he saw that one could be a Christian and not be circumcised.

There have been various misunderstandings in all times in church government just as in political government, but by degrees man has improved both church and State with the aid of God.

The ideal towards which man traveled and which will be the height of perfection will be a brotherhood of man, with Jesus Christ as the center.

Ex-President Wilson caught a glimpse of this brotherhood idea in the League of Nations, but the selfishness of man defeated the plan in this country, but that does not prove it to be useless.

I recall that on one occasion a certain lawyer asked the master for a definition of neighbor, and the master told him the parable of the Good Samaritan.

Inasmuch as Jesus Christ should be the pivot around which this whole thing of unification turns, it seems to me, in view of the Master's definition of neighbor, that such things as politics, sectional feeling, race feeling, pride and the like should find no place, either in the plan or in the discussion of the plan.

I personally do not think the plan unites anything, and it seems to me to be far from perfect; but I know that great minds have worked the thing out and call it good.

I am persuaded to believe that our own sacred Constitution was somewhat of a mess in the eyes of many, at one time, and for that matter it is still so looked upon by some would-be reformers.

I am guilty of a sense of deep reverence and respect for my superiors, and almost every man in the Conference is my superior. I can hardly analyze the urge that prompted me to pen this article, but my dear brethren, I am not unmindful of the faith of Abraham, nor am I unmindful of the faith of Christians down through the ages, and I am persuaded that if we will go to our knees about this thing, having faith in Christ Jesus our King, that he will make of his church the kind of church it should be; we will know that all things work together for good.

As I understand it, this is a business of amalgamation, so to speak, between Christians. Now a Christian is one who has had a definite experience, the center of which is Jesus Christ.

It has been my privilege to live and travel much in the North and East and West, as well as in our own dear Southland, and from what I have seen it seems to me that when a man has had this Christian experience he is the same creature of God whether he live in New York or New Orleans. Each one comes to know his neighbor like the lawyer above referred to.

Brethren, let's go to our knees about this thing and pray God for direction.

W. B. HOLLINGSWORTH.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

The accompanying table shows what the Annual Conferences paid on Special Effort quotas during the first year of the movement, or to March 31, 1925. The record is not only interesting but provides a strong incentive for even better results the second year.

YOU HAVE TO SHOW MISSOURI

The Southwest Missouri Conference ranks first on the per cent paid of the amount due the first year. Hail! Hail! "Show-Me" boys! We acclaim you! I wanted the Conference to win this honor that could make the best record, but it is especially pleasing that the blue-ribbon was captured by my own State. It is, however, one thing to gain such distinction and quite another to keep it. Already more than one Annual Conference has determined to crowd the Southwest Missouri out of the limelight during the second year. But it will not be done without a fight, for Missouri does not quit. Once she gets her foot in, she just settles down to stay. Think of her making Georgia take her dust! But you'll have to keep moving, Missouri, for those Crackers are not the kind to be satisfied outside of first place. They will surely contend for your laurels the second year.

WHAT'S THE MATTER WITH KY.? SHE'S ALL RIGHT!

The Louisville Conference ranks second and the Kentucky fourth—a record for the whole State that even surpasses the State of Missouri, which has but one of her three children (Conferences) at the front. O well, what else could you expect but that Kentucky would make a creditable showing in the Special Effort Derby? Think of Bishop McMurry, president of the three Conferences in Missouri, and Bishop Darlington, president of the two Conferences in Kentucky, running a race and the whole Church looking on from the grand-stand. What a picture! I don't want to take sides in this thing, for my father's people were Kentuckians and I was born and reared in Missouri. But for the sake of the Forgotten Man who has my supreme devotion, I do hope that these good bishops "seeing they are compassed about with so great a cloud of witnesses, will lay aside every weight" and each of them "so run that he may obtain"! They have just started upon the second year of this wonderful marathon, and to date are running even. May the partisans of this race be quick to lend the runners every possible assistance. Come on, Kentucky! Show us, Missouri!

TENNESSEE AND TEN-I-SEE!

The Tennessee Conference ranks third—my, but the old "Hub" did some going 'round the first year. Bishop Mouzon, the president, is happy—and so am I. If all the other Conferences will get into this thing with similar enthusiasm, I can see that ten million dollars flowing into the Superannuate Endowment Fund with the smoothness of the flow of the Cumberland River. The State of Tennessee has three Conferences—triplets. But Holston and Memphis, being further from the "Hub," did not move as fast as their Sister. They have the same spirit, however, and I am sure at the end of the five years' journey they will be there, too.

DENVER AND FLORIDA HAND IN HAND

The boys in the Denver Conference have hills to climb—but how they did gather quota. Bravo! If they can do it out there, it can be done everywhere. They rank five for the first year, and they are planning to go to the top of the list the second year. Not even the mountains can stop men of their courage.

O Florida! Florida! I told thousands of people that you would be first—but you are sixth. Of course, I'm proud of you, love you, and all that! But it took a long time for me to locate you in the table, because I would not look below third place to find you. The second year will be different, won't it? When March 31, 1926, comes I shall expect to find you sitting on top and your arms loaded with your perennial roses.

ALL WOUND UP AND NO ROOM.

So it goes: When I have a lot to write the linotyper drops a "period"—and I have to stop. If you only knew what I wanted to state concerning the other Conferences! O well, let this suffice: Your first year's record is finished and the books are closed on it—come, all of you, and make a better showing for the second year. All of the Conferences have a margin for improvement. Let us all do better this year!

We are waiting to receive your payments on quotas. Do not let money you have raised for Superannuate Endowment linger in your hands. If you do, it means lost motion. Remember, endowment money is useless, until it is invested and earns income for the support of the claimants. It cannot be invested until it is received by the Board of Finance, Security Bldg., St. Louis, Mo. Let us have it. The quicker the better.

WHO'S WHERE in the SPECIAL EFFORT

Conference	Total Five Year Quota	Amount Due 1st Year	Amount Paid 1st Year	% paid of 1st Year	Rank
Home Conferences					
Southwest Missouri	\$216,333	\$43,266	\$41,942	.969	1
Louisville	246,373	49,274	45,462	.922	2
Tennessee	284,953	56,991	49,997	.877	3
Kentucky	182,417	36,483	30,715	.841	4
Denver	18,435	3,687	3,060	.829	5
Florida	330,347	66,069	53,591	.811	6
West Texas	298,153	59,630	46,705	.783	7
Louisiana	286,979	57,396	44,382	.773	8
Baltimore	330,884	66,176	49,871	.753	9
Virginia	543,733	108,746	80,200	.737	10
Pacific	115,930	23,196	17,021	.733	11
North Texas	348,409	69,682	50,469	.724	12
Western Virginia	216,500	43,300	30,665	.708	13
St. Louis	209,699	41,939	29,142	.694	14
North Carolina	423,459	85,692	58,099	.677	15
Mississippi	263,129	53,626	35,472	.661	16
Missouri	241,556	48,311	31,916	.660	17
North Georgia	435,303	87,161	56,864	.652	18
Upper S. Carolina	264,091	52,818	30,972	.586	19
Holston	390,816	78,163	44,948	.575	20
North Mississippi	267,455	53,491	28,794	.538	21
Memphis	346,880	69,376	35,036	.505	22
Illinois	33,724	6,745	3,385	.501	23
Texas	371,704	74,340	37,213	.500	24
South Carolina	261,269	52,254	25,861	.494	25
Alabama	319,742	63,948	30,628	.478	26
Little Rock	247,209	49,442	23,073	.466	27
Western N. Carolina	506,458	101,291	47,107	.465	28
New Mexico	74,608	14,921	6,917	.463	29
East Oklahoma	200,261	40,052	17,950	.448	30
South Georgia	382,544	76,509	34,282	.448	31
Northwest	37,115	7,423	3,272	.440	32
Central Texas	418,265	83,653	36,513	.436	33
North Arkansas	309,558	61,911	26,418	.426	34
West Oklahoma	194,810	38,962	16,490	.423	35
North Alabama	480,171	96,034	40,408	.420	36
Arizona	14,460	2,892	1,155	.399	37
Northwest Texas	276,627	55,325	22,008	.397	38
Foreign and Mission Conferences					
Belgian Mission			.55		
Brazil			.160		
China Mission			.66		
Congo Mission			.425		
Cuba			.865		
C. Slovak Mission			.49		
Japan Mission			1,014		
Polish Mission			.100		
W. Mexican Mission			.402		
TOTALS	\$10,400,909	\$2,080,175	\$1,270,874		

*In addition to the above, a considerable amount has been raised in cash but not yet sent to the Board, as follows: Korea Conference, \$4,000; Brazil Conference (2), more than \$10,000.

**The Best Plan to Raise Your Quota
Is The Plan That Works Best**

The Home Circle

ON GOING TO BED.

Go to bed early, wake up with joy;
Go to bed late, cross girl or boy.
Go to bed early, ready for play;
Go to bed late, moping all day.
Go to bed early, no pains or ills;
Go to bed late, doctors and pills.
Go to bed early, grow very tall;
Go to bed late, stay very small.

—Exchange.

MOTHER'S "LITTLE HAPPY GIRL"

By W. B. A.

"Come, little Happy Girl!"

Everybody loved Mildred, and wondered at the bright, sunny look in her face. "She always looks as if she were having such a good time!" said some one. "Yes," replied Mrs. Ward, "that's why I call her my little Happy Girl."

They were just starting on a pretty long journey. It was a hot day, and the cars were dusty. "I dread the trip," Mrs. Ward had said to her husband; "but I shall have Mildred with me; that's one comfort!"

Mildred, who was only seven years' old, was at first very much interested in looking out of the window, and seeing how the trees and fences hurried past, and how the hills away off seemed trying to keep up with the train. Then she saw that her mother was beginning to look warm and tired.

"I'll get some ice-water, mamma," she said; and trotted down to the end of the car, returning with their little traveling-cup full.

Now the baby began to fret; but his sister soon had him crowing and kicking up his tiny feet with glee.

An hour or two later the train came to a sudden stop. Something was the matter with the wheels. Mrs. Ward was worrying a little over the delay, when Mildred, looking happier than ever, cried out, "O, mamma, this is very interesting! There's a man putting soap on the wheels, and they're just sizzling and smoking! I guess we're going ahead pretty soon," she added, seeing that her mother seemed anxious. "And it's ever so much cooler, mamma!"

A benevolent-looking old gentleman in the opposite seat smiled as he met Mrs. Ward's eye.

"Your little daughter seems to have found the secret of happiness, madam," said he, with a courteous bow.

Mildred looked puzzled, but Mrs. Ward nodded pleasantly, and, as she stroked the brown curls, replied, "Yes, she's mother's little Happy Girl."

Soon after, they reached the end of their journey.

What do you suppose was the secret?—Sunshine.

QUEER NAMES.

By Mary M. Parks.

California Apple and Florida Berry, partly because they were strangers, drifted into the same seat on the first day of school. Their names came together on the list of pupils, because California's name was at the end of the A's, and Florida's name was at the beginning of the B's.

The first time the roll was read, California's name brought a broad smile, and Florida's name created suppressed laughter. It was a funny combination. Both girls knew it. California held her chin high and smiled bravely, but Florida, who was shy and sensitive, was crushed. At recess she refused to leave her seat. All the other pupils, except her new mate, left the room. She stayed with Florida, and when California slipped her arm around the shrinking girl, Florida wept a little.

Presently a tall, merry-faced girl peeped in at the door; then she came in and danced up to the strangers with a low bow.

"Welcome to our school," she said gayly. "May I present myself? Mary Turnipseed is my name."

California laughed merrily, and even Florida smiled wanly. Both instantly grasped the fact that no one had meant to ridicule them. It was pure merriment.

"It's all in being used to it. No one here laughs at my name. I'll change Mary to Maryland, then maybe I can amuse them, too. We'll be triplets then; three states, two fruits, and a vegetable."

"I was named for the state in which I was born," explained California. "I could shorten it to Callie; then it wouldn't sound so funny; but I won't. I'm not ashamed of my name."

"Neither am I," declared Florida proudly.

"Upstairs in the high-school room there is a boy with a really funny name—Orange Lemon," said Mary.

Even Florida laughed aloud this time.

"Now that doesn't create a smile here any more. It really is Orange M. Lemon, but he refuses to tell his middle name. The boys say it is Melons, and they have always called him that. I used to wonder how such odd names came. Over on the West Side there is a family named Bean-blossom; and once on a section map of the country in father's office, I found a strange name of Devilbliss.

"Father came and looked at it and laughed. They were new people and it was a new map. He had not noticed it. In a flash he understood it. He said that he had once known a man named Devilbliss, and that beyond a doubt the family had changed the name.

"Foreign names that were hard to spell and pronounce in English, and were not seen in print, and not often written were sure to get out of shape. Our name was some foreign name that sounded something like turnipseed. Father has tried to trace it, but he has not yet succeeded. He says it must have been very unspellable and unpronounceable and very aristocratic to get so twisted. That is the way we console ourselves for its queerness," laughed Mary.

Florida flushed with excitement and eagerness. "That is exactly the way it happens. There was a boy in our school named Schuster, and all the other boys called him "Shooter."

"Father says our names are what we make them," said Mary. "When he was studying history he was sorry about Benedict Arnold. It was a good old name gone wrong, and it is probable that not a boy since has been named after him. Father concluded that he had better make a beginning with Turnipseed—make it honored in spite of its queerness. And we think he is doing it," she added proudly.—Queen's Gardens.

WHEN MOTHER TACKS DOWN THE WHYS.

"Mother, what makes you put the empty salmon cans right in the stove?"

Betty was helping mother prepare supper, and Betty was ever ready with questions, partly because she was Betty and partly because she would enter domestic science next term. And Betty did not want to appear entirely unacquainted with cookery and its accompaniments.

"Why?" repeated mother.

"You always know a reason," insisted Betty. "Things are more fun when you know the why. Besides, some tins you don't bother to burn."

"I know," assented mother; "and I guess there is a reason, though it is almost second nature now for me to put fish cans in the fire as soon as emptied. There's a little story connected with it," she said.

"O, good!" happily exclaimed Betty. "I can always remember the whys that go with a story. Stories tack down a why as tight as tight."

"It happened when I first began to keep house," mused mother. "I owned the dearest little kitty-cat, Lady Gray; we never knew her to go far from home; and when she had two little gray kittens of her own, she brought them right to my kitchen door. I put them in a box back of my stove, and Lady purred there by them most of the time, she was so proud of her first babies. And then one day, while the kittens were still tiny, she suddenly disappeared. We looked in all possible places we could think of. We even explored the old well that hadn't had a drop of

water in it for months. We asked the neighbors. The second day we put an advertisement in the town paper. We thought a good deal of Lady Gray, and we feared her babies would starve."

Mother paused.

"Three days, and no sign of Lady Gray. We decided something had killed her."

"O!" gasped Betty, a-quiver with sympathy. "O! O! O!"

"About noon," went on mother, "Aunt Mandy, who did my washing and lived in a little hut up on the hill, came down to my house. She was shaking with fear. Nothing could induce her to go home. Three nights running, she declared, something had thump-thump-thumped under her house. 'The house is ha'nted, honey,' she persisted. So father went up to investigate. He had to pry up several boards from the floor. And then at last he found the trouble. It was a thin, ragged-looking, little gray cat with her head caught fast in a fish can, an empty can with just a trace of its former contents clinging about the edges. She had wedged her head in toward the tempting bait, and the bent edges of the tin kept her from getting it out again. But evidently kitty-cat had tried and tried. She was so weak when found that she could hardly move, and her struggles had been the thumping Aunt Mandy had heard, the struggles of my petted little Lady Gray," added mother, reminiscently sorrowful.

"Why did she go—up there?" asked Betty wonderingly.

Mother shook her head. "I don't know. I suppose it was the natural instinct to hunt something for her kittens. Cats love to hunt, you know."

"But what made her get into the fish can?" insisted daughter.

"Cats are as crazy over fish as some little girls are over chocolate creams," declared mother. And she never noticed how Betty flushed, but went right on: "I suppose dainty little Lady Gray could not resist the lure of the salmon smell still in the empty tin. Fish odor clings a long, long time to a tin—unless it is burned."

"O—O!" said Betty soberly. "I see now why you always put fish tins in the fire. You are thinking about other kitty-cats."

"Yes," said mother. "I do not wish to be thoughtlessly cruel to any dumb animal; I do not wish to cause suffering through any careless act of mine."

And Betty, grown woman to-day, has never forgotten mother's why told that Saturday morning.—Ida R. Fargo, in Exchange.

THE MANY-SIDEDNESS OF CHRIST.

Jesus challenges the attention of the world by his many-sidedness. He meets the needs of all classes and conditions of men. As deep answereth unto deep, so does he respond to the movings of each soul of man.

Call the roll of the world's workers and ask, "What think ye of Christ?" Their answers amaze us by their revelation of the universal appeal of Christ. Some one whose name has been lost has collected the following examples of this universality:

To the artist he is the One Altogether Lovely.

To the architect he is the Chief Corner Stone.

To the astronomer he is the Sun of Righteousness.

To the baker he is the Living Bread.

To the banker he is the Hidden Treasure.

To the biologist he is the Life.

To the builder he is the Sure Foundation.

To the carpenter he is the Door.

To the educator he is the Great Teacher.

To the farmer he is the Sower and the Lord of the Harvest.

To the florist he is the Rose of Sharon and the Lily of the Valley.

To the geologist he is the Rock of Ages.

To the horticulturist he is the True Vine.

To the judge he is the Righteous Judge, the Judge of all men.

To the jeweler he is the Pearl of Great Price.

To the lawyer he is the Counselor, the Law-giver, the Advocate.

To the newspaper man he is the Good Tidings of Great Joy.—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

A great revival has just been completed at Emory University, under the direction of Dr. W. A. Smart, Professor of Biblical Theology.

Rev. Guy Ray is in the fourth year of a successful pastorate at McCool, Miss. The outlook is promising for this to be one of the best years of the four.

The Sunday school at Purvis, Miss., is growing in interest and attendance, and congregations are good at all services. Rev. W. H. Lane is the pastor.

The church at Calhoun, La., suffered a great loss recently in the death of Mr. Thomas Heath, who had reached the advanced age of nearly 88 years. He was a friend of the church and of the pastor.

Our work at Ocean Springs, Miss., under the efficient leadership of Rev. D. E. Vickers, has grown steadily, so much so that there is good prospect of its becoming a station charge in the near future.

Through the will of the late James F. Evans, of Thomasville, Ga., a loan fund of \$5000 for ministerial students has been established at Emory University. The fund is to be known as the "R. R. Evans Fund," in honor of the donor's father.

Under the caption, "Methodist Stimulation," the Leesville Leader, Leesville, La., gives each week a column of interesting and suggestive paragraphs, furnished by the pastor of the Methodist church, Rev. Lastie N. Hoffpauir.

Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, accompanied by his wife, spent last Sunday in New Orleans, preaching in the morning at Felicity and in the evening at Second Church.

The revival meeting at Biloxi, Miss., in which the pastor, Rev. Osmond S. Lewis, is being assisted by his brother, Rev. J. Tillery Lewis, of the North Mississippi Conference, is under way, with indications of a great spiritual uplift to the community and the church.

The Big Brothers' Bible Class, Greenville, Miss., having defeated Greenwood in an attendance contest for the month of April, has accepted

a challenge from the Men's Bible Class of the First Methodist Church of Gulfport for a similar contest during May.

One hundred and fifty-nine students will receive diplomas from Emory University at its approaching commencement. Among them, Andrew J. Boyles, of Homewood, Miss., and Michael C. Huntley, of Port Gibson, Miss., will receive the Master of Arts degree.

We acknowledge the honor of an invitation from Miss Alice Ruth Hoffpauir to attend the graduating exercises of the Estherwood, La., High School on Thursday evening, May 21. Miss Hoffpauir, a daughter of Rev. A. R. Hoffpauir, is a member of the graduating class.

Rev. and Mrs. W. M. Williams, of Magee, Miss., are having a great trip through the North and East. They have visited Baltimore, where they saw the spots famous in Methodist history, and Washington, where they worshiped at the Representative Church. They will go to Philadelphia and New York before returning home.

On the recommendation of the Publishing Agents, the Book Committee, at its recent annual meeting, appropriated \$100,000 from the profits of the Publishing House to the support of superannuated preachers, widows of preachers and their dependent orphans. This is the largest amount ever available from this source for this purpose.

Announcement has been made of the marriage of Mr. Murdock Murph Snelling and Miss Isabel Hughes Dumas. Mr. Snelling is a son of Rev. and Mrs. J. G. Snelling, of this city, and Mrs. Snelling is a daughter of Mr. and Mrs. Alexander Hughes Dumas, also of New Orleans. The Advocate extends all good wishes to this fine young couple.

Bishop Sam R. Hay officiated at the laying of the corner stone of the Sunday school building being erected by the Rayne Memorial Methodist Church, this city, at the close of the morning service last Sunday. In spite of very inclement weather, a large congregation was in attendance. The new building will have all modern facilities for the work of religious education.

Mrs. J. H. McCoy, one of the Secretaries of the Board of Missions, Home Department, tendered her resignation at the recent meeting of the Board of Missions in order that she might accept the presidency of Athens Female College, to which she has been elected. Her resignation was accepted with profound regret.

At the meeting of the Board of Missions in Nashville last week, Rev. J. F. Rawls, Centenary Secretary of the Virginia Conference, was elected Treasurer of the Board, to succeed the late Rev. J. D. Hamilton, and Mrs. Ina Davis Fulton, business manager of Kidd-Key College, Sherman, Tex., was elected Treasurer of the Woman's Department, to succeed Mrs. F. H. E. Ross, resigned.

The repair work on the West Laurel Methodist church and the remodeling of the building have been completed and this church is now one of the prettiest in the city of Laurel, Miss. The pastor, Rev. John W. Ramsey, is serving his fourth year in this growing charge. A revival meeting will be begun on the third Sunday in this month, the preaching being done by Rev. W. E. Dickens. Everything goes well in the work.

Rev. A. R. Hoffpauir, of Estherwood, La., writes: "In Brother L. I. McCain's absence, assisting Brother Cady in a revival at Eunice, and at Brother McCain's invitation, I filled his pulpit at Lafayette yesterday. An overflowing congregation was present, good interest, splendid services, 190 present at Sunday school. Brother McCain is doing a great work, building a magnificent church, and he stands in high favor with the Lafayette folk."

PLAN OF EPISCOPAL VISITATION.

First Episcopal District. Bishop Warren A. Candler: Virginia, Oct. 14; North Alabama, Huntsville, Ala., Oct. 28; Alabama, Mobile, Ala., Nov. 11; Baltimore, Winchester, Va., March 24, 1926.

Second Episcopal District. Bishop Collins Denny: Western North Carolina, Statesville, N. C., Oct. 14; Upper South Carolina, Abbeville, S. C., Oct. 28; North Carolina, Fayetteville, N. C., Nov. 11; South Carolina, Darlington, S. C., Nov. 25.

Third Episcopal District. Bishop Edwin D. Mouzon: Holston, Trinity Church, Chattanooga, Tenn., Sept. 30; Tennessee, McKendree Church, Nashville, Tenn., Oct. 7; Memphis, Dyersburg, Tenn., Nov. 11.

Fourth Episcopal District. Bishop John M. Moore: Indian Mission, Salt Creek Church, near Yeager, Okla., Sept. 18; North Texas, Greenville, Tex., Oct. 14; West Oklahoma, Ardmore, Okla., Oct. 21; East Oklahoma, Hugo, Okla., Nov. 4; Texas, Jacksonville, Tex., Nov. 11.

Fifth Episcopal District. Bishop William F. Mc Murry: Denver, Beulah, Colo., Aug. 19; Missouri, Fayette, Mo., Sept. 9; Southwest Missouri, Warrensburg, Mo., Sept. 23; St. Louis, Bonne Terre, Mo., Oct. 7.

Sixth Episcopal District. Bishop U. V. W. Darlington: Illinois, Centralia, Ill., Aug. 19; Western Virginia, Clarkshurg, W. Va., Aug. 26; Kentucky, Scott Street Church, Covington, Ky., Sept. 2; Louisville, Greenville, Ky., Sept. 23; North Georgia, Griffin, Ga., Nov. 18.

Seventh Episcopal District. Bishop Horace M. DuBose: Northwest, Spokane Wash., Aug. 26; Arizona, Prescott, Ariz., Oct. 14; Pacific, Berkeley, Calif., Oct. 21.

Eighth Episcopal District. Bishop William N. Ainsworth: North Mississippi, Grenada, Miss., Nov. 4; Mississippi, Hattiesburg, Miss., Nov. 11; South Georgia, Macon, Ga., Nov. 25; Florida, St. Petersburg, Fla., Dec. 8.

Ninth Episcopal District. Bishop James Cannon, Jr., Congo Mission; Cuba, April 3, 1926; Mexico; Texas Mexican Mission; Western Mexican Mission.

Tenth Episcopal District. Bishop William B. Beauchamp: Belgian Mission, Brussels, Belgium, June 24; Polish and Danzig Mission, Warsaw, Poland, Sept. 8; Czechoslovak Mission, Sept. 22.

Eleventh Episcopal District. Bishop James E. Dickey: New Mexico, Clovis, N. Mex., Oct. 7; West Texas, Laurel Heights Church, San Antonio, Tex., Oct. 28; Northwest Texas, Canyon, Tex., Nov. 11; Central Texas, Waxahachie, Tex., Nov. 18.

Twelfth Episcopal District. Bishop Sam R. Hay: Louisiana, New Orleans, La., Nov. 4; Little Rock, Arkadelphia, Ark., Nov. 18; North Arkansas, Conway, Ark., Nov. 25.

Thirteenth Episcopal District. Bishop Hoyt M. Dobbs: Brazil, Juiz de Fora, Brazil, Aug. 6; Central Brazil, Piracicaba, Brazil, Aug. 13; South Brazil, Cruz Alta, Brazil, Sept. 17.

Fourteenth Episcopal District. Bishop Hiram A. Boaz: Korea Mission, Wonsan, Korea, Aug. 25; Korea Conference, Seoul, Korea, Sept. 3; Siberia Mission (Russian Department), Harbin, Sept. 17; Siberia Mission (Korean Department), Harbin, Sept. 21; Chinese Mission, Harbin, Sept. 23; Japan Mission, Kobe, Japan, Oct. 14; China Mission, Soochow, Oct. 23; China Conference, Shanghai, Oct. 28.

A REQUEST.

Only two of the preachers of the Meridian District have sent lists of the delegates to the district conference. So, brethren, please attend to this matter at once and let me have these names within a few days.

F. L. APPLEWHITE.

Quitman, Miss.

A STATEMENT FROM BISHOP H. A. BOAZ RELATIVE TO RUMORS OF HERESY IN CHINA.

Since my recent return from the Orient I am informed that in certain sections of our church rumors continue to persist concerning heresy among our missionaries in China. It is not my purpose in this statement to enter into controversy with any one, but to state the facts in the case as they appear to me.

Since my doctrinal soundness has never been called in question, so far as I know, I am sincerely hoping this statement will satisfy all members of our church and give a much needed rest to the question of heresy in China.

I cannot understand the motive that prompts our friends who persist in circulating these rumors. Surely there must be some misunderstanding somewhere. I do not know what has been taught in China in the past, but after careful inquiry I am of the opinion that no heresy is now being taught in China by our missionaries. I do not pretend to say that all our missionaries in China think exactly alike on all doctrinal points. That is not the case at home among our preachers or thinking lay members. Methodism does not require any such uniformity on non-essentials.

In China they are as near in agreement in doctrine as in any of our Conferences at home. I have talked in the most intimate and heart-searching way with every missionary in China whose doctrinal soundness has been called in question, and each one has assured me that no heresy is being taught by our missionaries anywhere in China. They assure me that they are in harmony with our doctrines in the great essentials and that no heretical doctrines are being promulgated by them in our church in that great field.

Soon after taking charge of the China Conference in February, 1924, I had a long conference with the Executive Committee of the Mission and asked to know who were the supposed offenders in the teaching of heresy. I promised to deal promptly with any one found guilty of offending in this way. I made diligent inquiry but failed to find any one teaching doctrines contrary to our accepted standards.

If any one in America, or anywhere else, knows of any one of our missionaries in China who is teaching heresy and will give me privately that information, I pledge myself to look after the offender as soon as I return to the field. Send such information to me at Box 516, Nashville, Tenn.

I am not asking for published rumors to be sent me. I have run all of them down and find nothing.

I am not asking that accusations be made in the church papers—that is not the place to try missionaries accused of heresy—but I am asking for facts, if there be such, to be sent me by mail. I shall not pay any attention to published rumors, but carefully consider any private information sent me. I do not hesitate to make this request, because I think I know the situation in China. I have visited every mission station there once or twice during the past few months, and talked with all that heroic group of noble Christians on that field. I believe them to be true and tried Methodist missionaries.

At the last session of the Mission held in Changchow, Nov. 3 and 4, 1924, I made a statement about as follows:

"I am under the impression that the most of our trouble in China about modernism has grown out of misunderstandings. I call your attention to the statement sent out by the Secretaries of the Board of Missions, accompanied by the statement of faith adopted by the General Conference of 1922, and the statement issued by the College of Bishops in May, 1923. I take it for granted that as honest, sincere Christians, you are in agreement with our church, or you would have reported before this. However, if any missionary here knows of any other missionary who is teaching doctrines contrary to the doctrines of our church, if you will kindly let me know of such teachings, I shall make careful inquiries into such teachings, and if I find any one guilty of disseminating heretical

doctrines, I shall see that such teachings cease at once. If the offender (should there be such) will not desist, I shall bring such offender before the Executive Committee of this Mission for consideration. I feel sure, however, that no heresy is being taught by any of our missionaries on the China field."

(I had already conferred with all who had been accused in the press of heresy.)

Up to this good hour I have not found it necessary to accuse any one of heresy.

I sincerely hope this statement will allay all fears in the church about heresy in China, and that our friends will give the subject a much-needed rest.

H. A. BOAZ,
Bishop in Charge.

RESOLUTIONS ADOPTED BY THE COLLEGE OF BISHOPS AT ITS RECENT SESSION.

1. "Resolved, That it is the judgment of the College of Bishops that it is competent for an Annual Conference, in accordance with the law of the Methodist Episcopal Church, South, to determine for itself by vote in advance of taking action on a particular question what method it will adopt in taking the vote on such question; and that, where no previously established parliamentary procedure or action exists in said Conference, such method of voting shall be determined by a majority vote."

2. "Whereas, the law of our church, in paragraph 45 of the Discipline, provides that no one who is not 25 years old and has not been for six years preceding his election, a member of our church, can be a lay member of an Annual Conference; and,

"Whereas, no lay member who does not meet these requirements is qualified to vote in any Annual Conference; therefore,

"Be it resolved, That any vote cast in any Annual Conference by any lay member who is not qualified under the law of the church as set forth above, if challenge is made and sustained, should not be certified by the president and secretary of said Conference to the secretary of the College of Bishops and the General Conference; and,

"Resolved, further, That in the event any vote shall have been certified and subsequently the fact of ineligibility is established, it will, when reviewed by the bishops, be held as null and void, and not counted."

3. "Resolved, That it is the sense of the College of Bishops that it is not in harmony with the spirit and usage of the Methodist Episcopal Church, South, for church conferences, quarterly conferences or district conferences, or Annual Conferences to undertake to bind laymen by instructing them to vote in a certain way; and that if such conferences do pass resolutions with a view to instructing their delegates, such delegates must, nevertheless, be free to follow their own conscience when voting on any question.

"Be it further resolved, That it is the sense of the College of Bishops that all such conferences have the right to express their views by resolution.

ABERDEEN DISTRICT CONFERENCE.

Calhoun City will long be remembered by the delegates to the district conference, for the doors of that flourishing little city were thrown wide open in genuine hospitality. The pastor, Rev. M. E. Scott, with the entire citizenship, left nothing undone for the comfort and welfare of the conference.

From the time the conference opened Tuesday morning, with devotional service by the presiding elder, L. P. Wasson, till the close Thursday afternoon at 2:30, there was a spirit of co-operation and good Christian fellowship. Every speech that was made was directly in the interest of the kingdom. There was a spiritual atmosphere all the way through.

Helpful sermons were preached by Rev. H. N. McKibben, W. N. Duncan, J. E. Lawhon and W. N. Dodd. Visiting brethren were Prof. Hooker,

Millsaps College; V. C. Curtis, Conference Board of Missions; J. H. Holder, Educational Secretary; W. D. Hawkins, Centenary Secretary; Mrs. Alma Riley, Orphans' Home; L. H. Estes, Memphis Hospital.

The program by the laymen was very splendid. The district lay leader, R. H. Furr, was unable to be present on account of the death of his brother. S. C. Lindsey, Eupora, assisted by Judge T. L. Lamb and Mr. D. H. Hall, gave a profitable presentation of the laymen's work.

Harold Lee Guyton, of Amory, and F. F. Coggins, Verona, were licensed to preach; the latter, with J. B. Shearer, was recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference: T. L. Lamb, Eupora; W. G. Davis, Amory; T. F. Paine, Aberdeen; J. F. McDonald, Okolona; W. G. Mitchell, Tupelo; W. A. Boone, Pontotoc; A. R. Wiggul, Nettleton; E. F. Arnold, Belle Fontaine. Alternates: Stanley Murphy, R. A. Pullen, D. W. Robins, E. C. Driskell.

A resolution was adopted by the conference expressing itself as being opposed to the pending plan of unification and so instructed the delegates to cast their votes. There was a wholesome spirit of brotherly love in all the voting and proceedings. It is evident that the laymen and ministers of the Aberdeen District are determined to go forward in the work of the church. The conference will meet at Nettleton next year.

W. R. LOTT, Secretary.

STANDARD TRAINING SCHOOL AT SEASHORE CAMP GROUND.

Dear Brother Carley: Please state that a special rate for board and lodging of \$1.00 per day has been arranged at Keller Lodge for those who take the Standard Training Course, May 28-June 2, at Seashore Camp Ground. Guests must provide their own towels, sheets and pillows. We hope that a large number of Sunday school workers will avail themselves of the splendid opportunity the Seashore Standard Training School will provide. The very best faculty possible has been secured and the following courses will be offered: "Missionary Message of the Bible," "Beginner Organization and Administration," "Training Primaries in Worship," "Junior Organization and Work," "Rural Sunday School Management." All those who expect to attend the school are urged to send in their names at once to Miss Laura White, at the White House, Biloxi, Miss., and state what course they desire to take.

OSMOND S. LEWIS.

TO THOSE ATTENDING THE VICKSBURG DISTRICT CONFERENCE AT WOODVILLE.

We shall meet the south-bound train on the Yazoo and Mississippi Valley arriving at Centreville at 11:25 a. m., May 19. Please arrange to come on this train if you expect us to meet you. If you come on any other train, you will find a bus line to Woodville at reasonable rates.

Remember the train arriving at Centreville at 11:25 a. m., May 19.

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Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

HUGH JUNKIN—AN APPRECIATION.

At a meeting of the board of stewards of Jefferson Street Methodist Episcopal Church, South, Natchez, Miss., held Wednesday evening, April 29, 1925, the following resolutions were unanimously adopted:

Whereas, on Friday, April 24, 1925, our loving heavenly Father called unto himself our beloved brother and president, HUGH JUNKIN, from a life of faithful service on earth to his eternal reward, in that city which hath foundations whose builder and maker is God; and,

Whereas, on Aug. 11, 1895, Brother Junkin joined the Jefferson Street Methodist Church, and very soon thereafter was made a member of the board of stewards, and for several years before his death was the beloved and honored president of our board; therefore, be it resolved:

1. That in his death this board and the church have sustained the loss of a true and tried friend and brother, a wise and judicial counselor, and a loyal promoter of all the interests, both financial and spiritual, of the church. As president of our board, he was wise, impartial, gentle and affectionate, and yet firm in his decisions. His chief aim in all things was to forward the kingdom of his Lord. His brotherly, gentle spirit endeared him to each member of the board and to the community at large. His generous contributions and untiring faithfulness to the cause of the church were outstanding features in his life. His deep, abiding faith, his godly counsel, and his profound friendship will ever be cherished by us who mourn his departure.

2. That, while our hearts are stricken with grief at his going from us, we realize that he is now in the

full enjoyment of our Father's presence, that having trusted God through a life of faithful service, God took him unto himself.

3. To the loved ones of our beloved brother, we extend our heartfelt love and sympathy, commending them to him whom our dear brother served and trusted, and to our blessed Saviour, Jesus Christ, through whom we have the promise of a joyful union and life everlasting.

4. That a copy of these resolutions be placed upon the minutes of the quarterly conference, a copy be given to the Natchez Democrat and the New Orleans Christian Advocate for publication, and a copy be sent to the loved ones of our brother.

Signed: A. C. Morgan, C. C. Evans, L. T. Kennedy, Committee.

REPORT OF CHAS. ASSAF FOR APRIL, 1925.

Seashore District.

April 4—While in Logtown, I went to Bay St. Louis to see a woman who was a member of the Baptist church, and her husband a Methodist; after I talked with her, she joined the church, with her husband. Expenses, \$1.95.

April 3 to 6—With Rev. C. A. Schultz, Logtown, Miss. Sunday I preached three times. We had good services; during the services we had altar prayer; several people came to the altar and prayed and reconsecrated. Railroad fare, \$11.30; expenses, \$3.50; collection, \$45.

Jackson District.

April 10—Visiting the Syrians and the Greeks and Italians, and talking with all people; 2 Italians joined the church in Jackson, Miss. Expenses, \$1.

April 11—Visiting in Yazoo City, Miss., all the Syrians and Greeks, and some others in the city; Sunday, the 12th, with Rev. H. R. McKee, in Benton, Miss. I preached three times on Sunday. We had good services. During the services several people came to the altar for prayer and reconsecration. Railroad fare, \$2.20; expenses, \$2.95; collection, \$12.

Brookhaven District.

April 16 to 20—With Rev. A. S. Oliver and J. L. Sells, McComb City, Miss. Preached three times Sunday, and taught also Men's Bible class, and visited the Syrians, Italians and all people in the city. During the services and visiting, three Syrians joined the church, and several people reconsecrated themselves. Several Syrians were in the services, and several promised me they will go to the Sunday school and church. Railroad fare, \$3.80; expenses, \$5.50; collection, \$15.29.

April 20—With Rev. A. S. Oliver, to start a meeting for him. After the service the people asked for me to do the preaching during the meeting. The meeting lasted only four days; preached at night, 7:30; and visited the people's homes in the day. During the meeting, 26 people joined the church, 21 by profession of faith. Several people reconsecrated themselves and promised to do more for the Lord and church. We had a good meeting, bless the Lord!

Vicksburg District.

April 25 to 27—With Rev. C. Y. Hig-

ginbotham, Utica, Miss. I preached three times Sunday. We had good services. During the services we had altar prayer, and several people came to the altar for prayer, and reconsecrated themselves. Railroad fare, \$1.60; expenses, \$1.25; collection, \$8.

Summary.

Services, 16; joined the church, 36; railroad fare, \$18.10; expenses, \$13.15; collections, \$80.29.

Brothers, please pray for me and use me. My address is 423 Lynch Street, Jackson, Miss.

CHAS. ASSAF.

ANNUAL MEETING OF THE BOARD OF EDUCATION.

The Board of Education held its thirty-first annual meeting in Nashville, Tenn., Wednesday, April 15. Almost the entire board were present. Reports of the several departments were made as follows: Dr. Stonewall Anderson, General Secretary; Dr. R. H. Bennett, Secretary of Ministerial Supply and Life Service; Dr. H. H. Sherman, Secretary of the Christian Education Movement; Rev. J. Marvin Culbreth, Secretary of Religious Education; and W. E. Hogan, Treasurer. These reports all indicated a good year's work in the several departments and an encouraging outlook for the educational work of the church. Some of the outstanding features of special importance were as follows:

1. The classification and standardization of our institutions of learning was given most careful attention. The Committee on Classification was in all-day session on Tuesday, in addition to previous sessions, and made a very interesting report to the Board, which contained a list of the schools according to their rank as universities, colleges and academies. Some of our institutions are in almost a life and death struggle to maintain their present rank, and every intelligent, loyal Methodist who believes that the church has an educational mission should co-operate to the fullest extent in this work. The completion of the Christian Education Movement will solve most of the problems.

2. A committee on General Conference legislation was appointed to consider important matters which should come before the next General Conference relative to our educational work. The Board and its secretaries look with favor upon the suggestion that the work of the Board of Education, Epworth League Board, the Sunday School Board and certain departments of the Board of Missions be combined or correlated for the sake of economy and efficiency. Such a plan would be in harmony with the action of the last General Conference, which appointed a commission on the reorganization of the Boards.

3. The collection of the Christian Education pledges received attention both in committees and in the full Board. It was recommended that every possible effort be made to complete this movement during this last year of the quadrennium and the fifth year of the collection period. Bishops, presiding elders, pastors, the Board of Lay Activities, the college presidents and faculty were all called upon

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to give the cause their fullest support. Approximately \$6,000,000 has been collected of the \$12,000,000 already due on the total pledge of \$17,000,000. Reports showed that about \$5,000,000 of new money had been subscribed, a large amount of which had been paid. This does not include the splendid gift of Mr. Duke to Trinity College.

4. The Department of Ministerial Supply and Training and Life Service showed substantial improvement on a number of different items. Three hundred and sixty-four new names have been enrolled as volunteers for life service. Over \$11,000 has been loaned during the year to students for the ministry and other forms of Christian work. The loan fund has reached the \$150,000 mark. Three hundred preachers, which is above the average, have been admitted on trial, thus decreasing the number of supplies. More undergraduates have passed their courses of study, though the use of the two-thirds rule, which in many cases amounts to an abuse in admitting preachers on trial into the Annual Conferences, was a little larger than usual. The Correspondence Schools at Emory University, Atlanta, and at Southern Methodist University, Dallas, are doing excellent work. The Extension School for pastors at Southern Methodist University has enrolled sixty-four students during this its first year, and promises large things for the future.

5. The new Department of Religious Education, which is seeking to co-operate with Annual Conferences and local congregations in supplying adequate and efficient religious training and influences in our State schools as well as our church schools, brought to the attention of the Board the urgent need and the great opportunities of this field. The subject provoked very earnest discussion upon the part of members of the Board. A larger appropriation than that of last year was made for carrying on this work.

6. The report of the treasurer showed the finances of the Board in excellent condition, with no debts and a substantial balance carried over into next year.

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DEPT. N. O.

MORE SUPERLATIVES OF PEARL RIVER AVENUE.

During the month of April the attendance at our Sunday school reached the highest of the present pastorate. It reached 160. The average attendance for a month recently was 136.

We are having the best workers' Council meetings twice a month that have been during the present pastorate. They are more spiritual and better attended and more earnest prayers by teachers.

The last Wednesday night before district conference (the pastor was away at district conference last Wednesday night) we had the largest attendance at prayer meeting in the history of the church—105.

We have the largest per cent of our membership to attend prayer meeting of any church in McComb, according to late figures. For the last several months at the Protestant Ministers' Association these figures have been reported.

The best Easter program in the history of the church was put on last Easter. The sufferings, death, and

resurrection of Jesus were seen in a light it had never been seen before, and we didn't have to go to the movies to see it.

We had the happiest pastor in McComb a Sunday night recently when seven joined the church (four on profession of faith), and many men and women, children and young people came to the altar under real conviction, seeking to be saved from their sins.

We had the most spiritual singing recently at prayer meeting this pastor ever remembers to have heard. It was congregational singing, and the song that melted hearts and caused heaven to bend low and bless our souls was, "There is a Fountain Filled With Blood."

The pastor and church are the nearest, surely, of one mind and heart on the fundamental doctrines of Methodism of any other church in Southern Methodism. The doctrines of the church are being studied at the mid-week prayer meeting for one part of the service at this writing, and it's blessed and wonderful how the membership is taking it in and how ardently the majority believe them fully.

Really happy,

J. A. WELLS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Third Round.

Fannin, at Drake's Chapel, May 23, 24.
Brandon, at Brandon, May 24, 7:30 p.m.
Edwards, at Reeves Chapel, May 31, 11 a.m., 2 p.m.
Millsaps Memorial, May 31, 7:30 p.m.
Harrisville, at Mt. Pisgah, Thursday June 4, 11 a.m., 2 p.m.
Galloway Memorial, June 7, 11 a.m.
Florence, at Richland, June 7, 3 p.m. June 6, 10 a.m.
Epworth League Assembly, June 8-14.
Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Benton, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lottville, July 26, 3 p.m.

J. LOYD DECELL, P. E.

Newton Dist.—Third Round.

Forest and Morton, at Morton, May 10, 11 a.m. and 2 p.m.
Chunkey, at Collinsville, May 16, 17.
Millsaps College commencement, May 23-25.
Decatur and Hickory, at Good Hope, May 31.
Montrose, at Garlandsville, June 6, 7.
Epworth League Assembly, June 8-12.
Bay Springs, at Dushan, June 7, 3 p.m.
Homewood, at Gasque Chapel, June 13, 14.
Lake, at Lake, June 14, 15, 8 p.m.
Divinity School, June 16-25.
Raleigh, at Pleasant Hill, June 27, 28.
Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
Laurel, First Church, July 5, 4:30 p.m.
Laurel, West End, July 5, 8 p.m.
Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.

North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Louise and Holly Bluff, at Holly Bluff, 11 a.m., May 3.
Silver City, at Midnight, 7:30 p.m., May 3.
Oak Ridge, at Bovina, 11 a.m., May 10.
Vicksburg, Gibson Memorial, 7:30 p.m., May 10.
Port Gibson, 11 a.m., May 17.
Woodville, 7:30 p.m., May 21.
Fayette, 11 a.m., June 7.
Centerville and Stephenson, at Centerville, 11 a.m., June 14.
Gloster and Liberty, at Golster, 7:30 p.m., June 14.
Roxie, at Greendale, 11 a.m., June 21.
Mayersville, at Valley Park, 11 a.m., June 28.
Natchez, 11 a.m., July 5.
Washington, at Mars Hill, 3:30 p.m., July 5.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.
Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

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STAYING HOME FROM WORK MEANS MONEY LOST

Many Women Know This by Experience

Let Lydia E. Pinkham's Vegetable Compound Help You As It Helped These Women

Mrs. McDole's Experience

Ludington, Michigan.—"I suffered every month and was very irregular, had headaches all the time, was thin and pale, with no appetite. I had taken all kinds of medicines, and every doctor told me I would have to face an operation before I would be well again. I was doing factory work, and I had to stay at home so much that I was getting discouraged. My mother advised me to try Lydia E. Pinkham's Vegetable Compound, and I did so with good results. I am now feeling fine. I have advised all my girl friends, who have such troubles as I had, to take your wonderful medicine."—MRS. THERESA MCDOLE, 426 S. Rath Ave., Ludington, Mich.

Los Angeles, California.—"I was in such a condition that I was scarcely able to walk, even to do my housework. I had no energy, was depressed and often wished to die. I am a chef, but was totally unable to do any cooking. A friend recommended Lydia E. Pinkham's Vegetable Compound and I have taken it with success. After the fourth bottle I felt much better, and after the tenth I never felt better in my life, as it resulted in a complete recovery. I cer-

tainly recommend it to all I hear complaining and you can use this letter as a testimonial."—MRS. MARY SULLIVAN, 923 E. 46th Street, Los Angeles, California.

Greatly Relieved

Jersey City, N. J.—"I took Lydia E. Pinkham's Vegetable Compound for cramps and fainting spells. I do office work, and have been in this condition four or five years, having to stay at home from work a day or two at a time, quite frequently. I have taken about ten bottles of it, and have been greatly relieved. I recommend it myself and you may print these facts with my full address."—LOUISE SCHOENFELDER, 112 Woodlawn Ave., Jersey City, N. J.

No matter what your work is, a great deal depends upon your health. It is discouraging to be obliged to stay at home frequently on account of sickness.

Your trouble may be caused by some female weakness, and Lydia E. Pinkham's Vegetable Compound has brought relief to many women just as these letters state. For sale by druggists everywhere.

ECZEMA CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
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morning, Shop all day—
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MRS. J. D. NORQUIST.



Drew, Miss.—"I had pain and dis-
tress for four years and life was a mis-
ery to me. We had a doctor to treat
me but I seemed to get worse. I tried
everything anybody would tell me but
nothing I used did me any good. I
had just about given up all hopes. I
would have to go to bed and stay. Big
drops of perspiration would just roll off
me. Oh! I was in a terrible condition.
We were crazy for a baby in our home
but had given up hope. I thought I
would try Dr. Pierce's medicine. I
wrote to him and told him my condition
and he said he could do me good, so I
ordered Dr. Pierce's Smart-Weed and
that was very helpful in relieving the
distress. Then I took the 'Favorite
Prescription' and the 'Golden Medical
Discovery' and the fifth day of January
was born to us one of the healthiest
baby girls anyone ever looked at, and
I am in such good health since, I wish
every poor suffering woman in the
world knew of Dr. Pierce's medicines."

—Mrs. J. D. Norquist, Box 273.

Any dealer. Write Dr. Pierce, Buf-
falo, N. Y., for free medical advice.

dered Sunday School Day programs.
We must have not less than two hun-
dred schools. The fourth notice has
gone out, calling attention to this mat-
ter. These notices will go out every
ten days until Nov. 1 to the schools
that fail to give the children this op-
portunity of expressing themselves. One
pastor was kind enough to return the
programs, saying that his people
could not use them. If the program is
beyond the reach of your people, use
what you can of it and supply ma-
terial they can use.

We had eleven schools represented
at our School in Amory. Five preach-
ers enrolled. Rev. L. P. Wasson took
one of the courses and thus set a good
example to all his people. We issued
fifty-eight credits. The School at
Amory has one of the best Home De-
partments in the Conference. The
Cradle Roll has nearly one hundred.
Amory is a growing church.

Rev. W. R. Lott, the pastor at
Amory, is carrying out the plans of
the Methodist church and is thus
building the kingdom of God in an
effective way.

The enrollment for our School at
Grenada, to be held June 8-13, is grow-
ing steadily. One hundred and twenty
have signified their purpose to attend.
Take it all in all, we have the strongest
faculty we have ever had. We ought to
have fifty women to take the course
to be taught by Miss Kennedy. It is
important to study the Bible, but more
important to study the needs of the
little child. No such course has been
offered in our Conference. It cannot
be offered again in several years.

Schools are scheduled for Kos-
ciusko, June 22-27; Macon, June 23-
July 3; Booneville, July 8-13.

MISSISSIPPI CONFERENCE NOTES.

A Conference-wide elementary con-
ference has been called by the Presi-
dent, Mrs. J. C. Wood, to meet at Hat-
tiesburg, June 3. The representative
of the General Board at this meeting
is Miss Marie Parham. We are ex-
pecting a full meeting. I am making
this announcement public in order to
ask for an interest in prayer that this
meeting may be helpful and profitable
to all who attend.

Only fifteen adult Bible classes in
the Mississippi Conference have not
reported and paid their dues. If your
class happens to be one of these, have
it report right away, so that the Mis-
sissippi Conference can be 100 per
cent on its Bible class report. This is
a small matter, and yet an important
one.

The Brookhaven District adopted as
its Sunday School goal:

1. A Program of Work placed in
each Sunday school.
2. A missionary program and offer-
ing.
3. A District Standard Training
School.
4. Clean-up-fix-up Day for each
church.
5. A survey of each church commu-
nity.

This is a fine program to work to.
The district officers for the coming
year were elected by the district con-
ference. The district conference
pledged its support to these officers
for the coming year.

On May 5, the Seashore District In-
stitute was held at Main Street, Bi-
loxi. Thirty-five Sunday school work-
ers and fifteen pastors were present
at the meeting. Rev. B. F. Lewis, Rev.
R. H. Clegg, Mrs. J. G. Gardner, Rev.
W. L. Linfield and Rev. L. L. Roberts
rendered valuable service on the pro-
gram. Nine preachers promised to
take work in the Standard Training
School. The Institute pledged itself to
support the Standard Training School.
The district officers were elected by
the district conference. Goals were

set which indicated a very definite in-
terest on the part of the workers in
the Sunday school. They pledged
themselves to improve the condition
and to challenge the best district for
supremacy.

The Jackson District Institute con-
vened in connection with the Jackson
District Conference. Rev. R. H. Clegg,
Rev. J. Loyd Decell, Rev. I. H. Sells,
and Mrs. J. C. Wood assisted in the
program. The District Standard Train-
ing School was indorsed and the dis-
trict pledged its financial aid to this
school for next year. The Institute
took its slogan, "We can lead the Con-
ference and we will."

One hundred Sunday schools in the
Mississippi Conference contributing
to Missions. We now have fifty-two.
Last month we received \$130. Satur-
day, May 9, we had received \$161.10.
Why not make it \$200 this month? Eu-
rope needs the money, and every
school needs to give.

Rev. H. R. McKeke is No. 1 on the
Sunday School Day Honor Roll. Rev.
M. A. Massey is No. 2 on the Honor
Roll. There is plenty of room on this
Honor Roll for every preacher in the
Conference.

We have mailed to each preacher in
the Conference a quarterly report of
the Sunday School Board's work. If
you have any suggestions of improve-
ment, please let us hear from you.
God has wonderfully blessed us this
quarter. We take this means of
thanking you for your sympathy and
prayers.

Every dollar sent the Board now
means a dollar and eight cents to us,
as it will save eight cents interest.
Please hold Sunday School Day and
send in your money.

Yours in Him,
JOHN C. CHAMBERS.

FROM JONESBORO, LA.

One of the most successful meetings
ever held in this community closed
Sunday evening, May 3. Rev. Henry T.
Young, one of our general evangelists,
was with us sixteen days, preaching
and teaching the plan of salvation in
a practical and effective way. From
many standpoints Brother Young is
one of the most outstanding gospel
preachers we have. He lays a founda-
tion on which any pastor can build.
Our church, in fact the entire com-
munity, has been greatly helped,
preacher included. We had 30 addi-
tions to our church by profession of

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faith. Several family altars were
established. Some new subscribers to
our church papers. A men's and wom-
en's prayer meeting. Some volunteers
to life service. A large number of our
people rededicating their lives to the
service of the church. The attendance
upon the prayer meeting was 1,213.
There were 3,065 chapters and 23,673
verses read from the Bible during
thirteen days of the meeting. Any
church that wants to line up with
God's plan of saving the world, and we
all should have this desire, will not
make any mistake in using Brother
Young.

I am your brother,

J. M. BOYKIN.

May 5, 1924.

Deaf Can Hear Says Science

New Invention Aids Thousands

Here's good news for all who suffer
from deafness. The Dictograph Pro-
ducts Corporation announces the perfec-
tion of a remarkable device which has
enabled thousands of deaf persons to
hear as well as ever. The makers of
this wonderful device say it is too much
to expect you to believe this, so they are
going to give you a chance to try it at
home. They offer to send it by prepaid
parcel post on a ten-day free trial. They
do not send it C. O. D.—they require
no deposit—there is no obligation.

They send it entirely at their own expense
and risk. They are making this extraordinary
offer well knowing that the magic of this little
instrument will so amaze and delight the user
that the chances of its being returned are very
slight. Thousands have already accepted this
offer and report most gratifying results. There's
no longer any need that you should endure the
mental and physical strain which comes from a
constant effort to hear. Now you can mingle
with your friends without that feeling of sensi-
tiveness from which all deaf persons suffer.
Now you can take your place in the social and
business world to which your talents entitle you
and from which your affliction has, in a meas-
ure, excluded you. Just send your name and ad-
dress to The Dictograph Products Corporation,
1303 W. 22d St., New York, for de-
scriptive literature and request blank.

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OPEN FOR APPOINTMENT.

Should there occur a vacancy in any of the pulpits among our people, I should be very glad to fill it. I am a young local preacher, 26 years old, graduate of Centenary College in 1925, but am of necessity at the present time engaged at teaching in a high school, and I expect to join the Conference in the fall.

For reference, write to Rev. W. W. Drake, 1431 Octavia Street, New Orleans, La., and Rev. W. W. Holmes, 839 Monrovia Street, Shreveport, La.

Respectfully,

G. H. CORRY.

Route 1, Box 61, Coushatta, La.

FROM MEMPHIS CONFERENCE.

Dear Brethren of the North Mississippi Conference: I would like to help some of you in your revivals during the summer months. I can come to you on Sunday and can give you as much time as you may need. If you need me, write me at Memphis, Tenn., R. F. D. 6.

J. H. BASS.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.
In Part.

Purvis, at Talawah, June 3.
Oloh, at East Columbia, June 7.
Bonhommie, at Bonhommie, June 10.
Ellisville, at Mt. Zion, June 14.
Williamsburg, at Oakvale, June 24.
Prentiss, at Mt. Zion, June 25.
Taylorville, at Fairmount, June 28.
Petal, at Batson, July 5.

I am requesting that all officials read the Discipline on the business of the quarterly conference for this round. Please let pastors, and all others responsible, see to it that reports are properly prepared and in hand. Let the stewards have the financial report in such form that the business may not be delayed.

ROBT. SELBY, P. E.

Meridian Dist.—Third Round.

Meridian, Central, May 17, 7:30 p.m.
Meridian, East End, May 24, 11 a.m.
Meridian, 7th Ave., at Pine Spgs., May 31, 11 a.m. and 2 p.m.
Meridian, Poplar Springs, May 31, 7:30 p.m.

Daleville, at Linwood, June 6, 7, 11 a.m.
M. L. BURTON, P. E.

NORTH MISS. CONFERENCE

Corinth Dist.—Third Round.
In Part.

Corinth ct., at Mt. Carmel, May 15; preaching, evening of May 17.
Corinth, First Church, Q. C. May 18, evening; preaching, May 17, evening.
Corinth, South Side, Q. C. May 20; preaching, May 24, 11 a.m.
Booneville stat., Q. C., May 19, evening; preaching, May 17, morning.
Myrtle, at Union Hill, May 27.
New Albany st., Q. C., May 27, evening; preaching, June 14, 11 a.m.
New Albany ct., at Mt. Olivet, May 28.
Rienzi, at Pisgah, May 30, and Rienzi, May 31.

District Conference will convene in Iuka, June 2 to 5. The opening sermon will be Tuesday morning, June 2, at 11 o'clock.

Revs. E. Nash Broyles, N. G. Augustus and A. L. Davenport are appointed a Committee on License and Recommendation for Admission.

Names of delegates should be sent at once to Rev. W. W. Jones, Iuka.

The District Standard Training School will be held in Booneville, July 8 to 13.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Macon sta., preaching May 10, 11 a.m.; Q. C. at Cooksville, July 14.
Columbus, Central Church, preaching May 10, night; Q. C., June 1, night.
Columbus, First Church, preaching May 17 at 11 a.m.; Q. C., June 2, night.

Starkville, preaching May 17 at night; Q. C., May 21, at night.

Longview and Sesums, at Bevil Hill, May 30.

Artesia and Sheaffers, at Kilgore, May 31.

West Point, preaching May 31, night; Q. C., July 7, night.

Caledonia, at Caledonia, June 6, 7.

Conference Standard Training School at Grenada, June 8-13.

Conference Epworth Assembly at Grenada, June 15-19.

McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m.

Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8.

Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27.

Crawford and Mayhew, at Kilgore, May 31.

Columbus District S. Training School, East Side, at Macon, June 29-July 4.

Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.

Shuqualak, preaching at Shuqualak, July 5, night; Q. C. at Cooksville, July 14.

Macon Ct., preaching at Ridgeway,

Don't Fail to Get

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LOOK AT SUFI!

As innately modest as he is, even he admits it is a great book. These are his modest words:

"If a preacher can read this book and not base a sermon on every page, he ought to be recommended by the Committee on Conference Relations for the supernumerary relation. At least he ought to be made a supernumerary, for every man who is sick, physically or mentally, has a legal right to the supernumerary relation. If a preacher can read this book and not have a big sermon crack him right between the eyes in every paragraph, then it is proof enough that the poor dear has a skip in his mental sparker and that his brain is carbonized. This book ought to be included in the course of study, and every Committee on Admissions should use it as the norm, the infallible test of mentality. Only one question will be necessary: 'Do you appreciate the "Wisdom of Sufi the Scribe?"' If he says he does, pass him; if he does not get what you are driving at, recommend nonconcurrency, for he has thus confessed himself 'impossible' and signed a warrant to his irredeemable mental deficiency."

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Title *

*To be filled in by college.

We reserve the right to accept or reject any applicant

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. W. M. Brown, 5611 Woodlawn Place, New Orleans, La.

CONFERENCE DIRECTORY FOR 1925.

President, Mrs. C. F. Niebergall, 7936 Zimple Street, New Orleans, La.
Vice President, Mrs. B. F. Key, 2607 Highland Avenue, Shreveport, La.

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Assistant Social Service, Mrs. Clarence Day, 324 Robinson Street, Shreveport, La.

Superintendent Supplies, Mrs. L. D. Chaffee, 5422 Chestnut Street, New Orleans, La., Editor Louisiana Missionary News, Mrs. V. G. Hyams, Natchitoches, La.

District Secretaries.

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Lake Charles, Mrs. J. M. McDonald, Leesville, La.

Monroe, Mrs. R. F. Harrell, Gilbert, La.

Shreveport, Mrs. J. M. Collins, 829 East College Street, Shreveport, La.

Ruston, Mrs. W. A. McKenzie, Homer, La.

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Baton Rouge, Mrs. H. N. Brown, Baton Rouge, La.

New Orleans, Mrs. C. C. Hightower, 85 Audubon Boulevard, New Orleans, La.

(Auxiliary—Please treasure directory and paste in Corresponding Secretary book.)

1925 YOUNG PEOPLE'S YEAR!

Slogan: "Together," or "To-get-her."

"Win the present generation of students to Christ and you have won the world."

Think of the potential power in the 604,000 girls now in college! What more valuable work can a body of women like this do, than to provide religious influences in an intimate way for girls of our church who are away from home attending State schools?—From Council Bulletin.

REWARDS AT ALEXANDRIA ANNUAL MEETING.

The Pauline Randall Loving Cup, to be awarded to that district showing the greatest increase in general development, was captured by the Lake Charles District—Mrs. J. M. McDonald, Leesville, the live-wire secretary.

Shreveport Juniors and Young People were the proud winners of both the Nellie Gahagan and Baird Loving Cups.

Monroe won first place in Publicity Contest—length of her clipping, 18 yards and 20 inches.

HONOR ROLL.

Adult Auxiliaries: Alexandria First Church, Oakdale, Baton Rouge First Church, Bogalusa, De Ridder, Lafayette, Lake Charles, Merryville, Rayne, Bastrop, Monroe, Tallulah, West Monroe, Haynesville, Homer, Jonesboro, Minden, Ruston, Sibley, Winnfield, Carrollton Avenue, Felicity, First Church (New Orleans), Parker Memorial, Rayne Memorial, Shreveport Claiborne Avenue, Shreveport First Church, Gilliam, and Noel Memorial.
Young People's Auxiliary: West Monroe, Minden, First Church (Shreveport), and Plain Dealing.
Junior Auxiliaries: Homer, First

Church (New Orleans), First Church (Shreveport), Greenwood, and Plain Dealing.

FROM MRS. CARRE'S REPORT AT ANNUAL MEETING.

Our Membership Opportunity.

There are 51,224 Methodist church members in Louisiana. It is safe to say that two-thirds are women and girls. Then out of 34,149 church members, we have only 5,510 in our Adult, Young People, and Junior Missionary ranks. If the methods we are using are not producing results, let us organize again the old methods of Jesus—faith, hope and love—but the greatest of these is love.

If we go to the Bible, without anybody's opinion on it, and really figure out Jesus' directions, we shall have more than we can do. If we make the goal set by Council for this quadrennium we shall have to organize between Jan. 1 and Dec. 31, 1925—27 Adult Auxiliaries, with 1,393 new members; 13 new Young People's Auxiliaries, with 242 new members; 41 new Junior Divisions, with 445 new members; 50 new Baby Divisions, with 235 new babies.

Many of us have done what seemed our best, we have done what we could and thanked God, but as Miss Conde said at Council, "People have set back and done what they could, when God expected them to go out and do what they couldn't." Jesus said: "The things which are impossible (with men's help), are possible (with God's help). Many of you have done what you couldn't, and I know you will help others to see it the same way.

MRS. D. B. CARRÉ,
Conference Corresponding Secretary.

ITEMS FROM TREASURER'S REPORT FOR 1924.

Pledge—Adult, \$11,710.87; Young

Harmless, purely vegetable, infants' and children's regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



People, \$331.65; Junior, \$370.91; Baby, \$47.26.

Week of Prayer Offering—Adult, \$947.79; Young People, \$51.57; Juniors, \$61.09.

Belle Bennett Memorial Fund—\$1,683.20.

Amount Sent Council Treasurer—\$28,633.63.

Total Local Work Reported—\$37,803.61.

Mrs. W. D. Haas, of Alexandria, has taken an endowed scholarship of \$5,000 in the Scarritt College.

Congratulations to Adult Auxiliaries for overpaid pledge for 1924!

Here's for doing even better for 1925, that we may finance our rural worker!

MRS. C. C. CARVER,
Conference Treasurer.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Genuine **BAYER** **ASPIRIN**

SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians 24 years for

Colds · Headache Neuralgia Lumbago
Pain Toothache Neuritis Rheumatism

Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.



It Builds Strength

Just the remedy to aid the system in throwing off catarrhal wastes, help the functional organs, restore digestion and bring back the perfect balance.

Pe-ru-na meets the need which we all feel at this season of the year

Sold Everywhere

Tablets or Liquid

PE-RU-NA

NORTH GEORGIA PREACHERS AGAINST UNIFICATION.

To the Members of the Methodist Episcopal Church, South.

Dear Brethren: In a speech, recently delivered in Memphis by Bishop Edwin D. Mouzon, he was reported as claiming the whole church for unification. Among his other claims he asserted that the North Georgia Conference was two to one in favor of the Proposed Plan.

The Atlanta office of the Friends of Unification also published an anonymous card in the Baltimore Southern Methodist, dated March 9, 1925, claiming a favorable majority in North Georgia.

In reply we wish to say that the files in the office of the Association to Preserve the Methodist Episcopal Church, South, contain letters from a substantial majority of the ministers of the North Georgia Conference declaring their opposition to the Proposed Plan and their fixed purpose to vote against it. In addition to those who have written to us, many others have declared their purpose to vote against the "Plan" by word of mouth. The Proposed Plan of Unification will meet an overwhelming defeat in the North Georgia Annual Conference.

Sincerely,

W. L. PIERCE,
G. M. EAKES,

Secretaries of the Association to Preserve the Methodist Episcopal Church, South.

Atlanta, Ga.

NORTH GEORGIA PREACHERS FOR UNIFICATION.

The secretaries of the Association to Preserve the Methodist Episcopal Church, South, make a statement claiming a substantial majority of the ministers of the North Georgia Conference against unification. Of course, respective claims will only be definitely decided at the Annual Conference. The office of the Friends of Unification has reliable information from direct investigation that a majority of the preachers in the North Atlanta District, and a majority of the preachers of all the districts in the North Georgia Conference are for Unification, with two districts doubtful. The North Atlanta District, of which one of the above named secretaries is presiding elder, and in which the other holds his pastorate is, among the clerical members of the district, more than two to one for the present Plan of Unification.

The prophecy was made from the same source a few days ago that the student body of Emory University would show a majority against Unification. When the poll was taken it showed a decided majority for Unification. Their exaggerated estimate of the preachers of the North Georgia Conference will prove as mistaken as

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES,
290 Broadway, New York, N. Y.

their estimate of the university students.

FRIENDS OF UNIFICATION,
North Georgia Conference.

MONTH OF APRIL.

Report of the Rural Extension Work in the Mississippi Conference.

Brother Burton put on a campaign in the Meridian Diocese which reached each charge in the district. We thank him for this fine opportunity.

Two circuit institutes were organized this month.

Mr. Hull, our Extension man, took "Worship" in our Standard Training School at Jackson, Miss., April 19 to 25.

Five Wesley Bible classes and

three Leadership Training classes were organized.

Seminary, on the Mount Olive charge, was surveyed.

Two "B" Programs of Work and four "C" Programs of Work were placed.

Two new Sunday schools were organized.

We are furnishing the literature to two Sunday schools now.

The following campaigns promised: 34, Sunday School Day observance; 26, Missionary Day observance; 9 sent first missionary money; 6, Clean-Up-Fix-Up-Days; 8, Orphans' Home support; 106 schools reached by workers.

This has been a great month. Pray for us.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD.

FRECKLES

Now is the Time to Get Rid of These Ugly Spots

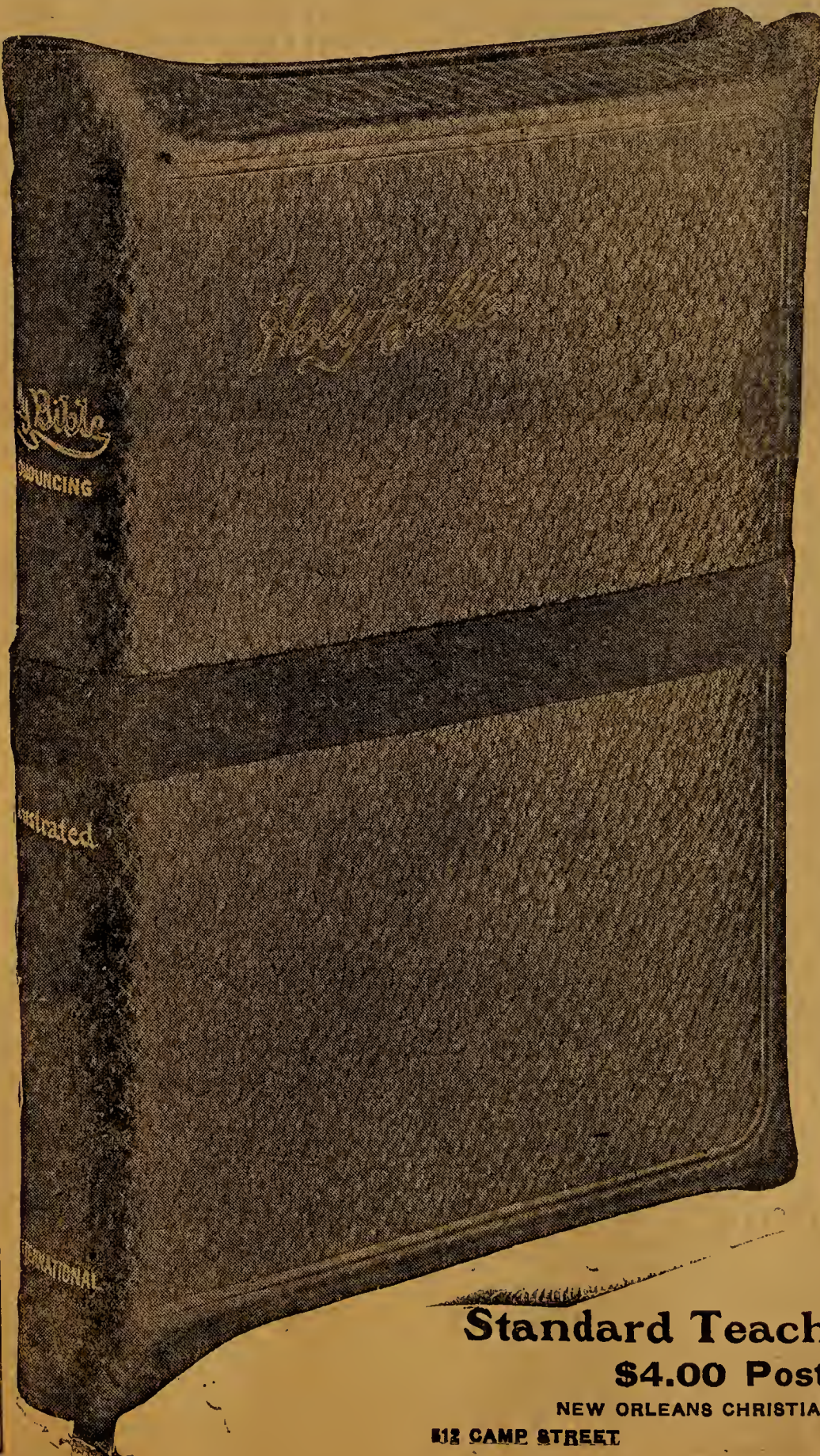
There's no longer the slightest need of feeling ashamed of your freckles as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



Standard Teachers' Bible

FLEXIBLE

LEATHER BINDING

5 1/2 x 8 1/2 inches

SELF-PRONOUNCING
EDITION WITH

Concordance

Beautifully Bound with
overlapping cover, red under
gold edges; 16 colored
maps of BIBLE Lands.

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This is a handsome book
and is sold at a very reasonable price.

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**TAKE THEM OFF
AND
PUT THEM ON**

ABERDEEN DISTRICT
NORTH MISSISSIPPI CONFERENCE

COLUMBUS DISTRICT
NORTH MISSISSIPPI CONFERENCE

CORINTH DISTRICT
NORTH MISSISSIPPI CONFERENCE

GREENVILLE DISTRICT
NORTH MISSISSIPPI CONFERENCE

GREENWOOD DISTRICT
NORTH MISSISSIPPI CONFERENCE

GRENADA DISTRICT
NORTH MISSISSIPPI CONFERENCE

SARDIS DISTRICT
NORTH MISSISSIPPI CONFERENCE



RUN! NORTH MISSISSIPPI, RUN!
Don't let North Arkansas beat you.
Next week, May 17-24, tells the tale.
WHO WINS?

Help take your DISTRICT PLATE off before the other Districts get theirs.

DON'T LET NORTH ARKANSAS BEAT NORTH MISSISSIPPI. THEY BOAST THEY ARE GOING TO DO IT.

SAY IT WITH DOLLARS next week for your District, YOUR CONFERENCE and YOUR MOTHER. All of it for suffering humanity and YOUR HOSPITAL.

Help your Church properly observe Hospital Memorial Room Week, May 17-24, by making the largest free-will offering you can.

Are U going to let North Arkansas beat North Mississippi? If U do your part, North Mississippi will win.

NOW! North Mississippi Methodism, all together next week. Let's GO.

HOSPITAL BOARD, NORTH MISSISSIPPI CONFERENCE,

John H. Sherard, Chairman.

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 21

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3545

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, MAY 21, 1925.

CHAS. O. CHALMERS, Manager.

Editorial

A HEART-BREAKING SITUATION.

The Board of Missions invited the editors of the church to attend the recent annual meeting of the Board in Nashville. The editor of the New Orleans Christian Advocate was among those who accepted the invitation.

The gathering was a notable assembly. All the active bishops of the church were there; all the secretaries of the Board of Missions were there; many missionaries and representatives from the foreign field and the home field were there; specially invited guests and others who could not resist the pull upon their heart-strings while this great interest was being considered, were there; practically every member of the Board from every section of the church was there.

The sessions were held in the beautiful chapel on the sixth floor of the Lambuth Building—a room consecrated to the spiritual welfare of all those engaged in missionary activities and made sacred by the associations that are connected even now, after so short a period, with the plans, purposes, and programs that have been formed within its walls. Hanging from those walls, the portraits of many who have gone before—who, literally, have given their lives for the sake of the Kingdom—look down upon those who still gather there to carry on the work for which they laid down their lives. In the place of honor hangs the portrait of Bishop Walter R. Lambuth—physician, preacher, evangelist, organizer, seer, intrepid leader of the forces of righteousness against heathenism, whether in the populous centers of the Orient or in the jungles of Africa.

This was a serious gathering. Never before, perhaps, in the history of the church have greater issues hinged upon the action of a body of its chosen servants. There was the hearty hand-clasp of friend meeting friend and the cordial spoken greeting of fellow-workers in a common cause; but there was no frivolous conversation, no flippant jest, no care-free jocularity that might characterize a gathering when all was well. Tone of voice and expression of countenance indicated a solemn realization on the part of all present that a crisis was at hand.

The reports presented to the Board indicated at once the nature of the crisis. In the face of an unparalleled advance along all lines of missionary operations and an unprecedented success of all forms of missionary activity, a serious falling off in receipts for missionary purposes has brought the advance to an abrupt halt and threatened with disaster the work already enterprised. The crisis in our missionary operations is concretely expressed in the fact that the Board of Missions now has an indebtedness of \$1,205,000, incurred in the endeavor to maintain the work as

already established and in the confident expectation of receiving sufficient funds from overdue Centenary pledges to meet maturing obligations. This debt has been incurred in spite of the fact that last year a reduction of 20 per cent was made in the appropriations to the various fields. In view of it, a further reduction of 20 per cent is proposed this year. A moment's reflection will convince any member of the church that a reduction of 40 per cent in the appropriations within two years means a tragic retrenchment in every field. The bishops well say in their address concerning our missionary situation:

"This reduction cannot be made without disastrous consequences to our missionary work in every mission field of the Home and Foreign Departments. It will be necessary to close all our day schools, to discontinue the employment of half our native workers, to cut off scholarships for the training of our native ministers and workers, and to curtail the operations of boarding schools and hospitals. This action must necessarily affect not only the amount of actual work which can be done in our several fields, but will have a disheartening effect upon the morale of all our workers, missionary as well as native."

It is hardly possible to overestimate the tragic element in the situation that confronts us as a church. As we sat there listening to the reports of the secretaries, the statements by the bishops in charge of our mission fields, and the burning words of the missionaries themselves, we tried to visualize the conditions as they actually exist. We could see the missionaries, devoted to their work, giving themselves unreservedly to their tasks, far away from home and loved ones, but rejoicing in the manifest tokens of God's blessing, with the consciousness in their own hearts of the divine approval. Yet they were trembling as they realized that the Board of Missions at that very time was considering seriously whether it would be able to keep them in the field or not; or, if it should be able to keep them there, whether it could give them the necessary equipment and help to carry on the work that is producing such rich fruitage. We could see the native workers, those faithful men and women called out of the darkness of heathenism themselves and laboring to save their families and friends, with a worried look on their faces for fear they would soon have to hear the words that would mean their dismissal from service because the funds for their support were no longer forthcoming. We could see the doctors and nurses in the hospitals and the teachers in the schools going about their work in a spirit of uneasiness for fear their support would be cut off, their activities ended, and the institutions to which they have devoted their lives forced to close their doors. More than all, we could see the great multitude of

those living in the darkness of heathenism, needy in body and mind and spirit, longing for the light of a new life and the hope of salvation, dimly conscious that a crisis was impending, sensing the uneasiness of their Christian friends and helpers, dreading to hear the news from Christian America that the church could no longer maintain its work among them, that its resources had failed, not only at the moment of greatest need, but also at the time of greatest opportunity. It was a heart-breaking picture that thrust itself into our range of vision, a picture that we knew was not overdrawn because we had just heard the bare, dreadful facts presented.

And then the picture of conditions at home presented itself. In bare outline, that picture showed a great church of two and a half million members, all of them enjoying the blessings and benefits of a Christian civilization, most of them able to provide adequately for all their material needs and to provide many of the luxuries of life, many of them abundantly possessed of this world's goods; a group of devoted men and women struggling with the problem of getting this great body of professing Christians to see the urgent need for the gospel to be preached in heathen lands and the urgent need that they give of their means that the gospel might be so preached; a long list of pledges, aggregating the sum of \$16,000,000, made by some of these good members of this great church, long overdue and unpaid; a great multitude of these same members of the church who have given nothing, who are giving nothing, for the spread of the gospel, seemingly content with their lot in life, indifferent to the needs of the world about them, apparently intending to give nothing to hasten the coming of the Kingdom of God upon earth. In short, at home a great, rich, prosperous church, able to do anything it might set its hand to, sitting quietly, calmly, almost indifferently, while hands are pitifully stretched out from across all the seas and voices from all shores are calling, "Come over and help us."

What shall our answer be to this pathetic appeal, this heart-breaking cry? How pitifully inadequate the reply, "We cannot collect our Centenary pledges, our people have quit giving to missions, our Board of Missions already owes a million dollars as a result of trying to help you. We can do nothing more for you!"

This must not be—this cannot be—the answer we send back to these perishing millions. The followers of a crucified, buried, and risen Lord cannot shut their ears to the cry of those for whom he died. A great church cannot close its mission stations, dismiss its native workers, call home its missionaries, and expect to continue to enjoy the favor of God.

Overnight this situation could be relieved, this crisis averted. We repeat, overnight there could be put into the treasury of the church sufficient funds to pay the indebtedness of the Board of Missions, to maintain all our mission work on its present basis, and, more than that, to make it possible to go forward with the greatest missionary program the church has ever undertaken.

If only our people knew! If only our people were willing! The crisis in our missionary operations is not greater than the crisis in the spiritual life of the church!

New Orleans Christian Advocate

Office, No 512 Camp Street, New Orleans, La.

Published every Thursday by the Publishing Committee for the Louisiana, the Mississippi, and the North Mississippi Conferences, Methodist Episcopal Church, South.

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TERMS:

Subscription Rates: One year, \$2.00; six months, \$1. To superannuates and widows of preachers, \$1.

TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

ANNUAL MEETING OF THE COLLEGE OF BISHOPS.

All the active bishops were present at the annual meeting of the College of Bishops. For parts of five days the bishops were in session. More than has been customary, the bishops gave detailed accounts of the work of the church in the several Annual Conferences, setting forth the successes of our work as well as the obstacles.

Work in China.

Bishop Boaz, who has just returned from the East, was requested to make a statement to the church touching the doctrinal belief and teaching of our missionary in China as he had found that belief after careful inquiry.

Fraternal Messengers.

At the request of one of the bishops of the church of the United Brethren in Christ that a fraternal messenger should be sent from our church to that General Conference, the College elected Bishop DuBose as our fraternal messenger.

At the request of Dr. S. D. Chown that a fraternal messenger should be sent to the Joint Church Union of Canada on June 10, 1925, Dr. Franklin N. Parker was elected.

Lincoln College, Oxford.

The two hundredth anniversary of the admission of John Wesley to his fellowship in Lincoln College, Oxford, is to be celebrated March 26-28, 1926, and Bishops Beauchamp, Mouzon, and Hay were given power to select the delegates and alternates to represent our church.

Bishop Hendrix.

As it is customary when any of the bishops are absent from our meetings for the College to send greetings to the absentees, a telegram was sent to Bishop Hendrix to assure him of our regret that he could not be with us and of our prayers on his behalf.

Memoir of Bishop Murrah.

Bishop Mouzon was appointed to prepare a memoir of Bishop Murrah to be presented to the College at the fall meeting.

Our Mission Interests.

A time was set aside to hear statements from the Missionary and Centenary Secretaries in the interest of our missionary work, and Drs. Russell, Rawlings, Pinson and Cram came before the College and gave detailed information concerning our missions at home and abroad.

Hospitals.

Bishop McMurtry presented the report from the Trustees of Barnes Hospital, and a committee of three was appointed to consider and report on the hospital work of the church.

The committee appointed to consider the general work of the hospitals made a verbal report that, since already a communication touching this work had been printed in the church papers, further action at this time was not needed. Bishop McMurtry was requested to publish a summary of the work of Barnes Hospital.

Resolutions Adopted.

See last issue of the Advocate—May 14.

Address Concerning the Present Missionary Situation of the Church.

See last issue of the Advocate—May 14.

Plan of Episcopal Visitation.

(See Advocate of May 14.)

Since the Board of Missions is to hold in December a meeting in Nashville, that city was selected as the place of our fall meeting, the exact date of the meeting of the College to be determined later.

Methodist Young People's Convention.

Communications from Dr. F. S. Parker, Chairman of the Executive Committee of the Methodist Young People's Convention, were presented to the College, and the following resolution was adopted:

"Whereas there has come officially before the College of Bishops a communication from the Executive Committee of the Methodist Young People's Convention signed by Dr. F. S. Parker, Chairman of the said committee, setting forth the plan and program of this Convention, to be held in Memphis, Tenn., December 31, 1925, to January 3, 1926; and whereas we have considered this plan and program in our session; now therefore

"Resolved by the College of Bishops, That we give our cordial approval and indorsement to this Convention and its program and direct a copy of this resolution be sent to the officers of this Convention."

Superannuate Endowment Fund.

The Committee appointed to consider this important interest of the church reported as follows:

"The bishops have heard with deep satisfaction of the sustained interest throughout the church in the Superannuate Endowment cause. A creditable payment has been made on the \$10,000,000 subscription during the first year, and reports from all our bounds indicate a real enthusiasm in all our Conferences, coupled with a deep purpose to see that the full pledge is redeemed in cash by every charge. It is an occasion of deep gratitude that the call for a more adequate care for our retired heroes has found such generous response from the whole church."

COLLINS DENNY,

Secretary of the College of Bishops.

A PLEA FOR HARMONY BEFORE UNION OF METHODISM.

By Rev. H. W. May.

To My Brethren: Mr. Editor, I am writing a line or two. Will you carry my message?

The literature of the Friends of Unification is on my desk. I have read it with patience and care. I have tried to keep an open mind and possess a spirit of charity. I am longing to see the confusion end—God hasten the day! The Friends of Unification are my brethren, and to them I give credit for having convictions, but cannot fail to see that their contention is in perfect keeping with that immutable law of the human mind that seeks justification for opinion and position. Defense of opinion and contention for position are a most natural thing in the history of man, but do not remove facts and difficulties, nor justify the turmoil of this hour. "A house divided against itself is in danger of a fall." Are the claims of the Friends of Unification well founded and warranted by the facts of history? These questions will not down. Are my Friends' contentions for facts well established, or for opinion and position? God knows. It is easy for man to be in error. The claims of the Friends that invasion would end, and confidence would abound, and we establish one big "Business Firm," happy and successful, is an opinion, a guess, a hypothesis, possibly in the defense of their position. A bit of consideration of these things I am persuaded is in order. History does not warrant the opinion of some of my brethren. Experiences in the past contradict the claims of harmony. A big business without concord and confidence in the stockholders will not succeed. Jealousy and prejudice will defeat the end the firm hopes to attain. The plan does not provide a remedy for such conditions.

The writers could only hope, and hope, I fear, is vain. Confidence and concord must obtain, if the business of the King is successfully carried on, and to say success will be the outcome where there is want of these things, is to guess and venture, where guesses and ventures are not warranted by history and experience. Confidence is not all that is necessary to success; there must be accord. Paul loved and had confidence in Peter, but there was a want of harmony in their plan of conducting the King's business; therefore, they thought it best to be separate and apart, and thus they toiled. Peter thought that some of Brother Paul's writings were hard to understand, and that is what I am thinking of the writings, and especially the position, of some of my Friends. We had better wait upon the Lord, and get a bit closer together and find more agreeable grounds than the present plan provides. Give "Old Father Time" another chance; he has wrought wonders; he is a great diplomat and mollifier.

A partnership business that has on the very face of it dissatisfaction to many of the stockholders, now irritated and fearing disintegration, is the situation that confronts us. The situation does not appear to me to be in keeping with hope and success—the hope and success the great Head of the Church wants and prays that we may have, "He lives to intercede." The Pauline injunction you know, "Live in peace and the God of peace sanctify you holy." Why all this confusion? Paul and Peter and John Mark did not agree in methods, but refused to "fuss," and went their own way. The Fathers of Methodism did not agree on some plans. Shall we hold them up to the gaze of the world as weaklings and pose as being more righteous than they were in their good day? We are the products of their toil, and as heirs of their apostleship; they were not sinners, but the anointed of the Lord. And I propose to take care of their bequest to me if I can, hoping and praying for peace to abound.

The human element in all the contentions I have read from the pen of the ready writers, favoring a plan that does not plan, and a provision that does not provide, is quite evident. Opinion and position, dearest Friends, and at any cost I will defend, may have had to do with this flurry. I don't want to be uncharitable in my conclusions—God forgive me if I am. But I cannot keep from fearing that human ambition and defense of opinion and position and a desire for a "big business" are in this tempest. The big business looked for does not appeal to some men. I don't think Jesus had reference to one "big business" when he prayed "that we might be one," but doubtless wanted a unanimity of spirit in the body. The "big business" some folks hope to do in the unification of Methodism will doubtless be a failing business, if the spirit of love and harmony does not abound.

Who is who, and where will the people go, if unification takes place? A matter of opinion, and not a matter of fact. Who will make bold to say he knows? If the Methodist-Episcopal Church, South, goes into the merger, in the situation we are now in, I am persuaded our heirs will wish their forbears had been a bit more considerate. A more specific plan will have to be written if peace and harmony abound.

Dr. Cook's Pamphlet.

I am not acquainted with my Brother Cook, the author of one of the pamphlets sent out by the "Friends of Unification." He writes like a good man, and his contention for a big business is in keeping with his views. The figures are interesting and his argument is in accord with his position, but he will not forget, "That God is not on the side of a big artillery" necessarily. "It is not by might nor by power (human power), saith the Lord, but by my spirit." My Brother Cook closes his article saying the South has been the sufferer, and the South will decide the issue. He is correct about the South suffering; it still suffers at the hand of some of the brethren of the other church over the way. The responsibility of deciding the issue was thrust upon us. (See the record of the Chattanooga Special.) When some of the best of the true and tried members entered a protest in behalf of the laity, the referendum

was denied. We are safe, and safe only, in consideration of the will and interest of the men that do the work and pay the bills. When the emphasis was removed from the social to individual interest of the Roman Empire, its death knell was sounded, and its funeral dirge was sung. There is danger in a misplaced religious emphasis.

I am acquainted with Bishop Moore and remember saying to him a long time before he was elected a General Superintendent of my church that I expected to see him in the bishop's chair one day. My friendship for him abides, but my surprise at his position is painful, and so it is to other men both in the laity and ministry of our church. The bishop is the author of the "partnership plan" of Methodist unification. I fail to find any guarantee of the removal of altar and friction; his confidence in the magnanimity of our brothers of the Methodist Episcopal Church is commendable in him, or any saint, but confidence is not all that is necessary in a "big business"—there must be rules, regulations and concord. Without harmony we cannot hope for success, and to trust to the future to develop a spirit of unanimity is to take a risk that the past does not justify. Men still have ambition and desire for pre-eminence. We have to regulate conduct by rule. Confidence has not accomplished and cannot accomplish that task. With my Brother Moore, the Bishop, I must disagree.

The late Bishop Keener taught me in the long ago a valuable lesson. He said in substance that he did not consider a man his friend if he could not disagree with him and still be his friend. I would not for one moment bring the conscientious and honest views of my brethren into question, but would remind them of the fact that men have been conscientious and zealous in effort to carry out a plan and thought they were doing God's service, but found themselves in error. One, at least, became conscious of his error, and changed his position, and with lip and life and pen went forth to serve in sacrificial love, not with, but separate and apart from men that were not in accord with him.

The Methodist Episcopal Church, South, is my adopted mother. "I am a rescued child of Calvinism." At the age of twelve, of my own free will and accord, I joined one of her Sunday schools. She rocked me in her cradle, and nursed me at her breast, and when I became a man, to her I gave my heart and life, my lip and my pen, and for forty years next October I have tried to do her bidding. My license to preach bears the date of Oct. 31, 1885. It would break my now bruised heart to see her torn asunder.

An exposition of the plan of unification of Episcopal Methodism has the earmarks of Bishop Mouzon, and to him I owe more than to any living bishop, and it pains me to disagree with him and the Commission of my church; but disagree I must, conviction impels me. The exposition of the plan (written in a large degree by my dear good friend, Judge H. H. White, than whom there is no better man among us) is the same contention as that of other Friends of Unification, but does not guarantee the removal of friction, and fails to satisfy many that peace and harmony will abound. I could wish that such would be the happy lot of the church, but alas! fear and dread haunt like a nightmare, and disintegration stares me in the face. Go slow, don't speed, God has never been in a hurry, haste is waste. To abide a time in patience cannot cast reflection upon the Church, South. If any brother wants thus to charge, I kindly refer him to the fact that we are more than justified in waiting by the deeds of our brethren of the Methodist Episcopal Church in one or more of their General Conferences.

A more satisfactory plan must be written. I hope the brethren of the several Annual Conferences will read the literature sent out by the Friends of Unification, and give it all the consideration it is entitled to, and then come to understand that a plan that unifies is not the plan before us, and a partnership without a guarantee of safety and well established confidence must be ours, if there is a unification of American Methodism. "Let patience have her perfect work, that ye may be entire, wanting nothing." "Safety first" is a signal of corporations. If these things were

curs, hope would revive, but alas! such is not our lot. How long, O Lord! How long!

Come Holy Spirit, love divine,
Upon these troubled waters shine. Amen.
New Iberia, La.

THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened in the Methodist church in Yazoo City at 7:45 on Tuesday evening, May 5, with Rev. J. Loyd Decell, presiding elder, in the chair. Rev. W. J. Dawson was elected secretary, and Rev. C. E. Downer, assistant secretary.

The attendance on the part of the preachers of the district, and the lay delegates elected was larger than this writer remembers ever to have seen at a district conference. There were 144 present at some time during conference. The business of the conference moved forward from the opening service until the close of the final session Thursday evening without any hitch or friction. Our new presiding elder, Rev. J. Loyd Decell, directed the affairs of the conference with dispatch, yet without undue haste. He presided with grace and ease, and was uniformly courteous and considerate of all who sought the conference floor. His presidency gave general satisfaction.

The tense moment of the conference came Wednesday evening while waiting for the tellers to count the 122 ballots cast for lay delegates to the Annual Conference. Much to the surprise of all, the entire lay delegation was elected on the first and only ballot cast for lay delegates. The delegates elected to the Annual Conference to meet at Hattiesburg in November are: J. A. Lindsey, O. H. Wingfield, R. B. Ricketts, Mrs. B. F. Lewis, H. O. Middleton, S. L. McLaurin, J. C. Wood and Mrs. B. F. Jones.

The alternate lay delegates elected are: J. P. Bennett, J. C. Thomas, G. L. Harrell and W. C. Davis.

The lay delegates passed the following resolution instructing the delegates elected to the Annual Conference concerning the pending plan of unification: "Be it resolved, That we, the lay delegates of the Jackson District conference of the Methodist Episcopal Church, South, assembled in open session at Yazoo City, Miss., on this May 6, 1925, are absolutely opposed to the proposed plan of unification of the Northern and Southern Methodist Episcopal Churches, and said lay delegates of said conference do hereby instruct all delegates elected to the Mississippi Annual Conference at Hattiesburg, Miss., to vote against and to work against the said present plan of unification."

Robert Lee Walton was licensed to preach the gospel. Lonnie Augustus Comfort, George Elmer Allan, and Charles Assaf, perhaps the only Syrian preacher in the Methodist Episcopal Church, South, were recommended to the Annual Conference for admission on trial into the Conference. J. C. Ellis, Jr., and Charles Assaf were recommended to the Annual Conference for local deacon's orders. The district conference recommended that the Annual Conference restore to J. N. Hall his credentials, some time surrendered. A. G. Gainey was elected District Lay Leader, and W. H. Bradley and J. C. Thomas, Associate Lay Leaders.

Rev. L. E. Alford, presiding elder of the Newton District; Rev. W. B. Jones, presiding elder of the Vicksburg District; Rev. Algie S. Oliver, Rev. J. L. Sells, Rev. W. B. Alsworth, Rev. R. H. Clegg; Rev. W. T. Griffin, Orphans' Home Commissioner; Mrs. J. M. Wyatt, Dean of Whitworth College, and Dr. D. M. Key, President of Millsaps College, were visitors to the conference, and those who represented connectional interests addressed the conference in reference to their work.

The reports of the pastors showed that we are advancing along all lines of church work. The following resolution was passed: "That we set for our goal 1,000 souls this year as the aim of this district conference."

Grace Church, Jackson, was selected as the

place for holding the next session of the district conference.

The preaching was done by Revs. J. T. Weems, Bolton; C. W. Wesley, Benton; E. K. Means, Galloway Memorial, and W. J. Dawson, Brandon.

Rev. H. M. Ellis, the pastor-host, and his excellent committee on entertainment, together with his good people, who threw open their doors to receive us, brought the conference under lasting obligations for the splendid entertainment given and the many courtesies shown us.

W. J. DAWSON, Secretary.

Brandon, Miss.

MINDEN DISTRICT CONFERENCE.

The first session of the Minden District Conference met on Monday evening, May 4, 1925, in the Methodist church at Ringgold, La. Rev. Louis Hoffpauir delivered the opening sermon. Following the sermon, the presiding elder, Rev. K. W. Dodson, in the chair, the roll of members was called, a secretary was elected, and committees named by the presiding officer.

From 8:30 o'clock Tuesday morning until about 4 o'clock Wednesday afternoon, the business of the conference was carried forward without a hitch. The pastors reported the work of their respective charges in "peptomistic" tones. All the interests of the district seem to be progressing.

At the 11 o'clock hour Tuesday, Dr. Sexton delivered a timely and inspiring message on Christian Education. At the evening hour of the same day Rev. N. E. Joyner represented in a most able manner the Missionary Centenary work of our church.

Tuesday afternoon was devoted to the Sunday school interests. Rev. C. D. Atkinson, our efficient Conference Superintendent, was present and supervised the program. Dr. F. C. Wren, the District Secretary, presided during the Sunday school hour.

Mrs. J. F. Giles, District Secretary of the Woman's Missionary Society, addressed the conference with reference to the work of that organization. Rev. W. W. Holmes was present and spoke in the interest of our Epworth League Assembly. Rev. H. Pfost spoke concerning the work of the Young People. Rev. R. W. Vaughan gave an interesting account of the work of his charge. Rev. A. J. Gearheard represented the Adult Bible Class Movement. Others among the visitors were Rev. J. F. Dring and Rev. A. L. Harper.

J. K. Harrell was licensed to preach. J. K. Harrell and G. H. Corry were recommended to the Annual Conference for admission on trial.

Seven district trustees were elected as follows: P. K. Abel, J. F. Giles, I. A. Hearn, A. H. Horton, M. M. Perkins, G. A. Rathburn, R. R. Smith.

The following were elected members of the Licensing Committee: W. C. Childress, Louis Hoffpauir, P. M. Caraway, George Fox.

Rev. A. M. Wynn preached at 11 o'clock Wednesday.

Wednesday afternoon was given over to the lay members. The eight delegates to the Annual Conference were elected on the first ballot as follows: Rev. H. C. Murphy, J. I. McCain, A. H. Horton, H. R. Wimberly, B. T. Gallier, J. H. Walker, Mrs. P. H. Fontaine, J. E. Hearn.

Following are the names of the alternates: J. F. Giles, P. K. Abel, Mrs. E. L. Cargill, Mrs. J. F. Waltman.

P. K. Abel is District Lay Leader. C. M. Roberts and W. G. Horton are Associate Lay Leaders.

On motion of Rev. T. J. Holladay, our presiding elder was, by unanimous vote, declared a most faithful, brotherly, and efficient presiding officer.

The attendance was large. The fellowship was great. The type of entertainment afforded by the local people is not to be excelled. Ringgold is pure gold. They love their pastor, and we love him more after having enjoyed his great-hearted hospitality. The local Baptist pastor and his congregation did their part to make our stay in that little city a most pleasant one.

Against several nominations, but not much opposition, Winnfield was declared the meeting place for 1926. P. M. CARAWAY, Secretary.

THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened at Main Street Methodist Church, Biloxi, Tuesday, May 5, and adjourned late Thursday afternoon, May 7. The presiding elder, Rev. L. L. Roberts, presided, and, by his close attention to details, his courtesy and consideration, made a fine impression upon all. The presence of four honored superannuates, Rev. H. G. Hocutt, Rev. Payton Sowell, Rev. E. Phillips, and Rev. L. A. Darsey, added greatly to the occasion. Two veterans, Rev. W. J. O'Bryant and Rev. G. W. Huff, were absent. But two pastors were absent, one of these being engaged in revival services. Of the local preachers not employed as pastors, five were present. Sixty-seven delegates and a number of visitors were in attendance. A. H. Shannon was elected secretary, with Rev. Carl H. Williams as assistant.

Rev. O. S. Lewis and Rev. W. W. Moore, local pastors, together with their people, deserve the highest praise for the splendid entertainment provided for the members of the conference and for visitors as well. The Main Street Church now owns a commodious chapter house, in which dinner was served each day. These brethren serve a liberal and loyal people.

The usual routine business of the conference was conducted with vigor, but without undue haste. Much of the first day was devoted to the Sunday school, Rev. J. C. Chambers in charge. The schools of the church were ably represented by Dr. I. W. Cooper, for Whitworth; Dr. Key, for Millsaps; Rev. H. W. Van Hook, for the Camp Ground School; and Rev. J. F. McClellan, for the Mississippi Conference Training School, located at Montrose. Reports of pastors were generally encouraging, showing progress in the work of the church and a hopeful outlook. Rev. J. G. Snelling, of the Louisiana Conference, was introduced, and spoke at length concerning the work of the Memorial Home, located in New Orleans. Rev. Charles Assaf addressed the conference, and a collection of \$65.15 was made for him and his work.

The pending plan for unification of the two churches occupied a prominent place in the thought of the conference. After due deliberation, a vote was taken, 24 voting in favor of the pending plan and 56 voting against it. It was made clear, however, that this vote was not against unification, but against a plan which, it is feared, would not bring about the desired results. A resolution was adopted urging the pastors and people of the Seashore District not to permit differences on the question of unification to interrupt the work of the church or to destroy brotherly feeling.

The conference furnished an excellent opportunity to study the needs of Biloxi Methodism and, through Biloxi Methodism, the needs of the whole coast. Few sections of the United States are developing more rapidly than is this coast, and the city of Biloxi is in the forefront of this development. Property values have increased very greatly, and there is every reason for expecting great and permanent developments in the immediate future.

Our Main Street congregation has been very fortunate in securing ground for expansion. The present building is already inadequate and, but for the chapter house, used for the League, for social activities, and for a goodly part of the Sunday school, the present church building would be wholly inadequate. It is proposed to erect, at no distant date, a building which will be a credit to Methodism and which will be adequate for all needs of the congregation for years to come.

Biloxi is now a rapidly developing industrial center. The canneries and other industries give employment for a large number of people, many of whom are foreign-born. The church is wisely endeavoring to serve these people. Our Wesley House was established several years ago, and has a creditable record of achievement. Rev. W. W. Moore, pastor in charge of this work, has labored well and planned wisely. A considerable village springing up on the North Shore of Back Bay, he

secured a desirable lot there and erected a neat church. This congregation is now associated with that at Mississippi City, the two being served by a student-pastor, Brother Daniels. Recently the needs of that part of the city situated along the South Shore of Back Bay came up for consideration, and work was undertaken here. The conference was invited by Brother Moore to visit the South Back Bay Methodist Church, a neat structure recently completed and now in use. He, too, has been singularly fortunate in securing desirable property for building sites, while the church is fortunate in having here a man so keenly alive to the needs of the city and rejoicing to do the hard pioneer work involved. With the growth and development of the city, these three churches are destined to come to great strength and influence. With the growth and development of the coast, it is to be hoped that our pastors and people elsewhere will plan as wisely and act as energetically as has been done in Biloxi. Our church should secure suitable properties now in order that it may be in position to do its full share toward holding every community for God and the right.

A. H. SHANNON, Secretary.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference met at Decatur Tuesday, May 12, at 10 a. m., Rev. L. E. Alford, presiding elder, in the chair. The conference opened with the singing of the hymn, "What a Friend We Have in Jesus." Rev. C. H. Strait, pastor-host, made a few remarks welcoming the conference to Decatur. Brother Alford responded in a pleasing manner. The congregation then sang, "How Firm a Foundation, Ye Saints of the Lord," after which Brother Alford read a Scripture lesson and addressed the conference on "The Authority of the Preacher."

The roll was called by Rev. J. W. Ramsey, secretary of the last district conference, and a number of lay and clerical members answered present. The conference was duly organized, and H. M. Johnson, of Newton, was elected secretary. By the opening of the afternoon session of the first day all of the members of the Annual Conference who live in the boundary of the district were present, and the number of lay delegates had increased considerably.

The opening sermon of the conference was preached by Rev. J. Early Gray, of Philadelphia. The sermon was of high order, and showed careful preparation. The other preachers of the conference were Rev. M. L. White, of Lake; Rev. R. H. Clegg, of Union, and Rev. C. P. Jones, of Laurel, Conference evangelist. The preaching of these brethren was Wesleyan to the core and good unto the edification of the saints.

The afternoon session of the first day was taken up with the reports of the pastors. There was not a despondent note sounded, and the reports revealed that real progress had been made. There have been about 300 accessions to the church, several churches organized, several new buildings erected and quite a number of new preaching places taken up. Finances are in advance of last year.

The visitors of the conference were: Dr. D. M. Key, president of Millsaps College; Dr. J. M. Sullivan, Conference lay leader; Rev. W. T. Griffin, Commissioner of the Orphanage; Rev. J. C. Chambers, Sunday school secretary; W. D. Hawkins, Conference missionary treasurer; Rev. L. F. Alford, of the Annual Conference Epworth League Board. These speakers brought inspiring messages relative to their work.

Rev. J. F. McClellan, president of the Conference Training School at Montrose, and a member of the district conference, told of the work of the school. Mr. O. C. Hull, another member of the district conference and assistant secretary of Sunday schools, addressed the conference.

According to printed program prepared by the presiding elder, and adopted as the working plan of the conference, 2:30 Wednesday afternoon was set as the time for the election of delegates to the Annual Conference. Accordingly the following were elected on the first ballot: G. M. Mars,

G. R. Noble, H. G. Turner, R. L. Abney, W. C. Mabry, E. F. Lane, P. L. Blackwell, W. A. Ellis. The following were elected alternates: F. B. Dewees, J. R. Rowzee, O. C. Hull, M. P. Foy. A resolution was adopted by the lay delegates to the Annual Conference to cast their vote against the said pending plan of unification, also respectfully asking the ministers of their district to give some consideration to the wishes of the rank and file of the membership of the church.

W. C. Mabry, district lay leader, made his report, and was re-elected for another year. W. A. Ellis and G. R. Noble were elected associates.

The ad interim committee is composed of R. H. Clegg, J. R. Jones, M. L. White, H. J. Moore.

Union was selected as the place for holding the next district conference.

Two young men were licensed to preach—Alonzo Augustus Kelly and Andy Clyde Bishop. One was recommended to the Annual Conference for admission on trial, E. A. Blakeney.

H. M. JOHNSON, Secretary.

SARDIS DISTRICT CONFERENCE.

The fifty-fifth session of the Sardis District Conference convened in Olive Branch, Miss., April 28-30, meeting in the auditorium of the Desoto County Agricultural High School.

The Conference was most royally entertained by the good people of Olive Branch, who seem to know exactly how to do such things. Lunch was served in the dining room of the school building each day, making an ideal arrangement for a conference.

The attendance was fine, there being present one or more lay representatives from each charge except one, and only one preacher, "Mr. Shipman," missing. I don't think I ever saw a better spirit in a conference.

We were sorry indeed to learn that Brother W. L. Graves had been forced to give up his work on account of ill health, and pray that he may soon recover. His place was filled by Rev. A. S. Brisco, who was present at the conference.

Our efficient P. E., Rev. J. T. Lewis, presided to the satisfaction of all.

Rev. B. P. Jaco was present and represented the cause that has so long rested upon his heart—the Centenary. Dr. D. M. Key, President of Millsaps College; Rev. L. H. Estes, Secretary of the Hospital Board; Rev. J. H. Holder, Secretary of Education of the North Mississippi Conference, and Rev. S. A. Brown, Financial Agent of our Orphanage, were present and each spoke in the interest of the cause he represents. Mrs. T. M. Clark, Conference President of the W. M. S. of North Mississippi, was also present and gave an interesting account of the work of the Society.

Judging from the reports of the pastors and the spirit of the laymen, everything in the district is moving on nicely. The preaching during the conference was done by T. M. Bradley, W. W. Mitchell, J. T. McCafferty, W. M. Young and E. B. Sharp.

The following resolution was adopted: "Be it resolved, That the lay delegates elected from this district conference to the North Mississippi Annual Conference be and are hereby instructed by the lay members of this district conference, representing the several thousand laity of the Sardis District, to vote against the pending plan of unification in the Annual Conference, and for delegates to the General Conference who are against the said plan and for the maintenance of the autonomy of the M. E. Church, South." The following delegates were then elected: Dr. R. A. Meek, Herbert Holmes, J. W. Kyle, N. E. Wilroy, Dr. L. L. Minor, J. E. Birmingham, J. D. Turley, and J. R. Fewell. The following were elected alternates: Mrs. R. M. Short, F. C. Holmes, J. S. Carlton, and M. C. Dixon.

The following resolution was then passed by an almost unanimous vote, there being only about three dissenting:

"Whereas there is now pending before our church a plan called unification of the M. E. Church and the M. E. Church, South, the adoption or rejection of which plan will be voted upon by each Annual Conference; and

"Whereas the plan as now offered contains many objectionable features, and among the many objections under the present plan there is no provision for effective organic union, but it makes real union impossible and really gives no opportunity for the lay members of the church to express themselves in a legally effective manner by their vote, either for or against the plan; the delegates are elected from their local church to the district conference and from the district conference to the Annual Conference, and the Annual Conference is composed very largely of the preachers; the lay members are the ones that are supporting the church, paying the salaries of its preachers, supporting its institutions, and every indication is that the great majority of the lay members of our church are opposed to the present plan; therefore, be it

"Resolved by this district conference:

"1. That we are opposed to the present plan of union.

"2. That we most earnestly request and urge our preachers and representatives to the next Annual Conference, to be held in Grenada, Miss., this fall, to cast their votes against the pending plan of unification, and thereby express the will of the people whom they represent."

E. B. SHARP, Secretary.

COLUMBUS DISTRICT NOTES.

We have completed the second round of quarterly conferences. The weather has been almost ideal. The interest and attendance for the most part have been very satisfactory. Progress has been made in many places. The reports were better everywhere than at the first quarterly conference.

First Church, Columbus, gave us a fine congregation. Brother Tucker seems to have things well in hand. Finances up to date. All departments of the church work doing well. Recently the house and lot east of and adjoining the church were purchased at a cost of \$10,000. Good business.

Brother Longgear is on the job at Central, Columbus. Everything going his way. Recently an order was placed for handsome new pews for the main auditorium. Work has already begun on the new Sunday school annex. Fine! Brother G. A. Kline will begin a meeting there May 12.

Brother S. W. Hemphill is a faithful worker. He is supplying Longview and Sessums this year, and expects to come up for admission on trial. He has now completed the necessary educational requirements. His people are planning to buy a car for the use of the pastor.

Everything at Starkville is moving along admirably under the wise leadership of the pastor, Brother Curtis. The quarterly conference authorized the new church to be built on the same site as the old, and they now have about \$55,000 secured for same. That is great!

Artesia and Sheaffers is doing good work. Brother R. W. Evans is the untiring leader of his people. They were wise in having some insurance on the parsonage that burned a few months ago. This made it easier for them to rebuild the beautiful new one.

Brother W. R. Crouch is serving his first year as a pastor. He is in high favor with his people on the Chester charge. On the fourth Sunday in March we presented the Superannuate Endowment cause, and in a few minutes the full quota for the year was paid in cash. At the afternoon service at Chester the full quota was secured also.

Brother R. O. Brown is in great favor with the Ackerman and Weir people. They have recently completed the new parsonage furnishings. This pleased the pastor very much. Prospect of a good year.

We had an old-fashioned dinner-on-the-ground quarterly conference at Flint Hill, on Caledonia charge. My, that trout was fine! Brother Selman is the faithful pastor. There is promise of a good year.

Brooksville and Brother Seamon Rhea seem to have a mutual admiration society. They have recently repaired the parsonage. Everything in good shape. Finances up to date. The district parsonage assessment paid in full.

Brother G. H. Boyles is the wide-awake pastor for Crawford and Mayhew. All the interests of the church are being looked after, and the people are responding nicely to the leadership of their capable pastor.

"Our Billy" Milligan is the popular pastor on Kosciusko circuit. He has a smile for everybody. They have completed the new church at Williamsville. It is a nice one, too. When the Superannuate Endowment cause was presented at Salem on the quarterly conference occasion, they responded with the quota for the year. They have also repaired the parsonage for Brother Milligan.

Well, it has happened at last. What? They are really going to build the new church at Kosciusko. How did it happen? Brother A. S. Raper, the pastor, may be able to tell you. I shall not undertake it. They are now really at work on it. It will be a complete, modern brick church. It will cost about \$40,000 when finished. Good for Brother Raper and Kosciusko!

West Point has a commodious church building on which quite a lot of finishing work has been done recently, Brother Weeks, the Sunday school superintendent, doing much of it with his own hands. The church is well organized and doing good work throughout. The pastor, Rev. T. H. Lipscomb, is wide awake.

Brother R. C. Mayo is active as pastor on High Point charge. We were with him at High Point church, preaching to a good, attentive congregation, on the night before the quarterly conference at Owen Chapel. The Superannuate Endowment cause was presented at Owen Chapel with moderate results. It is thought the full quota will be paid later. One young man recommended for license to preach.

Brother W. R. Goudelock is the leader of our people on Noxapater charge. Our quarterly conference was held at Flower Ridge. Full quota for Superannuate Endowment, and a full dinner. The full quota was secured at Camp Ground, on same charge, on the Sunday afternoon. Thanks to Brother C. C. Humphrey for conveyance and good company to Camp Ground and back to Louisville for the night service.

Brother W. H. Mounger is in good standing at Louisville. They built him an elegant new parsonage, and raised his salary \$500. They are to entertain the district conference, May 27-29. They expect Bishop Ainsworth to dedicate their church soon.

Brother Hopper seems to be very much at home on the Mashulaville charge. This is his third year on his second term as pastor for most of the charge. They love him. Mount Hebron will pay Superannuate Endowment in full. We had a good day there.

Brother Guy Ray has the four-year habit. He is completing his quadrennium on McCool charge. We had a great day at Bowie Chapel lately. I never saw so many Bowies in my life before. They all contributed to the Superannuate Endowment fund, and we went "over-the-top."

Brother R. L. Ellis is in his fourth year at Ethel. They are asking for his return. They have remodeled the parsonage this year. We had a fine day at Marvin. They will pay the Superannuate Endowment. Two young men were recommended to the district conference for license to preach.

Brother E. G. Kilgore has had large experience, and is starting off well on the Sturgis charge. Pleasant Hill pledged the full quota on the Superannuate Endowment. Large congregation and good conference.

We had a large congregation, fine service, and good conference at Prairie, on the Macon circuit. We secured the full quota for Superannuate Endowment, and we enjoyed a sumptuous feast at the noon hour. Brother Burt is doing a good work among a choice people.

Macon station has recently enjoyed Dr. R. H. Bennett in a revival. Brother S. H. Caffey is in favor with them in his fourth year. Everything in full to date. They will have a Standard Training School for the east side of the district, June 29-July 4. Everything goes well.

We closed the second round on the last Saturday and Sunday in April at Siloam, on the Cedar Bluff charge. Siloam over-subscribed the quota for the old preachers. We had a delightful dinner and a good conference. Three of the churches made an advance in salary for their pastor, Brother R. S. Lawson, who seems to be in good favor in his second year.

Nearly all the pastors have arranged for their revival meetings. We are in the midst of a great year.

JOSEPH B. RANDOLPH, P. E.

REV. J. S. SANDERS.

He entered into the rest of God's faithful servants, April 24, 1925. A ripened sheaf, full-laden, bearing golden grains of righteous deeds and loving memories, was borne home. We had traveled a good long way together. Our fathers were charter members of the Louisiana Conference. He entered on trial in 1885, two years after my admission. Men may have differed from him on some doctrinal points, but no fair-minded man doubted his intense devotion and consecration to the high and holy purpose of serving God.

For fifteen years he was a member of the Louisiana Conference, and served faithfully wherever sent. His was a fruitful ministry. Many were led to Christ through his earnest and zealous preaching—rich and poor, all classes throughout North Louisiana—who knew him, admired and loved the man for those sterling qualities that constitute a faithful and fearless minister.

Owing to some honest convictions, no doubt, he cast his lot with the Nazarene church. He served with them and as general evangelist, I think, for twenty years or more; then, under the counsel and preaching of Dr. H. C. Morrison, he reunited with the church of his youth.

I deem it a privilege to pay this tribute to his memory, for so pure and void of guile was the man that many good men and women join with his good wife in sorrow and tears at his passing. He was buried from the Texas Avenue Church, of Shreveport, with all the ministers of the church and a large concourse of friends in attendance. His works remain with us, treasured in memory.

S. J. DAVIES.

KIND WORDS.

Dear Brother Carley: After reading the Advocate of April 9, I was "moved to express my pleasure and uplift" over the refreshing and gratifying articles contained therein, especially the article, "About Unification—A Protest," by that "inconspicuous layman," Guy Comly. The sound Christian logic and Christlike spirit that characterizes his article make him quite "conspicuous," in my estimation. "More's the pity" that all the discussions pertaining to this question have not borne the "earmarks" of "brotherly love." I feel that the greatest contribution I could make to the settlement of this question would be to urge all concerned to read (and re-read) Brother Comly's article.

Then, too, Dr. Steel comes along with a ray of sunshine and joy. Even Brother Davies comes along with a "life-line" of good things. Altogether, I think this the best issue of the Advocate in many moons.

Thanks for this feast of spiritual truth.

J. E. WILLIAMS.

Bunkie, La.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

OVER \$1,300,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE

BEHOLD the Special Effort Cupid! Po little fella! What's the matter? He emerges from his hiding-place, used-up bow in hand, unused arrows falling at his feet, and weeps in distress. It is not easy to understand all he says, but in substance this is the story of his discomfiture:—

HE MISSED 2,000 Out of 6,500

Cupy says: "I thought I could shoot straight, but I seem to have missed my aim on 2,000 Charges out of 6,500. At least, there are yet that many Charges which have not been Special-Effortized enough to cause them to pay even one little penny on their quotas for Superannuate Endowment. And, just think, I am now well into the second year of the movement shooting at them. I am sure my arrows are tipped with loving persuasion and arguments that should move to action, but as yet I have failed to make an impression. I must be nearing superannuation myself, or else these Charges have fortified themselves against my darts."

Is your Charge one of the 2,000? Have you caused the disquietude of Cupy? I do not blame him for weeping over such a situation. Think of nearly one-third of the entire Church doing absolutely nothing for this most appealing cause! If this condition continues, how will the pastors of these Charges feel when they superannuate? I cannot imagine a more terrible consciousness for a preacher than to look back to this Special Effort out of the deprivations of future superannuation and know that he failed to help when he could!

NOT REAL HITS

BUT SCRATCHES

Cupy says: "And, too, I seem to have been doing some scratchy shooting. I hate myself for that. I try to hit center, and not merely scratch the target. Half-misses cause much pain. What do I mean? Just this: Hundreds of Charges throughout the Church have to date paid very nominal amounts on their Special Effort quotas. I was reading the records today and saw where one Charge, with a five-year quota of \$1,200, had paid \$4.00; another with a similar quota had paid \$7.00; and many Charges with average quotas had not paid more than \$25 each. Then I knew if I had touched them at all, they were only scratched—just enough to make the whole process painful to them. O, why can't I shoot straight?"

Poor Cupy, I feel so sorry for you! No wonder you are sad. You wanted to draw red blood from great hearts, but you got nothing but skin-blisters in these cases. And you tried so hard—even broke your bow, didn't you?

O men, don't you see what I am trying to get across to you? Are you going to be content with merely playing at this Special Effort business? It is a real job we have on our hands, and it will take real effort to put it over. Turn to statistical tables number four in the back of your Conference Minutes of 1924, and see why Cupy cries. See the pitifully small amount credited to some of the Charges

for the first Conference year of this movement. Are you satisfied with the showing of your Charge? If not, you can change all that this year. Make an earnest try!"

SHINING MARKS COMPLETELY MISSED

Cupy says: "O horrors, how could I have missed a single presiding elder! But it seems I failed even to scratch a number of them. At the Annual Conference I took dead-level aim at them closely assembled in small rooms, and I thought my arrow hit center. But, to make sure, I drew my bow twice on them afterwards. I have learned, however, that some of them at the Quarterly Conference do not dwell on the question concerning Superannuate Endowment (if they raise it at all), and some of them actually held their District Conferences without having a speaker on the program in behalf of the Forgotten Man! How could I have missed such shining marks?"

Cupy, Cupy, how could you! If I did not know you to be a truthful little fellow, I would say that you are not only a bad marksman but an awful prevaricator. Since, however, you evidently know what you are saying to be according to the facts, I must beg that you do not tell this to anybody else. It is a reflection on your efficiency, and an advertisement of the thoughtlessness of those who are my friends.

Brother presiding elder, is Cupy right? Did you really forget the Forgotten Man at your District Conference? If so, why? Is there anything else in the Church's program that has a better right to representation than have the Church's preachers who work out her program? Of course, you did it inadvertently—just forgot, didn't you? Please don't forget again. Try to make up for losing such a good opportunity to help the cause, by personally urging your preachers and laymen to support it 100 per cent.

PERFECT HITS

BUT BLEEDING WHITE

Cupy says: "Even many of my perfect hits are bleeding white. I refer to hundreds of Charges that have been interested enough in the Special Effort to raise their quotas in subscriptions and cash, but are very slow about sending the money as it is collected to the Board of Finance, Security Building, St. Louis. They allow the cash to linger in local banks, unmindful of the fact that this endowment money has to be invested by the Board of Finance before it can earn

income for the support of the superannuates. I reckon I did not shoot them deep enough to make their wounds bleed red!"

Brothers! Brothers! Is Cupy telling this tale about you? Are you permitting money raised in your Charge for the broken-down and used-up preachers of Southern Methodism to lie around doing nothing when so many of these blessed old heroes are pleading for the commonest necessities?



THIS PAGE TELLS WHY CUPY CRIES

"WHEN A MAN'S A MAN HE DOES NOT QUIT IN A PINCH"

The Home Circle

FOR MOTHERS.

Little Tommy Trotter was coming back from school with a most thoughtful look on his face. Tommy was only seven and he lived in a little house not far away from town. You see, Tommy Trotter and his mother, Mrs. Trotter, lived in it all by themselves. Tommy's mother sewed almost all day long and that is how she and Tommy lived.

To-day Tommy's mind was quite busy. In school teacher had talked about Mothers' Day. She said it was a day set aside for all the mothers in the world. It was like Valentine's Day, or, maybe a birthday. And every mother should have a nice white carnation in honor of the day.

"My, what a long name for a flower!" thought Tommy Trotter. "Carnation, car-nation, I must remember that because I guess my penny will buy mother one." He felt in his pocket. Yes, the penny was there.

After school he went around to the village florist. He took out his penny. It looked very big to the little fellow, but when the florist saw it he shook his head.

"Carnations are five cents apiece," he told Tommy. So Tommy went off quite downhearted. However, he was a cheerful little fellow and he braced himself up by putting his hands into his pockets and whistling.

"Maybe, little Mr. Penny," he said to the copper in his pocket, "I can find some more of your family." And he jingled the penny against a brass button and an old screw so that it sounded like a lot of pennies instead of one.

He passed the baker's. A big sign in the window said: **Raisin Buns, One Penny.**

"Maybe mother would like a raisin bun," thought Tommy. "They're just a penny." He looked at the buns longingly. How delicious they did look! Then he shook his head. "No, mother must have a nice carnation. She would just love to have a flower. And I might eat the bun up before I get home!" This was a terrible thought. But you know how buns and hungry little boys agree with each other! Tommy knew! So he trudged on with his shoulders very square and didn't so much as turn 'round to give a second look into the baker's window.

He hadn't gone far when a very old little lady came down the road. She was dressed all in black, and from a distance she might just as well as not have been a witch or something like that. One can never tell. She carried a large parcel that looked almost too big for such a little old lady.

Now, Tommy's mother had always taught her little boy to be nice and helpful to old folks, and this was a clear case. So he politely came up to the old lady.

"Shall I help you with your parcel ma'am?" he asked.

"Eh?" said the old lady.

"Your parcel—"

"What's wrong with it, eh?" asked the old lady.

"Nothing," Tommy answered a little louder. "I thought I'd help you carry it a bit if you would let me."

"Well-a-day," said the old lady, "now who ever heard the like of that! Your mother has brought you up like a gentleman, I declare. The parcel is heavy, but I dare say it's too heavy for such a little fellow as you. If you'd take half, though, I'd be much obliged."

Tommy took hold of one end of the parcel, and together they went up the road. Now that the old lady was smiling Tommy liked her rather well. She looked like a nice fairy god-mother, he thought. And goodness! she was spry! She just had Tommy trotting to keep up with her.

At a cross road the old lady stopped, and there stood a big automobile. In it was a gentleman, who sprang out when they came into view.

"Well, mother," he cried, and took the little old lady up in his arms. The little old lady was laughing and crying together.

"My, my, Dick, how big you've grown!" she

said. "Why, you look more like your father than my little Dick!"

"But I am your little Dick all the same," the gentleman replied. "And what is that great big parcel you have and who is the little bit of a boy?"

The old lady laughed.

"Don't be afraid I've gone and adopted another little boy," she said, "though I certainly would like to have such a nice one. He helped me carry this big parcel and you ought to guess what is in it. What do you think your mother would bring to her boy on a nice picknicky day? If you can't guess, I can wager this little chap can."

"Maybe sandwiches," Tommy said.

"Goodness, yes. But that's not half of it. There's cookies and doughnuts and chocolate layer cake, and—"

"All the good things mother used to make, I'll be bound," broke in big Dick. "And this is what I've brought you," he continued, and took an enormous bunch of white carnations out of the automobile with a flourish.

"Hoity toity!" said the old lady, "well I never! That's nice of you, Dick. You never forget your old mother, do you?"

"I should say not!" replied Dick. "But how about our picnic? I have a fishing rod all ready for that little brook down the road a piece and now that I've seen that parcel, we can't start too soon! Now, what about this little chap?"

"Do you want to come, too?" asked the little old lady.

"Oh, I wish I could," Tommy answered. "But you see it's Mothers' Day!"

"I see, you want to get home to mother. Well, that's not a bad idea for Mothers' Day. I fancy just your wanting to be with her would be quite a warming of her heart," approved the old lady. "But you've done me a good turn and I want to do one for you, so I'll give you a wish like a fairy godmother might. Now hurry up and make a wish."

"I know what I want," Tommy answered quickly, "I want a white carnation." What a lucky business it was that he met the little old lady, he thought!

"Just a flower?" asked the old lady, surprised at Tommy's modest wish.

"You see, I want it for mother. The flower man said they were five cents. I only had a penny," Tommy explained. "Mother ought to have one; don't you think so?"

"I should say so!" replied the old lady, "and you shall have half of my bunch. Dick, let's get into the car and take this little fellow home. May be we can arrange a joint Mothers' Day party, eh?"

Dick was only too glad. He helped his mother into the car, swung little Tommy into the seat beside him and off they went, Tommy pointing the way.

You should have seen Tommy's mother when she saw Tommy step out of the car, a big bunch of carnations in his hands, and such shining eyes!

It was arranged in a jiffy that the picnic for two should grow into a picnic for four. Mother Trotter fairly skipped to get her bonnet and jacket, while Tommy—dear me! You know what fun a picnic is, especially if there is a good friend like big Dick who is generous about fishing rods.

It was a good thing the parcel of lunch was a good big one, too. What a lovely time they did have! In fact the picnic was such a success that they decided to have many more. And then, just like a fairy story, Tommy Trotter and his mother found that the little old lady was indeed a really truly fairy godmother to them.—Presbyterian Standard.

WHAT BETTY BLIND-EYES FOUND.

By Claribel Weeks Avery.

Miss Winship's pupils were trying to find and list as many wild flowers as they could during the spring term of school. There was much rivalry among the boys and girls to see which one of them should be the first to find a new flower. So far little Elizabeth Marshall, the youngest child in school, had found none, and so

the other children called her "Betty Blind-eyes."

"Now, Betty, keep your eyes open!" said her big sister Lois as the two started for school in the morning. "Perhaps you will find a flower this time."

"I will," Betty promised seriously.

But she was not able to keep her mind long on any one thing. She was soon dancing along the road, watching the sheep in the fields or the clouds on the mountain. Then Lois or one of the other children would dart to the roadside and come back with some small blossom that no one had found before that spring. Betty could see only dandelions and violets, which grew everywhere and had been listed long ago.

"O dear! I am afraid you really are a 'blind-eyes,'" said Lois.

But one May morning Betty lingered behind her sister on the way to school and slipped in just as the bell rang. As soon as the morning exercises were over she held up her chubby hand.

"Well, Elizabeth?" said Miss Winship pleasantly.

"I've found a flower!" announced Betty in an important tone. "A new one."

"That's good; where is it?" asked the teacher.

"Up the road on a bush," replied Betty gravely.

"But you should have brought it in, so that I could tell its name."

Betty looked worried. "It's a big, pink flower," she said.

"I can't tell by that. You run out and get it."

"No, Miss Winship," answered Betty, "I can't pick it."

"Do you mean that you can't reach it? Then I will send a taller girl with you."

"No, it can't be picked," insisted Betty. "Nobody could pick it."

"Couldn't I?" asked Miss Winship, smiling.

Betty shook her head decidedly.

"Then you will have to show it to me at recess." Miss Winship was curious to see the flower that couldn't be picked, and so were all the pupils, too.

"Perhaps there is a hornet's nest near it," one boy whispered to another.

At recess when Betty eagerly led Miss Winship up the road most of the boys and girls followed them. Not far from the schoolhouse stood a tall mountain laurel on which was a single spray of pink flowers. No one except Betty had noticed it, but it was not out of reach of any child that should stand on tiptoe.

"I don't see why that can't be picked," said Miss Winship.

"Look under the flowers," directed Betty, pointing her finger.

Miss Winship stood and looked—straight into the bright eyes of a red-capped chipping sparrow, that sat on her nest just beneath the cluster of pink blossoms. She was so close that the laurel waved over her cozy little home like a rose-colored flag.

"No one can pick it," said Betty again.

"No one shall," Miss Winship assured her. "But you shall have the credit for the laurel just as if you had brought it in. You deserve a double credit for not disturbing the little sparrow."

"You're not such a 'blind-eyes' after all," said Lois and patted her little sister's curly head.—Youth's Companion.

THE MANY-SIDEDNESS OF CHRIST.

To the railroad man he is the New and Living Way.

To the preacher he is the Word of God.

To the sculptor he is the Living Stone.

To the servant he is the Good Master.

To the statesman he is the Desire of all Nations.

To the student he is the Incarnate Truth.

To the theologian he is the Author and Finisher of our Faith.

To the toiler he is the Giver of Rest.

To the sinner he is the Lamb of God who taketh away the sin of the world.

To the Christian he is the Son of the Living God, Savior, Redeemer, and Lord.

What is he to you?—Selected.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WELCOME—BISHOPS AINSWORTH AND HAY.

Although no change in episcopal administration was expected, it is a distinct pleasure to note the return of Bishop William N. Ainsworth as presiding bishop over the Eighth Episcopal District and of Bishop Sam R. Hay as presiding bishop over the Twelfth Episcopal District. The Conferences in their charge have prospered during their administration, and their reappointment insures another year of steady progress. The Advocate cordially welcomes their return as chief pastors in its patronizing territory.

DOING THE BEST WE CAN.

We have on hand more than a score of articles on the subject of unification awaiting their turn for publication. We have already published a good many bearing on the same subject. Some of them are long, very long—in our humble opinion longer than is necessary. Our space is limited. We are doing the best we can. We hope to publish in due time the articles now in hand. Many of our readers are beginning to feel that about all has been said on the subject that needs to be said. Some subscribers have instructed us to cease sending the paper to them so long as the discussion continues. We do not think the complaint is confined to either pros or antis—many on both sides say they have quit reading the articles. We do not intend to shut off the discussion, since the Advocate is the organ of the Conferences and the brethren have a right to be heard if they desire to speak through its pages. We frankly confess, however, that we shall be glad to note a decrease in the number and length of articles being submitted on this subject.

A DAY AT THE BROOKHAVEN DISTRICT CONFERENCE.

The editor of the Advocate was able to spend a day at the recent session of the Brookhaven District Conference. It was a day pleasantly and profitably spent. Rev. W. H. Lewis, the presiding elder, was thoroughly at home in the chair, dispatching business without undue haste, yet keeping the program moving smoothly. Rev. H. G. Hawkins was serving efficiently at the secretary's desk. The attendance of lay delegates seemed to be unusually large.

Through the kindness of Rev. John C. Chambers, who graciously yielded part of his time at the afternoon session, the editor was allowed to address the conference on the subject of Christian literature and also on the Memorial Home, which important institution he had been asked

to represent. He was given a kindly hearing on both subjects.

Rev. W. H. Saunders, the pastor at Hazlehurst, where the conference was held, was a careful host, looking well after the comfort of his guests. The editor greatly regretted the necessity of leaving before he had an opportunity of hearing Dr. Clovis G. Chappell, who delivered a series of addresses during the conference.

NEW EDITOR OF MISSIONARY PAGE.

On account of the press of other duties, Mrs. W. M. Brown, who has served so acceptably as editor of the Woman's Missionary Department of the Advocate, has found it necessary to give up the editorial work. To succeed her, Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La., has been chosen. All communications intended for the Woman's Missionary Department of the Advocate should be sent direct to Mrs. Hyams at Natchitoches. Attention on the part of correspondents to this suggestion will probably save time and confusion.

PERSONAL AND OTHER NOTES.

Rev. M. L. Ward, of the Coalville charge, Mississippi Conference, is happy over the signs of progress in his work.

Bishop Sam R. Hay will preach the commencement sermon for Whitworth College next Sunday.

Rev. M. M. Black, pastor at Richton, Miss., delivered the commencement sermon for the Leakesville High School on a recent Sunday.

Dr. W. F. Dunkle, presiding elder of the Jacksonville District, Florida Conference, has been elected president of Southern College.

Large congregations and a fine attendance at Sunday school are features of the work on the Homewood charge, Mississippi Conference, where Rev. T. C. Cooper is pastor.

At a recent Sunday morning service, the congregation of the First Methodist Church, Haynesville, La., Rev. A. J. Gearhard, pastor, raised more than \$10,000 on the church debt.

"Enclosed find check to pay account of —. He says please discontinue his paper, as he is tired of the articles on unification." So writes one of our pastors.

Dr. John W. Shackford, Secretary of the General Sunday School Board, spoke last Sunday morning at the First Methodist Church, this city, the occasion being the celebration of Sunday School Day.

We learn with regret that our church at Burnsville, Miss., was recently destroyed by fire. The pews, windows, doors, books, and organ were saved. The small but plucky congregation is already planning to rebuild.

Rev. W. C. Newman, assistant pastor of the First Methodist Church, Oxford, Miss., will receive his degree from the University at the approaching commencement. He has made many friends by his faithfulness in his work.

Rev. W. M. McIntosh, general evangelist, has been wrestling recently with the after-effects of an attack of "flu," but is improving, and is scheduled to be in a meeting with Rev. Earl A. Tucker at Hickman, Ky., this week.

Rev. E. S. Lewis, presiding elder of the Grenada District, North Mississippi Conference, has recently had to go to Memphis to consult specialists with regard to a throat trouble. His many friends are hoping and praying for his speedy recovery.

The revival meeting at Greenville, Miss., sponsored by the "Big Brothers' Class" and conducted by the pastor, Rev. E. R. Smoot, has come to a close with gratifying results. The church was not able to contain the crowds that came, and the whole community was benefited spiritually.

We acknowledge the honor of an invitation to attend the graduating exercises of the Coushatta, La., High School, Friday evening, May 22. Claude and Herbert Wayne Hoffpauir, sons of Rev. and Mrs. Louis Hoffpauir, are members of the graduating class.

Brother Hubert Power, an exhorter connected with the Wesley Memorial Church, Biloxi, Miss., has been fruitful in labors during the past year. He has held 26 services, prayed with 20 sick persons, heard 25 people give Christian testimony who had never testified before, and been instrumental in bringing three people into the church.

Rev. Claude H. Mayo, of Chatham, La., writes: "I have secured the services of Dr. G. W. Ridout, of the faculty of Asbury College, Wilmore, Ky., for a tent meeting at Chatham, Sept. 1 to 13. The Methodist Protestant church joins with us for a union meeting. Any brother wishing Dr. Ridout's services before or after this meeting, please write him at once."

Rev. John A. Randolph, writing from the Army and Navy General Hospital, Hot Springs, Ark., says: "Just called you up to ask you to tell my friends that I am only in the garage for repairs—got so I had to go into low on slight rises, and had a knock in my engine; but I'm having the cylinders cleaned out and the valves ground, and will soon be hitting on all six again."

Rev. W. E. Thomas, general evangelist, formerly a member of the Louisiana Conference but now a member of the Louisville Conference, will begin a meeting with Rev. H. W. Jamieson at Pearl River La., on May 27. Brother Thomas has some open time immediately following the meeting at Pearl River, which will continue about ten days, which he would be glad to give to this territory. Brother Thomas is a fine gospel preacher, a successful evangelist, and the pastor's friend.

The quarterly conference announcements for the third round on the Lake Charles District, Louisiana Conference, were received too late for insertion in this week's Advocate. For the benefit of those concerned, we give here the first four appointments: Zwolle, at Prospect, May 31, 11 a.m.; Many, at Many, May 31, 7:30 p.m.; Leesville, June 7, 11 a.m.; Barham, June 7, 7:30 p.m. The complete list will appear next week.

All the work of the church at Oxford, Miss., moves well under the direction of the beloved pastor, Rev. T. H. Dorsey. The Sunday school is especially prosperous under the leadership of Dr. A. W. Milden, of the University, who has been superintendent for fifteen years or more. The church at Oxford suffered a great loss in the death of Prof. Kirkpatrick, of the University, and his devoted wife, who were victims of the tragic accident near Memphis in which so many lives were lost by the sinking of a boat.

The dates of the annual camp meeting at Lake Arthur, La., have been set from July 3 to 12, inclusive, with Rev. E. T. Adams, of Wilmore, Ky., evangelist, and W. B. Gates, song leader. The board of directors for this year's meeting are: Rev. W. L. Welson, president, De Quincy, La.; J. W. Fontenot, secretary-treasurer, Shreveport, La.; T. J. Toler, general manager, Crowley, La.; Rev. A. A. Bernard, Covington, La.; J. C. Mack, Lake Arthur, La.; Bart Baker, Gueydan, La.; J. E. Ney, Lake Charles, La.

Rev. Henry T. Young, general evangelist, De Ridder, La., is now arranging his slate for the fall. Beginning in September, he will have with him as singer and helper Mr. G. P. Comer, of

Kentucky, who has been associated with some of our leading evangelists and who was trained at Asbury College. Brother Young would like especially to help in union, tabernacle, or tent meetings. Where needed, a specialist for street, factory, and young people's meeting will be provided. Brother Young is at present in a meeting with Rev. A. A. Sims, at Crandall, Miss.

In the absence of the presiding elder, Rev. E. S. Lewis, who was in a Memphis hospital, Rev. L. M. Lipscomb, pastor of the First Methodist Church, Water Valley, Miss., was elected president of the Grenada District Conference. The lay members of the conference elected the following delegates to the Annual Conference: Judge J. G. McGowen, F. A. Howell, R. E. Wilburn, George Flowers, S. W. Mullens, O. T. Hamner, Prof. M. E. Moorehead, Paul H. Murphy. The following were elected alternates: D. E. Clark, E. E. Temple, R. C. Watson, Mrs. A. W. Stokes. It is understood that all of these are opposed to the pending plan of unification. The next district conference will be held at Durant.

Rev. Sam J. Starkey, our pastor at Tallulah, La., writes: "We are in a great church meeting here, assisted by Prof. B. G. Grenfell, of Dawson Springs, Ky. The pastor is doing the preaching, and Brother Grenfell is doing the singing—and doing it well. He is one of the best pastor's helpers I have ever known, and I have known the best. Our meeting began Sunday, May 10, and will close Sunday, May 24. We have had 26 additions to date and have eight to receive by letter, as well as several on profession of faith. If any pastor needs a good singer for a meeting, get B. G. Grenfell, of Dawson Springs, Ky. Write our good pastor of First Church, Baton Rouge—he helped Rev. W. B. Hogg in a great meeting there last year."

The editor of the Advocate, who has served about two and a half years as pastor of the Felicity Methodist Church, this city, has deemed it expedient to ask to be relieved of the pastorate that he might devote his entire time to his editorial duties. His request has been acceded to by Bishop Hay, and Rev. Larry Armstrong has been appointed to succeed him at Felicity, the change to take effect on July 1. Brother Armstrong is a young preacher of ability and experience, now a student in Southern Methodist University, where he will receive the degree of Bachelor of Divinity at the approaching commencement. In his pastorate at Felicity, he will be associated with a most loyal and devoted people.

PARAGRAPHS ON UNIFICATION.

By Rev. W. A. Hays.

When does the church speak on the subject of the present plan of unification? Some say it has already spoken through the Commission, through a majority of the bishops and through the General Conference. If this is true, the discussion should cease. But, as a matter of fact, the church has not yet spoken. It is now in process of articulating its utterance on the subject. When the last Annual Conference has expressed in a constitutional manner its preference, then the voice of the church can be known, and not till then. One enthusiastic brother says the anti-unificationists have gone out under the flag of rebellion. He should know that there is as yet nothing to rebel against.

The church is now in the process of expressing itself through the church, district and Annual Conferences. Wherever a church conference is held, expressing its mind on this subject in the election of delegates to the district conference, there the church is formulating its decision just as truly as through the action of the General Conference. These conferences have the right to express their judgments on the matter of unification, and to instruct their representatives to be loyal to them. The delegate to a district confer-

ence does not go in his own name, but as a representative of the body that elected him, and any person who is unwilling to carry out the expressed wish of those whom he is authorized to represent, ought by that token respectfully decline to serve.

In this day when the spirit of democracy is so prevalent, it is a rather anarchistic attitude to assume that a representative need not respect or be governed by the known will, to say nothing of the formal instructions of the body under whose authority he acts.

Some say we ought to pray, just continue to pray for light and leading until the vote is cast in the Annual Conferences. Certainly all are agreed on the great importance of prayer as a vital factor in all Christian living. But prayer does not cancel reason. Prayer does not take the place of necessary vigilance and effort. Prayer cannot nullify the constitutional process by which alone we can vote the Southern Methodist Church out of existence and independent organization. How, in the name of conscience and common sense, can a delegate pray the Lord to lead him to do otherwise than the body which elected him has already willed that he should do? Is it not reasonable to suppose that body did its work in the spirit of faith and prayer? The Lord doubtless can and will hear a prayer in a church, quarterly or district conference as readily and approvingly as if it were offered in an Annual or General Conference. Can any one believe the Lord would lead a delegate to cast a representative vote in a non-representative manner? No one ought to pray over the question of whether he should do right or wrong. That is not a question for prayer, but for decision and action.

Since the overwhelming vote recorded against unification by the churches in Mississippi and elsewhere, it is intimated by some that the people were confused; that they were without full knowledge of the facts in the case, etc.; and that the result of the voting would probably have been different if unification leaders could have spoken to our people. But is it not true that but few of our people, comparatively, have heard the anti-unification leaders? This discussion has been carried on largely by the rank and file of our church, and the rank and file have registered their preferences. The leaders of both sides have given us the benefit of their sapience through the Advocates, the Commercial-Appeal and other papers, as well as through abundant literature sent out from the headquarters of organizations for and against unification. If our people are confused, the "plan" may be responsible for that, for it is a rather confusing document. If they are ignorant, it is not because of any famine in the matter of instruction pro and con.

Genuine unity of spirit among Southern Methodists is far more important just now than any uniformity of ecclesiastical organization that may possibly be effected between the churches North and South. External uniformity purchased at the cost of higher values is a sorry bargain. What will it profit a denomination if it should gain the world of organization and lose its soul of charity and brotherhood?

Waynesboro, Miss.

NOTICE.

If the pastors of the Columbus District will send me the names of all of their delegates who are at all likely to attend the district conference, and state as nearly as they can when and how these delegates will arrive in Louisville, I shall appreciate it. This information will make it possible for the committee to assign homes beforehand. It will not only be easier for us here, but probably will secure for you better treatment than if you fail to do this.

Sincerely,

W. H. MOUNGER.

Louisville, Miss.

WHITWORTH COLLEGE COMMENCEMENT PROGRAM.

May 22.

8:00 P. M.—An Evening of Song.....Glee Club

May 23.

10:30 A. M.—Chaminade Club Program.

3:00-6:00 P. M.—Home Economics Exhibit.

8:00 P. M.—Alumnae Program.

May 24.

11:00 A. M.—Baccalaureate Sermon,

Bishop Sam R. Hay

7:30 P. M.—Sermon to Y. W. C. A.,

Rev. J. S. Purcell

May 25.

5:00 P. M.—Class Day Exercises.

8:00 P. M.—Annual Concert.

May 26.

4:30 P. M.—Physical Education Exhibition.

7:30 P. M.—Graduating Exercises and Baccalaureate AddressFrederick Sullens

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. W. Price, Wesson, Miss., 4; Rev. J. W. Thompson, Collins, Miss., 2; Rev. W. H. Giles, Rayne, La., 3; Rev. J. F. Foster, Lake Providence, La., 2; Rev. T. J. Hopper, Marshville, Miss., 7; Rev. W. H. Jordan, West Monroe, La., 3; J. L. Bell, Newton, Miss., 3.

CENTENARY ACHIEVEMENTS.

Cline Hall, Soochow University, is one of the most beautiful and lasting Centenary memorials in China.

The Centenary has opened up a whole presiding elder's district in New Mexico, increasing the pastoral charges from 3 to 15 in four years.

The Centenary has erected in Rio de Janeiro, Brazil, what is probably the best mission church in the world.

The Centro Cristiano, in Chihuahua, a Centenary enterprise, is conducted on the same lines as our Wesley Houses at home.

The Centenary has erected a Publishing House in Brazil which is the greatest fountain of Christian literature in South America.

In northern New Mexico we had nothing before the Centenary. To-day we have fifteen charges, and our small new churches dot the plains and mountain-sides.

Mexican Christians of the Texas Mexican Mission are proving their loyalty to the Centenary by continuing to pay Centenary money, although they are up with their Centenary quota.

Through the Centenary, aid has been extended to eight educational institutions in Mexico, and a large number of day schools have been aided and maintained.

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Obituaries

Obituaries not over 100 words in length will be published free of charge. All over 100 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the morning of April 9, 1925, at 5:30 o'clock, the death angel visited the little town of Lawrence, Miss., and claimed for his own one of the oldest and most highly esteemed citizens, JOHN ROBERT TATUM. He so-journed with us 70 years, 8 months, and 24 days, and then went home. He was born in Jasper County, near Heidelberg, Miss., July 15, 1854. He joined the Methodist church in early childhood, and the church never had a more loyal member and the pastor a more faithful friend than this subject. As a citizen he was forward-looking. It was said of him on one occasion, when an issue was on, some one wondering who would stand for the best and right, and his name being mentioned, that it was not worth while to ask about him, that you could count on him. He was married to Miss Mary Marjorie Risher, Jan. 18, 1883; and to this union were born five children, two of whom have preceded them to the other side, Eugene William and Vivian Grace, 9 years, and 2 months, respectively. The living are: Mrs. May Tatum Hull and Walter Ernest Tatum, of Lawrence, and Mrs. Annie Floyd Lamb, of Laurel, Miss. We will miss him in the activities of the community, State and church. To the bereaved family we extend our sympathy and prayers. He made the proper impressions and we may very confidently expect the proper expressions. We laid his remains to rest in the Lawrence cemetery after the funeral was conducted in the church by his pastor, Rev. M. L. White, assisted by other preachers of the district.

The love and esteem held for him were shown by the great number of his friends (white and black as well) who were in attendance, as well as the number and the beauty of the floral offerings. He knew whom he believed, and was persuaded that he was able to keep that he had committed to him against that day. A FRIEND.

Times Do Change!

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Today----- Death Entered the Home

Tomorrow-- There is another potential monument customer

Forever----- Our monuments will mark the resting place

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Coggins Marble Company,
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Please send me your agency proposal.

Name.....

Address.....

RESOLUTIONS.

Whereas, "by reason of strength" and God's mercy, the useful life of MR. CHARLES BROWNELL was permitted to pass the Psalmist's four-score years before his call to a higher sphere; and,

Whereas, his kindness toward his fellows, especially the wards of this Sunday school and church, has been so well expressed in his bonded gifts to the Ruston Orphanage as well as in his lesser donations in Christ's name;

Therefore, be it resolved, That we, the members of the Methodist Sunday school and church of Morgan City, La., do hereby add our expressions of appreciation of his life of service, and extend our sincere sympathy to the members of his family.

Signed by: Lora Gathright, Belva Salvo, Hattie McClary, George Manotte, Eugene Pharr, Committee.

JOSEPH EUGENE MUNSON.

The subject of this appreciation was born March 24, 1856, near Jackson, East Feliciana Parish, La., and died at his plantation home, Cheneyville, April 14, 1925, aged 69 years and 20 days. He was a son of William W. Munson and Adeline Howell. He left home when 19, moving to Centreville, St. Mary Parish, where he met and married Alice Dennett. Of this union the following survive him: J. E. Munson, Jr., Cheneyville; W. H. Munson, Eldorado, Ark., and A. S. Munson, McNary, Ariz. The mother of these children died in 1901. June 5, 1902, Mr. Munson married Mary E. Hays, Cheneyville, Rapides Parish. Of the second union four children are living: Mary Dennett, Dorothy, Lillian, and Robert J., who, with their mother, reside at the old home. Besides those of his immediate family, there are the following: A sister, Mrs. Florence Morris, Baton Rouge; two brothers, R. O. Munson, of Cheneyville, and W. R. Munson, of Baton Rouge, and four grandchildren. Except a few months spent in Mexico, he lived his manhood in South Louisiana, but moved to Cheneyville in 1909, where he lived an active, useful life until he was stricken with pneumonia three days before his death. He was affiliated with many worthy institutions, that he adorned with service and contributions: Cheneyville Lodge No. 286, F. and A. M.; Martha Chapter No. 20, O. E. S., of which body he was Worthy Patron for three years. He was a member of the Woodmen of the World, and other organizations. He was an honored and consistent member of the Methodist Episcopal Church, South, and at the time of his death was in the official family of that body, being at the time of his death one of the most active stewards in the local church. No member was better loved than he. In civic life, he was interested in everything that was for the good of his fellow-men. At the time of his death he was a representative member of the School Board of Rapides Parish. The tribute of respect shown his memory on the day of his funeral was unusual in the number of people present and in the various walks of life whence they came to pay respect and honor to a good man who had lived a true and beautiful life. The crowd was so large that it was useless to try to get them in the church, so the services were conducted from his home. There was a

long line of automobiles in the procession, following the hearse that bore his body to its last resting place in the Episcopal cemetery. Besides these close friends and loved ones and friends, it was pathetic to observe the long line of colored people waiting with troubled hearts as they saw their dear friend borne away. Their faces bore marks of grief that told plainly that they knew a friend of man had passed from earth, who was kind and good to all alike and whose justice and generosity would be missed by all. The funeral services were conducted by his pastor, Rev. H. B. Thomason, assisted by Rev. F. B. Hill, of the Lecompte Methodist church; Rev. John L. Dodge, pastor of Cheneyville Baptist church; Rev. Z. T. Sullivan, Troupe, Tex., former pastor of the Cheneyville Baptist church, and Rev. C. C. Wier, presiding elder of the Alexandria District. At the close of the beautiful and touching Christian service, with touching messages of love for their dead and the hope expressed of his life in the world to come, the members of the Eastern Star conducted a service, and then the Masons took charge of the closing part of the funeral service. Truly a good man has gone to his reward. Truly he lived the Christian life and died in the faith that is in Christ Jesus our Lord. Truly the message, "Blessed are the dead which die in the Lord," is very real in hours like this. On the lips of his friends you heard the expression: "The best and most useful man in the community has been taken." He had lived up to the high standard of Christian citizenship and was entitled to all of the love that he received during this life and to all of the honor that was paid his memory at his death. There were many floral offerings and telegrams from various sources. Mr. Munson was a true-hearted, noble Christian character, generous to a fault and faithful until death. The writer has known him for years, and in his taking has sustained a personal loss. The power of an endless life is in times like this not only comforting but thrilling. Those who have lost this public-spirited citizen, this loyal friend, this fond father, this devoted husband, surely know where to find him and rejoice that they shall see him again.

"Life eternal! Heaven rejoices,
Jesus lives who once was dead;
Join, O man, the deathless voices,
Child of God, lift up thy head."

His friend,

C. C. WIER.

AN APPRECIATION.

The subject of this sketch, MRS. VIRGINIA ARNOLD SHARP, was born at Mooringsport, La., Nov. 17, 1850. From the very beginning of her life to its end it was evident "God moves in a mysterious way his wonders to perform." Being left an orphan in infancy, he provided for her a home and care with an aged couple at first, then later with a family whose loving ministrations were ever among the sweet and happy recollections of her after life. This writer first met her while assisting the pastor, Rev. R. A. Davis, in a meeting at Mooringsport. One night, after a wonderful manifestation of the Spirit's power in the conversion of a number at the church, we repaired to the parsonage,

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

and there, after several songs and prayers, she gave her heart to her Lord and her life to his service, the Spirit manifesting his acceptance of the gift in the sweet, radiant smile expressive of perfect peace, which characterized her through all her remaining years.

Some time after this, she, with the family of friends whom God had raised up for her, moved to Kellyville, Tex. There, unseen and unknown to her, in the Providence of God, was being worked out a career and a destiny through which she could glorify her Lord and bless humanity. Other little ones were left alone and needed a loving hand to guide and a tender heart to respond to their needs; so Mr. J. M. Sharp took her to his home as an helpmeet to fill the vacancy in his own heart and the life of his children. For a number of years she was the moving spirit and guiding star of the home and community in which she lived. In the coming of her own little Percy, there came to her mother-heart a new thrill, a new and fresh consciousness of her high privileges, and a more ready response to every touch of the Divine Father's hand, and gave permanence to the radiant smile born of a consecrated life. Through all these years of joys and sorrows, of lights and shadows, she had this record—"she walked with God;" so after a few hours of suffering, on the night of May 7, 1925, the Master came and called for her, and she quietly, peacefully slipped away to her rest and reward, leaving behind to follow soon, Dick and Percy Sharp, of Longwood, La.; Mrs. Mark Stroud, of Monroe, La., and a number of grandchildren. May the richest benedictions of a mother's love abide with them.

A friend and former pastor,

W. F. HENDERSON.

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Epworth League

EPWORTH LEAGUE ASSEMBLY, LOUISIANA CONFERENCE.

There has been very little said through the press regarding the Seventh Annual Assembly, which will be held June 9 to 16, at the Mansfield Female College, Mansfield, La. But this silence does not mean that things are at a standstill; on the contrary, things are livelier than ever before. In fact, all the Assembly workers have been kept so busy that they have simply not had time to write for the press.

The question is asked, "What kind of Assembly are you going to have this year?" The answer comes, without hesitation, "The Best Yet."

The programs will soon be out and you will find many new and interesting things; you will find an excellent faculty and a wonderful line-up of young workers.

The Assembly last year was the most powerful spiritual force ever felt in this Conference, and the prayer of all the leaders is that this will even be surpassed this year.

Miss Grace Fuqua and Miss Julia Reid are taking care of the advance registration and we would advise your chapter to send in at once a list of your delegates with a money order or check to cover the registration fee, which is one dollar for each.

The expenses are \$11 board for the eight days, plus the \$1 registration, and railroad fare, with an extra of a few dollars for books.

There will be a special private Pullman car from New Orleans direct to

South Mansfield. This car will leave New Orleans on Monday night, June 8, at 8:45, via Texas and Pacific R. R., and if any Leaguers in the Southern part of the State wish reservations in this car, they must write Rev. Jas. B. Grambling, 4140 Canal Street, New Orleans, La., in advance, for no one will be sold tickets in this car but Leaguers.

Leaguers and friends, join us in praying that this may be truly a great spiritual Assembly and that truly the delegates may "find themselves at Mansfield."

FROM ABBEVILLE, MISS.

Dear Advocate: For several years I have been a member of the North Mississippi Conference, and a reader of the Advocate. I have been made to rejoice time after time, especially as I read the reports of the brethren concerning their work. But I have hesitated just here, not because I do not approve of such, but largely because I have felt so unworthy of the honor, and, too, that I have done so little that has in any wise been worthy of publication.

For the past two years, almost, I have had the honored privilege of serving the Abbeville circuit, while attending the University of Mississippi, and I realize just here that I am deeply indebted to the church for making such possible. No one save the man on similar works really knows what it means to be in the active ministry while going to school. Neither can one realize what it means to serve people who sympathize with him, and uphold him while in school, until such is the case. The people of Abbeville appreciate student ministry, and the wonderful support that a student gets here will make him a real servant, if it is in him to be such.

Since arriving here after the Conference held at Greenville, I have tried not to make the ministry a sideline. I have been made exceedingly happy more than once over conditions that really exist here. We have had no struggle whatever in organizing our forces for service; especially we make mention of the young people, who are so eager to become servants of the Master. We are almost tempted to boast; and if we would make an honest confession, we might be a little puffed up over the two fine Epworth Leagues that we have. One of those Leagues is located at Abbeville, which has a membership of forty, and is doing a wonderful work. The other is at Woodson's Ridge, about ten miles out in the country, and I would just like to say to any one who might say that it is impossible to have a League in the country, just to drop around every week-end and see the twenty members who compose this League on the job. If there is any Christ in a young minister, just here he can be heard saying, "Speak, that they may go forward."

We have a fine Bible Study class at Abbeville under the leadership of Mrs. R. I. Collins, wife of our deceased Brother, R. I. Collins, which is meeting the needs of many who attend.

We have a community prayer meeting also at Abbeville, which is a wonderful source of inspiration. Jesus becomes a real Christ when we meet with the organized band of Christians, members of the three churches

located here. Young men, young women, and older ones as well, hesitate not when called on to conduct the services, and much good is coming from this meeting.

There are many things that I would like to mention, that time and space will not permit; but permit me to make an honest confession, and that is, I am unworthy of this task; I am not big enough for the job, and I sincerely covet the prayers of the brethren, that I may be a real servant of man, for the Master's sake.

W. O. HUNT, Pastor.

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In newspapers and booklets we are constantly publishing letters from women, who explain how they were helped by taking Lydia E. Pinkham's Vegetable Compound.

These letters should guide you. If you are troubled with pains and nervousness, or any feminine disorder, bear in mind that the Vegetable Compound has helped other women and should help you. For sale by druggists everywhere.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The response to the call for the observance of Sunday School Day is encouraging. We have gone more than fifty per cent beyond last year. We must make it one hundred per cent better—and still ought to do better.

Remember the fourth Sunday in each month is to be given over to missionary instruction and an offering for our three fields in Europe. Give the people stirring facts as recorded in "The Task Ahead," or the facts given from time to time in the Nashville Advocate, and the people will respond heartily and liberally. The school that helps others most will help itself best. Why delay the coming of the Kingdom?

The school being held at Greenville is the best we have had during the year. We have enrolled eighty, and it looks as though we shall issue sixty credits. The school follows a great revival held by Rev. E. R. Smoot in his church at Greenville. Rev. A. T. McIlwain, the presiding elder, and Rev. E. R. Smoot have given whole-hearted support in every way possible. The idea of religious education as a method of evangelization has been thoroughly planted in the hearts of the leaders in this part of the Greenville District. Boyle, Winterville, Leland, Arcola, Hollandale, Murphy, Avon, and Glen Allan have given their support to the school. In company with Brother McIlwain nearly all of the above places were visited before the school opened. There are as many praying people, men and women, who are helping to establish the kingdom as I have seen in any charges I have visited. Practically the entire congregation at Glen Allan attends and takes part in the prayer meetings held twice a week. The conditions at Greenville are nothing short of wonderful. Smoot leads and his people follow. No note of pessimism is heard in these parts. Let us thank God for men who are carrying out the plan of the church and thus establishing the kingdom of God in the hearts of men.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

C. D. Atkinson, Conference Supt.

The following Sunday schools have

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sent in Sunday School Day offering: Alexandria \$101; Bogalusa, \$30; Wisner \$16.30; Whites Chapel, Alexandria District, \$5.08, and Keener Memorial, \$25.

Dr. J. W. Shackford, General Secretary of the Sunday School Board at Nashville, delivered the message on Sunday School Day at First Church New Orleans, May 17.

* * *

The Standard Training School of the Ruston District will open May 24. The pastor, Dr. Alouzo Early, writes as follows about this school: "Entertainment committee will entertain in full all from district who will register by May 20. Preachers outside of the District who will register and take the course will be entertained as if they were from the Ruston District."

* * *

Prospects are good for a fine Training School at Lake Charles this year. They have decided on five courses, three general and two specialization. Lake Charles will entertain pupils who will register and take this course in this school.

* * *

Schedule for fifth Sunday District Bible Class Rallies: Alexandria District, at Lecompte; Lake Charles District, at Lake Charles; Minden District, at Rochelle; New Orleans District, at Houma, and Shreveport District, at Vivian.

* * *

The Monroe District will hold its Bible Class Rally at Rayville, the first Sunday in June.

A scientist says fewer people go crazy in February than in any other month but then there aren't so many days in February.—Nashville Banner.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Corinth Dist.—Third Round.

Corinth, South Side, Q. C. May 20; preaching, May 24, 11 a.m.
Booneville stat., Q. C., May 19, evening; preaching, May 17, morning.
Myrtle, at Union Hill, May 27.
New Albany st., Q. C., May 27, evening; preaching, June 14, 11 a.m.
New Albany ct., at Mt. Olivet, May 28.
Rienzi, at Pisgah, May 30, and Rienzi, May 31.
Baldwyn, at Liberty, June 8.
Sherman, at Blue Springs, June 10.
Ripley, preaching June 14, evening, Q. C. June 15, a.m.
Iuka Circuit, at Snow Down, June 20.
Iuka Station, June 21, 22.
Burnsville, at Jacinto, June 24.
Kossuth, at Pleasant Hill, June 25.
Guntown, at Pleasant Valley, June 26.
Mantachie, at Oak Grove, June 27, 28.
Dumas, at Wier's Chapel, June 29.
Blue Mountain, at Shady Grove, June 30.
Chalybeate, at State Line, July 1.
Tishomingo, at Paradise, July 2.
Belmont, at Dennis, July 3.
Pott's Camp at Macedonia, July 6.
Hickory Flat, at Bethel, July 7.
Booneville Circuit, at Blackland, July 14.
Wheeler, at Hebron, July 15.
Mooreville, at Andrew's Chapel, July 16.
Marietta, at ———, July 17.
Silver Springs, at Paul's Chapel, July 18, 19.

District Conference will convene in Iuka, June 2 to 5. The opening sermon will be Tuesday morning, June 2, at 11 o'clock.

Revs. E. Nash Broyles, N. G. Augustus and A. L. Davenport are ap-

pointed a Committee on License and Recommendation for Admission.

Names of delegates should be sent at once to Rev. W. W. Jones, Iuka. The District Standard Training School will be held in Booneville, July 8 to 13.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Macon sta., preaching May 10, 11 a.m.; Q. C. at Cooksville, July 14.
Columbus, Central Church, preaching May 10, night; Q. C., June 1, night.
Columbus, First Church, preaching May 17 at 11 a.m.; Q. C., June 2, night.
Starkville, preaching May 17 at night; Q. C., May 21, at night.
Longview and Sesums, at Bevil Hill, May 30.
Artesia and Sheaffers, at Kilgore, May 31.
West Point, preaching May 31, night; Q. C., July 7, night.
Caledonia, at Caledonia, June 6, 7.
Conference Standard Training School at Grenada, June 8-13.
Conference Epworth Assembly at Grenada, June 15-19.
McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m.
Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8.
Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27.
Crawford and Mayhew, at Kilgore, May 31.
Columbus District S. Training School, East Side, at Macon, June 29-July 4.
Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.
Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14.
Macon Ct., preaching at Ridgeway, June 28, 11 a.m., Q. C. Coatsville, July 14.
Kosciusko ct., at Bethel, July 8.
Ethel, at Bethel, July 8.
Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.
Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.
Noxapater, at Rocky Hill, July 10.
Sturgis, at Big Creek, July 16.
High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.
Cedar Bluff, at Steel's Chapel, July 23.
Ackerman and Wier, at South Union, July 27.
Chester, at South Union, July 27.
South Union Camp Meeting, at South Union Camp Ground, July 24-31.
Columbus District Conference meets at Louisville, May 27 to 29, beginning at 2:30 p.m., May 27. Let all who expect to attend send names to Rev. W. H. Mounger, Louisville, Miss., that entertainment may be provided.
JOSEPH B. RANDOLPH, P. E.

Sardis Dist.—Third Round.

Sardis Station, Q. C., May 21, 7:30 p.m., preaching, June 21, 7:30 p.m.
Como, Q. C., May 22, 4 p.m., preaching, June 28, 7:30 p.m.
Batesville, Q. C., May 22, 7:30 p.m.
Olive Branch, at Miller, Q. C., May 23, 11 a.m.
Byhalia, at Fountain Head, Q. C., May 24, 11 a.m.
Senatobia, Q. C., June 9, 7:30 p.m., preaching, June 14, 7:30 p.m.
Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m., preaching, July 5, 11 a.m.
Hernando, Q. C., June 10, 7:30 p.m., preaching, July 5, 7:30 p.m.
Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.
Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.
Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.
Horn Lake, at Eudora, Q. C., July 3, 11 a.m.
Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.
Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.

Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.
Crenshaw, at Sledge, Q. C., July 12, 11 a.m.
Charleston, Q. C., July 15, 7:30 p.m.
Tyro, at Tyro, Q. C., July 18, 11 a.m.
Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.
Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

I trust each pastor will read the Disciplinary questions to be answered at third quarterly conference and be prepared to answer each of them.

I shall look to the pastors to notify the stewards of the time and place of the quarterly conference on this round.

J. TILLERY LEWIS, P. E.

Aberdeen Dist.—Third Round.

Aberdeen, May 24.
Shannon, at Pleasant Grove, May 30, 31.
Okolona, p.m., May 31.
Calhoun City, at Camp Ground, June 3.
Prairie and Strong, at Strong, June 4.
Woodland, at Palestine, June 6, 7.
Houston, p.m., June 7, 8.
Greenwood Springs, at Quincy, June 13, 14.
Amory, p.m., June 14, 15.
Fulton, at Van Buren, June 17.
Nettleton, at Carolina, a.m., June 20, 21.
Tremont, at Asbury, p.m., June 21, 22.
Verona, at ———, June 27, 28.
Smithville, at ———, p.m., June 28, 29.
Amory ct., June 30.
L. P. WASSON, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman, at Tabernacle, May 30, 31.
McComb, LaBranch St., June 3.
Adams, at Bethel, June 6, 7.
Brookhaven, June 7, p.m.
Hazlehurst, June 14, a.m.
Crystal Springs, June 14, p.m.
Bogue Chitto and Norfield, at Johnston, June 21, a.m.
Summit and Topisaw, at Summit, June 21, p.m.
McComb, Centenary, June 28, a.m.
Magnolia, June 28, p.m.
Georgetown, at Georgetown, July 1.
Bayou Pierre, at Pleasant Ridge, July 4, 5.
Barlow, at Lebanon, July 11, 12.
Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.
Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.
W. H. LEWIS, P. E.

(Continued on Page 15.)

ANGELL'S



COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES E. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

LAKE (MISS.) NEWS.

The evening of the 23d of March will linger as a pleasant memory in the minds of the members of the Lake Auxiliary of the Woman's Missionary Society.

On that evening they entertained the men at a social meeting at the home of Mrs. Kunes; a number of others were invited, among them our presiding elder, Brother Alford, and his wife, who added much to the pleasure and success of the occasion.

After appropriate reading and a most encouraging talk to the women by Brother Alford, and invocation by the pastor, Rev. M. L. White, the roll was called, each member responding with a dollar, telling in rhyme how she earned it. I wish you could have heard them—they were so lively, so appropriate and amusing.

There were twenty-two members, and by contributions from the men the sum reached \$30.

Then the Sunday school superintendent, Brother Harrison, by request, made an effective talk, after which the women, by unanimous vote, handed over the \$30, to be placed on the church debt. The lay leader, Brother Dobson, arose to thank them, and insisted that the men raise that much. He led with a contribution, and in a little while over \$100 was raised.

Mrs. Alford then gave us a splendid report of the missionary conference at Vicksburg, after which refreshments were served amid much animated conversation and visiting. Mr. and Mrs. Kunes were splendid, and all came away feeling that their labor had not been in vain, and were encouraged to keep working and praying.

MRS. M. L. WHITE.

FROM HIGHPOINT, MISS.

Dear Brother: Since this is my second year on the Highpoint charge, North Mississippi Conference, I thought a few lines might be accepted for the Advocate.

As compared with a year ago, all the churches on the charge are in about as good spiritual shape, and some are much better. Since Conference we have had two or three prayer meetings going much of the time.

QUINA-LAROCHE
WILL BRACE YOU UP

If you are worn out after the stress and strain of winter you need a dependable wine tonic like QUINA-LAROCHE. It will help you to restore your strength and vigor.

QUINA-LAROCHE is appetizing and palatable—used successfully for over half a century.

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QUINA-LAROCHE PLAIN
OR WITH IRON
The Old French Tonic Wine

Now we have six Sunday schools, one at each of the churches, and Highpoint has a Woman's Missionary Society.

Among other things of general interest on the charge, we are planning, talking, hoping and praying that a real revival of religion may be witnessed at each church on the charge during the year.

Most of the village and rural church people in this territory seem to think that the only time for a revival is during the summer months. However, the town of Highpoint, with the smallest membership on the charge, has just witnessed one of the best short meetings in its history. Through the providence of God we secured the services of Rev. J. A. George, of Ripley, Miss., to bring the message of the gospel, which was done very ably, both to the children and the grown up people, in our homes as well as in the church.

Against any obstacles which might have been in the way of a meeting at this time, Brother George won his way into the hearts and homes of all alike, Baptists, Presbyterians, and others, as well as endeared himself to us Methodists. His gospel messages rang clear in accordance with the Bible, and resulted in ten accessions to the church, four by letter, six on profession of faith, and one infant baptism, and the foundation for the organization of an Intermediate Epworth League.

As an appreciation of his services a purse, the amount of which was far beyond the first expectations of many of our townspeople, was handed to Brother George, with our wish that God's blessing would continue to abide with him, and that it might be our pleasure to have him come this way again.

R. C. MAYO, Pastor.

WHAT WE ARE DOING OUT AT
EPWORTH CHURCH, NEW
ORLEANS.

Dear Friends: I have been trying for some time to write a few lines about our work out at Epworth, but we have had so much doing that none of us has had any time to do so. However, I will try to tell you at this time how God has blessed us and led us into larger fields of service.

For years the leaders of Epworth have realized that if our church ever reached the multitude of people in this community, they must get out on Canal Street, for their Scott and Banks Streets location was entirely out of the way. Effort after effort to re-locate the church failed until recently I told my desires and prayers to a friend from whom I had just rented a house—a real estate man in other words; but it happened to be the one whom God expected to use. As others had failed, within 48 hours this man had a report for me that the lots which I had been praying for could be purchased, and that he would assist us in securing them by getting the money for us.

Our boards acted immediately as a unit, and within a few days a lot 90 feet front by 180 feet deep in the most important section of Canal Street was made safe in the name of Epworth Church. The transaction involved \$17,000, and the next week we were offered twenty thousand, and later twenty-two thousand dollars.

The final act of sale was passed on

Thursday, January 29, and the contract for the temporary tabernacle was let March 3. Work was started on March 4, and on April 12 we moved into a completely furnished building and as up-to-date as could be desired. In fact, it is so nice that Bishop Hay said after seeing pictures of same that it was "great," and that the pictures by no means did justice to the place.

I will not go into detail describing the building, only to say that around the sides and back we have up-to-date Sunday school equipment and the rooms are all decorated with drapery.

We removed the annex frame building which we built last year, to the new site and used every bit of it in the present building. We then sold the old location, brick building and all, for a fine price, which money was used in the construction of our present building and the reduction of our loan.

Novelty Plan.

It is said by many that we have one of the most novel plans of raising our money ever seen. The plan is simply this:

We have divided the new lot into fifteen thousand square feet and are selling these to our members and friends at five dollars each; the purchaser donates this back to the church upon payment, and he receives a beautiful certificate recognizing him as a donor of one or more "square feet," and in recognition of same the stub of the certificate bearing the donor's name will be placed in the corner stone box of the future brick church.

The amount asked for these Certificates makes it possible for every one to help and it is surely fine how we are receiving applications from people in New Orleans and all over the country.

We must have this support if we succeed, for we have no capital in our congregation; but we do have hard workers.

The Advantage of the Move.

We are now on one of the principal

666

**Cures Malaria, Chills
and Fever, Dengue or
Bilious Fever.**

pal streets of the city and in the heart of a community of thirty thousand people. Thousands pass our door daily who never would have seen or known of our existence in the old location.

We have a large electric cross on the top of the building with a 20-foot sign just under it which reads: "Epworth Methodist Church—The Friendly Church." This sign is illuminated every night until 10:45. Just yesterday a couple sent us \$25.00 because of the cross—they said that seeing the cross every night it was a beacon light to them and they were trying to live closer to Jesus because of it.

Friends, we invite every one who reads these lines to join with us by purchasing one or more of these certificates and make it possible to build a great Methodist church on this great city thoroughfare.

Canal Street is about 61 blocks long. On it there are one Episcopal, one Lutheran, one Presbyterian, and two Catholic churches, and our Methodist church. Of these, our Methodist church is the only one which holds services on Sunday night and we are filling the house every Sunday evening.

Our Sunday school has increased to the second largest school in the city and our Senior and Intermediate Epworth Leagues are the largest.

Pray for us and then follow up your prayers with a check—and watch us grow.

Counting on my friends,

Yours in service,

REV. JAS. B. GRAMBLING.
4140 Canal Street, New Orleans, La.

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MARX

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HOLMES MEN'S STORE**
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\$150 course in shorthand, typewriting, and bookkeeping for \$50 only for all three courses thorough and completely taught (payments accepted). This includes spelling, punctuation, business letter writing, etc. Most of our pupils obtain positions within two months after entering. Improved Standard Methods taught in all subjects needed for thorough business education. Spanish. Diplomas.

Fill out the coupon below and bring it in and start along this highway to success. One week's tuition FREE to all who enroll before June 30, 1925.

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Accepted For Enrollment*

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*To be filled in by college.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

REPORT OF COMMITTEE ON BIBLE AND MISSION STUDY.

We, the Committee on Bible and Mission Study, submit the following:
We urge:

1. All Adult Auxiliaries to recognize our weakness; too little Bible and Mission study among our young people; and endeavor to correct same.
2. Each leader of Young People and Junior Auxiliaries to organize a Bible and Mission study class.
3. Members of Adult Auxiliaries to go before Young People and Junior Auxiliaries and give Bible lessons and missionary information where there are no organized classes.
4. Each Adult Auxiliary to feel responsible for the missionary education of the local church and Sunday school where this is neglected.
5. Each Adult Auxiliary to sponsor any movement promoting the study or reading of the Bible.
6. Each Adult Auxiliary to sponsor all movements to promote the reading of the Bible among school children.
7. Each Adult Auxiliary to do everything possible to establish family altars in our Christian homes.

MRS. Z. T. GALLION, Chairman.
MRS. L. D. CHAFFEE, Secretary.

REPORT OF COMMITTEE ON LIT- ERATURE AND PUBLICITY.

Goal: A live Superintendent of Publicity in every Auxiliary in the Conference.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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Druggists

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BOILS, CUTS and
BURNS have been
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All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

If you expect any dividends from the business of Missions, you must advertise your business.

1. Know your literature and give out leaflets early enough so that women on the program will tell the message instead of reading it.
2. That each Auxiliary give every member a Year Book with typewritten list clamped or tied in, of members of Auxiliary, all committees for the year and other information for your Auxiliary.
3. That you present Bulletin and Louisiana News in an interesting manner, by blackboards, posters and talks.
4. That you send missionary news to your nearest newspaper. Send news from your own Auxiliary and clippings from the Voice, Bulletin, and other missionary periodicals. Cultivate the good will of your editor and he will use these clippings of vital missionary facts in his paper.
5. That you send in to the newspaper, missionary facts and incidents, from your work brought out in Auxiliary program, and not merely the social held in connection with the meeting. Stress gripping missionary truths and not so much the decorations and refreshments.
6. Preserve all clippings of news you have sent in and send monthly to your Conference Superintendent of Publicity.

7. "Information is Inspiration." Assist your agent for Voice in securing subscriptions. Subscribers to Missionary Voice must equal at least one-half of membership.

8. Report—Report—Report each quarter to your Conference Superintendent of Publicity.

9. Appoint a woman, in your Auxiliary, as Superintendent of Publicity who has a talent for writing and who has a knowledge of newspaper work.
MRS. W. T. CUNNINGHAM,
Superintendent of Publicity.

STUDY BOOKS FOR SALE.

The Woman's Missionary Society of Cedar Bluff, Miss., have five copies of "Women and Missions" for sale at 25 cents each. All books are in good condition.

MRS. R. S. LAWSON,
Cedar Bluff, Miss.

FIRST CHURCH SOCIETY, SHREVE- PORT, LA.

The Woman's Missionary Society of First Methodist Church, Shreveport, is a live, wide-awake organization. We have approximately three hundred members, grouped into twelve circles, all doing efficient work. Two of these circles have recently been organized. One is the particular pride of the Auxiliary as well as of the church, for it is composed entirely of foreign-born women, very earnestly doing their bit in the "sisterhood of service." The leader of this circle was presented to the State Conference at Alexandria, and told briefly of her zeal in helping to extend her Master's kingdom.

The Social Service Department is especially active and efficient, co-operating with all civic clubs for com-

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R. L. FLOWERS
Secretary

DUKE UNIVERSITY
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munity betterment. Besides putting on a Daily Vacation Bible School for the past two summers, and a sewing school during the winter months, they are planning in the near future to launch a Good Will Industry.

Recently resolutions recommending the establishment of a co-operative home for business women and girls, to be known as the Methodist Inn, were presented to the Society and passed upon favorably. The fund we have for this purpose is surely and steadily growing. Shreveport will rival Birmingham in giving girls an attractive home.

MRS. JAS. HILL, JR.,
Publicity Superintendent.

A COUNCIL AFTERMATH.

"We voted to send \$225—which we have at interest—to Miss Mabel Howell, to re-cover the leaking building in Wonsan, Korea, of which she told me at Council." We are quoting the splendid president of Noel Auxiliary, Shreveport, Mrs. Munday, who attended the Council meeting at Tulsa, Okla., and who has led her fellow-workers into this most beautiful service.

REPORT OF REV. CHAS. ASSAF.

To the Presiding Elder and the Members of the Jackson District Conference.

Dear Brethren: I beg to submit the

Phone, Main 2838

Rose McCaffrey
SUPERIOR MULTIGRAPHING
322 Balter Bldg.

following report: I have held eight meetings and have preached 183 times; 428 people joined the church; 3 new churches built; several people reconsecrated themselves during the past year.

The following joined the church: Syrians, 39; Greeks, 9; Italians, 11; Assyrians, 6; Chinese, 2; Negroes, 8; Americans, 355. These ranged in age from 10 years to 86 years.

Greatly I have enjoyed my work for the Lord. I will ask the brethren to pray for me and my work, and the more work you give me to do, the better I like it.

I appreciate the opportunity of being with the brethren, and their courtesies to me. I ask my license be renewed, and I trust the Lord may continue his blessings upon you all.

Your brother in Christ,

CHAS. ASSAF,
Home Missionary.

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ATTRACTS AND KILLS
ALL FLIES. Nest,
clean, ornamental, con-
venient, cheap. Lasts
all season. Made of
metal, can't spill or
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Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Purvis, at Talawah, June 3.
 Oloh, at East Columbia, June 7.
 Bonhommie, at Bonhommie, June 10.
 Ellisville, at Mt. Zion, June 14.
 Williamsburg, at Oakvale, June 24.
 Prentiss, at Mt. Zion, June 25.
 Taylorsville, at Fairmount, June 28.
 Petal, at Batson, July 5.
 Silver Creek, at Oakvale, July 8.
 Sumrall, July 12.
 Eucutta, at Boyles Chapel, July 18.
 Heidelberg, at Philadelphia, July 19.
 Mt. Olive, at Sanford, July 22.
 Magee and Sanatorium, at Cohay, July 26.
 Collins, at Gilmer, July 29.
 Lucedale, Aug. 2, a.m.
 Leaksville, Aug. 2, p.m.
 Lucedale Ct., Aug. 3.
 New Augusta, Aug. 9.
 Avera, at McLain, Aug. 16.
 Richton, at Blodgett, Aug. 23.
 Main Street, Aug. 23, p.m.
 Broad Street, Aug. 30, a.m.
 Court Street, Aug. 30, p.m.

I am requesting that all officials read the Discipline on the business of the quarterly conference for this round. Please let pastors, and all others responsible, see to it that reports are properly prepared and in hand. Let the stewards have the financial report in such form that the business may not be delayed.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Fannin, at Drake's Chapel, May 23, 24.
 Brandon, at Brandon, May 24, 7:30 p.m.
 Edwards, at Reeves Chapel, May 31, 11 a.m., 2 p.m.
 Millsaps Memorial, May 31, 7:30 p.m.
 Harrisville, at Mt. Pisgah, Thursday June 4, 11 a.m., 2 p.m.
 Galloway Memorial, June 7, 11 a.m.
 Florence, at Richland, June 7, 3 p.m.
 June 6, 10 a.m.
 Epworth League Assembly, June 8-14.



SIXTY YEARS AGO

a young man who practiced medicine in Pennsylvania became famous and was called in consultation in many towns and cities because of his success in the treatment of disease. This was Dr. Pierce, who finally made up his mind to place some of his medicines before the public, and moving to Buffalo, N. Y., put up what he called his "Favorite Prescription" and placed it with the druggists in every state.

Dr. Pierce's Favorite Prescription has long been recognized as a tonic for diseases peculiar to womankind. After suffering pain, feeling nervous, dizzy, weak and dragged-down by weaknesses of her sex, a woman is quickly restored to health by its use. Thousands of women testify that Dr. Pierce's Favorite Prescription has entirely eradicated their distressing ailments.

Put up in both fluid and tablet form. Send 10c to Dr. Pierce, Buffalo, N. Y., for trial package of tablets. Write for free confidential medical advice.

Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
 Benton, at Zeiglerville, June 20, 21.
 Vaughan, at Union, June 21, 3 p.m.
 Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
 Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
 Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
 Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
 Eden, at Lake City, July 5 11 a.m., 2 p.m.
 Flora, July 11, 12.
 Yazoo City, July 12, 4 p.m., 7:30 p.m.
 Bentonia, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
 Canton, July 19, 20, 7:30 p.m.
 Camden, at Forest Hill, July 25, 26, 11 a.m.
 Sharon, at Lottville, July 26, 3 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—Third Round.

Meridian, Central, May 17, 7:30 p.m.
 Meridian, East End, May 24, 11 a.m.
 Meridian, 7th Ave., at Pine Spgs., May 31, 11 a.m., 2 p.m.
 Meridian, Poplar Springs, May 31, 7:30 p.m.
 Daleville, at Linwood, June 6, 7, 11 a.m.
 Meridian, Fifth St., June 7, 7:30 p.m.
 Scooba, at Binnsville, June 14, 11 a.m., 2 p.m.
 Vimmville, at Toomsaba, June 28, 11 a.m., 2 p.m.
 Meridian, Hawkins Memorial, June 28, 7:30 p.m.
 DeKalb, at New Hope, July 4, 5, 11 a.m.
 Cleveland, at Pleasant Grove, July 5, 6, 3 p.m., July 6, 11 a.m.
 Porterville, at Briggs Chapel, July 11, 12, 11 a.m.
 Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.
 Matherville, at Stateline, July 18, 19, 11 a.m.
 Shubuta, July 19, 3 p.m., 7:30 p.m.
 Quitman, July 26, 11 a.m., 2 p.m.
 Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
 DeSoto, at —, Aug. 1, 2, 11 a.m.
 Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
 Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.
 Bucatunna, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.
 Waynesboro, Aug. 10, 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Millsaps College commencement, May 23-25.
 Decatur and Hickory, at Good Hope, May 31.
 Montrose, at Garlandville, June 6, 7.
 Epworth League Assembly, June 8-12.
 Bay Springs, at Dushan, June 7, 3 p.m.
 Homewood, at Gasque Chapel, June 13, 14.
 Lake, at Lake, June 14, 15, 8 p.m.
 Divinity School, June 16-25.
 Raleigh, at Pleasant Hill, June 27, 28.
 Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
 Laurel, First Church, July 5, 4:30 p.m.
 Laurel, West End, July 5, 8 p.m.
 Rose Hill, at Hopewell, July 11, 12.
 Newton, July 12, 8 p.m.
 Burnside, at Longino, July 17.
 Neshoba, at Deemer, July 18, 19.
 Philadelphia, July 19, 20.
 North Leake, Friday, July 25.
 Carthage, at Goshen, July 26, 27.
 Trenton, at Pine Grove, Friday, July 31.
 Shiloh, at Shiloh, Aug. 1, 2.
 Walnut Grove, at Freeny, Friday, Aug. 7.
 Harpersville, at Contrell, Aug. 8, 9.
 Union, at Conehatta, Aug. 14, 16.
 Let all committees have reports ready.

L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Escatawpa, at Orange Grove, Sat., May 23, 11 a.m., and Sunday afternoon, at 3 o'clock.
 Moss Point, preaching, Sunday, May 24, 11 a.m.; Q. C., Monday night, May 25, at 7:30.
 Pascagoula, Q. C., Friday night, May 22, at 7:30; preaching, Sunday night, May 24, at 7:30.

Saucier, at Saucier, Q. C., Friday night, at 7:30; preaching, Sunday night, May 31, at 7:30.
 Brooklyn, at Maxie, Q. C., Saturday, May 30, 11 a.m.; preaching, Sunday, May 31, 11 a.m.
 Columbia, Q. C., Friday night, June 5, at 7:30; preaching, Sunday, June 7, 11 a.m.
 Hub, at Pineburr, Sunday afternoon, June 7, at 3 o'clock.
 Vancleave, at Vancleave, Q. C. Sat., June 13, 11 a.m.; preaching, Sunday, June 14, 11 a.m.
 Coalville, at Coalville, preaching, Sunday night, June 14; Q. C., Monday, June 15, 11 a.m.
 Mentorom, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.
 Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.
 Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.
 Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.
 Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
 Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
 Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
 Stillmore, at Stillmore, Sunday night, July 26.
 Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.
 Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
 Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.
 Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.
 Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.

L. L. ROBERTS, P. E.

Vicksburg Dist.—Third Round.

Woodville, 7:30 p.m., May 21.
 Fayette, 11 a.m., June 7.
 Centerville and Stephenson, at Centerville, 11 a.m., June 14.
 Gloster and Liberty, at Golster, 7:30 p.m., June 14.
 Roxie, at Greendale, 11 a.m., June 21.
 Mayersville, at Valley Park, 11 a.m., June 28.
 Natchez, 11 a.m., July 5.
 Washington, at Mars Hill, 3:30 p.m., July 5.
 Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.

Did You Have Whooping Cough

when you were a child? Remember the stuff mother rubbed on your chest that loosened the phlegm and brought relief so quickly?

It's called Roche's Embrocation and is still aiding thousands of little ones throughout the land.

Effective for croup and colds on the chest too

Sold by All Druggists, or

E. FOUCERA & CO., Inc., New York

ROCHE'S
 EMBROCATION

Fights Whooping Cough and Croup

Vicksburg, Crawford Street, 7:30 p.m., July 12.
 Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
 Nebo, at —, 11 a.m., July 26.
 Harriston, at Harriston, 7:30 p.m., July 26.
 Hermanville, at Sarepta, 11 a.m., Aug. 2.
 Rocky Springs, at Willows, 11 a.m., Aug. 9.
 Utica, at Cayuga, 11 a.m., Aug. 16.
 Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

Why Thin, Pale Girls Are Unpopular

It is a well-known fact that thin, pale or sallow, poorly-developed girls, with dark circles under the eyes, and who always appear tired and listless, do not attract friends. Yet in thousands of cases these conditions are due merely to the lack of pure, red blood, rich in health-giving iron. By simply getting sufficient iron into their blood, these girls may quickly have the blooming cheeks, ruddy lips and well-rounded forms that make other girls so attractive and so popular.

But be sure that the iron you take is organic iron—and not the old-fashioned liquid medicines or pills made from mineral iron that often injured the teeth and disturbed the stomach. Nuxated Iron contains organic iron, like the iron in your own blood. Try it for two weeks and notice the strength you gain. Money back if not improved. At all good druggists.

FREE

So confident and enthusiastic are we in the future of commercial and railroad telegraphy, that we offer FREE, one week's instruction, by one of the most able instructors in this line, to all pupils who enroll on or before June 30, 1925.

Fill out the coupon below and bring it in and start along this highway to success.

NEW ORLEANS BUSINESS COLLEGE,

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*To be filled in by college.

We reserve the right to accept or reject any applicant

FROM SEVENTH AVENUE METHODIST CHURCH, MERIDIAN, MISS.

Dear Dr. Carley: Brother Dan E. Kelly, general evangelist, was with us for two weeks in February; that is, he held a revival in my church. I was with him three days, and had to go to bed with the mumps, but this did not discourage him. He came in to see me and said, "Brother Castle, I see your heart is so set on a revival that I will stay until the victory is won." So I just cried a little and shouted a little more, thanking God for such a sweet-spirited man. Calling on my wife early and late to use the 'phone we put the responsibility on our members, and such a revival! Well, I cannot describe it. Brother Snellgrove, the junior pastor, and Brother Broadfoot just stayed right with the people and the evangelist until the victory came.

As an evangelist, I think our own Brother Kelly is one of the most effective in the work—big-hearted, liberal enough to win the love and respect of all denominations, thereby becoming a mighty force in the community for righteousness. Last but not least, he is a great preacher of the Good News, with such wonderful power that things are turned upside down. The spirit of the man stands out in that he was willing to come to a weak church like this, when he could have gone to stronger and larger ones.

As a result of the meeting, about sixty-five presented themselves for membership in the local churches, about fifty-five coming to Seventh Avenue and East End churches (Methodist).

The church was helped generally. There was nothing small about the meeting but the contribution—I wish it could have been several times as large.

Our Sunday school has gone from around 110 to 190. Often over a hundred are at prayer meeting. We have received close on to seventy into the church thus far this year. The pastor's salary has been increased about \$250.

At present, Dr. Patty, one of the general evangelists of our church, and his helper, Mr. Johnson, a great singer, are conducting a union meeting for all the Methodist churches of Meridian, the services being held at Central Church. This promises to be a great revival. Crowds are increasing with every service.

HUGH C. CASTLE, Pastor.

SOCIAL SERVICE CONFERENCE.

The General Commission on Temperance and Social Service will hold two conferences this year. The first will be at Mount Sequoyah, Fayetteville, Ark., June 24-28. The second will convene at Lake Junaluska, North Carolina, July 5-12.

The Superintendents of Social Service and one other selected delegate from each Conference Woman's Missionary Society; the chairmen and secretaries of the Annual Conference Boards of Temperance and Social Service, Lay Activities, Sunday schools, and Epworth Leagues are invited to attend these conferences as guests of the Commission, and to participate in the forums and group discussions that will feature the morning sessions.

These discussions will be led by experts in the fields of industry, recreation, reform, and race relations, and will center around the various articles of the Social Creed of the Federal Council of the Churches of Christ in America.

Addresses of a popular nature will be given at the evening sessions.

All persons interested in the study of modern social problems in the light of the Gospel of Jesus will receive a cordial welcome.

SABBATH OBSERVANCE URGED.

By General Sunday School Board.

An honored Sabbath is the heart of Christian civilization.

Destroying the Sabbath forecasts the ruin of that which we hold dear.

Deeply conscious of this truth, and responding to a memorial from Noah W. Cooper, of Nashville, Tenn., we, the General Sunday School Board of our Methodist Episcopal Church, South, here and now appeal to the membership of all Sunday schools and churches, and to every lover of peace and prosperity to join in seeking and securing a Sabbath day's rest for every person.

Sunday is the Sabbath of Christianity, so honored in the habits, laws and judicial decision of our godly forefathers who built our churches, States, and Nation. We must preserve this godly habit, and transmit it unimpaired to our posterity.

Our Supreme Courts have voiced God's truth in deciding that a Sabbath day's rest was necessary for the physical and moral welfare of society.

Deplorable Sabbath desecration has gripped our great interstate commerce, and is sadly infecting our national life. Much clamor comes from every quarter for licensing Sunday amusement places and businesses for pecuniary profit. We earnestly warn our people against these insidious and deadly evils.

While it is right on Sunday to relieve emergency necessities required by mercy and charity, yet no government should license, and no God-fearing person should run or patronize any Sunday business for pecuniary profit.

Unless we redouble our effort for Sabbath observance, our children will soon be corrupted by the growing Sabbath desecration that imperils us, and our prosperity will be involved in ruin.

We warn our people that the seeming gain from Sunday business will prove to be like the wedge of gold in Achan's tent—a curse to us all.

We urge the editors of our church and Sunday school literature to more frequent and definite emphasis on the necessity of Sabbath observance.

We request the publication in full of this appeal in our Sunday school and church papers and in the secular press of our country.

Prayerfully submitted,

Chas. D. Bulla, Chas. T. Talley, John M. Outler, Committee.

In Czecho-Slovakia a Centenary revival is sweeping the land. We entered three years ago, and already we have three districts, forty-five churches and 10,000 members.

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SEASHORE DIVINITY SCHOOL At Seashore Camp Ground, Biloxi, Miss.

Opens Monday Night, June 15th, and Runs for Two Weeks Through Tuesday, June 30th

Platform speakers are Dr. R. L. Swain, of Massachusetts, author of "What and Where is God," and Dr. W. A. Shelton, of Emory University. We have a Post-Graduate Course on the Bible, instructed by Dr. Franklin N. Parker. A full Under-Graduate Course will be given by competent instructors.

Splendid grounds for recreation, most beautiful on the shore.

Registration fee only \$2.50 for entire session. Board and lodging \$2.00 to \$2.50 per day.

Certificates are recognized by all Annual Conferences. Many graduates have gone from this school.

FOR PARTICULARS ADDRESS

REV. H. H. McNEILL, Dean, Prattville, Ala.

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 22. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3546.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, May 28, 1925.

CHAS. O. CHALMERS, Manager.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

(This Constitution has been prepared by the Commission authorized by the General Conference of 1922, and directed to be submitted to the Church a year before the meeting of the General Conference of 1926, that it might be carefully studied before final action is taken.—Editor.)

PREAMBLE.

Under the protection of Almighty God and with an eye single to his glory, we, the ministers and members of the Methodist Episcopal Church, South, do hereby ordain, establish, and publish this Constitution of our Church, to the end that its purity may be preserved, its spiritual life promoted, and its mission to spread Scriptural holiness fulfilled.

ARTICLE I.

Doctrinal Standards.

The doctrinal basis of the Methodist Episcopal Church, South, is:

Section 1. The Holy Scriptures of the Old and New Testaments which are a divine revelation, given by inspiration through holy men as they were moved by the Holy Spirit; which Scriptures contain all things necessary to salvation and are the sufficient rule of the faith and practice of Christians.

Sec. 2. The teachings of these Holy Scriptures are correctly interpreted by the following symbols of doctrine and expository writings:

A. THE TWENTY-FIVE ARTICLES OF RELIGION.

(1) Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body or parts; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

(2) Of the Word, or Son of God, Who Was Made Very Man.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

(3) Of the Resurrection of Christ.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

(4) Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

(5) Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scrip-

ture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names of the Canonical Books.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the Books of the New Testament, as they are commonly received, we do receive and account canonical.

(6) Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity to be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

(7) Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

(8) Of Free Will.

The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and works to faith and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

(9) Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

(10) Of Good Works.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by its fruit.

(11) Of Works of Supererogation.

Voluntary works, besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

(12) Of Sin After Justification.

Not every sin, willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God rise again, and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

(13) Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

(14) Of Purgatory.

The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well as images as of relics, and also invocation of saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

(15) Of Speaking in the Congregation in Such a Tongue as the People Understand.

It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the sacraments in a tongue not understood by the people.

(16) Of the Sacraments.

Sacraments ordained of Christ are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have partly grown out of the corrupt following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign of ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith.

(17) Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the Church.

(18) Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; inasmuch, that to such as rightly, worthily, and with

(Continued on Fourth Page.)

New Orleans Christian Advocate

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ON UNIFICATION.

By W. S. Holmes.

If any other church is mentioned here by name or inference, it is not its doctrines or teachings, but only its polity or government to which reference is made, and then only to find a lesson applicable to the question of unification. I leave the discussion of doctrines to others.

The main burden of this article is the power of unity or organization. In union there is strength. Our forefathers found it necessary to bind the several States into one union for their own protection. The old fable of the bundle of sticks teaches the same lesson. From early days man has found that working together is the surest means of success. No argument should be necessary to prove so patent a fact. It is in the Protestant churches alone that the fact is ever denied.

It is possible that in the past denominationalism was a good thing. But pioneer days have gone forever. The time for co-operation—for union—has come. If politics, business, war and every other agency has learned this lesson and has proven it over and over again, until it has become a truism, why should Protestant churches so long hesitate and defer the inevitable? In fact, it is easily to be seen that the divisions among Protestants are already working to their disadvantage right here in the United States, where Protestantism is supposedly strongest and where division has reached its perfection.

In New England, 17½ per cent of the people are members of the several Protestant churches, 32½ per cent of the Roman Catholic Church, and 50 per cent of no church at all. And this is in New England, the home of Puritanism in America!

In New York City—on Manhattan Island—there are fifty-six fewer Protestant churches to-day than there were twenty-five years ago.

Going towards the West, we find that in Chicago, for instance, only a small percentage of the people belong to Protestant churches, and in San Francisco only four per cent are said to be Protestants.

Even in the South, with its homogeneous people, the situation is not improving. Everywhere country churches are being abandoned as the people move to the cities, while the Roman Catholic Church is growing in influence, through its unified policy, and its ability to throw its full strength upon any desired end. If a hospital is needed, or an orphanage, or a new church, or any institution, the whole power of the church is concentrated upon the object and lo! it is accomplished.

What is the cause of this extraordinary growth and power? Is it because of better and truer doctrines? We would hardly admit that. Is it because of the greater devotion or ability of their people? We couldn't admit that. Is it because of the great immigration of Catholic people to this country? That has had a big effect in the East and in the Middle West, but not in the South nor the far West.

What then? I say it is principally in their marvelous church government. If a certain result is desired in any city or State or part of the world, their central government turns the force of the church toward that particular field, and success follows.

Mere co-operation between different churches cannot produce such results. After more than forty years of effort among many churches and religious agencies, that fact has burned itself upon the consciousness of the writer.

Recently in a certain Southern city there was a movement to build a hospital. Jews, Catholics and Protestants strained at it for years. A new and vigorous priest was sent to the Catholic church in that town. He enlisted the aid of the Franciscan Sisters, and they built a hospital at once. They had absolutely no trouble in borrowing the money needed. The other hospital is struggling to get started. It put on a campaign and secured pledges, but wishing to build now, it has tried to borrow the money, but so far without success, even Protestant officers of some institutions having refused the loan. Meantime subscribers are becoming discouraged because the building does not begin.

Again, in the same city, the Methodists put on a campaign to build a new church. The pledges run through a period of five years. Not wishing to wait so long, they went to a large city and called at the largest bank to make arrangements for the loan. The man they were dealing with was a Southern Methodist. He was willing to loan the money, provided a number of men would sign or endorse a note pledging each one for the entire amount. During the conversation he said they loaned money to the Catholic Church without endorsement because the whole church was back of them, while with us each church had to look out for itself.

I read in a New Orleans paper recently that one of the Catholic priests of that city made a speech before the Rotary Club, in which he said that Catholic charitable institutions spent in New Orleans last year \$422,627.56 for social service work. This did not include, he said, the charity work done by such organizations as Knights of Columbus, Catholic Daughters of America, the clinics at Hotel Dieu, Mercy Hospital and Louisiana Retreat. If their totals were included, he said the total would be nearly half a million dollars. He went on to state the number of orphans, of old folks, and other sufferers they had helped—truly a long and imposing list, among others, eight orphanages and four homes for old folks. I wish I could quote the whole list for the benefit of those unaware of the facts. "And," he said, "this was all done with hardly a cent of expense for salaries or remuneration."

I ask you now what Protestant church could have put on such a program? Or could all of them have done so? Yes, if they had been united; no, if in their present state of inefficiency. And, brethren, is not such work practical Christianity as set forth in the parable of the Good Samaritan or in that of the sheep and goats? What matters it if we believe in every fundamental doctrine and do not show our faith by our works?

Recently, I counted the church notices in a Saturday edition of one of the New Orleans papers. There were ninety-six Protestant churches and forty-eight Catholic. I suppose those were about the approximate number of churches in the city because that newspaper was attempting to list them all.

A leading Protestant minister of the city told me that 400 would be a liberal estimate of the average number of members of the Protestant churches, and from another source I learned that 4,000 was about the average of the Catholic churches. Thus, you see 38,400 Protestants keeping up ninety-six churches, and 192,000 Catholics keeping up just one-half that number. What a difference in overhead expenses! It must be hard for the few Protestants to get money enough to pay the running expenses of their churches, together with the sums they pay to their State and general boards. How can they get money for charitable purposes?

The favorable light in which Roman Catholic priests are shown in moving picture films as contrasted with that of Protestant minister is another case in point. How do they do it, brethren, how do they do it? By organization.

I have read in Christian papers and heard it said by leaders in Protestant churches that what-

ever State or country won in the last war, there was no doubt that the Roman Catholic Church won it. It is fairly certain that Protestantism in Europe did not win it, for the cry goes up of the dire conditions of the Protestant clergy and people in that country. Again I ask, why the difference? Is it superiority of doctrine or practice? We couldn't admit that. What then? Again I say, organization, brother; organization did it.

Lord Macaulay said: "It is impossible to deny that the polity of the church of Rome is the very masterpiece of human wisdom. In truth nothing but such a polity could, against such assaults, have borne up such doctrines." He goes on with a severe criticism of the teachings of that church which I do not wish to quote, but which would give even greater credit to the power of the organization of that church.

But while the foregoing facts are before us, are the non-Catholic churches learning anything from them? Contrarily, they seem to be getting further apart. Indeed, some of them are now saying that they are not Protestant churches at all. Are we letting ourselves be duped by Satan? Is he not employing that familiar device, "Divide and Rule?"

There may never come a time when all Protestant churches can unite, but surely those of similar doctrines and polity can do so.

The foregoing facts are disturbing. In their light what becomes of our petty differences? Shall we continue to fritter away our God-given opportunities because of past quarrels? I revere the memories of the old South. To me they are the dearest on earth. The greatest earthly passion of my life is the old South and her memories. But, brethren, we cannot live on memories. They are of the past. Change around us is constant. We must meet changing conditions or be crushed by them, or ruthlessly cast aside.

Shall not the great Methodist Church be the leader in a get-together movement that shall finally overcome the hosts of Satan, or shall we allow super-sensitiveness to adversely affect our work for God?

The logic of events will compel a closer union some day, but will it come in time? Shall we not be Christian statesmen enough to lead this movement?

Baton Rouge, La.

WHO IS THE "FORGOTTEN MAN?"

By Rev. N. G. Augustus.

Our good brother, Dr. Todd, with of course the highest motive and in furtherance of a most worthy cause, has appropriated the words above as applicable primarily to the class in which he is especially interested. But a survey of the field of church activity convinces me the Doctor has misappropriated a title which really belongs to another set of men who constitute the most important element in the life of the church. By far the most important man in the church is the pastor, because upon him is laid the chief, almost sole, responsibility of doing the one thing for which the church was made.

God has always had a people. Stephen speaks of the church in the wilderness. In the little that is said of the church by our Lord, the chief matter relates to preaching. The one unique institution set up by the Founder of Christianity was to be the continued systematic appeal to the moral nature of men by the presentation of the truth through living men. While our Lord "knew what was in men," it remains true his great insight led him not to cynicism and distrust, but to a most wonderful manifestation of faith in the means he designated for the accomplishment of his worldwide, age-long program. So in the propagation of the faith he would have no agency except truth. It was his faith that men could in the end be entrusted to accept the truth. It was his faith that men might in the end be trusted with the custody of the truth and with its eventual delivery and proclamation to all men. It was his faith that in the end men would respond to the truth. Yes, through bringing to bear upon the consciences of men the truth of God by

a living ministry, is the great business of the church. Therefore the men specially charged with the duty are the important men in the divine program. The pastor, the preaching man, is the chief man in the church. For him, then, and for the exercise of his great office, if we revert to the essential point in the Christian program, the church is organized. For him its other officials exist, and for him only.

Is this true in the practical working of organized Christianity as we see it to-day? It is not. We have multiplied offices of many kinds. As in the economic world, with its present day complicated machinery, all living must in the end come from the producer. So in the church, what of life and power and means the church has at its command must come from the church's producers. These must be the fruitage of the results produced in the minds of men by the utterance of truth. The preaching pastor is the producer of the church. One of "the needs of the times" is the restoration of the pastorate to its position of primary importance and honor in the church.

Several causes conspire to bring about present conditions. We have unduly multiplied offices and secretaryships, with salaries far above those paid the average pastor. This constitutes an appeal to the love of gain in men. There is a fictitious prominence attached to official station which appeals to the vanity of men. In our church, pastors are called upon to do many things foreign to the true intent and purpose of their office. This is a grievous burden to the pastor. I think some twenty-five or thirty different officials make suggestions, appeals and calls directed to a Methodist pastor, and last but not least, a pastor has come to the hard place of being considered a collector for the church and of being held responsible for the liberality or illiberality of his people, as the case may be. No wonder that there is restlessness and protest among pastors.

In view of their prime importance in the economy of the church, our pastors need emancipation from many unwarranted burdens. They need time to make themselves fit for the great work of preaching. They need the inspiration which would come from a due recognition of their true place of primary importance in the church.

Allow one practical suggestion. This writer would like to see our next General Conference composed of delegates who are pastors, men in vital touch with the real primary work of the ministry, and not of men long out of touch with the real work of the ministry. And I would like to see that Conference elect officials, from bishops down, out of the ranks of the real workers and producers of the church, and these are its pastors. Church voters are as other voters, they often mistake notoriety for fitness. Our pastorate, like other sections, is full of unused capability. Let's use it. Indeed to me one of the surest foretokens of immortality is found in the human ability that is unused in this life. The world is full of unused life.

Sherman, Miss.

REV. J. R. JAMES.

Rev. James Riley James was born Dec. 8, 1863, near Pleasant Hill church, six miles west of Corinth, Miss., where he lived until he was 18 years of age. From there he moved to Hardin County, Tenn.

In 1884 he was happily married to Miss Mattie Petty, and to this union were born five children. He was converted at the age of 13, and joined the Methodist church. He was licensed to preach when he was just 24 years old by the Methodist Episcopal Church, South, and served in this capacity for thirty-eight years. In 1907 he joined the North Mississippi Conference, and served as a member of said Conference for several years, and then located and went into the evangelistic work. During the latter years of his life he served the church as a supply, and was one of our most effective pastors. On March 10, 1920, his wife died, and on Easter Sunday, 1921, he was married to Miss Bettie Vaughn, of Shannon, Miss., which proved a happy union, for she was indeed a helpmate.

Just before his going he said to his family: "I am sorry I have not more of this world's goods to leave you," and one of his sons replied, "Father, you will leave us something better than money—a good name." His wife and children have the satisfaction of knowing he was a devoted husband and a loving father.

Brother James died Feb. 21, 1925, and was buried at Corinth, Miss. His going came just at the close of a great revival held at Sturgis, where he was serving as pastor. He had made great plans for the meeting, but was able to attend only a few times. The devotion of the good people of his charge was beautiful, and only proved the high esteem in which he was held in that community. Brother James lived a holy life, and he died a triumphant death. He sang and praised God almost to the last. As we saw him go we thought of one of the sayings of John Wesley, "Our people die well." I shall never cease to thank God that I was privileged to be with him during his last days on earth. His many testimonies of the goodness and mercy of God, and his faith to meet death without a fear, were a great inspiration to me.

Surviving Brother James are his wife and three noble children, Baxter, of New Orleans, and Lester and Mrs. John Brady, of Corinth, Miss.

Rest in peace, Brother James, for some day we will meet you again in the "Beautiful Golden Somewhere." I would pluck the brightest flower from the garden of my heart and place it upon thy grave.

W. M. McINTOSH.

Columbus, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"I love thy church, oh God!" Love is the wonderfully wonderful passion. It knows no bounds, it sounds all the depths, climbs the star ladders, sweeps all the spaces, and can at last find its rest only on the bosom of God. No, sir, you can't throttle love, you can't crib it. It must be free, universal, all-inclusive, else it will gasp, faint, and die. Love just cannot be provincial, for its spirit ranges empires and embraces earth and all of earth's children. It is even willing to make mistakes at times for the privilege of serving, for it does not count the cost to win the prize, for with knowledge, passing human caution, it knows full well the prize is the main thing.

When prejudice, partisanship and bigotry come in the front door of the church, love either flies out the window, or with compassionate pity remains and wonders in silence and prayer. Love is not abstract; it must have a being, a dwelling place in which to live. The dismal failures of ancient philosophies and of modern cults are made just here. God is love, but love is not the personality, the being of God; it is his nature, his essence. The adoring heart of man must have something more than an abstraction or passion to worship.

So love must find some supreme personal being for expression. Nothing less satisfies its intense longings. Nothing less is revealed of God in Christ. Platonic love is a Barmecide feast, a figment of fancy, a will-o'-the-wisp that leads souls astray. Let me put it plainly: If you love at all, you must love something on earth, in heaven, or hell.

* * *

He is a good man, a solid, substantial citizen, honest, clean, upright in his life, a Christian gentleman, a member of the Primitive Baptist Church. He attended our service, was an intelligent listener—but did not attend or believe in the Sunday school. Why? Only a traditional view of some ancient worthies who deemed the church, as they held its mission, was all-sufficient in itself, its somewhat crude preaching, its hymns of olden times and metre, and—this must not be omitted—its stern, unbending Calvinism, to save the world. Or else let God Almighty save it without human agency or interference.

Are Sunday schools church schools? Among the pagans there were other schools, but Judaism

and Christianity never had any secular schools that we know anything about. The synagogue school was the means of education in Palestine during the earthly life of our Lord and the apostles. Up to the time of Martin Luther the church alone was the seat and source of all learning. My reactionary friend goes back to primitive ways, but the trouble with him is, he does not go back far enough.

St. Paul classifies the blessed agents for saving souls into apostles, evangelists, teachers—not to mention others—and gives these places of worth and importance in Christ's kingdom. So much as an acknowledgment of the value of the Sunday school as a means of grace.

However, human beings are so constituted—and the Lord's people are wonderfully human—that each of them is wont to emphasize, enlarge and value his special work as the one and often the only thing needful for saving the world. Not one of them can do this alone. Some of these organizations, and this zeal is commendable, were to save the world in a generation. Yet a generation, then unborn, has come on the stage of life, while the old world staggers on under its load of sin and sorrow. Toil on, then, brave heart—whether in pulpit, field or study. The need of God's kingdom on earth is great. Its problems are many, its responsibility is weighty, its critics are many and merciless. Seemingly the battle lines are drawn closer each day. Cunning, guileful demons clad in garments of sweetness and light flutter under the guise of realistic humanity throughout the vast range of that mighty agency, the Press, and these can only be defeated by all the forces of truth and right working together for God's purpose among men.

628 Kings Highway, Shreveport, La.

IN HIS OWN SHADOW.

The night was extremely dark, and the roads were rough. Two farm boys who had to go to the neighboring town decided to take a lantern with them and hang it on the dashboard of the buggy. They were not used to a lantern at night, nor was old Bob, the horse, used to one; but the road was so rutty and the ditches at the side were so deep that they felt obliged to take it.

They had no trouble on the way except that old Bob stumbled every few minutes; once he went almost to his knees and broke the check-rein.

"I wonder what is the matter with old Bob tonight," said the younger of the boys. "I never saw him stumble like that before. Father said he was the safest horse to drive at night that he had ever known. He must have a stiff shoulder."

"No, there is nothing wrong with old Bob," answered the other. "He is traveling in his own shadow; that's what makes him stumble. He would do better without the lantern behind him, and I'd turn it out if I weren't afraid of that wash-out by the creek."

In spite of old Bob's stumbling the boys made the trip in safety, and the older of the two soon forgot about it. But for some reason the younger remembered it all the rest of his life. The words of his brother had left a deep impression on him. "He is traveling in his own shadow; that's what makes him stumble."

Many times in after years he told the story of that ride and its lesson, so clear and pointed; that pride and jealousy, hatred and selfishness, laziness and negligence and all the other human weaknesses are false shadows that stand between our goals and the light. Nine times out of ten things that we stumble over in the quest of true success and happiness are not without, but within. Some meanness of our own is standing between us and our goal and is making things appear in a false light. We are traveling in our own shadow; that is what makes us fall.—Selected.

A scientist says fewer people go crazy in February than in any other month, but then there aren't so many days in February.—Nashville Banner.

THE CONSTITUTION.

(Continued from First Page.)

faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

(19) Of Both Kinds.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

(20) Of the One Oblation of Christ Finished Upon the Cross.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore, the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

(21) Of the Marriage of Ministers.

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

(22) Of the Rites and Ceremonies of Churches.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whatsoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be re-luked openly, that others may fear to do the like, as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

(23) Of the Rulers of the United States of America.

The President, the Congress, the general assemblies, the governors, and the councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

(24) Of Christian Men's Goods.

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor according to his ability.

(25) Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian religion doth not prohibit, but that a man may

swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching in justice, judgment, and truth.

B. The Apostles' Creed.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic* church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

C. The General Rules of the United Societies.

There is only one condition previously required of those who desire admission into these societies, a "desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.

First. By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced: such as,

The taking of the name of God in vain;
The profaning the day of Lord, either by doing ordinary work therein, or by buying or selling;
Drunkness, or drinking spirituous liquors unless in cases of necessity;

Fighting, quarreling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling;

The buying or selling of goods that have not paid the duty;

The giving or taking things on usury, i. e., unlawful interest;

Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers;

Doing to others as we would not they should do unto us;

Doing what we know is not for the glory of God: as,

The putting on of gold or costly apparel;
The taking such diversions as cannot be used in the name of the Lord Jesus;

The singing those songs, or reading those books, which do not tend to the knowledge or love of God;

Softness or needless self-indulgence;
Laying up treasures upon earth;
Borrowing without a probability of paying, or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation.

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men;

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison;

To their souls, by instructing, reproofing, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.

By all possible diligence and frugality, that the gospel be not blamed

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord's sake.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation.

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God;
The ministry of the word, either read or expounded;
The Supper of the Lord;
Family and private prayer;
Searching the Scriptures; and
Fasting and abstinence.

These are the General Rules of our societies; all of which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice.

*The one universal Church of Christ.

And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls.

D. As Illuminating Expositions of These Scriptures and Symbols of Doctrines.

The forty-four sermons of Rev. John Wesley, published by him prior to the year 1765, and his Notes on the New Testament.

ARTICLE II.

Membership in the Church.

The conditions of membership in the Church are:

(1) An expressed desire on the part of each person to flee from the wrath to come and to be saved from his sins.

(2) To ratify and confirm the promise and vow of repentance toward God, faith in our Lord and Saviour Jesus Christ, obedience to God's Holy will and Commandments, and acceptance of the Apostles' Creed, as contained in the Baptismal Covenant.

(3) To be subject to this Discipline of the Church, attend upon its Ordinances, and support its Institutions.

ARTICLE III.

Composition and Powers of Pastoral Charges and Conferences.

Section 1. Pastoral Charges shall consist of the members of the Church organized into one or more Societies.

Church Conferences.

Sec. 2. There shall be organized in each Society a Church Conference composed of all its members, with such powers as the General Conference shall provide.

Quarterly Conferences.

Sec. 3. There shall be organized in each Pastoral Charge, a Quarterly Conference, composed of such persons and invested with such powers as the General Conference shall provide.

District Conferences.

Sec. 4. Each Presiding Elder's District shall have a District Conference, composed of such persons and with such powers as the General Conference shall provide, which provisions shall be uniform throughout the Church.

Annual Conferences.

Sec. 5. There shall be Annual Conferences, whose membership and territorial boundaries shall be determined by the General Conference. Each Conference shall be composed of all traveling preachers in full connection with it, together with lay members from each Presiding Elder's District, whose number and qualifications shall be determined by the General Conference. It shall be the duty of all members of an Annual Conference to attend its sessions. The lay members shall participate in all the business of the Annual Conference, except such as involves ministerial character.

A Bishop shall preside in the Annual Conference, Ordain Deacons and Elders Elect, and fix the appointments of preachers. He shall decide all questions of law properly submitted to him, subject to an appeal by the Conference. In the absence of a Bishop, the Annual Conference shall elect by ballot and without debate a President from among the traveling Elders, and he shall discharge all the duties of a Bishop except that of ordination.

The General Conference.

(1) How Composed.

Sec. 6. The General Conference shall be composed of ministerial and lay delegates of equal numbers, to be chosen as hereinafter provided.

(2) Membership.

(a) The General Conference shall be composed of an equal number of clerical and lay members from each Annual Conference, fixed by the General Conference, subject to Restrictive Rule number two; but a fraction of not less than two-thirds of the number fixed as the basis of representation shall entitle an Annual Conference to an additional clerical and an additional lay delegate. No Annual Conference shall be denied the privilege of two delegates, one clerical and one lay.

Of these lay members, one may be a local preacher.

(b) The clerical representative shall be elected by the clerical members of the Annual Conference; provided that such representatives shall have been traveling preachers at least four years, next preceding their election, counting from admission on trial, and are in full connection with an Annual Conference when elected and also at the time of holding the General Conference.

(c) The lay representatives shall be elected by the lay members of the Annual Conference; provided that such representatives be twenty-five years of age, and shall have been continuously

members of our Church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

(d) Each Annual Conference shall elect reserve delegates, but the number shall not exceed the number of its delegates.

(e) No member of an Annual Conference shall be counted twice in the basis for the election of delegates to the General Conference, nor vote in such election where he is not counted, nor vote in more than one Annual Conference in the same year on a constitutional question.

(f) All delegates and reserve delegates to the General Conference shall be elected by ballot, a majority vote being necessary to elect.

(3) Credentials.

Certificates of election, signed by the President and Secretary of the Annual Conference, shall be furnished each delegate elected to the General Conference and to each reserve delegate, and duplicate certificates shall be addressed to "The Secretary" of the ensuing General Conference. These certificates shall be given immediately after the adjournment of the Annual Conference.

(4) Sessions.

(a) The General Conference shall meet in the month of April or May once in four years from the year 1846, in such place as shall be fixed from time to time by the General Conference.

(b) If they deem it necessary, two-thirds of the Bishops, or a majority of the Annual Conferences, shall have authority to call a General Conference at any time; provided that when the General Conference shall have expressed a desire for a special session then a majority of the Bishops shall have power to call a special session.

(c) When a General Conference is called it shall be constituted of the delegates elected to the preceding General Conference, except when an Annual Conference shall prefer to have a new election. The place of holding a called session of the General Conference shall be fixed by the authority of the preceding General Conference.

(d) The Bishops shall have authority when they deem it necessary to change the place selected for the meeting of the General Conference.

(5) Quorum.

A majority of all the representatives of the Annual Conferences is required to make a quorum for the transaction of business by the General Conference.

(6) Presiding Officers.

(a) The General Conference shall elect by ballot from among the traveling Elders as many General Superintendents as it may deem necessary.

(b) The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect by ballot one of its members to preside pro tempore.

(7) Voting.

The clerical and lay members shall deliberate in one body; but upon a call of one-fifth of the members of the Conference the clerical and lay members shall vote separately, and in that case no measure shall be passed without the concurrence of a majority of each class of representatives; provided the vote by classes shall not apply to proposed amendments to the constitution.

ARTICLE IV.

Restrictive Rules.

The General Conference shall have full power to make rules and regulations for our Church, subject to this Constitution under the following limitations and restrictions, viz.:

(1) The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2) They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided, also, that no Conference shall be denied the privilege of two delegates, one clerical and one lay.

(3) They shall not change or alter any part or rule of our government so as to do away with episcopacy or destroy the plan of our itinerant general superintendency.

(4) They shall not revoke or change the General Rules of the United Societies.

(5) They shall not do away with the privileges of our ministers or preachers of trial by a committee and of an appeal; neither shall they do away with the privileges of our members of trial before the Church, or by a committee, and of an appeal.

(6) They shall not appropriate the produce of the Publishing House to any purpose other

than for the benefit of the traveling, superannuated, superannuated, and wornout preachers, their wives, widows, and children.

ARTICLE V.

The Judicial Council.

Section 1. There is hereby established a Judicial Council, to be composed of nine members, three Bishops, three traveling Elders, and three lay members. The College of Bishops shall nominate, by a two-thirds vote of the effective Bishops, nine Bishops, nine traveling Elders, and nine lay members of the Church, and from such nominees the General Conference, by ballot, shall elect the members of each class; and from the remaining nominees the General Conference shall elect, by separate ballot, three alternates for each class. These alternates shall be eligible to fill any vacancy occurring from any cause in the membership of the Council for the remainder of the term of the member whom he may have succeeded, and in case a vacancy occurs it shall be the duty of the president and secretary to notify the first elected alternate in his class as Bishop, Elder, or lay member.

Sec. 2. The term of office shall be twelve years, and until their successors are elected and qualified. At the first election, the member of each class receiving the highest vote shall serve for twelve years, the one receiving the next highest vote for eight years, and the one receiving the next highest vote for four years. Thereafter all elections shall be a term of twelve years. The election of successors to the members of the Council shall be on nomination by two-thirds vote of the Bishops of three times the number in each class to be chosen.

Sec. 3. The members shall not be eligible to hold any Connectional position, except that of Bishop, nor serve upon any General Conference Board during their tenure. No member shall sit in any case in which he has any personal or official interest or will be personally affected otherwise than as a member of the Church generally.

Sec. 4. The Council shall have power to determine upon appeal whether any act of the General Conference or of an Annual Conference violates the Constitution of the Church; to hear and determine all appeals from a Bishop's decision on questions of law in a District or an Annual Conference; to hear and determine the appeal of a traveling preacher; and to hear and determine all other questions involved in appeals from any Connectional Board of the Church; and it shall have such other jurisdiction as may be conferred on it by the General Conference. It shall have no jurisdiction of an appeal by a Bishop involving his character or the efficiency of his administration. In such cases he shall be allowed an appeal direct to the General Conference. No appeal shall be entertained unless it be taken by one-third of the body from which the appeal comes, or by one-third of the College of Bishops. No appeal from the ruling of the President of any Conference shall have the effect of setting aside or annulling anything done under the ruling appealed from, but the law declared on the appeal shall thereafter prevail.

(A) The Council shall have power to arrest any act of a Connectional Board or body which is contrary to the law of the Church when such action is brought before it on appeal by one-third of the members of such board or body, or upon complaint of a majority of the College of Bishops present at a regular or called session.

(B) The decisions of the Council shall be final except as otherwise provided.

(C) The Council shall have free access to all records of any Conference or any Connectional Board or body, and may send for any papers, documents, or records which in its judgment may pertain to any matter pending before it.

Sec. 5. The Council shall organize at the close of each regular General Conference and shall elect by ballot from among its members a president and secretary. The secretary shall keep a record of all proceedings and shall publish all decisions.

Sec. 6. The Council shall meet at the same time and place as the General Conference, and shall continue in session until the adjournment of that Conference. It may also meet at such other times and places as it may deem necessary, provided it shall meet at least once each year.

Sec. 7. Two-thirds of the members of the Council shall constitute a quorum. A majority vote of the entire Council shall be necessary to decide appeals and all other matters before it.

Sec. 8. The Council shall provide rules and regulations for its government and procedure where needed.

Sec. 9. The General Conference shall have power to remove members from office.

Sec. 10. The General Conference shall have power to review the decisions of the Council on all constitutional questions; provided that no decision of the Council shall be reversed except by a vote of two-thirds of the General Conference, present and voting, and two-thirds of all the members of the several Annual Conferences, present and voting, in regular sessions held after that General Conference, and within the quadrennium.

Sec. 11. Each Bishop shall report his decisions of law in District and Annual Conferences to the Council, which shall affirm or reverse the same.

Sec. 12. The judicial functions of the Bishops and of the Committee of Appeals shall continue as at present until this Constitution is adopted and the Judicial Council elected and organized, whereupon such functions shall cease. All business remaining before the Committee of Appeals undetermined shall be transferred to and be decided by the Council.

ARTICLE VI.

Amendments.

The recommendation of two-thirds of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference, by a two-thirds vote, of those present and voting, to alter or amend any of the provisions of this constitution; and also whenever such alteration shall have been first recommended by a General Conference, by a two-thirds vote of those present and voting, as soon as two-thirds of all the members of the several Annual Conferences present and voting shall have concurred therein; provided that such concurrence shall have taken place previous to the meeting of the next ensuing General Conference, such alteration shall take effect when the result is announced by the College of Bishops; excepting the first Restrictive Rule, which may be altered only on the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding.

Signed: Bishops—W. A. Candler, Collins Denny, and W. F. McMurry. Clerical—J. E. Harrison, James A. Anderson, M. L. Carlisle, C. W. Tadlock, W. Asbury Christian, and J. L. Clark. Lay—Martin E. Lawson, J. E. Cockrell, J. T. Ellison, and W. G. M. Thomas.

CORINTH DISTRICT CONFERENCE ANNOUNCEMENT.

The Corinth District Conference will convene in Iuka, Miss., Tuesday morning, June 2, at 9 o'clock. The conference will open with the administration of the Sacrament of the Lord's Supper.

The work of organization and reports of pastors will be entered into promptly, and a full attendance is very much desired from the beginning.

Preaching by the pastors of the district at both morning and evening hours will be a leading feature of the conference.

Thursday, June 4, I believe, is the day when it is expected that we shall have a great laymen's rally program. Our Conference and district lay leaders will be present, and be assisted by many other prominent laymen in planning the work of our laymen and the Kingdom.

Representatives of all our institutions and interests will attend and be heard during the conference.

Names of all who expect to attend should be sent to Rev. W. W. Jones, Iuka, in order that entertainment be provided.

Let all be present at the opening of the conference Tuesday morning, if possible, and remain until the close. Pray for a blessing upon us all.

E. H. CUNNINGHAM, P. E.

Christianity is a religion which expects you to do things.—Japanese saying.

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

When Pastors Commit the Special Effort to Others and Forget it, Others Forget What the Pastors Committed

The Church cannot preach a "square-deal" manner of living, if she does not herself deal square. Nothing is more pitifully small than to take everything and give little or nothing. The superannuated preachers of this day gave all they had to the Church so long as they were able to give anything, and all they gave was accepted. Southern Methodism stands securely today upon foundations wherein these old suffering-saints are the mud-sills.

CAN YOU GUESS WHAT'S IN THE CAN?

The old boys used it as containers for their linen when they were circuit riding. Many of them had no way to cross creeks and rivers, except to swim their horses over. No train, bus, or flying machine protected them from driving rains—they simply had to bare their breasts to the storms and go on. And the can helped, because it guaranteed a dry collar when the meeting-house was reached.

Get this picture fixed in your mind, then write your excuses for not raising your Special Effort quota and let them be another picture. Compare the two! Why do you squirm? No, I am not pinching you—I am just showing you two pictures. How any pastor can think about this can and not do his part in behalf of our old and storm-battered heroes is amazing. It is a symbol of sacrifice and earnest toil by those whom we should delight to honor. The best way to give this recognition is to pay those quotas.

THE KNIGHTS OF THE SADDLEBAGS

Those old heroes were riders, but they sat in the saddle and not on cushioned seats. They rode the widest circuits, through cities, towns, villages, fields and forests. They paused not at uncharted wildernesses or hesitated to seek out the storms and summer's heat; day and night, they rode with a can of linen, the Bible, and saddlebags. Ofttimes they reeled in the saddle from weariness, and again they were wretched from loneliness, but still they rode, rode, rode, until in the farthest corner of the land they established this thing we all love and cherish as Southern Methodism!

And now we come along years afterward with our automobiles, hard roads, good hotels, telephones, telegraphs, radios, etc., etc., and use all of these things to tell why we cannot raise a little quota to let these old saddlebag-boys have peace and quiet a year or so before they die. Ugh! What kind of stuff are we made of, anyway? We let a dozen things creep in every year that call for money, and we tell those old men to keep on trusting until we can get to them. It is a great commentary on the gospel we preach, isn't it?

HOLY MESSENGERS OF GLAD TIDINGS

Some men ride to get something, but these old heroes rode because they had something to give. It was the blessed news of salvation in Christ, that they sought to tell unto all the people everywhere. They did not spend themselves in such manner for money, for the average annual salary received by them was approximately \$500—and they did not get all of that. (The superannuates living today failed to receive \$3,000,000 promised them on salaries when they were active in the work.) Nor did they do it for fame, for having accomplished their task they are now called "The Forgotten Man." Charlie Chaplain's name is known to all the world, but those old preachers who shaped civilization are unknown except for a few faithful friends.

No war ever did so much for the peace and happiness of mankind as does the Bible.

But we gladly pension our soldiers used-up on our battlefields, and leave the dispensers of God's Word to languish in loneliness and want when old age creeps upon them. Is this right? Is it not rather an unspeakable injustice? Those old soldiers of the cross actually made situations decent enough for business men to enter with their affairs. If the preachers had not gone before, the business men would not have dared to risk their trade in these places. Yet many men who have thus succeeded in business, have made but

scant contributions to the old preachers who helped them to it.

When preachers are worth so much to business, they should at least be entitled to a consideration from men in business. Old and worn-out ministers of the gospel should surely have support from those whom they have supported.

WHAT ARE WE DOING About It?

Right now we are in the midst of the second year in the Special Effort for Superannuate Endowment. The first year, there were 2,000 Charges that did not pay a cent and several hundred other Charges that paid but nominal amounts. We have cried over these old preachers, patted them on the back, and a lot of things like that, but how much do we think of them in dollars? The Charges cited above did not think much of them, did they?

Come now, presiding elders, pastors, lay members, and let us go at this thing with renewed determination to do it in the right way. Raise that quota! Send it to the Board of Finance, Security Building, St. Louis. All other denominations are making splendid progress in the support of their superannuates. Shall Southern Methodism forever be last in this matter? Have we no pride, or care, where we stand on this subject? May the good Lord help us to come to ourselves and go to this task in a manner worthy of our blood!



**When Presiding Elders Lend a Hand,
The Board of Finance Receives Quota Checks**

The Home Circle

SPEAK GENTLY.

Speak gently: It is better far
To rule by love than fear;
Speak gently: let no harsh words mar
The good we may do here.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents sweet and mild,
It may not long remain.

Speak gently to the young: for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn hearts
Whose hands of life are nearly run,
Let us in peace depart.

Speak gently, kindly, to the poor;
Let no harsh tone be heard,
They have enough they must endure,
Without an unkind word.

Speak gently to the erring; know
They must have toiled in vain;
Perchance unkindness made them so,
O, win them back again.

Speak gently! Love doth whisper low
The vows that true hearts bind.
And gently Friendship's accents flow.
Affection's voice is kind.

Speak gently—'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity will tell.

—Langford.

CONFIDING DOWNY.

By Alvin M. Peterson.

The downy woodpecker is a winter bird and also a permanent resident, staying with us all year, winter and summer alike. Imagine how valuable such a bird is when compared with birds that stay with us for from three to six months. Downy is especially valuable in that he has no bad habits and does no harm, but is continually feeding on all sorts of injurious insect pests to be found in and about the trunks and branches of trees. He is one of the most faithful of our feathered tree guardians.

Downy looks a good deal like his cousin, the hairy woodpecker, being black and white in color, the male having a red patch on the back of his head. He is, however, three inches shorter than the hairy and about an inch shorter than the bluebird, being about six inches long. He differs from the hairy in one respect as regards plumage. His outer tail feathers are dotted or barred with black, while the hairy woodpecker's are pure white.

This little woodpecker is generally to be found nesting in trees and stubs along streams or about lakes and ponds, though he also nests in open woods and orchards. Willow stubs seem to be highly prized for nesting purposes. The dead wood of the willow, especially when partly decayed, is soft, enabling this feathered carpenter to excavate a hole with comparative ease. He is often to be found nesting near hairy woodpeckers, tree swallows, wrens, grackles, and flickers, and may have a pair of sapsuckers for neighbors, too. Last summer, I found a tree swallow perched near a tall dead willow. I suspected that the willow contained a swallow's nest and rapped on it, when to my surprise a downy woodpecker emerged from one hole and a tree swallow from another a little farther up. This willow was a two-story bird flat with downy woodpeckers in the lower flat and tree swallows in the upper. A pair of hairy woodpeckers, a pair of flickers as well as another pair of tree swallows had nests within two or three rods of this bird flat.

Woodpeckers do not surround their young with feathers, fur, and other soft materials as do chickadees, tree swallows, and nuthatches. The eggs are laid on the bottom of the nesting hole or on a few chips scattered over the bottom. Downy woodpeckers have from three to six eggs, the usual number being five.

The downy woodpecker is a confiding little bird, fearing man but little. Rap on a stub containing a nest, and likely as not the mother bird will appear in the entrance hole for a look at you. Then she may fly off a short distance with a note or two of protest, or she may back down again to the nest and continue incubating her eggs.

Downy's most common call note is his familiar "peek." It is much like the hairy's common call note, but not as sharp and loud. Sometimes this bird utters a series of rolling notes. Downy does not sing, though he is a famous feathered drummer. He selects dry resonant limbs and hammers on them with his stout bill producing his characteristic "rat-a-tat-tat" notes.

Downy woodpeckers can easily be attracted to our homes because of their confiding disposition. Nesting boxes may be made for them for use during the nesting season. Make the box four by four by eight inches, with an entrance hole one and one-fourth inches in diameter, and fasten it to a tree from ten to twelve feet from the ground. In case this is not used for nesting purposes, it may be used for a shelter during bad weather. Downies appreciate a bite to eat during the winter months. Tie a piece of suet to a tree or post and notice how soon a hungry bird finds it. Your first visitor may be a nuthatch, or an English sparrow, but they are good advertisers and soon downy has heard the good news and pays you a visit. Nor does it make any difference whether you live in the country or city, for downy is equally at home in either, provided there are plenty of trees.

Evidently downy woodpecker holes are highly prized by other birds for nesting purposes. A few years ago, I found a bluebird perched near a willow stub sputtering as though troubled about something. I noticed that the stub had a neat hole in it and I rapped at its base with a stick. A moment later a downy woodpecker stuck his head out of the hole to see what was the matter. That explained the bluebird's actions. He and downy apparently wanted the same hole for nesting purposes. But downy was a shrewd fellow and believed that possession was half the battle, for he not only took possession of the hole, but camped there. Last spring, I found a downy's nest in a willow stub less than a rod from a good-sized stream. One day I found that this downy was having a hard time because three house wrens were trying to get his nesting hole. First downy was forced to chase off one wren, then a second, and finally a third. In this instance, downy won out, and the wrens, a pair of the three, were forced to nest in a hole in a willow less than three rods away.—Our Dumb Animals.

BOY WANTED.

WANTED—A boy that stands straight, sits straight, acts straight, and talks straight;

A boy whose finger nails are not in mourning, whose ears are clean, whose shoes are polished, whose clothes are brushed, whose hair is combed, and whose teeth are well cared for;

A boy who listens carefully when he is spoken to, who asks questions when he does not understand, and does not ask questions about things that are none of his business;

A boy that moves quickly and makes as little noise about it as possible;

A boy who whistles in the street, but does not whistle where he ought to keep still;

A boy who looks cheerful, has a ready smile for everybody, and never sulks;

A boy who is polite to every man and respectful to every woman and girl;

A boy who does not smoke cigarettes and has no desire to learn how;

A boy who is more eager to know how to speak good English than to talk slang;

A boy who never bullies other boys nor allows other boys to bully him;

A boy who, when he does not know a thing, says, "I don't know," and when he has made a mistake, says, "I'm sorry," and when he is asked to do a thing, says "I'll try;"

A boy who looks you right in the eye and tells the truth every time;

A boy who is eager to read good books;

A boy who would rather put in his spare time at the Y. M. C. A. gymnasium than to gamble for pennies in a back room;

A boy who does not want to be "smart," or in any wise attract attention;

A boy who would rather lose his job or be expelled from school than to tell a lie or be a cad;

A boy whom other boys like;

A boy who is at ease in the company of girls;

A boy who is not sorry for himself, and not forever thinking and talking about himself;

A boy who is friendly with his mother, and more intimate with her than any one else;

A boy who makes you feel good when he is around;

A boy who is not a goody-goody, a prig, or a little Pharisee, but just healthy, happy, and full of life;

This boy is wanted everywhere. The family wants him, the school wants him, the office wants him, the boys want him, the girls want him, all creation wants him.—Dr. Frank Crane.

THE SPONGE THAT KEPT HIS PROMISE.

He was the littlest sponge of them all, and he loved his mother dearly; yet it was a proud day when he floated away with all the other little sponges. How proud the mother was of them, these tiny, soft sponges that floated gently away through the clear, still water deep down in the great ocean. For baby sponges set out in the world at once for themselves, till they come to a good-looking place, then they simply settle down and grow there for keeps. They never see their dear mother again as little girls and boys do.

Although this littlest sponge was very proud to go sailing away out into the great ocean, he was very sorry to leave his dear mother.

"I'll come back some day," he called to her; but mother sponge smiled sadly, for well she knew that soon the precious babies would all be growing tight to some rock far from her.

On and on these babies rode through the green water, past all the neighbor sponges, through a school of tiny fishes, on through the deep, still water where rocks were larger than any they had ever seen before.

"I'm tired," said one of them. "I'm going to rest awhile on this nice white rock; I can easily catch up with the rest of you if you go slowly."

But he never caught up, for he never got up. The stone held him fast, and the soft, lacy edges of him grew tough and clung so fast he could not pull loose.

"Oh, well," he said, "this isn't so bad; it might have been worse." Which, after all, is a very good way to look at trouble.

The other babies finally got tired swimming around waiting for him, and decided to rest on the pretty clean rocks they were passing. And they, too, stayed where they landed.

It was the littlest sponge of them all who chose the prettiest rock. It was round-shaped and marked all over with the prettiest markings, giving it a panel effect. And the littlest sponge surely needed a place to cling, for after a while he felt a shiver run through the rock.

Up around the edges of the rock appeared six funny waving things that paddled along, taking the rock and the littlest sponge with it. Four of the paddles had sharp claws; one was simply pointed at the end and stuck straight up, while the one in front had two little eyes that saw everything. Yes, you have guessed it. The little sponge was growing fast to the back of a turtle!

"Good-by," he shouted to the rest as he rode away, "I'm going back to visit mother."

How surprised mother sponge was, for she never dreamed of seeing any of her babies again. And she loved the littlest sponge more than ever because he kept his promise.—Ann Robinson, in Zion's Herald.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE BATON ROUGE DISTRICT CONFERENCE.

We had the pleasure of a brief visit to the Baton Rouge District Conference, held in the beautiful little town of Franklinton, La., last week. Rev. H. N. Brown, the presiding elder, was as much at home as a veteran in the chair, and the secretarial duties were capably performed by Mr. O. H. Cline. The pastor, Rev. C. C. Miller, was the perfect host—in a good humor himself and making everybody else feel at home. The good people of Franklinton maintained their high reputation for hospitality.

At the 11 o'clock hour on Wednesday, Rev. J. E. Selfe preached a helpful sermon, and at the evening hour the presiding elder, by special request of the conference, spoke on the Special Effort in behalf of the Superannuates. Following his address, several pastors of the district told how they had secured the first year's quota in full, and a determination was expressed by preachers and laymen to secure the whole quota within the designated period. We did not hear the sermon by Rev. N. M. Powell at 11 o'clock on Thursday, though we heard it highly commended.

The music during the sessions was especially good, a large choir and a quartet furnishing special numbers, and the two little children of Rev. and Mrs. J. P. Bonnetcarre singing a delightful duet.

Considerable interest was manifested in the election of delegates to the Annual Conference, but the election had not taken place when we left.

The attendance was good, and reports indicated that a fine work is being done on the Baton Rouge District.

PERSONAL AND OTHER NOTES.

The parsonage at Brooksville, Miss., has recently been repaired.

Central Church, Columbus, Miss., has installed new pews, and is building a Sunday school annex.

Already about \$55,000 has been raised in cash and good subscriptions for the new church at Starkville, Miss.

The contract has been let for a beautiful new brick church at Kosciusko, Miss., to cost about \$40,000.

First Church, Columbus, Miss., has recently purchased a house and lot adjoining the present church site for \$10,000.

Senator Pat Harrison, of Mississippi, will be one of the speakers at the Winona Assembly, Winona Lake, Ind., this summer.

Ground was broken at Birmingham-Southern College on May 15 for the new Student Activities Building, to cost about \$50,000.

Rev. W. H. Giles, of Rayne, La., is assisting the pastor, Rev. F. R. Power, in a meeting at Vinton, La., this week.

The pastor, Rev. W. H. Giles, is planning for a daily vacation Bible school at Rayne, La., to run for a period of two weeks.

Rev. J. T. Lockhart, of Itta Bena, Miss., has recently assisted Rev. J. O. Dowdle in a gracious meeting at Price Memorial Methodist Church, Greenwood, Miss.

Rev. W. S. Selman, Caledonia, Miss., is a busy preacher. He now has eight churches in his charge, having recently added one. The work prospers in his hands.

Rev. W. W. Holmes, 839 Monrovia Street, Shreveport, La., is Louisiana Conference chairman of the Methodist Young People's Convention, to be held in Memphis, Tenn.

The second quarterly bulletin of the Columbus District, North Mississippi Conference, contains many interesting items of church news. Rev. Joseph B. Randolph is the presiding elder.

A new six-room parsonage has been built at Walnut Grove, Miss., since Conference, and nicely furnished, the whole being nearly paid for. Rev. Van R. Landrum is the pastor.

There have been fifty-five additions to the membership of the church at Yazoo City, Miss., since Conference—thirty-six of them on profession of faith. Rev. H. M. Ellis is the pastor.

The work on the Olive Branch charge, North Mississippi Conference, prospers under the leadership of Rev. H. H. Wallace. The Sunday schools, missionary societies, and prayer meetings are all in fine working order.

Rev. H. M. Ellis, our pastor at Yazoo City, Miss., is in demand as a commencement preacher. He delivered the sermon for the Agricultural High School at Benton recently, and for the Yazoo City High School on last Sunday.

Mr. James Teat Boykin, son of Rev. and Mrs. J. M. Boykin, Jonesboro, La., is a member of the graduating class of the Jonesboro High School this year. We appreciate the honor of an invitation to attend the graduating exercises on May 27.

The alumnae of Greensboro College, Greensboro, S. C., propose to endow a chair of religious education in honor of Mrs. Robertson, who was the first woman in the South to hold the office of college president.

The work is moving along well on the New Albany circuit, Rev. J. W. York, pastor. Prospects are good throughout the charge. The pastor will be able to make a good report at the approaching district conference at Iuka.

In a letter dated Jackson, Miss., May 24, Rev. J. Loyd Decell says: "Dr. Sealeman preached a great sermon here this morning on Matt. 25:25. The Commencement at your Alma Mater is a great occasion this year. Millsaps was never better and her future more promising."

By an oversight, no mention was made in the "Columbus District Notes" of Shuqulak charge and Brother O. A. Clark, the pastor. They are both worthy of special mention. All salaries are paid to date. The Sunday school is the largest in the history of the charge. Prayer meeting has

increased 400 per cent this year. Congregations are good. Brother Clark is doing a fine work.

Rev. R. A. Bozeman, Louisiana Conference evangelist, recently assisted Rev. T. D. Lipscomb in a fine meeting at Bernice, La. The Bernice Journal makes complimentary editorial mention of the preaching of Brother Bozeman and of the meeting in general. Brother Bozeman will be glad to help any of the brethren who may need his services. His address is Pleasant Hill, La.

The northern group of preachers and officials of the Jackson District, Mississippi Conference, held a group meeting at Benton, Miss., on Thursday of last week. A fine program on the origin, doctrines, and achievements of Methodism was given, the following being among those taking part: Leon Comfort, G. E. Allen, C. W. Wesley, W. M. Sullivan, M. W. Porter, A. S. Byrd, J. H. Grice.

Mrs. J. V. Bennett, the wife of Rev. J. V. Bennett, Mississippi Conference evangelist, was operated on at the Baptist Hospital in Jackson, Miss., last Tuesday by Dr. E. H. Galloway. The operation was a serious one, and Brother and Sister Bennett will have the prayers of their large circle of friends in this hour of need. Dr. Galloway states that the indications of recovery are encouraging.

A card from Rev. Jno. W. Ramsey, dated Laurel, Miss., May 25, says: "I have just closed a great revival at West Laurel—the best, I think, that has been held at this place during my four years' pastorate. Rev. W. E. Dickens, of Daleville, Miss., did the preaching, and did it well. My people were delighted with both the man and his preaching of the old-time gospel. The revival resulted in a general revival among the church membership and 13 additions to the church."

The fourth annual Assembly and twenty-third annual conference of the Mississippi Conference Epworth League will be held at Whitworth College, Brookhaven, Miss., June 8-14. The general theme of the gathering will be "Social Service." A complete program has been prepared under the direction of Mr. W. D. Hawkins, president of the Mississippi Conference Epworth League, and this meeting is expected to be one of the most successful thus far held. We know of no finer place for our young people to go than to these annual League assemblies.

The First Methodist Church, this city, has been selected by the local committee as the place for holding the next session of the Louisiana Annual Conference, which will convene on Nov. 4. First Church is centrally located, it has every convenience for committees, etc., and it is the lineal descendant of the first Methodist church organization in New Orleans, which was established just one hundred years ago. Dr. R. H. Harper, the pastor of First Church, and his hospitable people will leave nothing undone for the comfort of the members of the Conference. All the Methodist churches of the city will co-operate in providing entertainment.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference met in Natchitoches, La., May 11, 12, 13, in its fifty-fifth session.

Rev. C. C. Wier, presiding elder, is a good leader, and presided with much ease and to the satisfaction of the members of the conference.

Rev. A. S. J. Neill, of Glenmora, preached the opening sermon Monday night to an appreciative audience. At the close of the service, the Sacrament of the Lord's Supper was administered by the presiding elder, assisted by several of the brethren.

Rev. S. J. Davies presented the cause of Christian Literature to the conference, and stressed the importance of reading our own church literature.

Rev. C. D. Atkinson was present, and well took

care of the Sunday school interest. The conference voted to hold a Men's Bible Class rally for the whole district at Lecompte the fifth Sunday in May, and set the goal for attendance at five hundred. The presiding elder appointed F. B. Hill, T. W. Holloman, Leon Campbell and H. C. Pitts as a committee on arrangements for the fifty-Sunday rally.

Dr. A. S. Lutz made an inspiring address to the conference on Christian Education. He made mention of the fine work that is being done by our two schools, Centenary and Mansfield Colleges.

Rev. H. W. Bowman addressed the conference on the "Forgotten Man."

The reports of the pastors showed a healthful condition all over the district. There have been several churches rebuilt and some new churches are to be built, and the year seems to be a revival year, as every one made mention of his revival meetings that have been held or of those in the future.

The Sunday schools are in good shape, and there seems to be a great increase in the number of Epworth Leagues and Woman's Missionary Societies. There are two Wesley Brotherhods in the district. They are at Natchitoches and Opelousas.

It was decided to hold a district-wide Sunday school conference at Magnolia Springs, which is near the gravel road about twelve miles from Alexandria towards Colfax, on June 26.

The laymen had charge of the Tuesday evening session. F. D. Richardson, Dist. Lay Leader, presided. The following laymen addresses the conference: H. H. White, Dr. H. S. Joseph, W. D. Haas, Jr., F. D. Richardson, Prof. A. C. Maddox, and T. W. Holloman. The laymen gave us a great program, which was appreciated by all, and should be worth much to the district. At the close of the program, T. W. Holloman, Conference Lay Leader, presented the charter to the Natchitoches Wesley Brotherhood, which stood at the altar in a body. This was a great picture.

The Committee on Evangelism and Missions called for the preachers to volunteer to go to out-of-the-way or weak places and hold meetings without remuneration, and several of the preachers offered to go to any place that they were needed.

Mrs. W. T. Cunningham, Mrs. Winstead, and Mrs. Hyams spoke to the conference on the woman's work.

Rev. A. M. Shaw preached at 11 o'clock Wednesday on the "Possibility of Apostasy." This was a masterful sermon and well delivered.

The following laymen were elected as delegates to the Annual Conference: Mrs. W. T. Cunningham, W. F. Collier, Dr. H. S. Joseph, T. W. Holloman, E. L. Joyner, H. H. White, W. D. Haas, Jr., and J. L. Ballard. The following were elected as alternates: F. D. Richardson, Rev. E. J. Vallery, J. C. Joyner, A. C. Maddox, Leon Campbell, R. W. Winstead, Mrs. A. C. Lyons, and Mrs. W. N. Morrison. This is perhaps the strongest delegation that this district has ever sent to the Annual Conference. Each one is an outstanding citizen in the State.

Dr. Briscoe Carter represented the Centenary of Missions.

F. D. Richardson was re-elected District Lay Leader, with Dr. H. S. Joseph and Prof. R. W. Winstead as the two associates.

The conference accepted the invitation of our church at Boyce to hold the next session at that place.

D. B. BODDIE, Secretary.

PROGRAM TO BE GIVEN BY THE CHILDREN OF THE METHODIST ORPHANAGE

Plans have been made and all arrangements completed for a tour of the following towns, where a very interesting program will be rendered by a dozen of the children of the Methodist Orphans' Home at Jackson, Miss. Rev. B. F. Lewis, Superintendent; Mrs. Alma Riley, Field Secretary, and Rev. S. A. Brown, Commissioner, will accompany the children.

The following places and dates are announced:

Greenville, Miss., Sunday, June 14, at 11 o'clock a. m.

Greenwood, Miss., Sunday, June 14, at 8 o'clock p. m.

Cleveland, Miss., Monday, June 15, at 8 o'clock p. m.

Shaw, Miss., Tuesday, June 16, at 8 o'clock p. m.

Leland, Miss., Wednesday, June 17, at 8 o'clock p. m.

Hollondale, Miss., Thursday, June 18, at 8 o'clock p. m.

Itta Bena, Miss., Friday, June 19, at 8 o'clock p. m.

Winona, Miss., Sunday, June 21, at 11 o'clock a. m.

Durant, Miss., Sunday, June 21, at 8 o'clock p. m.

This is not a money raising expedition, but it is a free entertainment. We want the people to see the children they are so generously providing for, and note their development and talent.

It is hoped that the people from the adjacent towns will attend these meetings, as it will be impossible to visit more places than the above announced.

For further information write Rev. S. A. Brown, Winona, Miss., Commissioner for North Mississippi Conference.

SARDIS DISTRICT, FIFTH SUNDAY RALLIES, MAY 31.

At the recent session of the district conference of the Sardis District, it was determined to have nine Fifth Sunday Rallies throughout the district, with the following program:

10 a. m., Opening.

10:10 a. m., Sunday School Interests.

10:40 a. m., Epworth League Interests.

11 a. m., Preaching.

1:15 p. m., Woman's Missionary Society Interests.

2 p. m., Laymen's Interests.

The rallies will be held at the following points: Arkabutla charge, Strayhorn—W. S. Shipman, the preacher.

Cockrum charge, Greenleaf—J. D. Simpson, the preacher.

Courtland charge, Shiloh—C. A. Northington, the preacher.

Longtown charge, McGehee's Chapel—J. T. McCafferty, the preacher.

Mount Pleasant charge, New Salem—H. H. Wallace, the preacher.

Oakland charge, Oak Grove—W. M. Young, the preacher.

Pleasant Hill charge, Lewisburg—E. B. Sharp, the preacher.

Shuford charge, Pisgah—T. M. Bradley, the preacher.

Tyro, Tyro—W. W. Mitchell, the preacher.

We will have laymen, both men and women, to speak at each place in behalf of the Sunday school, the Epworth League, the Woman's Missionary Society, and Laymen's interests.

Ye Elder got the suggestion of this program from various sources in the district, and the district conference readily and joyously adopted it. I trust and pray that great good will result from the rallies.

J. TILLERY LEWIS, P. E.

FROM REV. E. S. LEWIS.

Dear Dr. Carley: Just want to thank the scores of friends who were kind enough to make inquiry about me during my recent stay in the Methodist Hospital in Memphis. I did not go to the hospital because I wanted to, but because it seemed best to go. You better always do the thing that seems best. My stay there was as pleasant as a stay in any hospital could possibly be. That hospital is a gem, a jewel, a lighthouse on a stormy coast, a rock in a weary land, all in one and some more. My trouble is yielding to treatment, and I am hoping to be able to get out on the district within a few more weeks. In the meantime, the men in the district are doing my work for me, and all

goes well. The Lord bless this faithful, loyal bunch in the Grenada District.

Fine reports come to me from the district conference, which was held in my absence. Rev. L. M. Lipscomb swung the gavel, and did it to the satisfaction of everybody. They elected eight of the best men in the district delegates to the Annual Conference, did it easily and promptly. Had some new material present at the conference, and so much the better.

May I urge all our people throughout the North Mississippi Conference to remember that this is the time to help the Memphis Methodist Hospital? They expect to enlarge it right away by the erection of an annex. They are crowded all the time. What a wonderful service they are rendering suffering humanity! There is no better place where some of our well-to-do people could put some of their surplus money. Let all the people give something, give as God has prospered us, and the hospital will have ample funds for all its glorious work. Now is the time to help. North Mississippi must win, and Grenada District must take its rightful place at the top.

E. S. LEWIS.

A CORRECTION.

In a "paragraph on unification" appearing in the last issue of the Advocate I am made to say that those who hold that a delegate to a district or Annual conference may wholly disregard the instructions or expressed will of the body electing him assume an "anarchistic" attitude. It should be, as I wrote it, "anachronistic" attitude. I certainly had no thought of charging my brethren with anarchy.

Fraternally,

W. A. HAYS.

Waynesboro, Miss.

MEMPHIS YOUNG PEOPLE'S CONVENTION.

The Mississippi Conference Committee for the Young People's Convention to be held in Memphis, Tenn., Dec. 31-Jan 3, is asked to meet at Whitworth College, Brookhaven, Miss., at 3 p. m., Thursday, June 11. The Mississippi Conference delegation is limited to 80, instead of 160, as was first announced. Of these 40 are to be young people between the ages of 17 and 30, 10 are to be ministers, and 10 miscellaneous.

H. G. HAWKINS, Chairman.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. V. R. Landrum, Walnut Grove, Miss., 2; Rev. D. H. Crowson, Derma, Miss., 2; Rev. W. S. Sedman, Caledonia, Miss., 3; Rev. E. G. Kilgore, West Point, Miss., 2; Rev. V. G. Clifford, Centerville, Miss., 3; Rev. H. H. Wallace, Olive Branch, Miss., 2; Rev. J. O. Dowdle, Greenwood, Miss., 4; Rev. L. F. Alford, Meridian, Miss., 3.

There is no short cut to the summit of Christian ideals. The way is the same for all alike—an ascent, calling for continued struggle.—Rev. W. Porkess.

Uncle Silas (visiting city relatives who use electrical appliances for cooking at the table)—"Well, I swan! You make fun of us for eatin' in the kitchen. I don't see as it makes much difference whether you eat in the kitchen or cook in the dining-room."—Exchange.

FOR RENT—On Seashore Camp Ground, furnished lower apartment for June, \$35; or for Divinity School session, \$25. Address Mrs. Geo. S. Brown, 2030 Broadway, or 'phone Walnut 1483, New Orleans, La.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Obituaries

Obituaries not over 268 words in length will be published free of charge. All over 269 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

CORNELIA ELIZABETH HOOKS SHIVERS was born Dec. 1839, and died on March 2, 1925, living almost a century to make glad the people of her age. From childhood up, she possessed the virtues of a model woman, joining the Methodist church at the age of 14, and remaining a consistent member ever afterward. She was married to Samuel J. Shivers, June 28, 1870, in St. Francis Street church, Mobile, Ala., by the Rev. Joe Bancroft. To this union three children were born, William, Reese and Samuel, these preceding her in death. Mrs. Shivers' latter days and years were spent in the home with Misses Fannie and Hattie Row, at Sageville. Miss Fannie expressed her going thus: "This is the fourth one to slip out of my arms and go to Heaven." Though confined to her room in the last months, she kept faith with God. With a face of sunshine, with eyes as keen and bright as those possessed by youth, with language possessed only by the educated, she would often recount her Christian experiences. She was ready to go, and often said so. We bless God for having known her.

Her pastor,

REV. HUGH C. CASTLE.

SARAH ANN JOHNSON was born Jan. 26, 1850. She was married to Elmore Hallman, Oct. 20, 1875. Three children were born to bless this happy home, two girls and one boy. Only one girl is living, who is Mrs. S. Thomas. I joined the church and was converted at the age of 16 years, under the ministry of Rev. Louis Randall. Since that time I have lived a Christian life. At times I was troubled with doubts and fears; I was not as submissive to God's will as I should have been at times. I lived an up-and-down Christian life, though I knew I was a Christian. Sept. 2, 1902, under the plain preaching of Rev. R. A. Breeland, I was made to see that God would give his children a perfect rest of the soul. O, how I did long and thirst for this soul rest! So by earnest prayer and consecration I received this rest. O, the sweetness of this soul rest! All doubts, fears, pride and self-will were gone, and God's will became my will. To-day, March 22, 1913, I am still happy in the love of God. O, the peace that fills my soul to-day, Aug. 23, 1916, and now, March 6, 1925, I am still leaning on the everlasting arm. What I know and feel, with confidence I tell you, I am happy in the love of God.

SARAH A. HALLMAN.

(The above was written by Sister Hallman.)

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A PLEA FOR OBSERVANCE OF SUNDAY SCHOOL DAY.

By Dr. F. C. Wren, Superintendent at Winnfield.

While the date suggested for observing Sunday School Day is past for the year of 1925, this need not be any excuse for any of us to fail to observe it, if we have not already done so. The Discipline plainly says that every school should observe the third Sunday in April or some day near to it that is practical, collection to be taken and forwarded to the treasurer of the Sunday School Board.

This is written to remind every superintendent and pastor of Louisiana Conference of this fact, and to remind them that entirely too many of us are neglecting this duty. According to my way of thinking, not many of us have any reason to ignore this, we may have an excuse, for excuses are easy to make. The day may be observed any day in the year that the school finds convenient, and a great many of our rural schools will find the most suitable day is some time during the summer months.

To observe this day is well worth the efforts of any school—they will be well repaid in the time and money donated on this day for the cause and in the inspiration derived from the school's furnishing an opportunity for expression in what the school is trying to teach from Sunday to Sunday. A school that gives no attention to special days is, invariably, a dead school, and a dead Sunday school is almost sure to be attached to a dead church.

There are at least three objects in presenting this article: First, to make your school a livelier school; second, to comply with the Discipline; third, to support Sunday school work, in order that the Board may have sufficient funds by which they may reach and get in personal touch with every Methodist Sunday school within our State.

We have 333 schools in this Conference, and only about one hundred observed the day last year. Let's make it two hundred this year. This is not one of the new claims—this is the old "Children's Day" for which I am pleading. For every school to take an offering will not affect any one financially, and certainly not hurt any other cause of our church.

Sixteen years ago, just after our Orphanage opened and announced that they had a debt of \$14,000, bearing 8 per cent interest, I wondered then if the Methodist church of Louisiana could ever pay that staggering sum; little did I realize then, by this time, the Sunday school of this State would rise to the need and give on each Sunday, twice a year, a sum greater than this amount. We are not asking or expecting anything like that amount for the Sunday school work, but do think that the schools would respond if the matter is properly presented to them, better than the sum of \$1,500, as they did a year ago. No member of the Board is asking for this article, but as a Sunday school superintendent for thirteen years I realize, with but little effort we can come to the Board's assistance, and I believe the Sunday schools of this State will be repaid many fold if we make the effort.

The Board has never been able to run through a year without borrowing money, and will have to do it again this year within a few weeks, unless the schools, through the Sunday School Day offering, come to its aid. The pastors and superintendents can meet this need by all doing just a little. The programs are in the Publishing House; "God's Good Gifts" can be put on by any Sunday school. If you will not do that, make a program; if you find it hard to get them together for rehearsal, give each class a feature; and you will likely have a program that will take the hour. If a pastor has not a superintendent who will do the work, it is up to him to fill the need. Do the work for the superintendent and put that over for your school; you will have a better school, a better church, and the people will decide they have a better pastor. Summer is here, the task is not heavy, but the cause is great. Let's do it.

Dost thou love life? Then do not squander time; for that's the stuff life is made of.—Franklin.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Columbus Dist.—Third Round.

Longview and Sesums, at Bevil Hill, May 30.
Artesia and Sheaffers, at Kilgore, May 31.
West Point, preaching May 31, night; Q. C., July 7, night.
Caledonia, at Caledonia, June 6, 7.
Conference Standard Training School at Grenada, June 8-13.
Conference Epworth Assembly at Grenada, June 15-19.
McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m.
Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8.
Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27.
Crawford and Mayhew, at Kilgore, May 31.
Columbus District S. Training School, East Side, at Macon, June 29-July 4.
Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.
Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14.
Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14.
Kosciusko ct., at Bethel, July 8.
Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.
Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.
Noxapater, at Rocky Hill, July 10.
Sturgis, at Big Creek, July 16.
High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.
Cedar Bluff, at Steel's Chapel, July 23.
Ackerman and Wier, at South Union, July 27.
Chester, at South Union, July 27.
South Union Camp Meeting, at South Union Camp Ground, July 24-31.
Columbus District Conference meets at Louisville, May 27 to 29, beginning at 2:30 p.m., May 27. Let all who expect to attend send names to Rev. W. H. Mounser, Louisville, Miss., that entertainment may be provided.
JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Third Round.

Water Valley, Main Street, at Palestine, May 30.
Holly Spring, May 31, morning.
Red Banks, at Mack, May 31 and June 1.

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.
GEO. H. HAKES,
290 Broadway, New York, N. Y.

Paris, at Pine Flat, June 4.
Poplar Creek, at Poplar Springs, June 6.
Vaiden, at Hebron, June 7.
Coffeeville, at Gray Rock, June 12.
Pickens, at Richland, June 14.
Duck Hill, at Hopewell, June 18.
Durant, June 21.
Waterford, at Lebanon, June 26.
Lamar, at Rice's Chapel, June 27.
Ashland, at Wesley, June 28.
Sallis, July 4, 5.
Ebenezer, July 10.
Lexington, July 12.
Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Greenwood Dist.—Third Round.

Inverness, May 24, 8 p.m.; July 1, 8 p.m.
Strathmore, May 31, 11 a.m., 3 p.m.
Philip, May 31, 8 p.m.
Emory, June 6, 7.
Tchula, June 7, 8 p.m.
Sunny Side, June 10, 11 a.m., 3 p.m.
Ruleville, June 14, 11 a.m., 3 p.m.
Itta Bena, June 14, 8 p.m.
Greenwood, June 15, 8 p.m.
Longview, June 27, 28.
Price Memorial, June 28, 8 p.m.
Smith's Chapel, July 4, 5.
Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Third Round.

Glen Allan, May 31, night.
Shaw, Q. C., June 2.
Arcola, Q. C., June 3.
Greenville, June 7.
Arcola, preaching, June 14.
Evansville and Dubbs, at Evansville, June 21.
Duncan and Alligator, at Bobo, June 23.
Boyle and Pace, at Pace, June 24.
Lake Cormorant, at Robinsonville, June 28.
Coahoma and Jonestown, at Coahoma, June 29.
Clarksdale, June 30.
Gunnison and Sherard, at Deeson, July 1.
Rosedale and Hill House, at Malvina, July 2.
Merigold, at Shipman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.
Friars Point, at Friars Point, July 12, night.

The District Standard Training School for the southern division of the district will be held at Greenville, May 11 to 16.

A. T. McILWAIN, P. E.

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FROM ISTROUMA, BATON ROUGE,
LA.

Dear Mr. Editor: After eighteen months as pastor of the little Istrouma church in the edge of the city of Baton Rouge, I have decided to give to the public a report of the work. God has wonderfully blessed us here. Early last year our building was destroyed by fire, and we were compelled to go from place to place to hold our regular services; but, after all, under this handicap, the Lord blessed us and the membership was increased to almost double the number reported at the 1923 session of the Conference.

With this rapid increase, we decided to put on a drive and raise funds for a new building; this we did, and the people of Istrouma responded liberally, and we moved into our new church building and closed out the year 1924 with a revival, in which the Lord wonderfully blessed us. We reported an indebtedness of \$2,000 on our new building at the last session of the Annual Conference, but with some help that has been granted us by the Board of Church Extension, we feel sure that we will be able to dedicate the church this year. The pastor's salary has been raised \$300 over last year, and the finances are being kept up in a business way. The Sunday school has grown from 65 to 157, and the average attendance is 125.

We have just closed one of the greatest revivals that have ever been held in this section, with the Rev. Dan E. Kelly, of Hatitesburg, Miss., as our helper. Brother Kelly spent three weeks here, bragging on Jesus and

A FRIEND'S ADVICE PROVES
HELPFUL

MRS. E. W. JONES

Birmingham, Ala. — "I suffered a nervous break-down caused partly by over-work. I became so nervous I felt sometimes that I just wanted to scream as loud as I could. I could not sleep and fell off in weight. I started taking Dr. Pierce's Favorite Prescription thru the advice of a friend. My health improved right from the start and before I had taken all of one bottle I was feeling like my natural self again. I gained in weight and soon became stout and well—thanks to Dr. Pierce and the 'Favorite Prescription.'"—Mrs. E. W. Jones, 7704 Underwood Ave.

Do not delay but obtain this "Prescription" now of your nearest druggist, in tablets or liquid; or send 10c to Dr. Pierce's Invalids' Hotel, in Buffalo, N. Y., for trial package. Write for free medical advice.

running down the devil. During the campaign, 99 members were added to the Istrouma Methodist church, and 93 were added to the other churches in the city, making a total of 192. Prof. Stopher, teacher of music at Louisiana State University, had charge of the music. We can highly recommend him to any one who is in need of a choir leader. He puts it over in the right way. The spiritual condition of the church is very fine. The Lord is in all our plans, and with him as our leader we are sure of success.

We cannot close this letter without speaking of the wonderful work that the ladies of the congregation are doing. They have contributed largely to everything that we have undertaken. They purchased a new piano for the church and paid it out within three months' time. They have assumed the responsibility of a \$1,000 debt on the parsonage, and are meeting the payments monthly. No man ever met a finer set than they.

Time would fail me to tell of the good work of the young people, and of the teachers, and superintendent of the Sunday school. All these joined hands in the revival campaign, and the Lord led to victory. The financing of a meeting is always the dreaded part, and I fear that this dread is hindering the progress of Methodism today. God will not bless selfishness, and he said to Gideon, "Let those who are fearful and afraid depart early from Mount Gilgal." Jesus said to his disciples, "Launch out into the deep." They obeyed, and success was theirs. It is only when we have put over a job that seemed too big for us that the hand of God is recognized. The meeting of which we have just been speaking cost the people of Istrouma \$1,150, and it was paid without a struggle. Twelve months ago the same community thought it a great task to raise \$200 for a meeting. God got hold of the work here and we are rejoicing with him in the building of his kingdom in these parts. To him be the glory both now and forever.

P. B. McCULLIN, P. C.

FROM COALVILLE, MISS.

Large congregations were present at Coalville Methodist church the greater part of last week to hear Rev. J. W. York, of North Mississippi, deliver some of the most influential sermons ever preached in its pulpit.

During the morning and evening services Brother York manifested great power over his congregations—he has the voice and manner of a great leader. One element in his personal magnetism is a consuming sincerity and a great faith in the work that he is called to do. He possesses the born leader's wonderful gift for sizing up men, and seeing in them powers of which they themselves are often unconscious.

The church was revived, backsliders were reclaimed, and thirteen new members were added. We are sure the church has caught a vision, and we trust the vision will be brought to a reality.

During Brother York's visit to the coast he has done a great work, and the people of Woolmarket feel that their pastor, Rev. M. L. Ward, made a wonderful choice in selecting him as a helper.

A COALVILLE CHURCH MEMBER.

FROM MANGUM MEMORIAL,
SHREVEPORT, LA.

Dear Brother Carley: We have just closed a great revival meeting at Mangum Memorial, in which Rev. W. C. Childress, of Minden, La., preached strong and effective gospel messages. Large crowds attended and much interest was manifested.

Some of the visible results are as follows: Accessions on profession of faith, 37; by certificate, 15; baptisms, 29. Total gain in membership since Dr. A. W. Turner and Rev. Don E. Dulany received the charge, 100.

Large congregations attend regularly at this church, and all departments show prosperity and growth.

Both pastor and congregation are rejoicing. Church progress is a glory to God.

REV. DON E. DULANY,
Associate Pastor.INTER-RACIAL WORK OF SOUTH-
ERN METHODIST WOMEN.

In reporting the work on inter-racial relations done by the organized women of the Methodist Episcopal Church, South, last year, Mrs. W. A. Newell, Superintendent of Social Service of the Woman's Missionary Council, gives the following interesting information:

"Inter-racial committees in local auxiliaries are on the increase, 571 having been reported in 1924 as against 445 in 1923. One hundred and sixty-five community clubs were reported. From these reports we gather that eleven clinics are conducted for Negroes—maternity, venereal diseases, tuberculosis and general; five day nurseries, two rest rooms for country women, two kindergartens, three libraries and reading rooms, one health nurse and one police matron maintained, all with the help of or solely by auxiliary women.

"But there is a great bulk of inter-racial work aside from these institutional units. From nearly every Southern Conference we have reported clean-up campaigns, health work, playgrounds promoted, better school houses secured, equipment for schools, books given, literature sent, Sunday

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school literature distributed, teacher training classes held, court trials attended and justice secured for colored boys, a colored probation officer engaged, county home demonstration agent secured, domestic science equipment put in school, Negro addition secured for country library, helpless old Negroes cared for, vacation Bible school organized, mothers' clubs organized, young people furnished library for the Bethlehem house, programs put on for white societies by Negroes, with music, lectures, readings, etc., Negro missionary societies addressed and helped by white women, Red Cross nurse secured to teach colored mothers.

"These serve to indicate the variety of activities under this head. The permeation of society with a more friendly attitude is the fruit of these scattering ventures."

AGENTS WE WANT AGENTS in every community to handle our money-making proposition. We guarantee our responsibility. Write for FREE SAMPLES and particulars. Address Dr. Link Medicine Co., 2646 Elm Street, Dallas, Texas.

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Insurance is a guarantee against the snares and quicksands of a day.

Wives may object to insurance, but widows and orphans never.

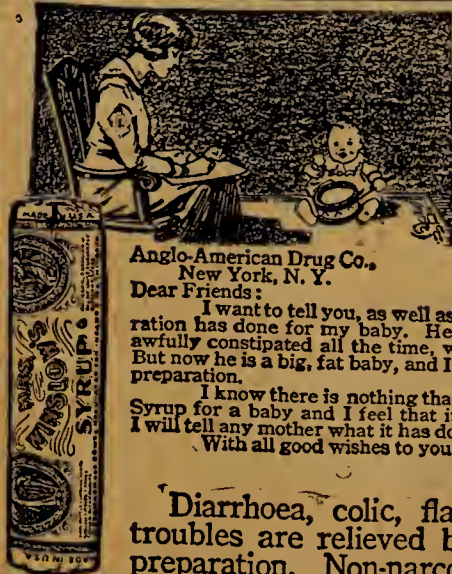
Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured!

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

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Write for Plans, Rates, and Forms to the **Methodist Benevolent Association** J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

DEPT. N. O.

A Grateful
Mother writes:Galveston, Texas,
March 12, 1920.Anglo-American Drug Co.,
New York, N. Y.

Dear Friends:

I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,
Respectfully,
(Name on request)

"Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic."

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Sunday school institute at the Jackson District Conference was a very fine institute. There were many fine things—the brethren were definitely interested, more people took an active part, the goals were more far-reaching than any other institute of the district. The district institute went on record favoring the holding of the Standard Training School and passing an assessment for the school to the Sunday schools of the district.

I had the good pleasure of being with Rev. J. G. Galloway, at Bay St. Louis, Miss., a Sunday or two ago. We had a delightful visit and enjoyed every minute of our stay. Bay St. Louis is developing and the Methodist church is having a part in the good work. Pray for these people, that God may use them for his glory. When you read this letter, our Standard Training School for Biloxi will be in session. Pray that God will bless us in this effort.

The Newton District Conference sanctioned a Standard Training School for their district, and promised to send the required number of students and to see that the money was raised to put the work over in great style. We enjoyed our work at the Newton District Conference.

The Vicksburg District Institute was very helpful indeed. While our time was extraordinarily limited, we had a fine response and enjoyed our visit immensely.

The Misson money is coming in very nicely. While we have not reached the two hundred dollar mark, as we had hoped, we have considerably more money than any other previous month. For this we are devoutly thankful. If every Sunday school in the Conference would send in its fourth Sunday offering we would not

only be able to render a large service to the European Mission field, but we would also be enabled to accomplish great things at home. If your Sunday school is not now sending in the fourth-Sunday offering, please get behind it, and have it do so.

We will be enabled to pay our bills this month without borrowing a penny. For this we are devoutly thankful. If all of the schools will be active in getting the Sunday School Day money in to us, we will be able to run this year without borrowing any money at all. This is the high aim of your board.

Pray for the work and the workers.
Yours in Him,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Mrs. F. V. LaBountie, of Dallas, Tex., has been secured to teach Agencies of Religious Education for Intermediates-Seniors instead of Mrs. J. W. Perry, as formerly announced. Mr. Schisler writes me that Mrs. LaBountie has taught in a large number of our schools and will render good service. Teachers and parents know less about this group of young people than any other. Let us have a large class for Mrs. LaBountie.

Clem Baker writes that Dr. Greene, who is to teach "The Christian Religion," is a master preacher and teacher. He is an educator who has and believes in the old-time religion. He taught this course at Conway last year. A large class took the course, and the men said it was like attending a revival meeting. The Mississippi folks will have a rare treat in—Dr. Greene. There is no substitute for this course. Give Dr. Greene a large class.

Those teachers taking Beginner, Primary, and Junior courses on "Lesson Material" will need to bring their Teacher's Text Books with them or else buy these books after coming to Grenada. Do not forget this. Of all the courses that we are offering, "The Cradle Roll Child" is the most important and the one people are less likely to want. This course is an introduction to Genetic Psychology. It deals with the child mind by the time it has received its first impressions. It considers how we may best lay the foundation for complete Christian character. I heartily wish that every young mother and all who deal with infants could be induced to take this course. Write Rev. J. E. Stephens, Grenada, Miss., whether you are coming on the train or in your car. The book for Dr. Richardson's course costs \$2.25. The class he is to teach is about full.

It looks as though we are to have more than one district to make 100 per cent on the observance of Sunday School Day. So far, the Sardis District lacks only four charges of being 100 per cent; Aberdeen District lacks twelve; the Columbus lacks four; the Corinth lacks ten; the Greenville, eight; the Greenwood, five, the Grenada, eight; the Sardis and Columbus Districts are neck and neck in the race.

Amounts sent to J. E. Stephens, Treasurer, for Sunday School Day offerings are as follows up to the 20th:

Aberdeen District—Amory, \$17.22; Buena Vista, \$3.50; Pontotoc, \$6.

Columbus District—Brooksville, \$15.93; Columbus, First Church, \$27.16; Camp Ground, on Noxapater circuit, \$7.60; Kosciusko, \$16.71; Starkville, \$28.18.

Corinth District—Pisgah, on Rienzi circuit, \$3; Bethel, on the same circuit, \$4.32; Booneville, \$35.

Greenville District—Coahoma, \$15; Gunnison, \$4.60; Murphy, \$3.30; Rose-dale, \$13.

Greenwood District—Drew \$11.86.

Grenada District—Lexington, \$10.04; Water Valley, First Church, \$19.59; Vaiden, \$9; Mahon, \$8.25; Marvln, \$2.20; Mount Zion, on Abbeville circuit, \$2.50; Grenada, \$50.

Sardis District—Courtland, \$3; Crenshaw, \$10; Sledge, \$15; Longtown, \$1.50; Tillatoba, \$5.18; See's Chapel, \$3.70.

The above figures indicate what the church thinks of childhood. What we say does not count like what we do. Mark what I tell you, we are going to have 200 schools observe Sunday School Day this year. We have had orders from 180 schools up to the present. After we get the other twenty we are not going to stop. Let us do something more for our children than we have been doing.

LOUISIANA CONFERENCE NOTES

Mrs. R. H. Harper of New Orleans writes: "We had a wonderful day yesterday. Dr. Shackford was splendid. I think the Sunday School Day Offering was \$128.00."

Mr. W. C. Owen General Superintendent of Adult Work writes: Your's of the 18th received and I am delighted to hear of the splendid success of your District Wesley Bible Class Federation rallies on the 5th Sunday. I am awaiting the next issue of the "Outlook" with interest and trust that you will not forget to send me a copy. Please send me your revised list of district superintendents of my adult work and I will try to get in touch with them and do all I can to help them. I note that the fifth Sunday in August has been set aside for the State-wide Meeting of Wesley Bible Class Federations, and shall be very much interested in the program that you have for that occasion. If I can be of assistance to you, please let me know."

We have before us the first report of the Training Section, Cokesbury Course, from Jan. 1 to May 1, 1925. We note that there are now 57 approved instructors, four of whom are in the Louisiana Conference. Total number of credits issued, 451. Twelve of these credits are from the Louisiana Conference.

There was held on May 22, at First Church, Shreveport, a Conference-wide Council Meeting of District Superintendents of Missionary Education Extension. We had present Dr. Drake, Conference Superintendent; Miss Ottie G. Branstetter, from the General Board; Mrs. S. J. Bean, Haynesville, Superintendent of Missions from the Ruston District; Mr. I. A. Hearne, Superintendent of Missions from the Minden District; Rev. R. H. Harrell, from the Monroe District. Dr. A. S. Lutz and Rev. W. W. Holmes were welcomed guests.

Next Sunday, May 31, there will be held in nearly every district in our Conference district-wide rallies of Wesley Bible Classes. Most of the district conferences appointed a special committee to promote these rallies in co-operation with the Superintendent of Adult Work in the district. Wherever the pastor of the local church is on this committee, they do splendid work.

The superintendent of the Sunday school at Natchitoches, Mr. Z. T. Gallion, Jr., reports a fine piece of training work which is being done for the Methodist students in the Normal School by his local Sunday school teachers.

C. D. ATKINSON,
Conference Superintendent.

FROM CENTRAL CHURCH, COLUMBUS, MISS.

Central Church, Columbus, Miss., is in the midst of a great revival, which is being led by Gus Klein and Henry Litchfield.

There have been many reconsecrations of church members, and several conversions have been witnessed, with indications of a great outpouring of the Spirit to follow.

The preaching of Brother Klein is safe and sane, along the fundamental lines of Methodism, untinged by any objectionable features. He preaches in a plain, simple, practical manner the story of the cross, and grips the hearts of his hearers.

Brother Litchfield is a great gospel singer. He possesses a magnificent voice, which he knows how to handle to perfection. His work with the children is the best we have ever seen. These two men make a fine team, and they please the people to an extent rarely seen. We are expecting a great awakening in Columbus as a result of the meeting.

Brother Klein has an open date in the latter part of June. Any pastor would be fortunate in securing him for that time.

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A FIGHT OF SELF-DEFENSE AGAINST THE ROMAN CHURCH.

By Dr. Adolph Keller,
Secretary of the Central Bureau for
Relief of the Evangelical Churches
of Europe.

A fight of self-defense has been imposed upon the evangelical churches of Europe by the strong Roman Catholic aggression which is the distinctive feature in the present-day situation. Most have heard the proverb that from a military standpoint France won the war; from the political, England; from the economic, America, and from the religious standpoint the Roman Catholic Church has won the war.

We do not complain if the Roman Catholic Church is strengthening its position, is uniting and collecting its forces. It must also be said that present-day Catholicism in countries where it has come into contact with the Reformation is inspired with a new religious spirit, with a new love of Christ and his church, and has also in some parts started a social activity which deserves our admiration.

But there can be no doubt that the Roman Catholic aims go far beyond the desire of strengthening the old positions and of deepening the religious life in the church. The hope is openly expressed that the time has come to heal the schism of the church and to win back the lost territories. Not only little provincial periodicals, but even such an official organ as the "Osservatore Romano" have been outspoken enough to say that the time is not far distant when Germany, for instance, or England, will come back to the "infallible church."

A great propaganda for the conversion of the Protestants, directed especially by the Jesuits, the specific anti-Protestant order, has begun. Societies with these specific aims have been formed and campaigns have been organized not only in Germany, but in such old Protestant countries as Hol-

land, Scotland and even the Scandinavian countries, where a special apostolic Legate has been sent for this purpose.

The Pope has sent his Nuncios into nearly all countries where it has been possible to create such centers of Roman influence. This influence has not only religious, but also political aims, as always in the history of this church.

In Germany, with its 65 per cent of Protestant population, the four last chancellors of the Republic have been Catholics; the president is a Catholic. In Holland, where the majority of the people are Protestant, the majority of the ministers are Catholic.

In Germany last year 88 evangelical institutions had to be closed for lack of funds; but since 1919 more than 700 Roman Catholic institutions and monasteries have been opened in that country. The 65 per cent of Protestants have 16,700 pastors; the 33 per cent of Catholics have an army of 22,262 priests.

A Catholic author said openly that three stars shed their lights over Germany: Liberalism, Marxism and the Church of Rome. But he added: "The two first are extinguished, but the third star is shining bright and hopeful over this unfortunate country."

Against this Roman Catholic aggression we do not wish to struggle with political or worldly means. The only thing we can do and are allowed to do is to strengthen our own churches, to unite our forces, to deepen our religious life and to lend mutually a brotherly hand. First of all, we need more information.

A great evangelical press service would be very helpful in this respect. A common expression of Protestant world opinion, an urging of certain justified Protestant desires, would tremendously strengthen the situation of small Protestant minorities, of little parishes and schools far away in Transylvania or Poland or Hungary and Austria. The governments of these countries would not dare to defy public opinion in the Protestant countries, because they need them for getting loans or protection.

We are still far away from having the necessary organs for expressing the united voice of Protestantism. Such union alone could have the effect which is not within the power of this or that single church. We would, on the Protestant side, not be afraid of a really religious struggle which would be fought with the weapons of the Spirit.

But many of our Protestant communities have to face all kinds of political and financial maneuvers from the other side. There are, for instance, numerous institutions whose property is in danger of being bought by Roman Catholic institutions or whose opportunities for buying neighboring lands or houses which they need for enlarging their activity, are snatched away by a well organized Roman financial enterprise. What a help it would be at the present time, when most of the churches have heavy constructive tasks, if we could have a Protestant bank, or at least a bank credit guaranteed by the great Protestant bodies, in order to enable us to act without delay in such emergencies!

We cannot wait for collections when an orphanage, as recently in Poland,

Announcement==

The management of the Sanitarium desires to announce to its friends throughout the South that its building, remodeling and improvement program is now complete, and the Sanitarium is fully prepared for reception of patients.

Many improvements have been made—new rooms, private baths, new equipment. Every effort has been put forth to make the Sanitarium one of the most pleasant, comfortable and efficient health institutions in the South.

Write for free pamphlet and mention your ailment.

The Biggs Sanitarium

Asheville, North Carolina

is in danger of falling down, or when, as in Spain, the Jesuits were on the point of buying an evangelical college, which was saved almost by a miracle. We should be ready then at once because a general Protestant feeling of responsibility and brotherliness would have already prepared the action necessary at a given moment.

We are already doing what we can to defend ourselves, to save what is menaced, to strengthen the faith and courage of our sister churches. But do you think that we have greater obligations because we are nearer, or because we are sister denominations? We do not care for denominational interests in a moment when the whole house is burning. The Central Bureau tries at least to find help for all who are in need.

But we cannot do this work alone; therefore we stretch out our hands towards America. And in doing it we do not think only of material help, because the crisis is spiritual as well as material. Therefore we ask, help us pray!

Let us humiliate ourselves together! Let us seek the old sources of the Reformation. Let us seek new life for the churches in agony; let us build up together. To do this together would mean a great historic hour, an opportunity to erect a monument of magnitude like that of Stone Mountain (the Confederate memorial on the side of a mountain of granite near Atlanta,

666

Cures Malaria, Chills
and Fever, Dengue or
Bilious Fever.

Ga.), not hewn in rock, but in living hearts and built with gratitude and with a consciousness of new relationships and new responsibilities.

FROM EUNICE, LA.

Dear Brother Carley: Rev. Leon I. McCain was with us in a two-weeks' meeting here at Eunice, which closed last Sunday. The Lord gave great victory!

There was old-time conviction, and a number of conversions resulted. Twenty pledged themselves to tithe, and forty-five united with our church, giving us a membership in Eunice of 236.

Our people are planning to make Eunice a station next year.

Brother McCain is fine help, and I recommend him to any one who desires the gospel preached in its fullness.

Yours in Christ,

J. L. CADY.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

SARDIS DISTRICT WOMAN'S MISSIONARY CONFERENCE.

The Reporter, through its representative at the Woman's Missionary Conference Tuesday, endeavors to give in a condensed form the main features of the occasion. The territory covered by the district is the same as that allotted to the presiding elder, beginning at Oakland on the south and extending to the State boundary on the north; and from the State boundary on the west to Byhalia on the east. This makes it hard for the Woman's Missionary Society to select a point convenient for all its members for their annual meeting, so Mrs. R. M. Short, the district secretary, decided

to divide the conference, and hold a one-day meeting at each of two points, Sardis on the 5th inst., and Byhalia on the 6th.

Mrs. Short presided with her usual poise and dignity, Mrs. Pou, of Courtland, occupying the secretary's desk.

The Conference President, Mrs. Clark, of Tupelo, was present and gave great pleasure by her report from the Woman's Council at Tusa, Okla., she being a member of that body.

The address of welcome by Mrs. P. N. Simmons, and the response to the same by Miss Nettie Gabbert, of Senatobia, were interesting features of the day. Mrs. Simmons's allusions to those members of the Sardis District who had been present on former occasions, who had laid the foundations of missionary work in the old church, were beautiful and touching, and brought tears close to the surface of many eyes.

We have not space to deal with all the features of the program, but we must not omit mention of the musical features—a solo by Miss Adelaide Duval, and cornet and saxophone duets by Miss Frances Gladney and Henry Lewis, with Mrs. Fred W. Klyce as accompanist. During the serving of the luncheon, upstairs in the Brotherhood class room, the selections by our young musicians on the cornet and saxophone added much to the enjoyment of the meal.

Too much cannot be said of the management of the conference by the different committees, each one striving zealously to please the large crowd in attendance. The church, for the time, was transformed into a modern hostelry, with guest rooms, dressing and dining rooms, all furnished with every accessory for the comfort and convenience of the guests.

Nearly one hundred representatives of the district were entertained.

The conference closed with a consecration service, led by Mrs. T. T. O'Bryant, of Batesville, her subject being, "Love Divine."

Of the Auxiliaries reporting, Coldwater carried off the honors, being 100 per cent perfect in all requirements. The presentation of a model missionary society was much enjoyed by the conference.

Resolutions of thanks and appreciation to the Sardis Auxiliary were adopted.

Como, Oakland and Courtland were put in nomination for the next annual meeting, Como being selected.

Thus ended an interesting and profitable meeting of a very important body of women.—Southern Reporter.

REPORT OF ALEXANDRIA DISTRICT MEETING, WOMAN'S MISSIONARY SOCIETY.

The Alexandria District Conference convened at Lecompte, May 6, at 2:30 p. m., Mrs. A. G. Owen, District Secretary, in the chair. The ninetieth Psalm was read and helpfully commented on by Rev. C. K. Smith, of Pineville. Mrs. R. W. Winstead was elected secretary. About forty dele-

gates were present from eleven Auxiliaries. Rev. C. C. Wier, presiding elder; Rev. Mr. Knight, from Evangeline; Rev. F. B. Hill, from Lecompte; Rev. C. K. Smith, from Pineville, and Rev. D. B. Boddie, from Opelousas, were guests. Mrs. Laura White, from Houma Mission, was the guest of honor. Special music was furnished at each session by local talent. Mrs. Robertson gave several solos, and Miss Audrey White gave a violin solo.

The Wednesday afternoon session was taken up with an informal discussion of the report of the Committee on Home Base and Finance. Each item was taken up and carefully discussed. The following zones were named, with zone leaders:

No. 1: Pelican, Pleasant Hill, Natchitoches, Provencal and Olla. Mrs. R. W. Winstead, leader.

No. 2: Alexandria, Alexandria Gleaners, Pineville, Woodworth, Boyce. Leader to be appointed later.

No. 3: Bunkie, Lecompte, Cheneyville, Evergreen, Forest Hill. Mrs. W. D. Haas, Jr., leader.

No. 4: Oakdale, Elizabeth, Glenmora, Melder, Oberlin. Mrs. Goodnight and Mrs. Neal, leaders.

No. 5: Eunice, Melville, Opelousas, White Chapel, Bazile, Washington and Peetville, Mrs. D. B. Boddie, leader.

At least one meeting a quarter in each zone was urged.

The evening service was given over to Mrs. Laura White, who made a splendid address on the Houma Mission, giving in detail the work done there, and telling of some pressing needs. She made her address more graphic by showing pictures of the buildings, workers and students.

Mrs. Smith, of Lecompte, gave a Bible lesson on the "Parable of the Good Shepherd."

On Thursday morning the Bible lesson was given by Mrs. R. W. Winstead, of Natchitoches. Her subject was "He Leadeth Me." Mrs. Laura White talked for a few minutes on the

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Houma Mission and distributed some tracts on the work.

Mrs. McKinnon, from White Chapel, made a splendid talk on "What We Study, and Why." All were glad to hear from this splendid new Auxiliary.

The District Secretary conducted a quiz on the Minutes, and a general informal discussion followed.

The quiet hour was conducted by Mrs. V. G. Hyams, of Natchitoches. Her subject was, "How Can Jesus Best Use Me?" These spiritual treats prove the best part of any conference.

In the afternoon of Thursday, Mrs. Hyams gave another helpful Bible lesson from II Corinthians, 10 to 31. We sang, "I Love to Tell the Story," and Mrs. Hyams made all stop to think and to ask themselves the question, "Am I Delivering His Message?"

The principal speaker of the afternoon session was Mrs. W. T. Cunningham, Conference Superintendent of Publicity. She presented her work in a forceful manner, and made a plea for the use of the press in helping to spread the good news of the gospel. Discussions followed as to how to develop the social and spiritual side of an Auxiliary. Helpful suggestions were given along both lines.

Mrs. Sayman, of Alexandria, sang a song entitled "Report," which impressed upon all the necessity of prompt reports to Conference officers. This was followed by a quartet composed of local talent. Both of these numbers were enjoyed by all.

A district collection for purchasing a lot at Mount Sequoyah was taken, and more than the necessary amount was raised.

Glenmora was selected as the next place of meeting. The conference was dismissed with prayer by Rev. C. C. Wier.

MRS. R. W. WINSTEAD,
Secretary.
(Continued on Next Page.)

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WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 14.)

COME TO MOUNT SEQUOYAH,
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3-16, 1925.

Who Should Come—Presiding elders, Pastors, Conference and missionary officers, district secretaries, laymen, chairmen of missionary committees in local churches, mission study leaders, presidents of Woman's Missionary Societies, leaders of young people and children, volunteers and returned missionaries. Any and everybody responsible for promoting missionary interests in any department of the church.

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—Mrs. PERCY W. RICHARDSON, R. F. D. No. 2, Skowhegan, Maine.

You have just read how Lydia E. Pinkham's Vegetable Compound helped Mrs. Richardson. She gave it a trial after she saw what it had done for other women. For nearly fifty years Lydia E. Pinkham's Vegetable Compound has been thus praised by women. For sale by druggists everywhere.

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Make up your mind to go. Begin to lay your plans. Good cafeteria on grounds. Reasonable rates. Write to Mr. J. L. Bond, Fayetteville, Ark., for rates and for assistance in securing the best accommodations.

Write for an announcement and further information to A. C. Zumbunnen or Mrs. B. W. Lipscomb, Lambuth Building, Nashville, Tenn.

MESSAGE TO THE WOMEN OF
THE LOUISIANA CONFERENCE.

Alexandria, La., April 16, 1925.

Do you remember the last command of Jesus? Some might say, “Go ye into all the world and preach the gospel,” but this was the next to the last command. It was this—“Tarry.”

I can imagine some of the disciples saying, “But, Master, I have friends living out yonder that don't know that you are alive. I must go tell them.” But, Jesus said, “Tarry.” And they tarried ten days.

I wonder, if in that assembly, there was one who thought of the important engagement on Saturday, the work that must be done on Friday, the pleasure planned for Tuesday, and couldn't tarry, but slipped out. I wonder.

The two greatest foes of prayer and Bible meditation to-day are the long, choking arms of worldliness and ceaseless activities. Does Satan come to you, clothed in worldliness, wooing you away from that daily hour with God? He hates prayer and Bible study worse than anything else in the world, and he knows that if he can only keep you away from this hour with God, he can let you work in the church or in the Sunday school and you won't do his kingdom very much harm. If this is true in your life, I beg of you, to-day, to stop and think, or the time may come in your life when that boy or girl will go away from God, and you would reach out and bring him back, but you will drink the very dregs of misery because you can't. How you will want to take hold of God and take hold of that child and bring him back, but you won't be able to, because God will be too far away. Dead—empty—because you haven't been to the fountain of life to be filled daily. Powerless—because you haven't had time to seek the power of God.

Have you ever spent a day like this? You get up in the morning, there

is so much to be done for God to-day—you throw a few words heavenward, meet that Sunday school class, work with the committee from the missionary society, go to your mission study class, do all the things for the little ones in the home, go to bed so tired, the work all done, yet, there is no joy in work well done. There is a feeling of sadness somehow. God is sad, too, and I think if he could speak he would say, “My child, if you had given me my hour, I would have given you power with that class, I would have straightened out the tangles of the committee, I would have given patience and love for the work with the little ones, and you would have gone to bed happy to-night.”

It is said that Anti-Christ is anything or person held up to the world as a means of salvation other than Jesus Christ. I say to you, to-day, that anything, good or bad, that keeps you from that daily hour of prayer and Bible meditation is Anti-God.

MRS. Z. T. GALLION, JR.,

Superintendent Bible Study.

By special request Mrs. Gallion has tried to remember her message at annual meeting and give it to us for print. We feel that her message was God-given and that it will be a blessing and help to every man and woman who reads it and heeds it.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Purvis, at Talawah, June 3.
Oloh, at East Columbia, June 7.
Bonhommie, at Bonhommie, June 10.
Ellisville, preaching, at Mozelle and Pleasant Ridge, June 14.
Williamsburg, at Oakvale, June 24.
Prentiss, at Mount Zion, June 25.
Tallorsville, at Fairmount, June 28.
Ellisville, at Mount Zion, June 29.
Petal, at Batson, July 5.
Silver Creek, at Oakvale, July 8.
Sumrall, July 12.
Eucutta, at Boyles Chapel, July 18.
Heidelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.

Sure Relief FOR INDIGESTION



Lucedale ct., at Cox Chapel, Aug. 2, a.m.
Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

FRECKLES

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.
 Zwolle, at Prospect, May 31, 11 a.m.
 Many, at Many, May 31, 7:30 p.m.
 Leesville, June 7, 11 a.m.
 Barham, June 7, 7:30 p.m.
 Abbeville, June 14, 11 a.m.
 Gueydan, at Estherwood, June 14, 7:30 p.m.
 De Ridder, June 21, 11 a.m.
 Merryville, June 21, 7:30 p.m.
 Crowley, June 28, 11 a.m.
 Maxie, at Iota, June 28, 7:30 p.m.
 Rayne, July 5, 11 a.m.
 Indian Bayou, July 5, 7:30 p.m.
 Lafayette, July 12, 11 a.m.
 New Iberia, July 12, 7:30 p.m.
 Sulphur, at Edgerly, July 19, 11 a.m.
 Lake Arthur, July 19, 7:30 p.m.
 Lake Charles, July 26.

J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Springhill, June 7, preaching, 11 a.m.
 Haughton and Doyline, at Haughton, June 9; Q. C., 2:30 p.m.
 Coushatta, June 14, preaching, 11 a.m.
 Winnfield ct., June 21, preaching, 11 a.m.
 Winnfield, June 21; preaching, 8 p.m.
 Campti, at Davis Springs, June 28, preaching 11 a.m.
 Standaard, at Pollock, July 5; preaching, 11 a.m.
 Chestnut, at Chestnut, July 7, preaching, 11 a.m.
 Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
 Heflin, at Ashland, July 14, preaching, 11 a.m.
 Ringgold, at Jamestown, July 19, preaching, 11 a.m.
 Cotton Valley, at Bethel, July 21, preaching 11 a.m.
 Columbia, at Grayson, July 23, preaching, 11 a.m.
 Trout and Good Pine, July 26, preaching, 11 a.m.
 Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
 Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
 Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
 Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
 Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
 Minden, Aug. 11, 8 p.m.
 Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
 Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.

K. W. DODSON, P. E.

Baton Rouge Dist.—Third Round.

Pinegrove, at Montpelier, May 23, 24
 Natalbany, at Tangipahoa, preaching May 24.
 Amite, June 5.
 Plaquemine and Donaldsonville, at Plaquemine, May 31; Q. C., June 7.
 Gonzales, at Carpenter's Chapel, May 31.
 Baton Rouge, First Church, June 7.
 Baton Rouge, Keener Memorial, June 7.
 East Feliciana, at Olive Branch, June 13, 14.
 Clinton, at Buetoville, June 14.
 Greensburg, at Oakland, June 15, 16.
 Hammond, preaching June 21, p.m.; Q. C., June 17.
 St. Francisville, at Concord, June 27, 28.
 Jackson, June 28.

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HENRY H. SWEETS, Manager
 410 Urban Building Louisville, Ky.

Springfield, at Huff's Chapel, July 4.
 Istrouma, July 5.
 Kentwood, July 8.
 Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.
 Bogalusa, July 12, 11 a.m.
 Pearl River, at Talisheek, July 12, 3 p.m.
 Baker, at Blackwater, July 14, 15.
 Zachary, July 16.
 Denham Springs, at Alford's Chapel, July 18, 19.
 Livonia, at Rosedale, July 19.
 Washington, at Mt. Hermon, July 25, 26.
 Franklinton, July 26.
 H. N. BROWN, P. E.

NORTH MISSISSIPPI.

Sardis Dist.—Third Round.

Batesville, Q. C., May 22, 7:30 p.m.
 Olive Branch, at Miller, Q. C., May 23, 11 a.m.
 Byhalia, at Fountain Head, Q. C., May 24, 11 a.m.

Senatobia, Q. C., June 9, 7:30 p.m., preaching, June 14, 7:30 p.m.
 Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m., preaching, July 5, 11 a.m.
 Hernando, Q. C., June 10, 7:30 p.m., preaching, July 5, 7:30 p.m.
 Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.
 Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.
 Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.
 Horn Lake, at Eudora, Q. C., July 3, 11 a.m.
 Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.
 Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.
 Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.
 Crenshaw, at Sledge, Q. C., July 12, 11 a.m.
 Charleston, Q. C., July 15, 7:30 p.m.
 Tyro, at Tyro, Q. C., July 18, 11 a.m.
 Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.
 Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

I trust each pastor will read the Disciplinary questions to be answered at third quarterly conference and be prepared to answer each of them.

I shall look to the pastors to notify the stewards of the time and place of the quarterly conference on this round.

J. TILLERY LEWIS, P. E.

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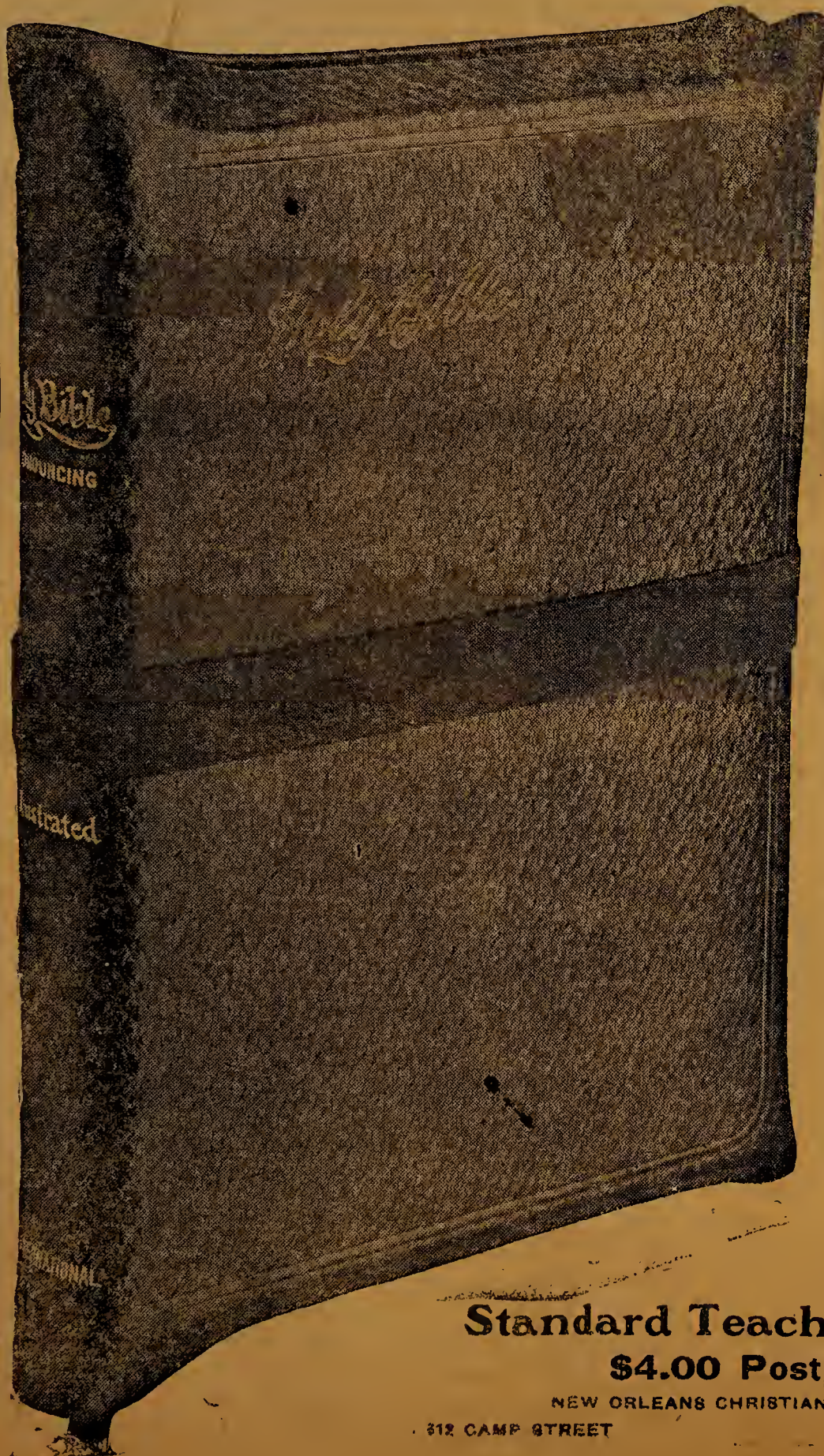
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Vol. 72—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3547

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 4, 1925

CHAS. O. CHALMERS, Manager.

REPORT OF THE COMMITTEE ON EVANGELISM.

Notwithstanding the fact that the spirit of evangelism seems to have been abroad in the church last year, yet there was a decrease in net gain in membership of 7,430. Not all of this, we fear, can be attributed to the pruning of our church rolls, for a survey of the Annual Conference Minutes for 1924 reveals the fact that there were 391 pastors who went to their Annual Conferences last year reporting no additions to the church on profession of faith. These pastors making this report are to be found in the following Conferences:

Alabama, 7; Arizona, 6; Baltimore, 9; Central Texas, 3; Denver, 1; East Oklahoma, 17; Florida, 10; Holston, 22; Illinois, 7; Kentucky, 14; Louisiana, 11; Louisville, 12; Memphis, 7; Mississippi, 5; Missouri, 27; New Mexico, 12; North Alabama, 16; North Arkansas, 16; North Carolina, 7; North Mississippi, 4; North Texas, 10; Northwest Texas, 16; Northwest, 16; North Georgia, 11; Pacific, 9; South Carolina, 5; South Georgia, 3; St. Louis, 11; Southwest Missouri, 16; Tennessee, 6; Texas, 3; Upper South Carolina, 3; Virginia, 4; Western North Carolina, 15; West Oklahoma, 14; West Texas, 11; Western Virginia, 15; Little Rock, 10. Total, 391.

One singular thing we find in this survey is that some of our larger churches, in our good towns, are reporting no additions on profession of faith. I find, as an illustration, two churches in one Conference, one the head of a presiding elder's district, with 937 members, and one with 652 members, reported no additions on profession of faith.

These 391 pastors represent from one thousand to twelve hundred congregations with more than seventy thousand members. Certainly this large staff of workers, with all these churches and Sunday school teachers, and officials of the churches should not labor a whole year and bring no sheaves for their Lord.

During the year closing 1924, there were received into the churches in the homeland 128,263 members on profession of faith, and 141,077 by certificate and otherwise, making a total of 269,345 members received for the year, this being a decrease of 7,430 from the number of members received in 1923.

The returns from the bishops on the foreign fields concerning this matter have been most encouraging, and the per capita gain there has been larger than in the home Conferences; the gains in Europe, so far as we have knowledge, breaking all records in the history of our church in additions on profession of faith.

By referring to our report last year, you will notice that we lamented the fact that there were two hundred pastors, representing seven or eight hundred congregations, who made no report of

additions on profession of faith. You will see the alarming increase in pastors reporting no additions on profession of faith this year. We are convinced that something must be done to change these figures. Our people need to be called back to the fundamental doctrines of our Methodism, and the original purpose of our ministry—that of calling the people to repentance and to a profession of faith in the living Christ. We must have a genuine revival of pure religion. This is necessary to save the soul of the church. It is fundamental to all of our missionary and educational programs. We need a revival that will wring the heart and stir the conscience of the people until they will cry out as of old: "Men and brethren, what must we do to be saved?"

If this Board of Missions, with its membership coming from all over the connection, and which is charged with the duty of promoting evangelism, would pledge itself to foster a revival movement, and actively get behind the agencies now set up, with the hope that we would reach every church and community within our denomination in the sweep of this revival movement, it would do much to awaken our pastors and people to the possibilities of such a movement, and would help to create, on the part of our preachers and church workers, a new passion for the souls of the people.

Our general evangelists and Conference evangelists have had for the most part a busy year. The general evangelists reported for the year 1924 more than 50,000 conversions and 17,000 additions to our church as a result of their labors. They are striving this year to win, in the revivals held by them, 100,000 for Christ and 50,000 to the membership of our church.

Your Secretary, together with Rev. Robert H. Ruff, attended an interdenominational Conference on Evangelism last June, in Northfield, Mass. The burden of that conference was the absentee member—what can we do with him? How can we reduce the number of those of our members who have no regular church-going habit? It is a vexing problem, but an important one. Your Bureau is undertaking to work out some plans which will, in a measure at least, help in curing this ill. We crave your suggestions and encouragement. If we can induce two-thirds of our membership to form regular church-going habits, we will not have room enough in the churches to seat those who come. While we are recruiting the army, let us, in some way, set to work the loiterers in the camp.

Can we not set aside the months of January, February, March and April as the special months in the year when we will particularly emphasize evangelism in all the church, urging our pastors to hold evangelistic campaigns and revival meetings everywhere? This is the greatest of all our needs. We ask your endorsement of this special effort during the months mentioned.

We believe with this time consecrated for this

program, and each and every agency, the Sunday school, the Epworth Leagues, the Board of Lay Activities, the Woman's organizations, etc., all organized and contributing their influences to evangelism, that God will hear our prayers, know our anxiety, behold our willingness and pour out upon us a gracious refreshing of His presence, and many of our sons and daughters shall be turned to the Lord.

At the meeting of the Association of Evangelists in December the following brethren were recommended as general evangelists: John C. Patty, Chattanooga; W. E. Thomas, Nashville; Earl B. Moll, Jackson, Miss.; Dan E. Kelley, Hattiesburg, Miss.; Henry T. Young, De Ridder, La.; Grover Cleveland, Pine Bluff, Ark.; W. B. Hogg, Memphis, Tenn. At the last meeting of the committee, May 4, Rev. L. E. Squires, Louisville, Ky., was recommended.

There are no more loyal men to the church, its polity and doctrines than these fifty-eight general evangelists. We urge the use of these men when an evangelist is needed.

R. L. RUSSELL, Secretary.

A CALL FOR A CHURCH-WIDE YOUNG PEOPLE'S CONVENTION.

Believing that the time is opportune for a large gathering of the young people of our church in order that they may receive a new impression of the love and lordship of Jesus Christ, and that they may be baptized anew by his Spirit unto power for the great tasks of the Kingdom of God; and

Realizing that with the development of the Young People's Movement throughout the Christian world, with increasing knowledge and clearer vision, there have fallen to young men and women heavy responsibilities and complex problems; and

Convinced that the young people of our church constitute a force whose enthusiasm, capacity, and mobility give promise of achievements in these wonderful days that parallel the greatest of their fathers in their day of salvation; therefore

Acting as a general committee under the authority of the Epworth League Board, the Sunday School Board, the Board of Education, the Board of Missions, the Woman's Missionary Council, the Board of Lay Activities, and the Publishing House of the Methodist Episcopal Church, South, and with the endorsement and encouragement of the bishops of the church, we hereby call upon the church in the United States and foreign lands to unite in holding a church-wide young people's convention, on Dec. 31, 1925, to Jan. 3, 1926, in Memphis, Tenn., for the purpose of bringing a company of five thousand Methodists face to face with Jesus Christ as Saviour and Lord; that they may know his mind and will in relation to the outstanding problems which young people face in the modern world; and may commit themselves to do his will in every relation of life; guided by a program so constructed as to recognize the needs of youth and the mission of the church.

(Signed) for the General Committee: Paul B. Kern, Chairman of the General Committee; Ralph E. Nollner, Executive Secretary of the Young People's Convention.

(Signed) for the College of Bishops: Warren A. Candler, Chairman of the College of Bishops; Collins Denny, Secretary of the College of Bishops.

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A COMMENCEMENT OF LONG AGO.

Dear Dr. Carley: The "Annals of Southern Methodism for 1857," edited by Dr. Charles F. Deems, contains an account of the commencement exercise of Centenary College for that year, written, I suppose by Dr. H. N. McTyiere. The republication of it in the New Orleans Christian Advocate after nearly three-quarters of a century may be of interest to many of the former students, especially so in this centennial year of the college. The entire article is here given.

Madisonville, Tex.

CHARLES F. SMITH.

CENTENARY COLLEGE COMMENCEMENT.

(From the New Orleans Christian Advocate.)

The commencement of this joint institution of the Mississippi and Louisiana Conference is a reunion of the people in both who are so happy as to live within striking distance, and many come from far. To the hospitable villagers of Jackson, it is like the annual overflow of the Nile in the inundation rather than the deposit, for few spots look so lean and waste the day after.

The gathering was in the center building. The main hall is one hundred feet by seventy-five, and, when finished, will be the handsomest and largest audience room in the country. From the experiment of the occasion, we fear it is constructed more for the eye than the ear; but it is not finished, and what remains to be closed up, of opening and floor and galleries, will improve its acoustics. How many it will seat is a question of fashion: the milliner must be consulted as well as the builder. Sans crinoline, we should say two thousand.

The representatives of the two literary societies occupied Tuesday morning and evening. The speeches were creditable, but, with a few exceptions, too long. Friends and visitors are not so much concerned to know what the students have to say, as how they say it. Of them they come to judge rather than learn, and a ten minutes' speech is enough for that.

Hon. Harry T. Hays, of New Orleans, made the literary address at 12 m. Mr. Hays is an alumnus of this institution. His address was a finished production; his manner, a high combination of gracefulness and energy. With a brief and clear exposition of the temper of the times, were interwoven arguments for literary culture, and happy illustrations of the necessity of moral character to give time and force as well as useful direction to mental power. We hope it will be furnished for publication.

The address to the alumni was delivered by Mr. Weathersby, of Mississippi. His subject was "The Judiciary," which he handled with considerable ability.

Wednesday had a rich program. We give the order of the day as it came off, throwing in sundry notes that were penciled.

"Hope, Man's Greatest Incentive"—Martin Anding, Yazoo City, Miss.

The poet Campbell, for some cause or other, is said to have disliked being called "Author of Pleasures of Hope," but they graved it on his tombstone, and collegians will quote it. This

speech was freshened and redeemed from commonplace by a touching allusion to Lady Franklin.

"Panoply of Liberty"—W. T. Atkins, Monroe, La.

Some sail allowable on such a subject, but well ballasted with thought.

"The Ultimate Triumphs of Republicanism"—A. L. D. Conrad, East Baton Rouge, La.

For sickness excused.

"Democracy of Letters"—L. M. Pipkin, St. Helena, La.

Literature, as such, neither a cause nor effect of national liberty or public welfare. Tyrants had pet poets and artists, despotism its hireling historians, and aristocracy its panegyrists, but letters among the people, learning, even though not so finished yet diffused, free discussion, a free press, that was the thing. Sensibly argued. By the way, a son of Rev. B. Pipkin, the second who was graduated here with credit.

"The True National Conservator"—R. W. Y. Newport, East Baton Rouge, La.

Pleasant, well-modulated voice, action graceful, periods musical. The orator of the class.

"Liberty's Tide—Its Ebb and Flow"—R. D. Norsworthy, Jackson, La.

In afternoon: did not hear him.

"Musings Over the Past—The Guide to the Future"—S. E. Packwood, Pike County, Miss.

Dr. D. furnished us this note: "Creditable speech, but poorly delivered."

"The Emerald Isle"—P. M. Hughlett, Tipton County, Tenn. Excused.

"Aims and Beauties of Astronomy"—H. L. Pond, Jackson, La. Rhapsodical—moral, elevated.

"La Vertu d'un Coeur Noble, est la Marque Certaine"—Anthony Sambola, New Orleans, La.

Such graduates are a peculiar honor and function of this college. Thus does our Protestant Church vindicate her educational enterprises. Many Creoles—mostly of French extraction—have been educated here, preferring the solid curriculum of Protestant to the mummery and hollow pretensions of Papal institutions. The influence of a four years' residence, with such associations and teachers, may be well imagined. When Centenary lays her hand upon the youth of this semi-Romish State, and passes them through her halls, the priesthood may inculcate illiberal and exclusive dogmas, and lift up a consecrated wafer—it will be in vain.

A certain judge in Feliciana falling upon a French phrase, while quoting legal authorities, exclaimed: "Here's something in Latin the court don't understand." This French speech took the place of the Latin salutatory. Our notes say:

Animated. Appreciative groups of listeners applauded frequently. The bouquets thrown the speaker were elegantly picked up from the platform, and a bow made a la mode. Pity that bow did not come off early in the day; it might have prevented some of the stiffest bendings and bowings, with legs astride, and hands holding flowers, thrown aloft.

Valedictory Addresses—1st Honor—P. C. James, Yazoo County, Miss.

Divide this question: the address to the citizens kind, to the students sensible, to the class frigidly cold, to the Joint Board in good taste, to the Faculty admirable. Mr. James, we judge, is a young man of fine principles and hard sense, with Dutch phlegm and application, but utterly destitute of fancy. He might draw tears with the use of a string of Weathersfield onions: nothing short of it. He is the son of Rev. Peter James, scion of a worthy stock, and a useful and honorable, though not brilliant future, may be safely counted on for him.

Upon these the degree of A. B. was conferred, in testimony of which President Miller delivered each a diploma. The President, however, is yet due the class and audience the usual speech, which we do not let him off from.

To the several graduates we have devoted much space, because it is an era in their lives. They belong to that front rank of young men who are the hope of families, the church, and country. As such, we feel a deep interest in them, and if our criticisms are not fair, liberal, their future will do them justice. The race is yet to be run:

we tell not how they come out, but in what style and order they entered it.

The observed of all observers, since his arrival Monday evening, was Bishop Pierce. Accompanied by his brother, Rev. J. L. Pierce, he came by way of Memphis, and in good time. The Bishop came prepared for a sermon of dedication, but the building was not finished. He is accustomed to surprises, and can change his front on the even of battle. On Wednesday, 12 o'clock m., he delivered an address on "The Relation and Duty of the Church Towards Public Education." When the theory, or rather principle, laid down by him becomes the general belief and practice, then the better time has come. Religion and education were widened in their definitions till they met each other—nay, more, interpenetrated. Notwithstanding our practice lags so far behind—notwithstanding the strong prejudice and stereotype declamations against denominational and sectarian education in these parts, we have met with none who were not as well convinced by the Bishop's arguments as delighted by his eloquence. In a thousand thoughtful minds he enthroned a great idea.

His address, of an hour's length, wound up with a silver peroration. The necessities of the Building Committee urged a collection and subscription. It was taken up in his genial and efficient way, and amounted to about \$5,000.

Of the examinations there will be a distinct report published. It was read, and gives discriminating praise to the ably Faculty. The salaries of the Professors have been raised from \$1,200 per annum to \$1,500. The college during the year past has been prosperous in its finances, and had more patronage from abroad than heretofore. A neat catalogue has just been published. The number of students of all classes is two hundred and two. The Preparatory Department sends up a better contingent of well-prepared Freshmen this year than ever before. Its friends are called now to an effort, which its position justifies and demands—an effort to complete its endowment and its main building. It is the hopeful aid which a rising and not a falling institution calls for. Progress calls—an inspiring voice! To hold on to the old way, with the old accommodations, would have been comparatively easy. But a growing church and a growing State forbid us to stand still. Responsibilities are greater: opportunities are greater. Let us meet them. Not the wants of the college, but the wants of the country and church urge. Shall they not be met liberally, promptly?

THE QUESTION OF UNIFICATION.

By Hon. T. M. Evans.

In discussing this question, the Methodist Episcopal Church will be referred to as the Northern Methodist Episcopal Church, which, under the plan of unification, is to be Jurisdiction No. 1, and the Methodist Episcopal Church, South, will be referred to as the Southern Methodist Episcopal Church, which, under the plan of unification, will be Jurisdiction No. 2.

My conclusion from all of the arguments which I have read, is, that the purpose of unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is to found an imperialistic church, and the subject cannot be justified on any other ground.

Mr. Hawthorne says that every true-blooded American citizen is an imperialist to the extent that we believe our American Constitution and form of government is the best type of civil government in the history of the world, in that it guarantees the greatest liberty and protection to its citizenship; and, therefore, every true American is an imperialist in that he desires that every country and people in the world may enjoy the same form of Constitution and government that we enjoy, which will guarantee to them the same liberty and protection we enjoy, but that no true American citizen desires to extend the dominion of the United States over any other country or people.

We Southern Methodists believe that the Methodist Episcopal Church, South, has the greatest

doctrine and best polity of any church in existence. It provides a minister for every congregation, who comes to the church entirely free from any influence of any member of the church which he is to serve for his appointment; but it is contrary to all Protestant history to attempt to establish an imperialistic church. Why should a Protestant resent any imperialistic interference of a foreign country either in church or State, and then advocate imperialism, either in his church or State?

We insist that wherever Methodism is once established in any country, it should at the earliest possible opportunity be organized on an independent basis, with its own bishops, ecclesiastical officers and offices, and not be subject to any foreign dictatorship. We should always be anxious, ready, and waiting to assist our brother in whatever way we can, but always without any desire to direct or control his religious, political, social, or civil liberties or conduct.

It is claimed that the Negro question is settled, and so it is, but it is settled in each community, State, and country according to the customs and sentiment of the people of the community, State or country, and therefore, it is settled differently in different places, and unification under the plan that is now proposed would not tend to settle a question that has already been settled, but would have the effect of unsettling social habits and relations that we have been for sixty years establishing.

Soon after the Civil War, the Southern Methodist Episcopal Church established a church known as the A. M. E. Church, with its bishops and other ecclesiastical offices and officers, the same as the Southern Methodist Church has, and the Negro members of the Southern Methodist Episcopal Church were transferred to the A. M. E. Church, with very few exceptions, and we established and are constantly contributing to the support of a college for the education of Negro preachers and teachers, and have a small endowment for the same, and the A. M. E. Church now has a membership of approximately 250,000 in the Southern States.

The Northern Methodist Episcopal Church settled the race question by receiving the Negro into the white churches and organizing the Northern Methodist Episcopal Church wherever they could do so, both in the North and South, and now have approximately 350,000 Negroes in the Northern Methodist Episcopal Church, and have many Negro preachers and two Negro bishops, who all occupy the same relation in the Northern Methodist Episcopal Church as the white bishops, preachers and members.

Now if unification means the transferring of the Northern Methodist Episcopal Church congregation in the South to Division No. 2, under the present plan of unification, then approximately 300,000 Negroes will be transferred to the Methodist Episcopal Church, South, Division No. 2, and the white congregation now belonging to the Methodist Episcopal Church, South, in the North will be transferred to Division No. 1, while the 250,000 members of the A. M. E. Church, which was established by the Methodist Episcopal Church, South, will still be an independent church, and the Negro of the Northern Methodist Episcopal Church in the South will be transferred to the white church, but if the congregation of the Northern Methodist Episcopal Church now organized in the South will not transfer to Division No. 2, then we are still having altar against altar; therefore, the present plan of unification does not accomplish the only purpose for which it is advocated, to prevent building altar against altar, but only tends to disturb the relation which has been satisfactorily fixed.

We insist that the Christian church was organized by the Lord Jesus Christ for the one specific purpose of preaching the doctrine of repentance toward God, and faith in the Lord Jesus Christ as an all-sufficient Redeemer of a lost world to every creature, and that the church has no commission whatever to interfere with the social and political relation of the people among whom the gospel is to be preached. These questions have been in the past, and must be in the future, settled by the people of each State and community for them-

selves, without ecclesiastical interference.

Just as the Northern Methodist Episcopal Church and the Methodist Episcopal Church, South, have each settled the race question for themselves, the people of the several countries and States have done likewise. Some twenty years or more ago, a company of men went from Gulfport to one of the British provinces in Central America, and spent the Sabbath there. When they returned they told us that the white and black sat together in the same pews and sang in the same choir, and that the governor had a wife as black as a Negro can be. One of the gentlemen was from New York, and was delighted, as that expressed his idea of society and religion; but every one of the company from Mississippi declared that he would not attend church under such conditions again, or live in a country where the governor had a black wife. One gentleman represented the sentiment of New York, the others the sentiment of Mississippi. No doubt the minister and people in that church were as religious as we, but no more; perhaps the governor was as religious as the governor of Mississippi with a white wife, but no more. The laws of each State give expression to the sentiment of the people of that State. In New York and many Northern States white and colored people not only attend the same church, but sleep in the same hotels and ride in the same coaches on street cars and trains, and attend the same schools, which is according to the sentiment of the people of that State; while in Mississippi it is a violation of the State laws for Negroes to ride in the white coaches or white people to ride in the Negro coaches, or attend the same schools. In the North and some other States of the Union, they intermarry; but in Mississippi it is a penitentiary offense for black and white people to intermarry; and for the church to disregard its commission given by Christ himself to preach the gospel, and take up its time in trying to settle such social question, is but a dissipation of the opportunity we have to save the world. Since God does not care whether we ride in the same or separate coaches or register in separate hotels, or attend separate schools, it is certainly a waste of time to be discussing these questions instead of preaching the gospel as Christ commissioned us to teach.

We are sometimes asked as to our relation to a Negro in heaven. When John was permitted to have a vision of heaven he saw none but those who had washed their garments in the blood of the Lamb, and were as white as snow. It would be ridiculous to say that God dressed those wearing a blemish in the skin of snow-white garments.

I confess that I am not sufficiently advised as to the social, political and economical condition of heaven to discuss, much less to settle, such issue, and it is sufficient if we settle questions right here, and we may rest assured that they will be settled right in heaven; in fact, I consider it a simple or silly question. Every blemish on the human form or skin is the direct result of sin, a curse on the race; therefore, these blemishes can only exist in a sin-cursed world, and there will be no sin in heaven.

The present plan of unification provides for the transfer of members from one jurisdiction to the other, but does not define the limits of either jurisdiction, or the manner in which the transfer is to be made under the constitutional provision, but no constitution has been prepared and no provision for making the constitution, however, under the proposed plan. If it should be decided to transfer the members of the Northern Methodist Episcopal Church, Jurisdiction No. 1, in any community which would be Jurisdiction No. 2, it will only be necessary to consult the members or congregation being transferred, that is to say, that the membership of the Methodist Episcopal Church now organized in Gulfport could be transferred under that arrangement to the First Methodist Episcopal Church, South, at Gulfport, without consulting the membership of the First Methodist Episcopal Church, South, of Gulfport, at all, but only requires that the Negro congregation be consulted.

Time and space would not permit more thoroughly discussing this fabrication of a plan of

unification which possesses no merit for definiteness, but the only merit that it possesses is indefiniteness.

In 1920 the Southern Methodist Episcopal Church offered to the Northern Methodist Church a plan of unification which provided that Methodism be divided into three Jurisdictions, No. 1 embracing the territory north of a certain line, which would be occupied by the Northern or Methodist Episcopal Church, and the Methodist Episcopal Church, South, would be Jurisdiction No. 2, and occupy that territory south of the given line, and all the white members of the Methodist Episcopal Church, South, north of that line would be transferred to the Northern Church, and the white members of the Northern Methodist Episcopal Church south of that line would be transferred to the Methodist Episcopal Church, South, and that all of the Negroes of the A. M. E. Church and the Northern Methodist Episcopal Church would constitute Jurisdiction No. 3, wherever they were situated, and that every church would administer its own affairs, which proposition was turned down without any consideration, with a declaration that the Methodist Episcopal Church would not consider any plan of unification that recognized any color or race line.

Now we need not fool ourselves, for there has never been any change of spirit in the Methodist Episcopal Church on that question, and there is nothing in the present plan of unification which settles that question, but the whole thing is left for us to fight out after the union, instead of settling the matter before.

The new enterprise spoken of is paying for minister or member of the Methodist Episcopal Church, South, from transferring to the Northern Methodist Episcopal Church, if he or she prefers to be united with that church, and, therefore, there can be no justifiable reason given for such member who prefers to be united to the Northern Methodist Episcopal Church to try to drag other members of the Methodist Episcopal Church, South, into any form of unification, and especially the proposed indefinite and unexplainable plan which we are now considering.

Gulfport, Miss.

THANK YOU—A HOPEFUL OUTLOOK FOR THE NEW ENTERPRISE.

Dear Brother Carley: Among recent contributors to the South Back Bay Church are Rev. Geo. Huff, superannuate; Sister L. D. Chambers, the widow of a Methodist preacher; Rev. and Mrs. W. H. Lewis, Brookhaven, Miss.; Prof. R. C. Pugh, Harpersville, Miss.; Mrs. L. L. Roberts, wife of our presiding elder, and Francis Ballard, grandson of a Methodist preacher. This is an index as to who has and is still co-operating in this important mission work. I sincerely thank these and others who have contributed to the work.

The new enterprise spoken of is paying for and equipping for social service work the house already purchased. An important feature and immediate need of the work is a day nursery for the care of infants and little children of mothers who work in the factory.

At the Seashore District Epworth League Conference a resolution was adopted asking the Assembly to encourage the Epworth League throughout the Conference to make this a Conference special for three years, each League paying \$1 per month. The wide-awake League at Logtown was the first to adopt it. We thank you, Logtown, for this advance step, and pray God's blessings upon you.

Another hopeful sign: The Seashore District Conference visited the little church in a body without any serious thought of asking for a collection. Brother W. L. Blackwell said: "Brethren, we ought to help Brother Moore pay for the house and lot to be used for social work," and \$25.64 was contributed then and there. This spontaneous act revealed the fact that there were doubtless many others who would gladly contribute to this important enterprise. Send donations to Dr. B. Z. Welch, or to me, at Biloxi, Miss. We desire to have this house in readiness for service and free of debt by Sept. 1.

WALDO W. MOORE.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference convened at Woodville, Miss., May 19-21, inclusive. The attendance was unusually large, about ninety being present at some time during the session.

The presiding elder, Rev. W. B. Jones, was in the chair. He guided the conference through the trying moments of debate in such a manner that no wounds were left. We were thankful for a discreet leader at such a time.

The reports from the pastoral charges were good. The Vicksburg District is looking up. Our people are faithfully pressing on.

The following visitors were present: Rev. B. F. Lewis, Superintendent of Orphanage; Rev. W. T. Griffin, Mississippi Conference Commissioner for Orphanage; Rev. S. A. Brown, North Mississippi Conference Commissioner for Orphanage; Mrs. Alma Riley, Field Secretary for Orphanage; Rev. J. C. Chambers, Mississippi Conference Superintendent of Sunday Schools; W. D. Hawkins, Mississippi Conference Secretary of Missions; Dr. J. M. Sullivan, Mississippi Conference Lay Leader and representative of Millsaps College; Rev. J. W. Price, pastor of Scotland charge.

Rev. G. H. Thompson preached the commencement sermon Tuesday night for the Wilkinson County Agricultural High School at the court house, which served for the opening sermon of the district conference. Wednesday morning, Rev. W. B. Alsworth preached, and Wednesday night, the service was in charge of the laymen. M. M. Satterfield, Dr. J. M. Sullivan, and S. W. Sharbrough spoke on stewardship and lay activities.

Our active district lay leader, S. W. Sharbrough, was re-elected, and H. H. Crisler and J. G. Anders were elected associate lay leaders.

Lay delegates to the Annual Conference are as follows: Mrs. N. V. Robbins, Mrs. G. P. McKeown, S. W. Sharbrough, Mrs. Z. M. Davis, Mrs. R. L. McLaurin, Mrs. T. B. Cottrell, M. M. Satterfield, J. E. Simmons. All were elected on the first ballot. Alternates: Mrs. S. W. Sharbrough, J. K. Harvey, J. J. Jones, Dr. J. S. Austin. They also were elected on the first ballot.

Resolutions opposing the pending plan of unification were adopted with the word "instruct" stricken out.

Rev. S. W. Bryant was recommended for readmission into the Annual Conference.

Holly Bluff was selected as the meeting place for the district conference in 1926.

Rev. G. P. McKeown, pastor-host, and his people extended every possible courtesy. Blessings on them.

Before adjourning, our presiding elder called all to the altar for a prayer of consecration. Our church is in the hands of good men.

B. M. HUNT, Secretary.

GREENVILLE DISTRICT NOTES.

We have closed the second quarter and are beginning the third round. Viewing the work of the district as a whole, we are glad to report that everything looks fine, and the prospects are bright for a great year throughout the district.

A most encouraging feature of the work of this district is to note the large attendance at the quarterly conferences. We were very much gratified at the attendance the first round, but glad to report that it was still better the second. The following figures show the percentage attendance of the officials at each quarterly conference:

Arcola, 23 per cent; Boyle, 40 per cent; Clarksdale, 70 per cent; Coahoma and Jonestown, 32 per cent; Cleveland, 35 per cent; Duncan and Alligator, 73 per cent; Evansville and Dubbs, 55 per cent; Friars Point and Lyon, 45 per cent; Glen Allan and Winterville, 60 per cent; Greenville, 70 per cent; Gunnison and Sherard, 33 per cent; Hollandale, 75 per cent; Lake Cormorant, 41 per cent; Leland, 40 per cent; Lula and Dundee, 65 per cent; Merigold, 47 per cent; Rosedale, 25 per cent; Shaw and Litton, 31 per cent; Shelby, 100 per cent; Tunica, 67 per cent.

We have just closed a splendid Standard Training School, at Greenville, for the southern end of

the district. We enrolled 81 and issued 57 certificates. Brother Gladney said it was the best school he had conducted this year. There were nine schools represented, but Greenville furnished most of the enrollement, 43 credits being issued to members of the Greenville church. Greenville already has a good Sunday school, but this means she is going to have a better one. Mr. W. P. Kretschmar and his faithful helpers are looking after the work of the kingdom through the Sunday school.

Our district conference, held at Merigold, hit high water mark. This was the best district conference it has been the privilege of this writer to preside over. The attendance was good and the spirit better. Dr. R. H. Bennett did the preaching for us throughout the conference, and his strong gospel messages were thoroughly enjoyed by all. His second sermon started the revival fires to burning in our hearts, and the fires did not die down until the final benediction was pronounced. The closing consecration service, conducted by Brother McKeown, was the best number on the program. The royal entertainment furnished by Brother W. D. Bennett and the good people of Merigold reminded one that the old-fashioned Southern hospitality had not passed out of existence.

One of the most encouraging features of the work of the district is to see how interested the laymen are in all the work of the church. Mr. S. V. Wall, the District Lay Leader, is one of the best District Lay Leaders in Southern Methodism. I don't believe there is a Lay Leader in the entire church who can show a better record than Brother Wall is making in the Greenville District. As a result of a series of group meetings held throughout the district earlier in the year, he has enlisted a large number of laymen who stand ready, at his call, to go out and hold services wherever this service is needed throughout the district. Among other things he has secured over 100 subscribers to the Methodist Layman, a paper published by the General Board of Lay Activities. It makes the presiding elder's heart feel good to see the leading business and professional men of this country going from one end of the district to the other in the interest of the church and the Kingdom of God. Brother Wall is being very ably assisted by Hon. Gerald Fitzgerald, of Clarksdale, and Mr. Waddy West, of Greenville, as Associate Lay Leaders.

We have had a number of splendid revivals throughout the district. Brother Suydam has conducted two revivals. He did the preaching in one—mission territory—and was assisted by Rev. T. H. Dorsey in a two weeks' revival at Arcola. Brother Gregory, at Leland, was assisted by Evangelist George Tucker in a two weeks' campaign, and he reports that it was a very satisfactory meeting. Brother Thrower, at Evansville and Dubbs, has held two fine meetings at Evansville, where Rev. T. H. Dorsey did the preaching, and at Dubbs, where Rev. J. A. George did the preaching. Both of these meetings were very successful, bringing a revival to the churches and a large number of accessions. Rev. V. C. Curtis assisted Brother McKeown, at Hollandale, in a two weeks' meeting, and Brother McKeown reports that this campaign reached the entire community and left the churches in fine shape. Merigold reports one of the most satisfactory meetings ever held at that place. Rev. J. H. Holder did the preaching. The Big Brothers Bible Class, at Greenville, requested Brother Smoot to hold his own revival, which he did. The Big Brothers agreed to sponsor this meeting, and no pastor ever had better backing in a meeting than the members of this Bible Class, as well as all other members of the church, gave their pastor in this campaign. The services lasted two weeks, resulting in eighty-one additions to the churches, five to the Baptist church and seventy-six to the Methodist, most of them on profession of faith. Many of the older members say it was the most satisfactory meeting ever held in the Greenville Methodist church. Brother Yates was assisted by the writer, at Gunnison, in a ten days' revival, which resulted in eighteen additions to the churches and fine interest from beginning to end. Dr. Goodell,

from New York, has just closed a great campaign with Brother Pope at Tunica. We have not heard the final results, but I am sure they had a great meeting. Brother Jaco has just closed a county-wide campaign at Shelby, with George Tucker doing the preaching. They used the largest auditorium in the city—the Air Dome—and soon had to tear out one side of this to take care of the crowds. This campaign closed Sunday night, May 24. We have not heard the final results. The writer assisted Brother R. G. Moore a few days at Boyle, but we had to close on account of school closing too early to accomplish what might have been accomplished. Brother Moore held his own meeting at Pace, with very gratifying results, good revival and a number of additions to the church.

Practically all the other churches have made definite arrangements for their revivals later on in the year. Definite arrangements have been made to have Gypsy Smith, Jr., at Cleveland next December. From the above it will be seen that our preachers and people still believe in revivals. And as long as we can keep the revival fires burning on our altars everything else will take care of itself.

We are glad to report that our finances are in good shape. With the exception of one or two points, salaries up to date and about one-half the charges reporting from one-fourth to one-half of the assessment for Conference and general work paid. Where nothing has been paid on the benevolences it has been provided for in the budget and will be cared for before the close of the year. We are sorry to have to report that very little has been done on the Superannuate Endowment fund to date. So far as we know, Clarksdale is the only church in the district where this worthy cause is up to date. Something has been raised at a number of other places, and we are assured that it will be cared for before the close of the Conference year. Shelby leads the district in payment on Centenary pledges. They have sent in \$683 on these pledges this year, and the official board refuses to charge off any of these pledges, stating that they expect to pay 100 per cent on all pledges. The district has made a good showing on the Grenada College special, and we are glad to note that many places are paying regularly on their Educational pledges. We have every reason to believe that Greenville District will come to Grenada next fall with "level columns."

It is a great privilege and honor to serve this wonderful district. Brethren, pray for us.

A. T. McILWAIN, P. E.

FAVORS THE PLAN.

Through the generosity of your paper much space has been given to arguments, pro and con, on the proposition of unification. Perhaps enough or too much has already been said on the subject, but with your kind permission, I would be pleased to give expression to a few ideas formed after listening to and reading carefully all the available discussions that have come my way from both sides of the question.

With due regard for the opinion and advice of some of our eminent prelates and laymen who are so opposed to this union, I find no logical reason expressed for their opposition. Their objections seem to be based on old sentiments instead of present-day fact; distrust and suspicion instead of faith in their fellows of the same profession. Any one who is not prejudiced or blinded by ignorance in the matter, and will do a little thinking and investigation, can easily arrive at the facts that our Northern brethren are as religious, honorable, and as white as an equal number in the South (and I am of pure-bred white Southern stock). We send our Northern neighbors all the money we can scratch up—evidently we like their insurance policies, their automobiles, and hundreds of other things, including our church furnishings. Now why should we be so distrustful of these fellow and brother Methodists of the same faith and same doctrine, whom we daily listen to and together read the same newspapers and the same gospel? Are we of the Southern church

going to turn down this proposition because we are so afraid of our Northern brethren that we will not agree to a business partnership wherein the representatives from each jurisdiction would meet for a few days business session once in four years? At least that will be as often as "the Negro in the woodpile" will be present, together with the Cubans, Mexicans, Indians, and maybe an Irishman.

The Baptists say we have no baptism; the Presbyterians say we have no creed, and I guess the others will conclude that we have no religion, since we would not trust, affiliate nor unite with our brothers across the street of the same stock, same name, and religious profession. Any one who would give the subject a sober thought and make inquiry into the matter would learn that the Negroes in the North are congregated in the industrial centers, being a part of a cosmopolitan population wherein it is difficult to draw color lines, especially in public places; besides, he is granted the privilege he has mainly for political reasons and not as a recognition of social equality by the Methodist church, which represents less than one-sixteenth of the population in the Northern States, and by far less than one per cent of that number are Negroes who attend white churches. It would indeed be interesting to trace a boundary line that some of the antis would survey between the North and the South. The idea of about two mulatto bishops sitting in that body—composed of a score or more of the most intellectual, clean and religious men in the nation—with a thought of forcing a semblance of Negro influence on the whites of the South, or any section, is too far-fetched.

In Canada, the Episcopalians, the Methodists, and the Presbyterians have formed a union, not without some opposition, mainly by a minority of the Presbyterians on some narrow-gauged pretext. Now the leadership, both lay and clergy, in the progressive Protestant churches of the world, while doing their best to keep the home parishes alive and growing, also are looking far afield and can see the enormous amount of work that is urgently needed to be done to advance the kingdom of Christ and maintain the ground already gained. They see the monster dragon, "Bolshevism," directed by the Russians and other European Jews, which is not only menacing the civil governments of the world, but making rapid headway in checkmating our missionary work in foreign lands as well as in America. So it is going to take our united strength, co-ordinated and unified, to combat the enemy. So let us forget old jealousies and legendary hatred and try to cultivate faith in each other as fellow-Christians and Americans, regardless of sectional localities and frivolous non-essentials. In casting our vote on any other proposition, we should first seek the facts and truth in the matter and not be so quick to follow some influential sentimentalist. A few hard-shelled sentimentalists blocked this nation's entrance as a partner in the League of Nations, which we must inevitably join sooner or later, and so must Christians of every creed get together, especially the Protestant branches, in order that we may become stronger and more militant in missionary work abroad and at home.

We are dealing with the now and not with the Louisville Conference of eighty years ago. The torchlight of knowledge and truth shines brighter now than it did then, not that we are better spiritually than our fathers, but modern inventions have enabled us to live closer together, and we know each other better and have learned that we are all of about the same caliber and that God loves a good Catholic, or a good Campbellite as well as a Mississippi Methodist, or yours truly,

R. L. JONES.

Tyro, Miss.

A POINT OF ORDER.

The question before the church is not mere "Unification," but a particular brand of unification—the sort offered in the proposed "plan."

It cannot be settled by mere sentiment any more than by prejudice.

It must be settled by godly judgment.

The question is "pending." It is now "up" before the church for examination and discussion.

Any implication that it has been "settled," or that our church has been "committed" to it is absurdly false.

The General Conference is not the church. It is just its man Friday. No matter what the General Conference has done or said, the church has never been heard from on the matter of unification. It has never asked for it or instructed its General Conference to consider it.

The mere fact that it has been considered, and that there have been negotiations between Commissions of the two General Conferences no more commits our church to this, or any other plan of unification, than trying on a suit of clothes obligates the person to buy it, fit or no fit. Every one who has bought clothes knows that, by trying them on, he more frequently finds reasons for rejection than for acceptance. Of course the salesman may become insistent—increasingly so, in ratio to his deficiency in judgment and character.

The law of our church makes it clear that the vote of the General Conference is of minor consideration compared to the big thing of three-fourths of the votes of all the Annual Conferences necessary for the adoption of a constitutional proposition.

The vote of the General Conference merely put this plan of unification before the church for discussion and settlement.

Any attempt by any one on either side to browbeat and bully others into line with his views is "out of order" and unspeakably regrettable. It must be indignantly resented by all true men.

Every member of our church, from humblest layman to most honored bishop, has not only the right, but the sacred duty to study carefully through this plan, prayerfully form his own opinion as to its effect, good or ill, on the future of his church, declare that opinion both privately and publicly, if he so desire, and exert his influence to the full to see his best judgment carried into effect.

Any criticism, public or private, of any member or official of our church for so exercising his right and so performing his duty, is but an exhibit of the thoughtlessness and unbrotherliness of the critic.

The "plan" is properly "up for discussion." Let the discussion be confined to the "plan"—not unification, and, particularly, not the speakers and writers.

May bishops set the example, and "be in order."

H. M. ELLIS.

Yazoo City, Miss.

RESOLUTIONS OF RESPECT.

To the President and Members of the Honorable Board of Trustees of Millsaps College.

Dear Brethren: Your committee appointed to draft resolutions on the death of Bishop Murrah respectfully recommend the adoption of the following:

Resolved, That with a profound sense of sorrow and loss we contemplate the death of Bishop William Belton Murrah, long the distinguished and honored President of Millsaps College, and for the last fifteen years President of its Board of Trustees.

As the first president of the college, to him fell the important task of guiding its affairs during the early and struggling years of its history, and nobly did he perform that service. Firm in discipline, dignified and courteous in bearing, sympathetic and brotherly in spirit, scholarly in his attainments, and wise in counsel, he commanded universal respect and confidence, and under his able leadership Millsaps College quickly took front rank both in the State and in the South as an institution of learning, which high place it has ever since maintained. Forceful and eloquent as a preacher, skilled as an administrator, Christ-like in loyalty to duty and to his friends, he left the impress of his splendid character upon hundreds of students and upon countless others with whom he came in contact in his varied fields of service. There is scarcely any one whose con-

nection with the college has shed more luster upon its name. A man without guile and deep, in earnest, he "stood four-square to all the winds that blew." His talents merited our highest respect; his service to the church deserves our admiration; his manly and Christian character commands our reverence; and his memory will abide among us as the memory of days that are hallowed.

Resolved, secondly, That a copy of these resolutions be furnished the family of the deceased; that a copy be spread upon the minutes of this Board; and also that copies be furnished the local press and the New Orleans Christian Advocate for publication.

Signed: M. M. Black, W. W. Woollard, A. F. Watkins.

A NOTE OF APPRECIATION.

We desire, through the Advocate, to acknowledge with deep appreciation and thanks, to the members of the New Orleans District Conference and of the Missionary Societies of the New Orleans District, their sympathy conveyed in appropriate resolutions and in beautiful floral offerings, and to various other friends for personal expressions of sympathy in connection with our recent sorrow in the loss of our dear mother, Mrs. Virginia B. Collier.

Sincerely,

REV. AND MRS. W. WINANS DRAKE.

New Orleans, La.

ATTRACTIONS AT BILOXI FOR GRADUATE MINISTERS.

The Seashore Divinity School, at Biloxi, June 15-30, is offering to all graduate preachers a most attractive program. Dr. F. N. Parker, of Emory University, is to teach a class in John's Gospel, using Dr. Plummer's Hand Commentary. This will be a credit course, recognized in Pastors' Schools and Teacher Training Courses.

Dr. W. A. Shelton, of Emory University, will deliver a series of lectures during the second week. Dr. Shelton has not sent the Dean a list of his subjects, but they will be along some line of vital, present-day thought. Dr. Shelton delivered a series of lectures for the School two years ago, and those who heard him pronounced it one of the finest courses ever given from that platform.

Dr. Richard L. Swain, of Bridgeport, Conn., whose book, "What and Where Is God," has had such high commendation, will deliver fourteen lectures, beginning Monday night, June 15, at 8 o'clock.

Here is the attractive list of his subjects: "Why Do Good People Doubt?" "What Is God?" "What Is Man?" "What Is the Christ?" "What Is the Kingdom of God?" "What Is the Bible?" (two lectures). "What Is Sin?" "Why Did Jesus Die?" "What Is Conversion?" "Why Do We Pray?" "How May We Know God's Will?" "How Shall We Conceive of the Future Life?" and "For What Do We Live?"

Montgomery, Ala.

HENRY M. ANDREWS.

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
 SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

Southern Methodism's Greatest Debt is the \$10,000,000 She Owes Her Preachers on Salary Deficit for the Past 30 years

If the deficit on salaries promised the preachers over the past 30 years for service rendered would now be paid for the old-age support of these preachers, the amount would be more than \$10,000,000. This is not merely a wild guess, but a fact learned from a close study of the minutes of the Annual Conferences. What other class of men would suffer such injustice and still be loyal? Surely the Church ought to be willing now to raise this \$10,000,000 as a Superannuate Endowment Fund. It would simply be the payment of an honest debt.

THE CHURCH CANNOT SURVIVE WITHOUT PREACHERS

It is possible to get along without great buildings and a lot of other things, but the Church would quickly perish without preachers. Given preachers and all other necessary things will come, but given everything else except preachers and all is "as a sounding brass or a tinkling cymbal." If preachers mean so much to the existence of the Church, should not the Church be more concerned about the existence of preachers? When they are paid barely enough for living expenses while in active service, and left in great deprivations when superannuated, the tendency is for preachers to feel that their sacrificial service is not appreciated. When time after time the Church makes a gesture toward providing a superannuate support, only to turn aside to raise money for other purposes, the conviction deepens that her preachers who are used-up in service cannot expect relief until all other causes are provided for. When will that be? Still, I say, the Church cannot survive without preachers.

WHAT HAPPENS WHEN THE CHURCH DOES RIGHT

The Protestant Episcopal Church is being acclaimed today by leading editorials in practically all of the great secular newspapers. Dozens of clippings of these editorials have been sent to me from all over the country, and I have read them with intense interest. Every writer begins by telling about the marvelous achievement of the Episcopal Church in securing a total of \$17,000,000 for Superannuate Endowment, which will make it possible for their superannuates to have an average annual per capita allowance of \$750 and for wives of deceased preachers each to have \$400 annually. One writer speaks of this matter as "tempering the Church's inhumanity to her preachers," and another states that "this long-neglected task has not been accomplished too soon." Practically every one of the editorials speaks of the great joy running through the Episcopal Church on account of this wonderful victory in behalf of her preachers, and the opinion is expressed that the preachers thus relieved of anxiety for old-age sustenance will be more efficient in their work than ever before. The writers furthermore commend the example of this Church to other denominations, and state that a similar victory by them for this appealing cause will do more than anything else to promote the success of their other work and to hold the respect and regard of the business world.

SHALL SOUTHERN METHODISM PAY THE DEBT?

Our Church has an opportunity right now to do something that will provide for the support of her superannuates equally as well as the Episcopal Church has provided for hers. We are in the midst of a Special Effort to raise \$10,000,000 endowment for this very purpose, and the Charges by official vote have promised to do it. Last year we secured \$1,270,000 of this sum, but 2,000 Charges did not pay a cent. Also about 1,500 Charges paid but a very small part of the portion they agreed to raise the first year. Thus out of a total of 6,500 Charges in the whole Church, the interest shown in this matter by 3,500 of them ranged from zero to but little more than nothing. I do not state this fact in criticism, but that the Church may know just how half-hearted she is to date on this whole-hearted cause.

When the pastors of these negligent Charges come to superannuation, they will not feel very comfortable in a support which they failed to help provide when they had such a chance.

We are now far into the second year of this blessed movement, and the payments on quotas are not coming as they should. What is the matter? Surely it cannot be that the Church means to disappoint the hope she has raised in her Forgotten Man. To let those old heroes stand by and see their cause die in the Church's arms, would be a real tragedy. They did not let the Church die when they held her in their arms. If Southern Methodism breaks faith with her age-worn preachers, she cannot expect to be blessed in the future by the Lord of these faithful old prophets.

This P. E. Plans Something

I met him on the train, and he made me very happy when he spoke as follows:

"I have been studying the Special Effort as it is related to my district.

"I find that a few of the charges paid the first year's portion in full. They will also pay in full for the second year.

"Some of the charges did not quite pay in full for the first year, but they are planning to do better the second year.

"Some of the charges paid nothing the first year, and others practically nothing. . . .

"I am planning to send a flying troupe of pastors and laymen of the charges that are succeeding, to help those charges that are not succeeding."

Bishop, please keep him a presiding elder. He is sorely needed now!

HOW DO WE FIGHT IN A PINCH?

I have a conviction that we are right now in the midst of a crisis in the Special Effort for Superannuate Endowment. Are we big enough and true enough to stand up and fight our way through? When the Church's pastors face a situation with determination to win, no power on earth can turn them aside from victory. If there ever was a time when we preachers needed to get together and work together on something in behalf of our broken and aged brothers, it is now. The lay members will gladly follow our leadership, but we must be leaders. Therefore I plead with you not to fail the old boys when they need you most. I pray that our bishops will help us in whatever way they can, that the presiding elders will give closer attention than ever to this work, that each and every pastor will do his utmost to raise his Charge's quota, and that the lay members will come forward as never before to lend a hand.

I believe in the power of prayer, and trust our beloved superannuates, the widows of preachers, and all others will call fervently upon the Lord each day to lead our cherished Methodism to a wonderful victory in this matter. We need, just now, exactly the tonic that such a success would supply.

If the Church Does Not Conserve the Confidence of her Preachers, She Cannot Conserve Anything Else

The Home Circle

WITH A CHILD'S BIBLE.

O little Pilgrim journeying afar
Have you a chart to show the winding way?
Have you a staff, a passport, and a star?
Have you a sword the evil beasts to slay?

Have you a pillow for your tired head?
Have you a balm for every hurt and ill?
Have you a charm to banish fear and dread?
Have you the word the raging storm to still?

Have you the wondrous bread that ne'er is spent?
And have you learned where crystal springs are found?

A mighty Conquerer before you went,
You'll see His footprints on the rugged ground.

Brave Little Pilgrim journeying afar,
Here is the chart your every step to guide,
Here you will see the ever-shining Star,
Here sword, and staff, and all your need supplied.

Here is a pillow for the weary head,
Here, too, songs to cheer you on your way,
Here living springs and never-failing bread,
And here your passport through the Gates of Day.

—Elizabeth Cheney, in Sunday School Times.

OLD THREE LEGS.

Sambo reminded you of a huge molasses cookie. Most of the time he had a smile that covered his face and hooked over his ears. Folks liked Sambo, but they didn't think him old enough to go with them to hunt Old Three Legs. Old Three Legs was a huge gray wolf, who had lost one of his feet in a trap.

Because this huge wolf had to run on three feet, folks name him Old Three Legs, but it didn't seem to make much difference to the wolf what folks named him, or even that he had lost a foot, he could catch more chickens and more baby lambs than any two wolves in Dixie, and for that reason the folks at the Big House declared that Old Three Legs must be killed.

Sambo begged to go hunting. He watched the folks at the Big House polish their guns and call the hounds and then start away in the bright moonlight to hunt Old Three Legs. Folks said that Sambo was too small and he would have to stay with his mammy in the nice, warm kitchen. Right then Sambo lost his smile and said he didn't like folks who made him stay at home and he wished he could grow up quick, so he could go hunting, too. Very soon he didn't look like Sambo at all, he looked like a small, dark cloud that was raining. The more Sambo rained tears over his red shirt, the faster his mammy rocked in her old hickory chair. Sambo would stop ever so often and listen to the bark of the hounds and wonder if they had caught Old Three Legs yet.

Sambo's mammy sang,

"Buckwheat cakes and Indian batter,
Make you fat, and a little fatter!"

"I don't want to be any fatter. I want to be big and tall so I can hunt Old Three Legs, with his longe red tongue hanging out and his white teeth shining," wailed Sambo.

"Old Three Legs is going to pay a lot of attention to you. Why, honey, there is a ten dollar prize offered for Old Three Legs. He is smarter than some grown-up folks, because people have been hunting that old critter for years. He is getting so old he is gray, but he gets smarter every day. If men folks can't catch him, how could a little boy? You run upstairs, Honey Child, and get some sheets out of the clothes basket and dress up and play ghost. Then you won't think about waiting to get big. Better be glad you are little while you are little. Time enough to be big when you get big," said mammy as she went on with her singing.

Sambo decided that he might as well give up

thinking about hunting. He went upstairs and found a sheet. He put it all around him. Then he thought how much fun it would be to play ghost with his mammy. He knew she would run and pretend to be scared.

Then, away off from the woods, there came the sound of the hunting hounds. Sambo ran to the window. The night was very still. The moon hung in the sky as round and as white as a huge bowl. What was that going through the yard? Maybe it was one of the hounds coming home. No, it walked on three legs! It was going to the hen-house where the folks of the Big House kept their fine chickens. Could it be Old Three Legs? Could he have played a trick upon those hounds?

There was no doubt about it. It was Old Three Legs loping into the hen-house. What could Sambo do? Was he going to stand there and let this old thief carry off the fine hens? Would he stand there and let this old wolf rob the folks of the Big House, folks who had been so kind to him? Out of the dark a voice seemed to say right into Sambo's ears, "coward."

Sambo couldn't see any one, but as he looked he saw Old Three Legs coming from the hen-house with a hen. That voice seemed to say again, "coward."

Sambo didn't wait to wonder if he could do it. He jumped out of that window and landed on the high peak of the big porch. His white sheet waved in the air and Sambo yelled at Three Legs to drop that hen. Old Three Legs wasn't afraid of people, but he didn't know what that white thing was, on top of that porch yelling at him. He stopped right at the edge of the porch by the side of the rain barrel.

But Sambo couldn't stop. The porch was very slanting and it was also wet with dew. Down Sambo went sliding at first, then faster and faster, then over and over. Old Three Legs stood as if frozen. Never in his long life had he seen a white flopping thing rolling down a roof, yelling and screaming. On came Sambo. Like a sack of sugar, Sambo came down and hit the edge of the rain barrel, then landed on the back of Old Three Legs.

The wolf tried to yelp, but his mouth was full of chicken.

He let it go and rolled under Sambo's fat weight. Sambo rolled off the walk just as the rain barrel tipped over and covered Old Three Legs, who howled and fought to get out of his prison.

Sambo wasn't hurt a bit. The wolf had made a very soft place to land, but Sambo's voice was rather weak. Just at that minute up came the hunters and the hounds.

"I've got him! I've got him!" yelled Sambo.

"Got who?" asked the hunters.

"Old Three Legs. I have got him under a barrel."

When the hunters had put Old Three Legs in a crate, they gave Sambo the ten dollar prize money. Then Sambo had to tell them how he had caught the wolf. How folks did laugh.

Sambo took his ten dollars to his mammy and said:

"I am real glad that I couldn't wish myself into a man! Little folks can do things as well as big folks."—Christian Observer.

THE LEGEND OF THE WINGS.

Once in the long ago, before man came to the earth to live, the birds had sweet voices with which to sing; they had beautiful colors with which to make the roadways bright, but they had no wings. They hopped about from place to place, often in danger of their lives from the animals about them, but they could not fly.

Now there was work to be done in the animal world, and God chose one and another of the animals and birds to do it. Some scattered seeds, some carried messages, some worked to make the world more beautiful. But none of the animals wished to bear burdens from one place to another.

The lion said: "I am too great to carry bundles."

The rabbit said: "I am too small to carry bundles."

The sheep said: "I give wool so why should I carry bundles?"

The chipmunk said: "I must run fast and far, so how can I carry bundles?"

One and another they all asked to be excused, all but the birds. When they saw that the bundles had to be carried, they said to the great God who guarded them: "We are very small and cannot carry much. But we are glad to do what we can. Make the bundles small and we can help to do the work. There are many of us; perhaps we can do it all."

So the bundles were put on their backs. Sometimes they staggered under the weight of them, but still they carried; and they sang their sweet songs as they hopped along. They could still pick up bits of food as they went along. At first their songs could not be understood, but gradually the other animals found that they were singing,

"Never mind about the burdens. We will do our best."

And as the days went by, the burdens seemed lighter. Soon the burdens seemed to be lifting them instead of their lifting the burdens. Then lo! when the winter passed and the springtime came again, the burdens rolled away, and in their place were wings, wings with which they could fly away from danger and spend their days in the beautiful sky and in the tree-tops. They had learned how to carry the burden, and the burden had become wings to lift them nearer to the great God for whom they had done the work.—Margaret W. Eggleston, in Christian Index.

HEELS AND TOES.

"Why, Tommy!" said his mother, "I thought I asked you to black your shoes."

Tommy turned toward her to show her the shiny toes of the shoes. "I did," he said. "Don't they look shiny?"

"Yes, they do now," his mother smiled. "I looked at you from the back, and from the looks of your heels one would never know that the toes had been touched. Did you think that the only ones who would see your shoes would be the people who you were facing?"

Tommy turned toward her to get a look at his heels. They were very muddy and dusty, for he had not touched them with the brush.

As he reached for the blacking box his mother made him laugh by saying: "If I thought you did all things that way I would be afraid when you go for a hair cut you would tell the barber to cut only the front of your hair, or that when you mowed the lawn you would not do the back yard, but let it grow up in tall grass."—The Mayflower.

"EARLY BIRDS."

Getting up in the morning is not nearly so hard if you know that you are one of thousands who are doing the same thing and feeling the same way about it. Daily tuners-in on Station WOR for its 7 a. m. setting-up exercises report that they are getting real joy out of their early rising.

A. E. Bagley, physical director of the Newark (N. J.) Y. M. C. A., who has charge of this "world's largest gymnasium class," writes in Popular Science that he has received 50,000 letters since he started broadcasting to the "early birds," as WOR calls this group of its radio public. These letters report benefits from the daily exercises.

Since it is estimated at WOR that letters are ordinarily received from less than 10 per cent of the listening-in on any feature, it is estimated that half a million people in various parts of the country go through the exercises every morning.—Exchange.

"The Romans opened forums and spread culture."

"Yeah, and the Greeks opened restaurants and spread indigestion.—Judge.

Mrs. C. K. C. writes: "My little girl, Janet, came home from school the other day and said, 'Mother, the smartest girl in school this morning belonged to you.'"—Boston Transcript.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MILLSAPS COLLEGE COMMENCEMENT.

The recent commencement of Millsaps College was one of the most successful in the notable history of that great institution. It was our privilege to be present only at the alumni banquet on Monday evening and at the graduating exercises on Tuesday morning, but we heard fine reports of the commencement sermon by President C. C. Sealeman, of Southern Methodist University, and by Rev. V. C. Curtis at the evening hour on Sunday.

The alumni banquet was well attended, and the occasion was a most enjoyable one. The splendid repast was served in the dining room of Galloway Hall, and was prepared under the direction of the dining room matron. Lively music was furnished by the college orchestra. President Key spoke appreciatively of the fact that so many former graduates were present, and reminded them of the affection their Alma Mater holds for them. The address of welcome to this year's graduates, the response by the representative of the class, and various brief speeches by members of the Association were all in happy vein. The alumni paid reverent tribute to the memory of the late Bishop W. B. Murrah by standing silently with bowed heads, for a few moments.

The occasion was made especially delightful to many of the older graduates of the college by the presence of Dr. George C. Swearingen, the professor of Latin and Greek in the first faculty of the institution. A complete gentleman, a finished scholar, an enthusiastic and inspiring teacher, he helped greatly in establishing high standards of scholarship and character in the formative days of Millsaps College.

The baccalaureate address of President Harvey W. Cox, of Emory University, on Tuesday morning was worth going a long way to hear. Without attempting any of the tricks of the orator, he gave a thoughtful and thought-provoking address that will linger long in the minds of the graduating class and of the unusually large audience assembled in the college chapel.

The address of President Key to the graduates in awarding the diplomas was more than a formal address—it was an affectionate farewell and exhortation to a group of young people who had shown an admirable spirit throughout their college careers. He could have paid them no finer tribute than to relate, as he did, the story of the class's attitude toward Kim, the Korean student.

The announcement that Dr. A. F. Watkins had been elected president of the Board of Trustees brought forth spontaneous applause. Four names will always be thought of together when the origin

and development of Millsaps College are mentioned—Millsaps, Galloway, Murrah, and Watkins.

Appropriate resolutions of respect to the memory of the late Bishop W. B. Murrah were adopted by the Board of Trustees and read at the exercises on Tuesday morning. These resolutions will appear in the Advocate.

The session just closed was one of the best in the history of the institution. The future is full of promise.

PERSONAL AND OTHER NOTES.

Dr. W. Winans Drake, trustee from Louisiana of the Southern Methodist University, is in Dallas, Tex., this week, attending a meeting of the Board.

Rev. Claude P. Jones has recently been with Rev. P. H. Grice in some meetings on the Bay Spring charge, Mississippi Conference, in which the results were gratifying.

Rev. John A. Randolph, who was recently undergoing treatment in the General Hospital at Hot Spring, Ark., is regaining his health. He will spend a while at Lake Junaluska, N. C.

Rev. H. E. Partridge, formerly of the Mississippi Conference, now of the Florida Conference, is now stationed at Sutherland, Fla., where he is happily engaged in the work of the church.

The trustees of Lake Forest College announce that the Bross Prize of \$6,000 has been awarded to Dr. Douglas Clyde Macintosh, of Yale, for his book, "The Reasonableness of Christianity."

We regret to learn that Rev. J. H. Foreman, our pastor at Pascagoula, Miss., has been forced to give up his work on account of ill health. He will make his home for the present at Pelahatchie, Miss.

Bishop Warren A. Candler, former president of Emory College and first chancellor of Emory University, will deliver the address at the laying of the corner stone of the new \$500,000 library on Monday morning, June 8.

Rev. Charles Assaf spent Sunday, May 24, on the Bay Spring charge, Mississippi Conference, preaching three times. There were eleven additions to the membership of the church on profession of faith, and a number of reconsecrations.

The annual meeting of the American Prison Association will be held in Jackson, Miss., Nov. 7-14. The president of the Association, Frank Moore, of Rahway, N. J., recently visited Jackson to make arrangements for the meeting.

Rev. R. V. Fulton, of the Wesley circuit, Louisiana Conference, is happy over the prospect of a successful year's work. He has planned his revival campaign, the first meeting being at East Point, with Rev. A. L. Harper assisting.

Rev. Henry T. Young, general evangelist, has just closed a fine meeting at Crandall, Miss., where he assisted the pastor, Rev. A. A. Sims. The whole town was stirred by the meeting. Brother Young is now at Gueydan, La., for a two weeks' meeting.

Rev. D. L. Mumpower has been chosen by the General Epworth League Board as Assistant Secretary of the League, his work to be especially in the field of missions. Miss Ina C. Brown will continue her connection with the missionary department of the League.

Rev. and Mrs. E. J. Coker announce the marriage of their daughter, Christine, to Mr. Clyde Peebles Dunlap, at Philadelphia, Miss., on June 2. The Advocate extends all good wishes to the happy young couple. They will make their home at Nashville, Tenn.

All departments of the work at Pleasant Hill, La., are moving along well. Rev. D. F. Anders is the pastor. The Sunday schools and Epworth Leagues are growing in numbers and interest. Rev. Dan Kelly, of Hattiesburg, Miss., will assist the pastor in a meeting at Pleasant Hill.

The work at Fayette, Miss., goes well under the leadership of Rev. Jasper L. Smith. Large congregations attend the preaching services, and the Sunday school has grown to such an extent that a committee has been appointed to look into the matter of enlarging the church.

The Mission Building at Lake Junaluska, N. C., will be under the direction this year of the Department of Woman's Work, Board of Missions. Very reasonable rates will prevail. Full information can be obtained by writing Mr. E. R. Pennebaker, Jr., Mission Building, Lake Junaluska, N. C.

Dr. Frank N. Parker, dean of the Candler School of Theology, Emory University, honored the Advocate office with a call on Monday of this week. He was returning to Atlanta from Lafayette, La., where he had preached the commencement sermon for the Southwestern Institute the day before.

Rev. Samuel William Hughes, famous as the pastor of Westbourne Park Chapel, London, and Rev. Henry Howard, the outstanding preacher of Australia, will preach and lecture in this country during the months of July, August, and September, under the auspices of the Church Peace Union and World Alliance for International Friendship through the Churches.

Miss Elizabeth Townsley, eldest daughter of Rev. and Mrs. A. Inman Townsley, is a member of the graduating class of the San Bernardino, Calif., High School this year. She is the youngest member of a class of 250. Brother Townsley was formerly a member of the Louisiana Conference and Mrs. Townsley is a native of New Orleans.

Mr. Van Carter, general secretary of the Louisiana Council of Religious Education, has been appointed a member of the general arrangements committee for the International Sunday School Convention, to be held in Birmingham, Ala., in April of next year. This is the first time since 1899 that the convention has met so far South. The attendance at the meeting four years ago, at Kansas City, was 7,000, and fully as many are expected to be present at Birmingham.

Rev. Olin Ray, formerly of the North Mississippi Conference, is happy in his work at Petersburg, Va., in the Virginia Conference. On a recent Sunday, a new \$17,000 pipe organ was dedicated, the gift of Mrs. Rosa A. Munt, in memory of her husband. A recently deceased member of the church, Mr. J. H. Gray, left a bequest of more than \$30,000 to Blackstone and Randolph-Macon Colleges, \$5,000 to the Board of Church Extension, and a smaller amount to the Board of Finance. Brother Ray's address is 6617 High Street, Petersburg, Va.

The Culpepper party, consisting of J. B. Culpepper, Sr., and J. B. Culpepper, Jr., and their wives, are now holding a revival meeting with the churches of Many, La., in their big tent. This party has been conducting some great meetings in this State. Among the places visited are: Haynesville, where they held a great meeting with Brother Gearheard; Vivian, with Brother Ware; Spring Hill, with Brother Hines; Shreveport, with Brother Alford. They will go from Many to Peason, then to Leesville. The number joining the church thus far in these meetings is 410.

COLUMBUS DISTRICT CONFERENCE.

The fifty-fifth annual session of the Columbus District Conference was held in the beautiful

Methodist church of the growing little city of Louisville, May 27-29.

No better place could have been chosen for a conference than Louisville, for the people certainly opened their hearts and homes to us in a way that made every delegate feel perfectly at home. Every need for our comfort was elegantly supplied and the entire stay was a real joy and treat.

The first session was devoted to the hearing of the reports of the pastors, the Centenary cause, and the work of the Woman's Missionary Society. The reports of the pastors showed quite a few additions to the church since Conference and an exceptional amount of improvement on church property throughout the district. A new parsonage at Louisville, the contract let for the new church at Starkville, a new Sunday school annex for Central Church, Columbus, and much improvement on the parsonage at Brooksville, were among the outstanding improvements in the district.

Mr. W. D. Hawkins, our efficient Centenary Secretary, brought a very stirring appeal for the cause of our missionaries and missions.

Mrs. F. W. Norwood, District Secretary of the Woman's Missionary Society, made a short talk on the work of this excellent organization of our church. She greatly emphasized the need of every church having a society.

Rev. S. A. Brown, Commissioner for, the Orphanage, preached a very interesting, helpful sermon the first evening of the conference, after which the Lord's Supper was administered.

The second session of the conference was devoted primarily to the answering of Disciplinary questions.

Edward Carl Akin, John Ceton Massey, James Carlisle Wasson, and Benjamin Young Ruff were licensed to preach.

James Carlisle Wasson and David Carlisle Hull were recommended for admission into the Annual Conference.

Mrs. Alma Riley and Rev. S. A. Brown brought us good reports about our Orphans' Home, and we all greatly rejoice that the new home is so nearly complete.

The delegates elected to the Annual Conference were: W. F. Lagrone, H. H. Rodgers, F. L. Weir, Charles Strong, J. L. Seawright, J. H. McKinnon, Dr. N. D. Guerri and Dabney Lipscomb. The alternates elected were: O. P. Brown, J. M. Knott, W. W. Magruder, Mrs. T. J. Lee, G. T. Blackburn, F. S. Jackson, W. E. Stokes and E. S. Carothers.

Resolutions opposing unification were passed, and the delegates were instructed to vote against the plan at the Annual Conference. An appeal was also made in the resolutions for the preachers to vote with the laity on the subject of unification.

Rev. R. A. Tucker brought the message at the 11 o'clock hour on Thursday, May 28, and Rev. V. C. Curtis preached at the evening hour. Both of these messages were earnest, thoughtful, and were a benefit to all who heard them.

Rev. L. H. Estes very ably represented the cause of the Methodist Hospital, and J. H. Holder the cause of Christian Education.

Special emphasis is being put at this time on Sunday school training work. Two schools have been planned for the district, one at Kosciusko, June 22-27, and one at Macon, June 28-July 3. We hope to have every church in the district represented at at least one of these schools. We all rejoice with Brother Gladney at the growth in Sunday school work in our district and Conference.

A word cannot be amiss commending the leadership of our efficient, brotherly, versatile, and beloved presiding elder, Rev. Joseph B. Randolph. Truly does he look after every interest of the church, and his chairmanship is marked with quick decisions, fairness, impartiality, zeal, and thoughtful consideration of every one.

The conference was exceptionally well attended and most hospitably entertained. Shuqulak was chosen as the next place for the district conferences.

Service was the high note of the conference throughout, and we are all now back on our fields

trying to play our part and do our best for Him who gave His best for us.

S. H. CAFFEY, Secretary.

Macon, Miss.

COMMITTEE ON PROMOTION.

The General Board of Missions at its last session saw the necessity of doing something unusual toward raising funds to carry on our missionary operations, and raised a Committee on Promotion, consisting of the following persons: Bishop W. B. Beauchamp, Rev. E. H. Rawlings, Rev. J. W. Perry, Rev. W. W. Pinson, Rev. G. L. Morelock, Rev. Robert H. Ruff, Rev. R. L. Russell.

The committee met and organized by electing R. L. Russell, chairman and director, and Rev. Robert H. Ruff as the promotion secretary. Plans are being worked out and will be submitted from time to time through the church press and otherwise to the entire membership of the church.

We crave the prayers and co-operation of our entire membership in these important days in the life of our missionary operation.

What will we do with our missionaries and missionary work should be the question every member should ask and answer himself. We solicit correspondence with any pastor or layman who is interested in the final outcome of our missionary work. We hope that you will give us suggestions that may be helpful in reaching the heart of the church on this important matter. If we fail here, we fail in all departments of our work.

AN INVITATION.

An invitation to make the Wesleyan Bible Class of the First Methodist Church their headquarters while in New Orleans has been extended to the young people of Louisiana and Mississippi who expect to attend the Tulane University summer school.

"The Wesleyan Class is distinctly a class for young people," says Fred Howell, vice president of the organization. "From the moment a young man or young woman reaches the front door of the church until he or she has gone out after the services, Wesleyans are right there trying to make the visitors feel at home.

"We have a great sing-song for about twenty-five minutes, led by our orchestra. And, say, that is some singing, too. And every Sunday we have some kind of special music.

"After the singing—which puts us in a most receptive mood for the lesson—we get some excellent interpretations of the Bible lessons and their relation to our everyday life by our leader, C. F. Niebergall. There is never a lukewarm lesson or lecture in the Wesleyan Class—and there is never a lack of interest.

"Those lessons just stick to you through the week and help you a great deal in getting through some difficult work.

"We hope that every pastor in Mississippi and Louisiana will make an announcement to his congregation to the effect that the Wesleyan Bible Class, First Methodist Church, 1108 St. Charles Avenue, New Orleans, wants the young people of the two States to visit it while they are in New Orleans—whether they are going to school, on a new job, or whether they are here only on a visit. A warm welcome awaits them."

TO THE PASTORS, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: I am in receipt of a letter addressed as follows:

"V. A. Nelsson, North Mississippi Conference," which I am very anxious to deliver to the proper person. If you know the party and the post office address to whom this should go, I would appreciate it very much if you would advise me.

The letter is from Anna Haustrom, post marked from Vaas, Sveridge.

Thanking you for any information you may be able to supply, I am,

Yours for Service,

W. D. HAWKINS.

Field Secretary-Treasurer.

308 Cochran Building, Meridian, Miss.

DID THEY DO IT?

By Rev. C. F. Smith.

Below is found the official communication from the Northern General Conference held in 1920 to the Southern General Conference held in 1922, which explains the action of the Methodist Episcopal Church in the matter of the plan then up for consideration. It is as follows:

"In view, however, of the fact that there appear to be in each church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both churches at home and abroad."

Let the reader note three things:

1. Not entirely satisfactory to a "considerable number of each church."
2. "Many would be distressed if adopted in its present form."
3. The Joint Commission is asked to work out a plan that would "be acceptable to all members of both churches."

The plan of the Joint Commission is now before the churches. Is it such a plan as meets the requirements above stated? Is it a plan "acceptable to all members of both churches?"

The plan presented four years before was so unacceptable to the Northern Methodist Church that it was not considered by that body; the present plan was, by the General Conference of that church, almost unanimously received. In the General Conference of the Southern Church it was contested by a strong minority.

If the present plan is satisfactory to the Church North, what of the Church South? Are there not "many" who "would be greatly distressed if it were adopted in its present form?" That the Southern Church is not satisfied with the plan is evidenced by its reception throughout the entire connection. If the terms within themselves are satisfactory to the Northern Church, surely it cannot be pleased with any terms that would be displeasing to that body that is to be a party to the union. Its own request was that the Joint Commission work out a plan that would be acceptable to both churches.

Did the Commission do that?

The Rev. Dr. (now Bishop) James Cannon has well said:

"Unification should not be forced through by the bare constitutional majority of three-fourths. If as many as one-fourth of our people should be opposed to a proposed plan of union, it ought not to be consummated, even if it could be legally adopted. Better to have present division between the two Methodisms than to have future serious division among our own people."

Madisonville, Tex.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Mrs. J. R. Cochran, Ruleville, Miss., 2; Rev. Otto Porter, Prentiss, Miss., 4; Rev. M. R. Jones, Montrose, Miss., 2; Rev. D. F. Anders, Pleasant Hill, La., 2.

This Czecho-Slovak mission of the Methodist Episcopal Church, South, is a fully organized mission. In four years it has reached proportions rivaling in size any foreign field of the church and actually surpassing some of them.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

GENERAL SUNDAY SCHOOL BOARD.

By A. L. Dietrich.

The annual meeting of the General Sunday School Board for 1925 is history, and while the reports of the past year's work that were presented to the meeting on April 22 and 23 bore testimony of the best and largest work in the annals of that organization, and registered record of achievement beyond anything heretofore, yet the whole tenor of the recent meeting seemed to be to plan for greater things and set in motion agencies that would make the plans effective. There was manifest a sincere desire and serious purpose to strengthen every department of the Board's various phases of work, and it is the opinion of those closest connected with it that the "best yet" is in the year just beginning.

In his report as Sunday School Editor, Dr. E. B. Chappell made a splendid exposition of the Sunday school literature issued under his supervision, noting encouraging gains in the circulation of nearly every one of the periodicals, the four story papers now enjoying a circulation of more than 300,000 copies per week. The periodicals carrying lesson material are gaining constantly, our Adult Student having a circulation of 270,000 monthly—"the largest of any periodical of its kind in the United States." * * *

The last paragraph of Dr. Chappell's report was the following, which ought to be printed in large black-face type: "I fear that the awful conflict through which we have passed a few years ago has left us with a kind of vague impression that we must bring about the triumph of the Kingdom of God by something closely akin to physical compulsion rather than by the power of love and the practice of the principles illustrated in the life of the Prince of Peace. If so, we are doomed to an awful and bitter disappointment. Nothing short of Christ himself, Christ reincarnated in human life, Christ exemplified in the life of the church, Christ enthroned in all of our social and industrial relations, is going to win back these young people who are drifting away from us. And the supreme task which I see before me to-day as Sunday School Editor is to carry this great message to our people and to seek them in the spirit of the Master in a common effort to make him known to the boys and girls who are to determine the future of the church and the future of our civilization."

In his report as General Secretary, Dr. J. W. Shackford presented what a careful reading discloses to be a really astonishing array of work done, upon which is based confident expectation of a still greater array of things accomplished at the end of the new year. The Doctor says: "The last year has been one of increasing activity and progress on many lines. All the older and better established phases

of our work have been carried forward, some with remarkable rapidity, while the several new phases of work that have been projected present a most encouraging outlook."

Dr. Shackford reviewed the work of the Department of Sunday School Administration, the Department of Elementary Work, the Department of Intermediate-Senior-Young People's Work, the Department of Adult Work, Home and Parent-Teacher Work, Department of Missions and Sunday School Extension, Week-Day and Vacation Work in Religious Education, Leadership and Teacher Training, Business Office and Service Department—in every case with great credit to the workers in the department considered. * * *

The report of the Business Manager and Treasurer showed the Board in good condition financially, \$2,005,999.30 having passed through the treasury during the year. The Service Department has a record of 1,246,741 pieces of free literature being sent out during the year.

The Joint Committee on Religious Education in the Colleges reported, among other good things, that forty-one educational institutions are now co-operating with our office of training work, and that during 1924 there were 13,395 units of credit issued on the basis of work done in these institutions.

The Committee on Summer Schools, headed by Bishop Beauchamp, reported that they had carefully examined all names of speakers and teachers for our Summer Schools, and concerning them said: "It is not an easy matter to secure a group of teachers and speakers who are to do special service, demanding expert knowledge. Many of the speakers and teachers are of our own church; some of other evangelical denominations. So far as we are able to determine, the group of speakers and teachers for our Summer Training Schools this year ought to be able to do most efficient service and at the same time be acceptable to our church. We think it is well to state that the secretaries are just as concerned to select speakers who shall be acceptable to the church and at the same time with the equipment for the special service to be rendered, as is our committee."

A new training course, "Methodist Young People's Training Course," especially for young people 18 to 23, inclusive, and embracing the three types of work, Principles and Methods, Enrichment, and Personal Problems, was authorized and plans adopted for putting the same into effect. Another course, "Older Boys and Girls Camp Conference Course," was also authorized. * * *

The following Administrative Staff was elected for another year: Secretary of Foreign Work and Missionary Education, Dr. Ed. F. Cook; Assistant, Miss Otie G. Branstetter; Secretary of Home Missions and Sunday School Extension, Rev. J. L. Ferguson; Director of Training Work, L. F. Sensabaugh; Assistants, Rev. J. Q. Schisler, Miss Florence Teague, Miss Frances C. McLester, Miss Cora Perkins, Mrs. J. M. Henry; Superintendent of Sunday School Administration, M. W. Brabham; Superintendent of Department of Elementary Work, Miss Minnie E. Kennedy; Assistant, Miss Marie Parham; Superintendent of the Department of Intermediate-Senior

and Young People's Work, O. S. Gates; Assistants, Rev. Forest E. Dudley, Miss Alleen Moon; Superintendent of Department of Adult Work and Director of Home and Parent-Teacher Work, Rev. W. C. Owen; Assistant, Mrs. C. T. Court; Assistant Director of Week-Day and Vacation Work in Religious Education (under immediate supervision of General Secretary), Mrs. V. R. McDonald; Business Manager, A. L. Dietrich; Assistant Superintendent Western Work, Dr. C. D. Bulla.

Mr. John R. Pepper, the much-loved president of the Board, presided at the recent meeting, and Miss Florence Teague, of the Training Department, most efficiently served as Assistant Recording Secretary.

A NOTE FROM REV. J. W. YORK.

Dear Brother Carley: I am just back home from a very delightful trip to South Mississippi, where I was in a meeting with Rev. M. L. Ward, formerly of North Mississippi. I was very much struck with that part of our old State. Of course the soil was not so fertile, but it looked as if God had a great deal of unused beauty when he threw it out in and around Gulfport and Biloxi. The lay of the country was ideal—no hills to obscure the vision. Flowers were blooming everywhere, with flashing fountains and rolling brooks overshadowed with hanging branches from great liveoaks. But in this part of the earth, kissed by the beauty of the Divine, sin has done and is doing its work. A few days ago a man walked out under God's heaven, on one of God's beauty spot, took his belt off, placed it around his neck and swung out into the eternal world. Oh, the effect of sin! But, thank God, we still have men and women who stand for the old-time gospel, and believe in a God that can save to the uttermost. I found my old-time friend, Rev. M. L. Ward, very optimistic. He went from the North Mississippi Conference eighteen months ago, and was

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes, up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

given the Coalville charge. On this work he has made good. Many souls have been converted and added to the church. The old parsonage has been sold and a new one built. His presiding elder says it is among the best in the district. Brother Ward has a very fine people to serve. They made my stay on the coast very delightful. I think we had a good meeting at Coalville and Cedar Lake. The Lord was with us in every service. Brother Ward's people seem to appreciate him very much. Let me say further that Dr. H. Ward added a great deal to making my stay interesting by giving me an invitation to be with the doctors of the State on a twelve miles trip out on the waves of the Gulf, which I accepted with great pleasure. I thank the Doctor and all the people of Coalville charge for their interest in my happiness. May God's blessings be theirs.

J. W. YORK.

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BIG BROTHER REVIVAL HUGE SUCCESS.

Never in the history of Greenville nor in this whole Mississippi Delta has a revival, conducted by the pastor of a church where a revival was conducted, been the tremendous success our Big Brother Revival was that ran for two weeks, beginning Sunday, April 26, and ending Mothers' Day, May 10, this revival being sponsored by our Big Brother class and conducted by our very own pastor, Brother E. R. Smoot. It will go down as the biggest piece of work our class has ever backed up, and by far the most successful.

The Greenville Daily Democrat-Times of the 11th gave a most complete account of this revival, and we publish it in full as follows:

"The revival at the First Methodist Church, sponsored by the Big Brothers' Bible Class, and conducted by Dr. E. R. Smoot, pastor, ended in a blaze of glory at the Sunday evening service. From the first service, two weeks ago, the outlook was promising of great results by the interest and enthusiasm displayed from all quarters and by the hearty co-operation of the pastor and members of the other churches.

"The attendance at the beginning was large, and it continued to swell until at the end many were unable to gain admittance. Overflowing crowds were present at both the morning and evening services Sunday—every available space was taken advantage of by people anxious to hear Dr. Smoot, and on this, the last night, when he delivered a powerful and effective sermon, he gazed upon a sea of upturned faces.

Dr. Smoot, before delivering his sermon, extended his heartfelt thanks to all who had so generously co-operated with him in bringing the revival to a successful conclusion. He expressed the hope that this spirit would continue, and that this might prove to be the beginning of one of the greatest religious upheavals in the city's history.

"The doors of the church were opened at the morning and evening services Sunday, when there were sixty-two received into the Methodist church and sixteen others whose names had been given in will be taken in at a later date. There were also five conversions who expressed a desire to enter the Baptist church and who will be admitted by the pastor of that church at an early date. Hundreds reconsecrated their lives to God.

"A remarkable and outstanding feature of the revival and that caused great comment was that of the large number who were received into the church; only ten were young people, and it was typed by the throng of grown business men."

The Big Brother Bible Class feels elated over the successful outcome of

the revival, not only because it sponsored it, but because several of its members were converted during the services.

At the conclusion of the service Sunday night the vast throng shook hands with Dr. Smoot and congratulated him on the wonderful work he has done for the Master and for the spiritual and moral effect it will have upon the entire community. He labored only as one who loves his work can labor, and he brought forth a great harvest that will redound to the glory of God and to the uplifting to our citizenship, and the seed that has been sown will spread far beyond the city's confines.—The Big Brother.

RESOLUTIONS ADOPTED BY REPRESENTATIVES, BOARD OF CHURCH EXTENSION.

The eighth meeting of Representatives of Conference Boards of Church Extension, in session at Louisville, Ky., April 28, 1925, adopted the following resolutions and requested that they be published in the church papers:

We, your Committee on Resolutions, after reviewing the day's discussion, submit the following recommendations:

1. That every Conference Board should be actively and intelligently interested in the adequate housing of congregations and pastors and not act merely as an agency through which the church doles out financial aid.

2. That our Conference Boards secure places for educational and inspirational speakers on the subject of church and parsonage building and financial plans for building, on the programs of district conferences, Sunday school institutes, and summer schools for pastors and workers.

3. That our General Board seek co-operation with the General Sunday School Board and the Board of Missions to secure a place in their educational program for promotion of the building program of the church.

4. Each Conference Board should, as rapidly as possible, prepare and place in the hands of its secretary, a comprehensive exhibit of types of churches, methods of construction and plans for financing building enterprises. These exhibits should be displayed at Annual Conferences, district conferences and summer schools, together with leaflets and other information. Such exhibits should also be easily accessible to building committees at all times.

5. We also suggest that a suitable textbook on church and parsonage and financing would be a very profitable addition to the course of study for young preachers, and we request the General Board to prepare such a book and take such steps as may be necessary to have the book put in the course.

6. The service of the Conference Boards should be of such a character as to encourage and assist local congregations in solving their building problems, rather than to create in such congregations a spirit of dependency.

7. That pastors, members of Conference Boards as individuals, and presiding elders be urged to refrain from pledging the aid of the Board to any project.

8. That loans be urged as a gen-

eral rule rather than donations. In cases of pioneering, donations may be preferable, but in rebuilding, loans should be made, except in rare cases.

9. That some plan should be worked out by which the church will protect its own property from damage by fire and windstorm; and we recommend that the General Board continue to study this proposition until a workable plan has been consummated.

10. That Conference Boards be urged to increase their loan funds; that loans never be cancelled or dis-

counted, and if aid should be given in settlement of a loan, it should be from the donation funds.

Respectfully submitted,

Signed: C. M. Lipham, J. Russell Brown, J. A. Old.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The revival meetings are in progress in the country churches and will continue until the latter part of September. We can get better results from these efforts if a careful survey is made of the entire community two weeks before the preaching begins. The Sunday School Board will furnish all the printed matter to be used in this campaign. In making the survey we can thoroughly advertise the meeting, we can find out who are not members of the church, who are not attending the Sunday school, and other items we need to know to get the largest results. This is worth a fair trial. Write me for all the free literature needed.

"The Rebirth of Protestantism in Europe," by Elmer T. Clark, has been mailed to every Sunday school superintendent and every pastor in our church. This is a thrilling story and reads like the Acts of the Apostles. It tells of the heroic efforts of our missionaries and of the wonderful triumphs of the gospel message. Give these facts the third Sunday in each month, and on the fourth Sunday take the offering for our missions in Europe and remit the full amount to J. E. Stephens, Grenada, Miss. One hundred Sunday schools can easily send in \$500 a month to help these men save a lost world.

Up to the present, 185 schools have



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ordered Sunday School Day programs. The Sardis District has only two charges in the zero column; the Columbus District has four. These two districts can be 100 per cent if these men will do as well as the others. I have sent out seven notices and will send out seven more to the men who fail to heed the call. Send the offering to J. E. Stephens, Grenada, Miss. We need the money to pay for the expense of our training schools to be held at Grenada, Kosciusko, Macon, and Booneville.

The organization of the school at Grenada will take place Monday at 11 a. m. The textbook to be used in the course to be given by Dr. Richardson costs \$2.25. From the letters we have received we are led to believe that not less than two hundred will attend our school at Grenada.

Raper, at Kosciusko, and Caffey, at Macon, are busy enrolling students for the schools they expect to hold the latter part of June.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The first Standard Training School in Louisiana for 1925 and its opening session Monday night, May 25, at Ruston. The following preachers were registered for a course in this school: Kleinschmidt, Caraway, Cudd, Smart, Lipscomb, Early, and Dring.

* * *

In each of the fifth Sunday rallies there will be two services, a teaching service at 10 a. m., and a preaching service at 11 a. m. At the Alexandria District Rally we understand that Judge White will have charge of the teaching session at Lecompte, and Dr. Brooks will have charge of the preaching service. In the Minden District, at Rochelle, Mr. McCain, of Montgomery, father of our pastor at Lafayette, will teach; Mr. W. T. Murray, a leading layman, will deliver the inspirational address. In the Shreveport District, at Vivian, Dean R. E. Smith will teach, and the presiding elder, Rev. W. W. Holmes, will preach.

* * *

The Four Square Bible Class at Shreveport has a paid executive secretary, Mr. Harry W. Brown, who gives all his time to the promotion of this class. In a recent letter from Mr. Brown, he writes: "The Four Square Bible Class of the First Methodist Church of Shreveport would appreciate it if you would place us on your mailing list for Sunday School Outlook. We would appreciate copies of all issues since Jan. 1. Enclosed you will find what I have mailed to-day to each pastor and Sunday school superintendent of Shreveport District, concerning the District Rally to be held in Vivian, May 31. Hope you will be there on that occasion."

* * *

Mrs. Byron Harwell, of Shreveport, an outstanding elementary worker, writes: "Replying to your letter of the 16th, with reference to my teaching in the Lake Charles school, will say that I shall be glad to help you in this school, beginning Monday night, June 22, at 7:30."

* * *

Mr. J. Q. Schisler, assistant director of Training Work, Nashville, Tenn., writes: "I have found that much correspondence is saved, and a better understanding is had if I can have the opportunity to sit down and talk over

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A friendly spirit that grips and holds you—a period of singing in which every member participates—a fine orchestra—special music—splendid interpretations of the Bible—social good times together—and YOUTH.

That's the Wesleyan Bible Class of First Methodist Church—all of that and more.

We are particularly anxious to have those young ladies and young men who are planning to attend summer school at Tulane come to the class. We want them to be our guests for the short time they are in the city. We want them to feel at home in New Orleans.

So, pastors, superintendents, teachers, or parents, please tell your young friends to visit the Wesleyan Class.

Send us their names—we'll look 'em up after they are here.

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your training schools with you. I can be at Mount Sequoyah the first week of the Training School, and that is from July 4 to 13. I am writing to enquire whether you will be there at that time. I greatly desire to have the privilege of going over your schools with you."

* * *

Rev. H. L. Johns, Conference superintendent of our Adolescent Group, writes: "I have decided that I will be able to accept your offer for the Lake Charles school, June 22-26, and will hold that time subject to your call. Please let me know if anything comes up to prevent this arrangement."

C. D. ATKINSON,
Conference Superintendent.

FROM GRAND CANE, LA.

Dear Dr. Carley: I think Brother Ledbetter made a wise statement in the Advocate, some time ago, when among other matters he suggested that when we preachers read a good book worth recommending we should mention it through the Advocate, and thus help others know what was worth taking time to read. Now, of course, most of us usually see matters differently, and what one might consider well worth taking time, etc., to read, another might not. But I beg space for stating that "The Modern Theory of the Bible," by our own Dr. Steel, of Mansfield, is well worth many times the price of the book (\$1.20), and much more time than it takes to read it. I had been noticing this book advertised for some time, and while calling on Dr. Peters one day recently, I saw the book on his library table, asked him about it, he highly recommended it. I began reading that afternoon, could hardly lay it down until it was finished. Dr. Steel certainly shows up the errors of destructive critics in his own inimitable way. As Dr. Palmore used to say: "Long may he wave and never waver!"

We have read a number of excellent books since Conference, but will only take time to mention "The Way of the Preacher," by Dr. Kern, and "The Gospel for a World of Sin," by Van Dyke. If any of our young preachers get confused about the Atonement,

this last mentioned book will straighten them out.

Fraternally,

L. R. SPARKS.

N. B.—We are in the second week of a revival here at Grand Cane, having extra large audiences, three cottage prayer meetings each day, and reports on Bible reading.

We have had two conversions so far, and there is a great spiritual awakening among the church people of the community. Brother A. L. Harper was with us the first week as musical director. Harper is an excellent director, and a splendid and brotherly man to work with, so we were very much disappointed when unavoidable matters called him away.

L. R. S.

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FROM THE FRENCH MISSION WORK.

Dear Brother Carley: I wish to report to the Advocate two revival meetings in my charge this year, one at Pecan Island and one at Grand Chenier. At Pecan Island we had six additions on profession of faith, and at Grand Chenier we had fourteen additions, one by letter and thirteen on profession of faith.

My brother, Rev. A. J. Martin, of Gueydan, was with me at both meetings.

My work as French missionary covers three parishes, namely, Iberia, Vermillion, and Cameron. I travel a

distance of 125 miles to make my appointments.

We have made some repairs on the church and parsonage here at Lydia. We are certain that our charge in general is benefited spiritually.

Yours fraternally,

A. M. MARTIN.

FROM LAUDERDALE, MISS.

Dear Brother: Since this is my first in quite a while to write you, I thought a few lines might be acceptable for the Advocate.

We have two churches, Lauderdale and Electric Mills, on this charge. We received a cordial welcome at each church. Soon after we got here, Lauderdale church gave us a splendid pounding, and Electric Mills sent a rug, porch chairs, etc. At Electric Mills our Sunday school, Woman's Missionary Society and church have to work in union with the other churches, the Baptist and Presbyterian; but at Lauderdale we have an Epworth League, Missionary Society and Sunday school of our own.

Sunday night, May 24, we closed a ten days' union meeting at Electric Mills, with Brother Benjamin L. Sutherland doing the preaching and Brother J. A. Wells, of McComb, Miss., doing the singing. Brother Sutherland reached us on Friday night, May 15; Brother Wells, having stopped in Meridian to hear Dr. Patty and his singer at Central, Meridian, reached us on Saturday, keyed to the highest pitch spiritually. Soon after the meeting started, we all realized we were in the midst of one of the hardest fights for God and his righteousness that we had ever been in. Moving picture shows, ball games and many other obstacles continued until Thursday night, when, as Brother Wells said, "the ice broke and victory came." I thank God for sweet-spirited, courageous, godly men like Brother Wells and Brother Sutherland. We worked and held short services in every nook and corner in order to reach the people. Everywhere Brother Wells' singing was appreciated, but he had to leave us on Friday to be able to fill his appointment Sunday.

Brother Sutherland won his way into the hearts and homes of all alike—Baptist, Presbyterian and others—as well as endeared himself to our Methodists. His gospel rang clear in accordance with the Bible and the old-time Methodist doctrine. The results were thirteen accessions to the church, four for the Baptist and nine for the Methodist, and the forces in every church were wonderfully strengthened.

As an appreciation of these men's services, a purse, the amount of which was far beyond our first expectation, was handed to each of them with our wish that God's blessings would continue to abide with them, and that it might be our pleasure to hear them again.

L. M. SHARP, Pastor.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Pinegrove, at Montpelier, May 23, 24
Natalbany, at Tangipahoa, preaching May 24.

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School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

Amite, June 5.

Plaquemine and Donaldsonville, at Plaquemine, May 31; Q. C., June 7.

Gonzales, at Carpenter's Chapel, May 31.

Baton Rouge, First Church, June 7.
Baton Rouge, Keener Memorial, June 7.

East Feliciana, at Olive Branch, June 13, 14.

Clinton, at Buetoville, June 14.

Greensburg, at Oakland, June 15, 16.
Hammond, preaching June 21, p.m.; Q. C., June 17.

St. Francisville, at Concord, June 27, 28.

Jackson, June 28.

Springfield, at Huff's Chapel, July 4.
Istrouma, July 5.

Kentwood, July 8.

Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.

Bogalusa, July 12, 11 a.m.

Pearl River, at Talisheek, July 12, 3 p.m.

Baker, at Blackwater, July 14, 15.

Zachary, July 16.

Denham Springs, at Alford's Chapel, July 18, 19.

Livonia, at Rosedale, July 19.

Washington, at Mt. Hermon, July 25, 26.

Franklinton, July 26.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Zwolle, at Prospect, May 31, 11 a.m.

Many, at Many, May 31, 7:30 p.m.

Leesville, June 7, 11 a.m.

Barham, June 7, 7:30 p.m.

Abbeville, June 14, 11 a.m.

Gueydan, at Estherwood, June 14, 7:30 p.m.

De Ridder, June 21, 11 a.m.

Merryville, June 21, 7:30 p.m.

Crowley, June 23, 11 a.m.

Maxie, at Iota, June 28, 7:30 p.m.

Rayne, July 5, 11 a.m.

Indian Bayou, July 5, 7:30 p.m.

Lafayette, July 12, 11 a.m.

New Iberia, July 12, 7:30 p.m.

Sulphur, at Edgerly, July 19, 11 a.m.

Lake Arthur, July 19, 7:30 p.m.

Lake Charles, July 26.

J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Springhill, June 7, preaching, 11 a.m.

Haughton and Doyline, at Haughton, June 9; Q. C., 2:30 p.m.

Coushatta, June 14, preaching, 11 a.m.

Winnfield ct., June 21, preaching, 11 a.m.

(Continued on Last Page.)

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

MISS PAULINE GLASS RANDLE.

"Howell wired cable from Korea, stating Pauline Randle died Tuesday night, appendicitis; buried Thursday by Ruby Kendrick."

We give to Louisiana Conference the sad news as it was given to us. Our own beloved Louisiana girl from West Monroe! It comes as a stunning blow, but the Father knows best; and we know, like Paul, she would say to us, "It is far better to be with Christ."

Miss Randle was in evangelistic work in Choon Chun District, Korea. From her last report she says in part:

"Three months I was with Centenary preaching band. In April and May, I had only time to visit the circuits not reached the year before. People were glad to see the missionary, but disappointed at short visits. Women are anxious to learn the Bible. Night schools and classes have been started in many churches. We have to turn many away. The district Bible class of 130 women was a great success. Truly God has given us a good year!"

Buried by Ruby Kendrick! How fitting that they should rest side by side. Ruby Kendrick, the enthusiastic young missionary from Texas whose devotion to Korea drew so many hearts to help in her beloved adopted land—after she had gone home!

And so Pauline Randle dies with the King's colors in her hands, and her great love for Korea calls to-day to you, young women of Louisiana, to take up her work in her beloved "Land of the Morning Calm." Do not fail her—and Him.

To the Loved Ones of Pauline Randle.

The Louisiana Conference shares with you, in this hour, the sadness and pain of parting—but we also share with you the joy of having had association with one who loved and wrought so wondrously for Jesus Christ our Lord!

SOCIAL SERVICE DEPARTMENT, WOMAN'S MISSIONARY SOCIETY.

By Mrs. M. E. Wren, Superintendent,
Cedar Grove, La.

The Cornelias of Cedar Grove awoke one day to the need of a fitting case for their "jewels." One of them had a vision. The result of this vision was a plan evolved to touch every soul in Cedar Grove with such a strong feeling of Christian love that

they would arise and go forward to the work of making better, stronger against evil influences, and more beautiful this "case" which holds many hundred precious "jewels." This plan had to be democratic if it were to be Christian; and so many long hours of thought were given as how best to secure the attention and help of the 6,000 people in the little town of Cedar Grove, which God turned over to them physically healthy with its wonderful pine air and crystal water.

In the days when Rome produced an almost perfect specimen of youth, the mothers were of the highest type. In this modern time one mother cannot make it safe for her children without making the world safe for others. After a certain age is reached, outside influences are so compelling that they wreck the most careful home training. So, philosophizing thus from cause to effect and vice versa, it was decided that perhaps a whole month devoted to juvenile protection might accomplish some desired results. This plan for a Juvenile Protection Month was introduced through the Social Service Department of the Woman's Missionary Society of the Cedar Grove church, Mrs. M. E. Wren, Superintendent. A general program covering work for the month was thought out and published. Under each department came a special program, published as its time arrived.

May was a fortunate time for the month's work, containing, as it does, so many State and national special days. This fact almost arranged the program itself. Each group in the town was given a department, with the privilege of using individuality, thus making the whole less monotonous than if one person had arranged it, and gaining universal interest.

A striking incident among the birthdays for May is that of James Gordon Bennett, who personally financed the expedition sending Henry M. Stanley to find Livingstone. The happy plan of utilizing the lives of these wonderful characters whose birthdays fall in May under a Vocational Guidance Week was conceived, which is being carried out by one of our clubs. Almost every profession is represented by these birthdays. Among them is Horace Mann, the father of education in the United States.

One gratifying result already obtained is that under Miss Clara Bubenzer, whose "Mothers' Round Table" brought out about fifty women and some splendid papers touching upon vital questions. This number was reached by three-minute talks in the picture show.

Four contests offering worth-while prizes are being conducted during the month, one being a scholarship to a summer school. So far, the department has received co-operation beyond its anticipation from every side.

Among the interesting things to report is a letter from the editor of Collier's to the effect that our manner of handling the "Moral Code for School Children" is quite the most interesting and gratifying that had come to his attention. We have broadcast two

talks and will make five, our presiding elder, Rev. W. W. Molmes, being the last on the program.

It is the hope of the department to accomplish a closer unity of purpose in placing higher ideals above and an environment about our youth that will secure for them real life and true happiness and to make a civic example worthy for others to emulate.

Mrs. Maude Hearne O'Pry is the originator of this splendid program.

PRAYER SPECIAL—JUNE, 1925.

For our new Conference officers: Mrs. L. D. Chaffee, Superintendent of Supplies; Mrs. Clarence Day, Assistant Superintendent of Social Service; Mmes. A. C. McKenzie, N. H. Brown, and C. C. Hightower, District Secretaries.

"Then shall ye call upon Me and ye shall go and pray unto Me and I will hearken unto you." Jer. 29:12.

TO THE LOUISIANA CONFERENCE.

At a recent meeting of the Executive Committee of the Board of Missions, a request was tendered the Department of Woman's Work, asking that they undertake the management of the Mission Building at Lake Junaluska, N. C., during the summer of 1925. A business committee has been appointed, composed of Miss Estelle Haskin, Miss Esther Case, Mrs. H. R. Steele, Mrs. H. A. Dunham, and Mrs. Charley Early.

The committee is planning, with the greatest care, to make the Mission Building fulfill its highest aim during the coming season. As the plans are made, a twofold aim is kept constantly in view. First of all it is greatly desired that the Christian spirit shall permeate the atmosphere during every day that the building is open, that through the workers, Jesus Christ may be so manifest that every guest may feel his presence. It is also the aim of the committee to give efficient service to as large a number as possible, thereby meeting the expense of keeping the building open. With the present money stringency of the Board of Missions, this is highly desirable.

Please direct all persons coming to Junaluska this summer to the Mission Building for entertainment. Efficient business management has been employed. Good meals will be provided. A hostess who is a representative of our missionary organization will aid in providing a social atmosphere distinctly Christian. Every employee is being engaged with the thought of giving guests courteous and efficient service.

If you are coming to Lake Junaluska this summer, we hope you will make reservations at the Mission Building.

Yours most cordially,
Signed: Estelle Haskin, Mrs. H. R. Steele, Esther Case.

"IRON IN THE BLOOD" OF EVERY MEMBER OF EVERY AUXILIARY FOR 1925!

No layman of the Methodist Episcopal Church, South, can be an intelligent member of the church without a clear understanding of the great undertakings of his church at home and abroad.

No man can keep abreast of the vast ventures of faith as manifested by the church without such information as is constantly given by the organs representing such work.

The Missionary Voice is a mirror of the wondrous doings of the church in the entire field of operation, and the regular reading of the Voice will put iron in the blood of the most sluggish soul.

—JOHN R. PEPPER.

CHILDREN'S WORK.

Our task this year is to make every Adult Auxiliary realize that the missionary training of the children is the responsibility of the entire membership, laid upon them by no less an authority than our General Conference. The Superintendent of Children's Work is only their officer to lead out in the performance of this task. If she fails, the failure is not hers alone, but it is the whole Auxiliary which has fallen short of its duty and privilege.

Therefore, your Committee on Children's Work recommends: That the following Standing Rule of your General Conference, with an amendment of your local committee, be adopted by every Adult Auxiliary:

"A Standing Committee on Children's Work shall be appointed in each Adult Auxiliary, the Superintendent of Children's Work to be the chairman of this committee."

Amendment:

"1. And that this standing committee establish and promote the School-Bag Gospel League, working in co-operation with every denomination which will join in this work of nurturing Scripture reading among all children of the community.

"2. That Junior study books be used in Vacation Bible Schools.

"3. That Y. C. W. subscriptions be encouraged by adults—given as Christmas presents, etc.

"4. That 'The Task of the Pansy Gardener' be presented before the Adult Auxiliary and at district meeting during the year."

MRS. V. H. FULLER

MRS. ELLIS J. SMITH,

MRS. J. W. PEYTON,

Superintendent Children's Work.

The School-Bag Gospel League promotes the free circulation of the Scriptures among the children. If you are interested in saving the children of your community, write for literature to "School-Bag Gospel League, Box 100, Station R, New York City, N. Y."

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R. L. FLOWERS
Secretary

DUKE UNIVERSITY
Durham, N. C.

MEETING OF NORTHERN GROUP, JACKSON DISTRICT.

The pastors and laymen of the Northern Group of the Jackson District met for their regular monthly meeting Thursday, May 21, in the Methodist church at Benton, Miss.

The program committee had arranged a splendid program, and each person on the program showed by his manner of presenting his subject that he had been very diligent in preparation for the day's program.

Rev. H. M. Ellis, chairman of the group, presided and made a number of excellent short speeches by way of comment and exhortation.

Rev. L. A. Comfort led the devotional; Rev. G. E. Allen discussed the "Origin and Mission of Methodism;" Rev. C. W. Wesley spoke on the "Doctrines of Methodism;" Rev. M. W. Porter spoke on "Methodism as an Agency for Evangelism."

Rev. A. S. Byrd discussed "The Achievements of Methodism in Heathen Lands," and Rev. J. H. Grice told about "The Duty of a Methodist."

Rev. H. R. McKee and his people had made great preparation for the entertainment of the visitors and had prepared a great feast of good things, and served the entire congregation at the church.

The next meeting is to be held on the third Thursday in September at Eden, Miss.

E. G. ALLEN.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

McComb, LaBranch St., June 3.
Adams, at Bethel, June 6, 7.
Brookhaven, June 7, p.m.
Hazlehurst, June 14, a.m.
Crystal Springs, June 14, p.m.
Bogue Chitto and Norfield, at Johnston, June 21, a.m.
Summit and Topisaw, at Summit, June 21, p.m.
McComb, Centenary, June 28, a.m.
Magnolia, June 28, p.m.
Georgetown, at Georgetown, July 1.
Bayou Pierre, at Pleasant Ridge, July 4, 5.
Barlow, at Lebanon, July 11, 12.
Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.



First Aid for Whooping Cough

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Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Purvis, at Talawah, June 3.
Oloh, at East Columbia, June 7.
Bonhommie, at Bonhommie, June 10.
Ellisville, preaching, at Mozelle and Pleasant Ridge, June 14.
Williamsburg, at Oakvale, June 24.
Prentiss, at Mount Zion, June 25.
Taylorsville, at Fairmount, June 28.
Ellisville, at Mount Zion, June 29.
Petal, at Batson, July 5.
Silver Creek, at Oakvale, July 8.
Sumrall, July 12.
Eucutta, at Boyles Chapel, July 18.
Heidelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.
Lucedale ct., at Cox Chapel, Aug. 2, a.m.
Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Harrisville, at Mt. Pisgah, Thursday June 4, 11 a.m., 2 p.m.
Galloway Memorial, June 7, 11 a.m.
Florence, at Richland, June 7, 3 p.m.
June 6, 10 a.m.
Epworth League Assembly, June 8-14.
Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lootville, July 26, 3 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—Third Round.

Daleville, at Linwood, June 6, 7, 11 a.m.
Meridian, Fifth St., June 7, 7:30 p.m.
Scooba, at Binnsville, June 14, 11 a.m., 2 p.m.
Vimmville, at Toomsaba, June 23, 11 a.m., 2 p.m.
Meridian, Hawkins Memorial, June 28, 7:30 p.m.
DeKalb, at New Hope, July 4, 5, 11 a.m.
Cleveland, at Pleasant Grove, July 5, 6, 3 p.m., July 6, 11 a.m.
Porterville, at Briggs Chapel, July 11, 12, 11 a.m.
Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.
Matherville, at Stateline, July 18, 19, 11 a.m.
Shubuta, July 19, 3 p.m., 7:30 p.m.
Quitman, July 26, 11 a.m., 2 p.m.
Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
DeSoto, at —, Aug. 1, 2, 11 a.m.
Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.

Bucaturra, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.
Waynesboro, Aug. 10, 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Montrose, at Garlandsville, June 6, 7.
Epworth League Assembly, June 8-12.
Bay Springs, at Dushan, June 7, 3 p.m.
Homewood, at Gasque Chapel, June 13, 14.
Lake, at Lake, June 14, 15, 8 p.m.
Divinity School, June 16-25.
Raleigh, at Pleasant Hill, June 27, 28.
Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
Laurel, First Church, July 5, 4:30 p.m.
Laurel, West End, July 5, 8 p.m.
Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Columbia, Q. C., Friday night, June 5, at 7:30; preaching, Sunday, June 7, 11 a.m.
Hub, at Pineburr, Sunday afternoon, June 7, at 3 o'clock.
Vanceleave, at Vanceleave, Q. C. Sat., June 13, 11 a.m.; preaching, Sunday, June 14, 11 a.m.
Coalville, at Coalville, preaching, Sunday night, June 14; Q. C., Monday, June 15, 11 a.m.
Mentorum, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.
Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.
Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.
Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.
Carriere, at W. C., Q. C., Saturday,

July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
Stillmore, at Stillmore, Sunday night, July 26.
Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.
Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.
Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.
Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.

L. L. ROBERTS, P. E.

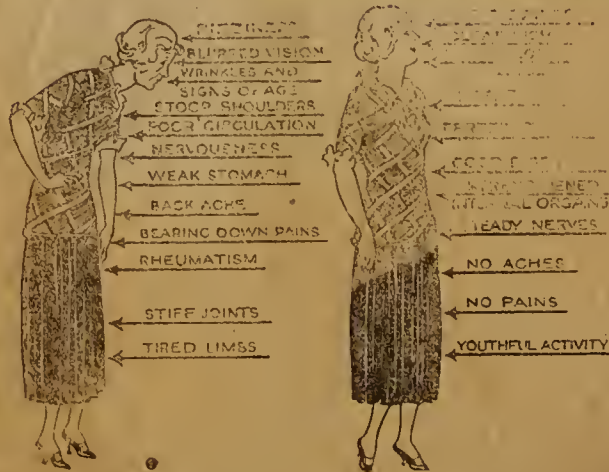
Vicksburg Dist.—Third Round.

Fayette, 11 a.m., June 7.
Centerville and Stephenson, at Centerville, 11 a.m., June 14.
Gloster and Liberty, at Gloster, 7:30 p.m., June 14.
Roxie, at Greendale, 11 a.m., June 21.
Mayersville, at Valley Park, 11 a.m., June 23.
Natchez, 11 a.m., July 5.
Washington, at Mars Hill, 3:30 p.m., July 5.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.
Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.
Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

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So if you are a victim of stomach or intestinal

disorders, nervous weakness, anaemia, tired, worn-out feeling, dizziness, kidney, liver or bladder complaints, sleeplessness, thin blood, poor circulation, high blood pressure, hardening of the arteries, gout, rheumatism, neuralgia or neuritis, neck swelling (goitre) mental depression, despondency, general debility, run down condition or have lost the strength, vitality and endurance of earlier years, you owe it to yourself to send at once for this wonderful FREE BOOK, while the present edition lasts. It enables you to immediately start on the road to vigorous health, freedom from pain, youthful strength, splendid physical fitness and improved appearance. It may be the means of saving your life. This announcement may not appear again so DON'T DELAY. ACT NOW! Address A.R.C. Dept. 52, 461 Eighth Ave., New York, N. Y.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

(Continued From Page 13.)

Minden Dist.—Third Round.

Winnfield, June 21; preaching, 8 p.m.
 Campti, at Davis Springs, June 28, preaching 11 a.m.
 Standard, at Pollock, July 5; preaching, 11 a.m.
 Chestnut, at Chestnut, July 7, preaching, 11 a.m.
 Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
 Heflin, at Ashland, July 14, preaching, 11 a.m.
 Ringgold, at Jamestown, July 19, preaching, 11 a.m.
 Cotton Valley, at Bethel, July 21, preaching 11 a.m.
 Columbia, at Grayson, July 23, preaching, 11 a.m.
 Trout and Good Pine, July 26, preaching, 11 a.m.
 Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
 Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
 Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
 Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
 Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
 Minden, Aug. 11, 8 p.m.
 Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
 Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.
 K. W. DODSON, P. E.

New Orleans Dist.—Third Round.

Franklin, June 7.
 St. Martinville, at Waxia, June 14.
 Morgan City, July 5, morning service.
 Patterson, July 5, evening service.
 Lydia, at Pecan Island, July 12.
 Slidell, July 19.
 Covington, at Waldheim, July 26.
 Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23.

Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.
 W. WINANS DRAKE, P. E.

NORTH MISS. CONFERENCE

Columbus Dist.—Third Round.

West Point, preaching May 31, night; Q. C., July 7, night.
 Caledonia, at Caledonia, June 6, 7.
 Conference Standard Training School at Grenada, June 8-13.
 Conference Epworth Assembly at Grenada, June 15-19.
 McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m.
 Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8.
 Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27.
 Crawford and Mayhew, at Kilgore, May 31.
 Columbus District S. Training School, East Side, at Macon, June 29-July 4.
 Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.
 Shuqualak, preaching at Shuqualak, July 5, night; Q. C. at Cooksville, July 14.
 Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14.
 Kosciusko ct., at Bethel, July 8.
 Ethel, at Bethel, July 8.
 Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.

The Westminster Teachers' Bureau

specializes in securing suitable teachers, officers and helpers for schools, high schools and colleges—private, public and denominational—and in assisting trained, capable teachers and other workers to larger fields of service. Trained teachers and matrons greatly needed.

HENRY H. SWEETS, Manager
 410 Urban Building Louisville, Ky.

Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.
 Noxapater, at Rocky Hill, July 10.
 Sturgis, at Big Creek, July 16.
 High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.
 Cedar Bluff, at Steel's Chapel, July 23.
 Ackerman and Wier, at South Union, July 27.
 Chester, at South Union, July 27.
 South Union Camp Meeting, at South Union Camp Ground, July 24-31.
 Columbus District Conference meets at Louisville, May 27 to 29, beginning at 2:30 p.m., May 27. Let all who expect to attend send names to Rev. W. H. Mounger, Louisville, Miss., that entertainment may be provided.
 JOSEPH B. RANDOLPH, P. E.

Greenwood Dist.—Third Round.

Emory, June 6, 7.
 Tchula, June 7, 8 p.m.
 Sunny Side, June 10, 11 a.m., 3 p.m.
 Ruleville, June 14, 11 a.m., 3 p.m.
 Itta Bena, June 14, 8 p.m.

Greenwood, June 15, 8 p.m.
 Longview, June 27, 28.
 Price Memorial, June 28, 8 p.m.
 Smith's Chapel, July 4, 5.
 Vance, July 8, 11 a.m., 3 p.m.

Swiftown, July 12, 11 a.m., 3 p.m.
 Sidon, July 12, 8 p.m.
 Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.
 J. E. CUNNINGHAM, P. E.

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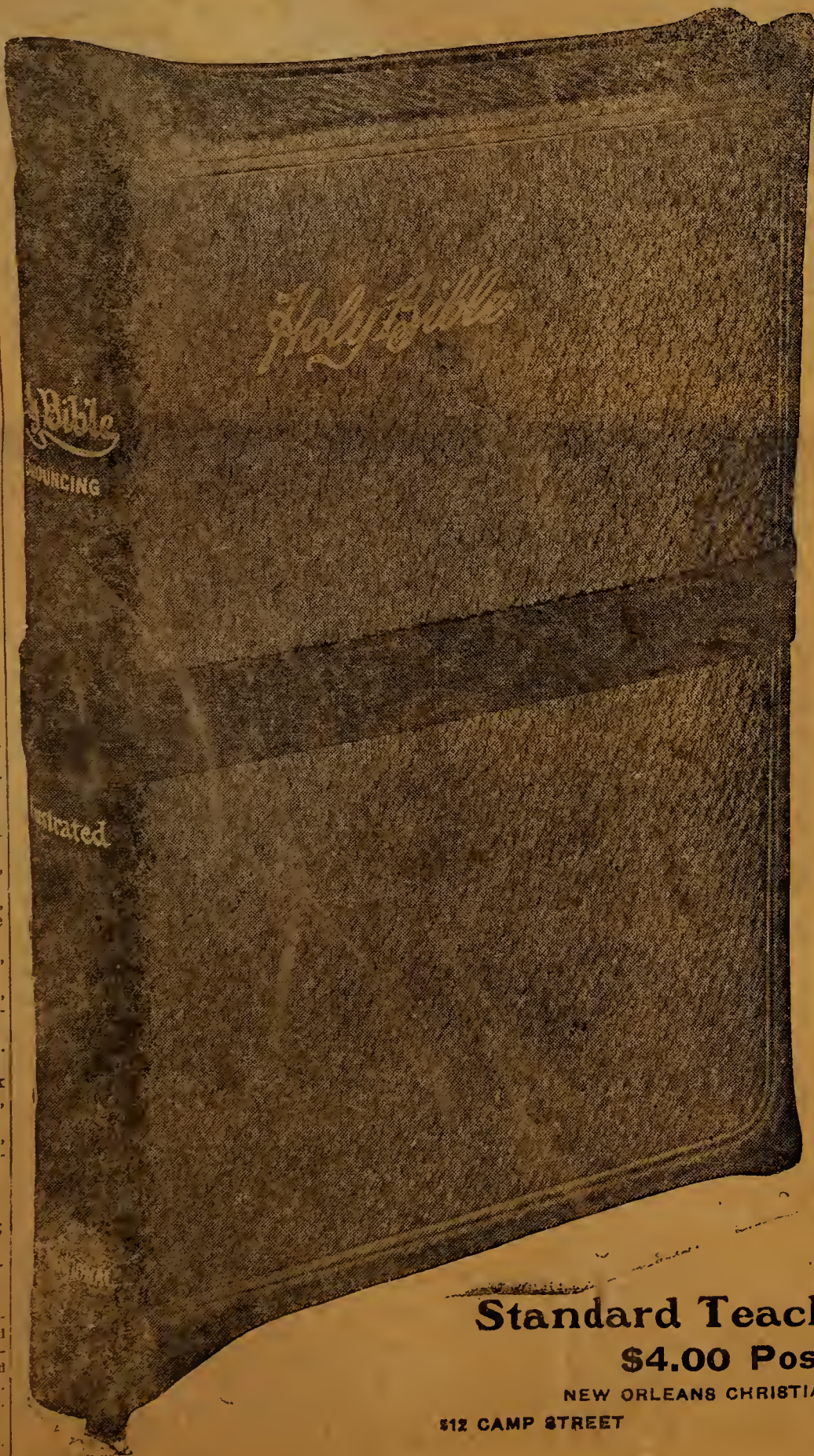
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Miss Nellie Clark July 1926
Millsaps Campus

Vol 72—No. 24 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3548

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 11, 1925

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE YOUNG PEOPLE AND RELIGION.

The Mississippi Conference Epworth League Assembly will be held at Whitworth College, Brookhaven, Miss., June 8-14; the Louisiana Conference Epworth League Assembly will be held at Mansfield College, Mansfield, La., June 9-16; the North Mississippi Conference Epworth League Assembly will be held at Grenada College, Grenada, Miss., June 15-19.

The announcement of the above events may, at first glance, seem to be nothing more than the naming of places and dates; as a matter of fact, a thing of tremendous significance is involved. These gatherings are attended almost altogether by young people—and many of them are in evidence. These Assemblies are strictly religious gatherings. To be sure, adequate provision is made for social and recreational activities, but the emphasis throughout is laid upon the religious life and upon training for service in the field of religious work. And the young people attend them in large numbers, eagerly, enthusiastically studying the themes and taking part in the exercises. If the young people were not interested in religion, they would not go to the trouble and expense of enterprising and supporting these Assemblies.

We cannot at all accept the view that our young people as a whole are becoming increasingly irreligious and that most of them are already almost wholly given over to the world, the flesh, and the devil. That they are confronted by serious dangers and that they have to face powerful temptations, we do not deny. Those dangers and temptations, however, grow as much out of the actions and attitudes of older people as out of the inherent weaknesses of youth. "Like father, like son," applies to the evil as well as to the good. If more older people were all they ought to be, more young people would be all they ought to be. Those who are fond of indulging in wholesale condemnation of the rising generation should not be too quick to make hurtful comparison with older generations that should have furnished a better example.

The young people of this age come at a critical time in the history of the world. As we heard a thoughtful young man express it recently, they are "standing on the frontiers." Unexplored and unknown fields lie out before in many realms of life. That they will be explored and known, goes without saying. The thirst for knowledge is unquenchable, and the lure of the unknown is irresistible. These young people will search out, they will go into these unknown fields, they will chart the vast reaches that still await the coming of daring pioneers. The course of youth is ever onward.

Have the youth of to-day the spirit, the temper, the genius, the idealism, the character, the fundamental virtues to make them fit pioneers as they stand upon the frontiers of a new age?

We believe they have.

EVOLUTION AND THE TENNESSEE LAW.

Of the particular book of science for teaching which in a public school in which he holds a position a young professor in Tennessee is soon to be tried, we know nothing. We understand that it is a book adopted by the State Board of Education and required to be taught in the public schools of that State. The charge is that it advocates a theory of evolution that tends to destroy belief in the creative energy of God as explaining the origin of the universe. If the charge is true, the book should be discontinued as a textbook in the State schools, and the teacher in question and all others should be prohibited from teaching it or any other book that rules God out of his universe.

The position has been taken—and in our opinion it is absolutely sound—that since our public schools are prohibited from teaching religion, they should be prohibited from teaching anything that is destructive of religion. There are devout Christians who hold a theory of theistic evolution as best explaining the processes by which God wrought in the creation of the universe; there are materialists who hold a theory of evolution that leaves God out of consideration altogether. It is unthinkable that we should allow to be taught in our public schools that which flatly contradicts what we so earnestly strive to teach our children in our homes. Our Bible says, "In the beginning God created the heaven and the earth." We believe that statement and we teach it to our children in our homes. No theory should be taught in our public schools which says, "In the beginning God did not create the heaven and the earth."

If laws have to be passed to preserve the religious integrity of our public schools, we should favor going even further than the Tennessee law goes. Not being trained in the technical terminology of legislative enactments, we may phrase our idea crudely, but, if necessary, we would have a law passed by all our legislatures to this effect: "No subject shall be taught in any of our schools that undermines belief in the existence, power, and goodness of God, and no teacher shall be employed in our schools who does not personally believe in God and in the supreme moral validity of his laws."

A Christian teacher can present even materialistic theories of evolution without destroying the faith of his pupils, simply presenting them as theories and pointing out their weaknesses. An

infidel teacher is not fit to teach science or any other subject to our children. We are not opposed to the presentation of theories as theories, and we believe in the fullest freedom in the search for knowledge; but when a seeker after truth becomes a dogmatist in the presentation of simple theories as facts, he has himself violated the spirit of freedom of thought, and should be removed from any position in which he might have dominant influence over the minds of our young people.

The Tennessee case is merely an incident in the fight to preserve this nation from the destruction that comes from the ravages of materialism and infidelity. The law under which it arises may not be the best way to deal with the situation. But the principle that lies back of it is sound to the core—that the godly faith of our children not be destroyed in our public schools.

CONSTITUTION, OR NO CONSTITUTION?

The attitude of some States and some individuals toward the enforcement of the Eighteenth Amendment is such as to bring the Constitution of the nation into contempt. A loyal State will not refuse to do its full part in the enforcement of the prohibition law, and the loyal individual will not knowingly do anything that violates that law. We make this statement deliberately, knowing full well that, according to what seem to be well-founded current reports, many so-called prominent citizens—doctors, lawyers, bankers, business men—do not hesitate to furnish and drink intoxicating liquors at their banquets and other social functions. Flagrant disregard of the fundamental law of the land never has been and never can be a mark of loyal citizenship.

Mr. Wayne B. Wheeler, general counsel of the Anti-Saloon League of America, has recently put the matter very plainly, thus: "The Eighteenth Amendment is here. If its opponents can repeal it, that is their undoubted right. To defy it or nullify it, is indefensible and un-American. Modification of the enforcing statute by removing the penalty for making or selling intoxicating beer would be a species of nullification."

"Under the Eighteenth Amendment, no State can discharge its constitutional obligation unless it lends its aid to its enforcement. The wisdom of a State prohibition law was proper for discussion before ratification of the Eighteenth Amendment, but, afterwards, refusal of enforcement cannot be justified on any theory of local self-government or States' rights. Obligation for enforcement rests on every State of the Union. The vital issue we now face as citizens is, 'Will we be loyal to the Constitution of our country and obey the laws enacted pursuant thereto?' Constitutional government must not be dissolved in outlawed beer or whiskey."

Bootlegging criminals would quickly have to go out of business if there were no disloyal citizens to make their traffic profitable.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

A STATEMENT AND AN APPEAL.

The Board of Missions to the Church.

The Board of Missions of the Methodist Episcopal Church, South, desires to bring to the attention of the entire membership of the church all the facts concerning the missionary work of the church in order that we, as Methodists acting together, may decide how we can best meet the pressing demands upon us in these eventful times.

It is the custom when the Board holds its annual meeting in May for the appropriations for the ensuing calendar year to be adopted. When the Board met this year, May 5-7, all realized that it faced a very acute crisis because its income is not sufficient to maintain the work already established, even though no provision be made for extension and advancement in the fields we occupy. In taking care of the work under its direction the Board has already incurred a debt that has reached embarrassing proportions. Confronted with the necessity of taking care of this indebtedness, and with a maintenance budget almost twice as great as its regular income, it was deemed inadvisable for the Board to take final action on next year's appropriations for the Department of General Work until the situation had been laid before the church.

The estimates for 1926 had been carefully worked out for presentation to the Board. They involved a reduction of twenty per cent below the appropriations for 1925, and these represented a reduction of twenty per cent below those of the preceding year. In the estimates for the fields every item had been considered and every reduction made that could be made without serious retrenchment. In fact, the estimates did involve the discontinuance of certain lines of work of great importance. No one believed these estimates were adequate. No one believed they represented the needs of the fields or the ability of the church. For example, the estimates for the thirteen foreign missions aggregated \$930,575. The missionaries on these fields, however, who know conditions and needs better than any others can know them, estimate that a total of \$1,757,672 will be required to take care of the work during next year. Even after these reductions had been made we were confronted with the fact that the income of the Board from assessments, specials, and all regular sources would be far from sufficient to meet them.

In this difficult and perplexing situation the Board of Missions took the following action:

1. The estimates were approved as tentative appropriations for next year, and as the basis for an appeal to the church for the support of our missionary work. The Board will meet in special session on Dec. 10 to take final action on the appropriations for 1926. It can be seen at once that the action taken when the Board meets at that time will depend very largely upon the response the church makes to this appeal. In this the Board of Missions is asking the church to indicate its wishes as to what shall be done for the support of its missionary program. The Board has no resources except as they are furnished by the church. We have reached the hour when the church must say whether we go forward, hold the

line, or retreat. If we go forward or hold the line, it will be in your name. If we retreat, it will be at your command.

2. The secretaries were authorized to appeal to the church for an extra special offering of \$750,000 for the support of its missionary work at home and abroad, this of course to be in addition to our regular missionary income from assessments and specials. We have confidence that the church will make this offering for the maintenance of the most successful missionary program Southern Methodism has ever conducted. In the eighty years of our missionary operations as a separate church we have never yet sounded retreat. We do not believe our beloved church will do so now. This is the hour of its greatest prosperity and the hour of the world's greatest need. We are asking for \$750,000, which is just thirty cents from each of the two and a half million Southern Methodists. We make the appeal in the name of our Lord and on the authority of his command. We make it in the name of a broken-hearted world that has tried everything else but Christ—a world that needs Christ, and he is all it does need.

3. It was agreed that the proportionate part of the Centenary collections coming to the General Department of the Board of Missions will be applied on the Board's indebtedness until that is paid.

There is perfect accord between the Board of Missions and the Centenary organization. The Board is greatly interested in the collection of these pledges, but we are unwilling to use any funds coming from this source for our regular work until this debt is paid.

It is further provided that beginning with 1926 one-third of the Board's income from assessments will be applied to the payment of the debt if that is necessary.

4. A committee of seven, consisting of the following persons, was appointed to direct all the processes for raising money for the Board of Missions, General Work: E. H. Rawlings, W. W. Pinson, R. L. Russell, J. W. Perry, Administrative Secretaries; Bishop W. B. Beauchamp, chairman of Home Base Committee; G. L. Morelock, General Secretary Board of Lay Activities; R. H. Ruff, one of the Home Cultivation Secretaries.

In conclusion, we desire to state that in making this appeal we are not undertaking to hand down to the church any definite and unchangeable plan for collecting this sorely needed money. We stand ready to help with suggestions and by earnest and constant co-operation, but this is the task of the church. We must depend upon the Annual Conferences, districts, local congregations and individual pastors to accomplish it. No additional workers will be employed. No extra organization will be set up with heavy overhead expenses. Very little additional literature will be issued—only enough to get the situation fairly before the church.

This cause will be presented to the Annual Conferences this year, but it is our hope that many congregations will have already responded with their offerings before the Conferences meet.

We Methodists never faced a more appealing challenge. We have all confidence that together we will meet it with faith and devotion.

R. L. RUSSELL, Chairman.

R. H. RUFF, Secretary.

E. H. RAWLINGS.

W. W. PINSON.

J. W. PERRY.

W. B. BEAUCHAMP.

G. L. MORELOCK.

WILLIAM TYNDALE, FIRST PRINTER OF ENGLISH NEW TESTAMENT.

By Rev. Henry G. Hawkins.

"The flow of the Thames past London is not to be accounted more important commercially than the entrance of the Bible to the English language is important to the life, literature, and religion of the English people." The average yearly output of the Scriptures to-day is five million volumes,

most of which is from the American and British Bible Societies. The Bible has been translated into 770 languages.

We consider nothing more important to civilization than distribution of the Bible, and nothing that can bless an individual so much as the study of the Scriptures. And yet, William Tyndale, an Englishman, who just 400 years ago, 1525, issued the first printed English edition of the New Testament, found so much opposition to the translation and circulation of the Scriptures upon the part of the clergy and the government of England that, to do so, he had to go over to the continent of Europe, beyond the jurisdiction of the Bishop of London. He himself said, after certain experiences: "I understood that not only was there no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

At Cologne he had contracted for 3,000 copies of a quarto edition, with a prologue, references, marginal notes, and division into chapters, when his design was discovered, and he had a bare chance to escape with his sheets that had already been printed. He went then to Worms, where he pursued the work, but adopted a smaller (octavo) form, as being easier to conceal, and "cut out everything except the text itself." While disputing in England once with a certain learned man who had said that it would be better to be without God's laws than without the Pope's, Tyndale had joined the issue by saying: "If God spare my life, ere many years I will cause a boy that driveth a plow shall know more of the Scripture than thou dost."

The first edition of 3,000 came from the press in 1525; and by 1528 a total of 15,000 copies had been printed. The opposition was very vigilant; but Tyndale had friends among the merchants; and the books were secretly conveyed to England, bound up with other forms of merchandise, in bales of cloth, barrels, even in sacks of flour.

An effort was made to buy them up before they were shipped. The Bishop of London said, "The books are naughty;" and he bought up all he could, and burned them. One merchant sold the Bishop a large quantity, but immediately sent the money received to Tyndale, with which to print more. A conclave of bishops, under the presidency of Cardinal Wolsey, met and condemned the books to be burned; and Bishop Tunstall was appointed to preach in London, and denounce the translation. Henry the Eighth lent his royal seal to the demand that the books should be destroyed; and most of them were burnt. "But the Bible had gotten into the English language, and had found a habitat there, from which it was never to be cast out, whether by buying it up or burning it."

Tyndale translated from the Greek and Hebrew; and by the end of 1529 he had the Pentateuch in English ready for the printer. His translation was so well done that it became the basis for the King James Version which was issued in 1611, and which is our authorized version of the Bible to-day. "But in giving English-speaking people this treasure of truth, he had to live like a criminal, his footsteps dogged by spies. In 1535, he was betrayed by a false friend, cast into Vilvorde Castle, near Brussels, and there, Oct. 6, 1536, he was strangled, and his corpse destroyed by fire." And this scarce four hundred years ago! As H. C. Howard says: "Let no true Englishman in too great pride of later liberty and achievement forget the hole of the pit whence he was digged." Tyndale said that the opposition of the clergy arose out of their ignorance—they were "a full ignorant sort." Many of them could not repeat the Lord's Prayer and did not know to whom it should be ascribed.

Tyndale knew that under conditions of ignorance there is nothing so disturbing as the light. "But he had the unerring ability to see that for his land and his people the one way out of all this ignorance, vanity, pretense, hypocrisy, superstition, and their related moral and religious corruption was to make the English plowboy able to read the Word of God in his own tongue."

Magnolia, Miss.

WHITWORTH COLLEGE COMMENCEMENT.

Dear Dr. Carley: Whitworth College, the Mississippi Conference school for young women, has just closed its sixty-eighth session, and sent out its sixty-fifth graduating class, in the fourteen splendid young women upon whom were conferred the B. A. degree last evening. Other diplomas and certificates in special departments brought the number up to forty-eight for the session '24-'25.

Every feature of the commencement program measured up to Whitworth's usual high standard, and demonstrated anew the excellent character of work for which its every department stands. Bishop Sam R. Hay made a profound impression by his clear, deeply thoughtful, suggestive sermon, delivered to a capacity audience in the large auditorium of the Methodist church.

Timely and appropriate, also, was Rev. J. S. Purcell's sermon to the Y. W. C. A. on Sunday evening, May 24. Using Philippians 4:8 as a text, he developed convincingly his theme, "The Power of Thoughts to Determine Character and Destiny."

The Honorable Fred Sullens, of Jackson, Miss., combined wit and wisdom in his baccalaureate address to the graduating class on Tuesday evening, May 26.

But the heart of that occasion to the fourteen graduates was the burning message of Whitworth's honored president, Dr. I. W. Cooper, in conferring their degrees.

In words vibrant with loving interest and fatherly goodwill, he bade them, in the name of their beloved Alma Mater, farewell and Godspeed, as they went forth to fill places of usefulness and service in the big world outside its walls. He urged them to incarnate in their lives the high ideals, the noble purposes, the fine Christian principles for which Whitworth has stood through all the years.

The commencement of 1925 marked a new era in the history of Whitworth; and a proud day in the life of this great Christian educator who has given twenty-three of his best years to its upbuilding. His voice was eloquent with the joy and triumph that come only with the realization of a long-cherished dream, when he announced that Whitworth "had weathered the gale," passed the Classification Committee, and been admitted, in good standing, into the honored ranks of standard four-year colleges. He spoke feelingly of the long months of suspense when he had "fought like a man with his back to the wall" for the necessary endowment fund with which to secure this rating. No one present doubted his sincerity when he exclaimed: "I had rather have sacrificed my life than to see Whitworth demoted to junior college rank!"

Surely the loyal, big-hearted Methodists of South Mississippi, with full measure of loyalty, co-operation and financial support, will rally to their Conference college in the very dawn of this its new day of opportunity! They will share wholeheartedly with its president the burden of responsibility and financial obligations which he has assumed in its behalf. The church can make no finer, more constructive contribution to the on-going of the Kingdom than to invest largely in Christian education through its schools and colleges.

I am sure both the student body and the large audience felt like responding with a hearty Methodist "Amen," when Mr. Sullens said he would rather have the ten splendid buildings of Whitworth College—all but two of which have been erected during Dr. Cooper's presidency—for his monument, than to be commemorated by the matchless Lincoln Memorial in Washington City.

Apropos of these buildings, I believe few Methodists in the Mississippi Conference and the adjacent patronizing territory know what an extensive and well equipped school plant they have at Whitworth. During the last twelve years there have been erected five substantial brick buildings, and one commodious frame structure—the model home of the Domestic Science department. In addition to these, the former Methodist parsonage has been purchased, moved to the campus, and remodeled to adapt it to infirmary purposes. Here, removed from the noises of dormitory life,

the sick and the convalescent can be properly cared for and ministered to. The third frame building was acquired by the purchase of the old J. W. McGrath home, adjoining the campus. This has been remodeled and fittingly converted into an attractive and comfortable home for the president. Here Dr. Cooper and his cultured wife keep "open house" to their large and affectionate family of college girls.

When one realizes that this building period at Whitworth has coincided with the world war period, and the high prices of the reconstruction days, not to mention the financial panic of 1920, Dr. Cooper's building achievements at Whitworth are amazing and phenomenal.

Generous Methodist laymen have rallied to his leadership and made this brilliant record possible. And their names are memorialized in the handsome Lampton Auditorium, in Enoch's Hall, with a spacious dining room occupying the whole of the first floor, and two dormitory stories above; in Earl Hall, where is carried on the work of physical education. Its first floor contains a swimming pool, shower bath, etc. The second floor is a large and well-equipped gymnasium. The central administration building, Cooper Hall, contains the administrative offices, the dean's suite, faculty and student parlors and a few bedrooms. Its second floor is a students' dormitory.

But to me the most appealingly beautiful building, both in architecture and the spirit which prompted its builders, is the Y. W. C. A. hut. Its spacious apartments, breathing an atmosphere of refinement, culture and serenity, have become the social as well as the religious center of the student community life on the campus. It answers a long and deeply felt need in college life—one I have never seen so adequately met anywhere else, though I have taught in four colleges. This building represents the loyalty, the labor and self-denial of Whitworth's student body, who built it by faith and sacrifice several years ago, at a cost of \$10,000. Only last year did they make the final payment, which crowned their labors of love with financial success. All honor to the Whitworth girls! And may the whole Conference catch their spirit of devotion and service to the interests of this really great Christian school!

The summer months will witness many interesting improvements and changes on the campus, looking toward the adaptation of the entire plant to the new dignity and enlarged educational aims which come with senior college rating.

Under the capable supervision of Dr. J. M. Sullivan, of Millsaps College, \$1,200 will be expended in bringing the laboratories and other scientific equipment up to the standard.

Already 1,400 volumes have been added to the library. By the opening of the next session the shelves will contain the required six thousand books.

During the vacation the librarian will take specialized training for her work at Peabody College, Nashville, Tenn.

The scholarship requirements have all been met in the newly elected heads of college departments, who come to Whitworth bearing the highest credentials, both as to character and educational equipment.

Methodists of the Mississippi Conference, Whitworth bids for your patronage and support. She deserves it and is prepared to reward it with the most efficient service to your daughters through Christian environment, instruction and training.

Write us for catalogue and any further information you may wish.

Yours for a larger, better Whitworth in this her new era of usefulness.

MRS. J. M. WYATT,
Lady Principal and Teacher of Religious Education.

FROM THE MISSIONARY CENTENARY SECRETARY.

In making response to the request for prayer for the success of the special effort to raise our pledges this spring, this letter came to my office. The writer has since passed to her reward, but it is good to the use of edification:

"I am glad to be one of the many who are joining in the League of Prayer, and I believingly hope that great things will come to pass. It has been a grief to me that so much of the Centenary money has been so long unpaid, when so much good could have been accomplished with the money.

"It grieves me to see money spent for earthly purposes which ought to go into God's treasury, for the silver and the gold are his, as well as all things else, and each will have to give an account in that day, when we stand before him, of how we used his money.

"I paid up last January the last hundred dollars of my husband's pledge (he having passed beyond). I had paid up my own some time before, but I have never yet seen where I could help pay up some one's else. I would be glad to do it, and pay our Board out of debt, as others, too, no doubt, would gladly do, but I am no longer able to work as I used to, and the calls of the work seem to be all I can keep up with now.

"But all I have and am are the Lord's, and it is a joy to give of that which he has given me. And it's wonderful how the call comes to the little givers, like myself, as well as to those who are rich in this world's goods.

"My deafness keeps me from hearing much of the preaching and other good things that used to be a delight, but I am so thankful that I still have my eyes and can read of the many wonderful things God does, even in this day of unbelief.

"But pardon me, for you did not ask for a letter.

"I will join with the League of Prayer with pleasure, and in my quiet hour before him pray for his blessing on his work.

"YOURS IN HIM."

That's good reading, and it was mighty cheering to the Secretary.

Since writing this the good sister has gone to meet her husband.

May its simple faith and hope prove an inspiration to others.

BRISCOE CARTER.

A TRAGIC END TO LIFE.

A tragedy, sudden and dramatic, brought to a close the dinner of the National Press Association, held on Tuesday of last week at the Trocadero Restaurant in London, when George Whale, who presided, suddenly collapsed and died in the presence of the two hundred guests of the evening. The banquet, which was held in honor of the centenary of the birth of Thomas Huxley, was intended also to encourage a campaign against the Christian churches. Mr. Whale, responding to a toast to the Association, said: "Let us eat, drink, and be merry, for to-morrow we die. Do I say that? No. I say take heart and help, for to-day we live." He also delivered a speech in which he attacked the dogmas of Christianity and its ministers. He had just ridiculed a statement that the "light of the Holy Ghost has guided the church for nineteen centuries." "When the light does come, I predict it won't have the dazzling effect of the light which fell upon the apostle en route to Damascus—a light which left him dazzled for the rest of his life," Mr. Whale said, while the guests laughed appreciatively. A little later they were just beginning to applaud the first sentence of a toast in his honor presented by Major G. H. Putnam, American Civil War veteran, when Mr. Whale collapsed. Hushed whispers and awed, stricken faces replaced laughter and smiles. Then followed a tense silence, broken only by the dying man's strangled breathing. The incident may be explainable in a perfectly natural way, but it at least gives emphasis to the need of a decent reverence for those things that many good people hold sacred. The Bible speaks of the sin against the Holy Ghost. The Whale speech as reported comes perilously near to such a type of transgression.—Zion's Herald.

In Czecho-Slovakia a Centenary revival is sweeping the land. We entered three years ago, and already we have three districts, forty-five churches and 10,000 members.

FEDERATION MEN'S BIBLE CLASSES,
LOUISIANA CONFERENCE.

There has been inaugurated a movement among the men of Louisiana that seems destined to assume large proportions and accomplish great things for the Sunday schools of our church throughout the State. I have reference to the organization of the District Men's Bible Class Federation in the various districts, and the organization of the Conference Federation of Men's Bible Classes for the whole State of Louisiana. The District Federations have already begun to function in a large way. Meetings of more or less value have been held in different sections of the State, with attendance ranging from 300 to 1,000 men, and at every meeting the inspiration gained has sent the men home to do greater things in their own churches.

At present, the whole State is centering its interest in the State-wide Federation meeting which is to be held in Alexandria on the fifth Sunday in August. This movement has had the endorsement of every district conference in the State, and the fifth Sunday meetings that have just been held have been unanimous in their endorsement of the Alexandria meeting. A goal of 5,000 men present has been set for the Alexandria meeting, and from the reports that have reached us from the various districts it seems highly promising that that number will be reached, if not excelled.

The purpose of this great gathering in Alexandria is two-fold. First, it will send a thrill of inspiration through every man who attends and make him glad that he is identified with a movement that carries with it not only such a vast number of real men, but the overwhelming majority of the leading men of our church. Second, it will develop a closer relationship between the men of all parts of Louisiana and make them to know each other as followers of Jesus Christ as well as big business or professional men.

Among the men who are already active in the planning of this State-wide Bible Class meeting are Dr. R. E. Smith, of Shreveport; T. W. James, of Ruston; T. W. Holloman, of Alexandria; Rev. C. D. Atkinson, of Alexandria; every presiding elder in the Conference, and a large number of other leading laymen whose names need not now be mentioned. Already the work of building a great program for the Alexandria meeting is well under way, and it is assured that the day will be well worth while to all who make the trip to that place.

A. J. GEARHEARD.

Haynesville, La.

NOTES OF CORINTH DISTRICT CONFERENCE.

Preaching by Revs. J. D. Wroten, New Albany; N. G. Augustus, Sherman; E. E. McKeithen, Booneville; J. A. George, Ripley; E. Nash Broyles, Corinth.

The Rev. M. E. Tumlin dropped dead at close of last session. He was a local elder, and once a member of the Annual Conference.

Delegates elected: Judge T. E. Pegram, S. S. Finger, Ripley; Jim Cunningham, John Sanders, Booneville; United States Senator H. D. Stephens, Dick Hall, New Albany; Dr. F. T. Carmack, Iuka; Dr. L. W. Worsham, Corinth. Alternates: F. M. Roper, Sallito; Mrs. W. W. Jones, Iuka; J. T. Hallmark, Belmont; W. T. Rogers, New Albany.

The attendance was very large; no dull moments; no unpleasantness arose at any time, and everything went like clock-work. The presiding elder, Rev. E. H. Cunningham, presided like an old hand at the game. He is in the highest favor with the whole district. Reports by the pastors showed that fine progress had been made throughout the district. Substantial raise in assessments for pastors over the past. Some successful revivals already held, and big revival campaign planned. It was a spiritual conference throughout.

BY ONE IN ATTENDANCE.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

What will happen if this plan of unification wins? Well, I can tell you what will happen. First, a great many good people will be deeply distressed. We love our great church, its history, its polity, its principles; and we don't want to see it pass out of existence, as this plan adroitly provides it shall do; for everybody knows that this plan is provisional, and contemplates a "merger" by co-operation. Second, a great many of our members will go to other churches, or, what will be worse, disgusted by the way this great issue is being handled, they will take their letters out and never put them anywhere. It will inflict a terrible wound on the body of Christ, and without any compensating good. Third, there will never be another General Conference held in the South again. The united General Conference will be a mixed body, having a large number of Negro delegates, who will be on a footing of perfect equality with the white delegates. There is no place in the South where such mixed audiences will be tolerated. Remember that in the General Conference you can't set the Negroes off to themselves, as is the settled policy in the South; so the General Conference will have to meet in the North, and the Southern delegates will have to conform to the custom up there. For my part, I had enough of that at Columbus to last me the rest of my time. Fourth, in the mixed General Conference, when they get to debating questions with the Negro delegates to reply, the same thing is going to happen that happens when you bring a lighted match near a keg of gunpowder. See what Dr. Spencer said in a recent number of his paper, the Central Christian Advocate, of Kansas City. Don't see that paper? Well, then stop calling me an "ignorant hill-billy," for the ignorance is on the other side. I read the Northern papers, and know what I am talking about. Fifth, endless litigation over church property will happen. My side don't believe the Chattanooga General Conference was a legal body, or, if it was, that a General Conference has the power to reunite the church with the Northern branch. The Methodist Episcopal Church, South, was organized by a convention, called and elected for the special purpose; and nothing less than a convention has original authority to dissolve the Methodist Episcopal Church, South. Now we may be what Dr. Stonewall Anderson calls us, "hill-billies," but he will find that we don't give the snap of our finger for "Who's Who" when it comes to forcing us into an association that we do not want. That will be the only way to hold our property. We had to get our share that way from the Northern Methodists when we divided, and we will hold it by the same process when they try to take it back. So you see what is before you when you force a unification that outrages all the fundamental principles of Christian unity.

Dr. H. Walter Featherstun insists that unity and uniformity are synonymous, and that when Jesus prayed that his disciples might all be one, he meant that they should all belong to the same organization. Well, he is one of the "Who's Who" of the Friends of Unification; but I don't believe a word of his interpretation of our Lord's sacred prayer. First, because nothing is plainer than that the whole subject of church organization was left an open question by the writers of the New Testament, and from that day to this intelligent and devout men have differed about it. Which is the divinely intended polity—the presbyterial or the episcopal, the congregational or the connectional? Is it not a fair inference that since no particular form of church organization was clearly indicated, it is unessential, and was left purposely open? That the essential thing is the unity of the Spirit, that whatever be the form of our church organization, we shall love each other as brethren in the Lord? Second, if Dr. Featherstun is right, then the Lord works by different plans in the realms of nature and of grace. In nature his plan is unity of life with infinite variety of form. What an endless variety of plant life, from the tiny violet to the massive oak and

the towering pine! Yet the principle of life is the same in them all. This is true of all God's work in nature—true of fishes and birds and quadrupeds. I think it is reasonable to believe that this is God's ideal for the spiritual world also. Third, if Dr. Featherstun is right, then we must all become members of the same church, but which church? As he is a Methodist, he would, of course, say the Methodist Church, and right there his theory would break down. Both the Catholic and Episcopal churches would claim, and as a matter of fact, do claim that they are the original and divine order; but the Presbyterians can't see it that way, and the Baptists—well, they say we are all wrong, and ought to join them. No, sir, it is a fundamental fallacy to confound unity with uniformity. There was a time when there was "one" church, united under one head, having one polity, embracing under one administration all who professed to be Christians; and we know what happened then. Christian liberty perished, freedom of conscience was no more, a spiritual despotism enforced the ordinances of the church as the laws of God, and the sword, the rack, and the stake, were the means of grace used by the "one" church to promulgate the gospel. So Dr. Featherstun's argument for unification because it is in harmony with our Lord's prayer for the unity of his disciples falls to pieces.

Bishop Moore says that "union is in the air." So are a good many things—the "jazz mania," for instance. The fact that a thing is "in the air" is no evidence that it is a good thing. There is such a thing as malaria, bad air, and one must brace himself against its deleterious effects. I think we are going to defeat this plan of unification. I hope so. I can see no good, and a world of trouble, to grow out of this entangling alliance with a body so different from ours. They tell us the war is over, and forgotten, and so on; and yet the name of Sidney Smith Lee, the brother of General Robert E. Lee, is down, with about 300 other noble men like Maury and Semmes, as "deserters," and every effort made so far to have the record corrected has been vain. General R. E. Lee resigned his connection with the United States Army, and his resignation was accepted, though they knew he would adhere to the South. His brother Sidney, was in the navy, and tendered his resignation; it was refused, and when asked what he intended to do, he told them he intended to go with the South. He was informed that if he did he would be considered a "deserter." He came to the Southern side. His name was marked "deserter," and there it stands to-day in the record, a foul blot on the nation's page. I want no unification with people who won't tote fair, and have mighty little respect for the mushy patriotism that accepts Northern insults to the memory of the heroes of "The Old South."

Her dazzling coronet of fame,
Shines bright with many a noble name,
Renowned from sea to sea;
Her Davis, Johnstons, Stuart, Hill;
Her Stonewall Jackson! How we thrill
When we remember LEE!
Mansfield, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Great is old England! Great in men, great in government, great in her contributions to science, literature, and religion. The Anglo-Saxon's thought, his determination, his supreme self-confidence, with his inborn love of fair play, carry him far on the tide of this old world's life and movement. England is the mother of the world's three great commonwealths—America, Canada, Australia—with their outlying islands and possessions. These four are in the vanguard of our present-day efforts for redeeming and saving the world. The mother of these empires may have handled her brood rather roughly at times, but she had a rough brood to handle, and one that had learned the lessons of liberty so well in the old home land that they brook no interference

therewith, even if mother does the meddling. She has grown wise with the passing centuries with the wisdom that comes from righteous thinking on the part of her statesmen, and righteous teaching and preaching from her schools and churches. Truly there are ripples and whirls on the surface now and then, but the great tide of English purpose and English destiny moves right onward, bent on doing its own work. Better not get in the way of this flood; you might be another Canute, speaking back the sea—and it did not go back, you may remember.

The press of to-day declares that England and America are drawing closer together. Honor old England, she is honest, she does not cringe, she does not dodge, she pays her debts, and now once again a pound sterling is sterling the world over, and just a bit more in places. May God in his wise providence link English-speaking peoples together throughout the world for the great purpose of bringing peace and good will to men. There is no trouble in America to-day that comes from men and women of British stock and breeding. In fact, when one becomes knowingly indoctrinated with the common aims and ideals of English and American life, he simply is assured these are the best known to the race. These have stood the test of time and use, while other nations have experimented with all sorts of theories at the cost of blood and tears.

England and America, what a mighty entente for well-being to the world! Here is wealth, power, thought, and a vision for human welfare, hitherto unknown in all history. May this common understanding of mutual interests hasten the coming of a new epoch in human affairs.

* * *

Much is being written, spoken and printed concerning Christian education during this third quarter of our Methodist fiscal year. For centuries all learning was in the hands of churchmen. The Greek had his academy and the Roman his scholia, but neither Jew nor Christian ever had any system of education except that of the rabbi and churchman. Witness the great universities of the Middle Ages, whence the light of learning shone like stars amid the dark ignorance of those unhappy times. The reign of Jehoshaphat, king of Judah, was one of the most prosperous known in the annals of those unfortunate kings. We would reckon him next to Solomon in wealth, power and wisdom of administration. In the II Chronicles 17:7, it is recorded that in the third year of his reign he instituted a system of education. He sent out his teachers—the names are given—and sent the Levites with them. The Law and the acquirement of knowledge went on together. This, to my mind, is one of the earliest systems of education known.

The public school is an institution for good. It gives to every normal child an opportunity for an education. It is a shame and reproach to our American life and civilization that the Bible is excluded therefrom. We might just about as well exclude this blessed Book and its teachings from our homes, and chain it to the pulpits, as was the custom in the darkened past. When the public schools, from universities to grades, will teach the Bible, as it should be taught, then and not till then can any argument against Christian education carry weight. The public school is only about a hundred years old; the Christian school began when the disciples went forth to teach and to preach. All the great seats of learning, with the exception of a few modern ones, sprang from the heart of the church. Then let every loyal Methodist rally to the support of this sacred cause of Christian education, knowing we are walking in the footsteps of saintly teachers who have gone before.

628 Kings Highway, Shreveport, La.

THE ATTITUDE OF THE BAPTIST CONVENTION ON EVOLUTION.

By Rev. John W. Ramsey.

The Southern Baptist Church has in the past apparently desired to be regarded as thoroughly orthodox and as standing steadfastly for the fund-

amentals of historic Christianity; but during the recent meeting of the Southern Baptist Convention which convened in the city of Memphis, Tenn., that church seems to have come very close to cutting loose from its claim of ancient anchorage to the "faith of our fathers" and waded a long ways into the muddy waters of modernism.

The report of the Committee on Baptist Faith contained the following statement: "Man was created by the special act of God as recorded in Genesis." "So God created man in his own image, in the image of God created he him; male and female created he them." "And the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Now, since this statement is a direct quotation from the Genesis story of the creation, it may be asked, What is wrong with it? Just this—the question of evolution was expected to come up for discussion, and the whole convention expectantly awaited the report of the Committee on Baptist Faith with some pronouncement upon the subject of evolution; but that particular part of the report referred to above did not contain a single direct allusion to evolution, about which there has been recently so much controversy. It was a complete evasion of the subject. To quote the Bible and say that "man was created by the special act of God" is not sufficient, if the committee had desired the convention to take a stand against the Darwinian theory of evolution. The so-called theistic evolutionists accept the general teachings of the evolutionists with the qualification that God intervened at various critical periods of the evolutionary process of man from the lower orders of creation. The question involved, therefore, is the interpretation of the Scriptural quotations cited above, and when the Committee on Baptist Faith merely relied upon quotations from the Genesis record of the creation it evaded the question at issue.

To show more clearly and conclusively that my contention is correct, it must be noted further that Dr. C. P. Staley, of Oklahoma, offered a substitute to the committee's report as follows: "We believe that man came into this world by direct creation of God, and not by evolution. This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life." Now, it appears to me that if the committee had desired to put itself and the convention on record as being opposed to the unsubstantiated and unproved theory of evolution, it would have adopted the substitute by a large majority; but by a vote of two to one the convention rejected Dr. Staley's substitute and adopted the article of the committee, of which Dr. E. Y. Mullins, President of the Baptist Theological Seminary, of Louisville, Ky., was chairman.

Furthermore, the convention did not stop with the evasive statement referred to, but in another article of its Statement of Faith expressed its attitude on evolution in the following words: "The evolution doctrine has been a working hypothesis of science, and will probably continue to be, because of its apparent simplicity in explaining the universe." It is true that in another clause, the convention, through its committee, protested against the teaching of evolution as a definite and established truth of science, but this weak protest fails utterly to nullify the statement that "evolution has long been a working hypothesis of science" because of its "apparent simplicity of explaining the universe," and only God can tell the harmful influence of this action of the Southern Baptist Convention upon future generations.

To be altogether fair, however, it must be said that later in the proceedings of the convention several efforts were made to modify the Statement of Faith already adopted, and to counteract its influence; but they all failed. However, finally Rev. M. A. Phillips, of Texas, succeeded in securing the adoption of the following resolution:

"Whereas, the action of the committee yesterday upon the Statement of Baptist Faith and Message is being interpreted by some as an endorsement of evolution; therefore, be it

"Resolved, first, That such an interpretation is a misrepresentation; second, that no paragraph,

sentence, or word, in our Statement of Faith and Message can truly be cited as an endorsement of evolution."

It is evident that these resolutions were adopted to counteract the influence of the newspaper reports concerning the matter, yet the convention is to be congratulated upon their adoption, and it is to be hoped that this belated action of the convention will serve to check, to some extent at least, the hurtful action of the previous day; but resolutions cannot destroy the significance of the convention's action in adopting the report of the Committee on Faith. The truth is, everything in connection with the whole affair indicates that both the committee and the convention hesitated to commit themselves on a question that vitally concerns the very existence of the Christian religion.

Some time ago the Baptist Record, of Jackson, Miss., contained predictions that Methodism would go to pieces on the rock of unification and that when that time came Baptists should be wide awake to their opportunity of stringing the disaffected members of the Methodist church. Now, since I am neither prophet nor son of a prophet, I will not venture to make predictions, or prophecies; but I would warn the Baptists of the danger that threatens of their going to pieces on the rock of evolution now rising high above the muddy and putrid waters of modernism.

PRAY, BELIEVE, OBEY.

By Rev. Hilary S. Westbrook.

What are the conditions of abundant success in our ministry? Prayer for the guiding presence of the Holy Spirit; faith that he comes and works in and through us; obedience to all God's holy will. We must let him have his way with us in these changing scenes and vicissitudes of life. It means rightness with God; it means wrongness with the devil; it means satisfaction that only God can give an anxious soul.

Is this too lofty an idea for you, that you and hundreds of others may unite in prayer and unite in testimony and unite in service, to bring about a marvelous revival in our churches in this congested age of dogged skepticism, that shall carry the name of Christ Jesus to millions of famishing souls who have never heard of it? What a glorious privilege is this for the church with redemption's passion. It is an idea that comes straight from God's beating heart to yours. Nothing is too big when God commands it. He does emphatically command this: "Go ye into all the world and preach the Gospel to every creature." (St. Mark, 16:15.)

It staggers me when I am reminded that at the present moment half the world has never heard of him, and God is pleading with us as an evangelical church for that other half to be brought into his kingdom. Will you claim the needed help and grace from God, not only to witness in your place of business and in your church, but to unite with thousands of others in concerted prayer for the Spirit, to bring about this great revival of old-time religion that shall carry the glad news of a full salvation broadcast over the prodigal world? May he give us a world-wide look at the real condition of things as they really exist in Christendom to-day.

The fields are white unto the harvest. The call of the great head of the church is for reapers. On all sides of us the people are hopeless and helpless. From heaven and earth the summons comes to us. May we never be found indifferent to the divine call.

"I dare not idle stand.

While upon every hand

The whitening fields proclaim the harvest near;

A gleaner I would be,

Gathering, dear Lord, for thee,

Lest I with empty hand at last appear."

New Augusta, Miss.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

ENDOWMENT MONEY NOT INVESTED HAS NO MORE CHANCE TO SERVE ITS PURPOSE THAN SEED CORN NOT PLANTED

You are saying, "I'll turn over to the Special Effort page and see what Todd is doing this week." Well, now that you are here, I will tell you: I am wondering why so many Charges fail to send Special Effort quota money to the Board of Finance, Security Building, St. Louis, Mo., as it is collected. Why do they postpone making remittances, when they know this money is worth nothing to the Forgotten Man until it is invested and yields an income for his support?

GET A PENCIL AND SOME PAPER

I want you to do some figuring while I talk. We have 6,500 Charges in the entire Church—put that down. Of these, it is doubtless true that 3,500 of them have made an effort to raise the second year's portion of their Special Effort quota—write 3,500 under the 6,500 and subtract. What do you get? Yes, 3,000 is correct; and that represents the number of Charges that we are supposing have not as yet taken up the matter for this year—pray earnestly for them, before you make another figure, that they may set themselves to this holy task without further delay.

Now figure some more on those 3,500 Charges that have made the effort this year. Don't you think it reasonable to suppose that they have cash in hand to the extent of an average of \$100 for each? Multiply the 3,500 by 100, and you have \$350,000—that is the total amount, according to our assumption, that is lingering in the hands of Special Effort treasurers when it should be in the hands of the Board of Finance.

This \$350,000 cash in the hands of local treasurers is doing absolutely nothing to help the superannuates. If it were in the hands of the Board, it would be earning interest at 6 per cent—how much would that be for a year? Figure it. Right, you are good at figures—\$21,000 annually is quite a sum, don't you think, for the superannuates to lose merely to give the local treasurers the thrill of having this \$350,000 in local banks for a spell. Every month they enjoy this "thrill" the old boys have to go without \$1,750 worth of common necessities. Yes, every day the \$350,000 is kept away from the Board of Finance \$55 is kept out of the pockets of the Forgotten Man.

CLOSE YOUR EYES AND THINK

If you knew that your Charge, by not sending the cash collected to date on its Special Effort quota to the Board of Finance, is actually taking away some part of the living of the Conference Clai-

nants, what would you do? Now, now, don't get excited! I don't want to offend you, but I do want you to see this thing. Please go straight to your Special Effort treasurer and say: "Have you any cash in hand for our Superannuate quota? If so, send it to the Board of Finance in St. Louis by the next mail. No, don't wait to 'get all of it,' send what you have and then send the other when you get it. As long as you hold this endowment money, you are depriving the superannuates of things they need." Bully, brother, that speech is sure to get results. Make it often.

And, brother pastor, may I ask if you have inquired about the status of the Special Effort in your Charge? Seems a queer question, doesn't it? Well, read this: Several pastors have written me that

they know nothing about the Special Effort, and, if I want information on the subject, I will have to write Mr. ——. Think of it! No, no, don't open your eyes—just keep thinking with them shut. This is your movement. It aims to take care of you when you are old and cannot provide for yourself. You should be on your toes fighting for it every day. Certainly you should be interested enough to see that money collected for it is sent at once to the Board.

SOMETHING THAT KEEPS ME AWAKE AT NIGHTS

During the past month I have sent a letter to every pastor in the church, asking for a report concerning the outlook for the Special Effort this year. Every letter contained a

self-addressed postal for reply. It has been very heartening to have these postals pouring in day after day, and practically all of them bearing most encouraging news. Hundreds of them state something like this: "We have secured the pledges to take care of the second year's portion of our quota and have a good part of the amount subscribed already cash in hand." Now, the thing that keeps me restless and disturbed when others are quietly sleeping is that "cash in hand." I keep on wondering why it is not sent to the Board.

So you see, all this that I am writing is not merely wild speculation. It is based on facts as reported to me on those postals. How can I sleep when I know that so much Forgotten Man money is not working for him? Preachers, generally, are good financiers, but in this important matter some of them are very short-sighted. If in the next few days the Board can receive as many checks as we have received postals telling about "cash in hand," I can get a little restful sleep. Fix it up this very day, give the letter with the check to Uncle Sam's delivery boys and see what a feeling of satisfaction will possess you.

Is Your Charge Like This One?

Wait Town, U. S. A.,
Anyday, 1925.

Board of Finance,
Security Bldg., St. Louis.

Dear Brethren:

This Charge paid the first year's portion of its quota in full, but we did not send it to the Board until just before Annual Conference. We wanted to keep it close to us as long as possible.

We have already made the call for the second year's portion of our quota, and have it all provided for in cash and good subscriptions. We will hold the cash until all the subscriptions are collected, then pay it all at once.

You should know that our people like to pay to worthy causes like this, but some of us feel that the money should not be turned over too sudden. Our dollars have the habit of working with deliberation, and we do not want to excite them by too hasty action.

Faithfully yours,
(Signed) I. O. YOU, Treasurer.

IF YOU DO NOT REMIT THE CASH, IT IS EQUIVALENT TO BORROWING
FROM THE SUPERANNUATES WITHOUT SECURITY OR INTEREST

The Home Circle

LITTLE THINGS.

It takes a little muscle
And it takes a little grit,
A little true ambition
With a little bit of wit.
It's not the "biggest" things that count
And make the "biggest" show;
It's the little things that people do
That make the old world go.

A little bit of smiling
And a little sunny chat,
A little bit of courago
To a comrade slipping back,
It's not the "biggest" things that count
And make the "biggest" show;
It's the little things that people do
That make the old world go.

It takes a kindly action
And it takes a word of cheer
To fill a life with sunshine
And to drive away a tear.
Great things are not the "biggest" things
That make the "biggest" show;
It's the little things that we may do
That make this old world go.

—Selected.

THE BUILDER.

"In the first place," Ellen Haworth said, "I know there is a way. In the second place, if there is a way I can find it."

Ellen Haworth said these things to herself, very firmly and clearly, but the problem was a hard one. The problem concerned the church that they were trying to build. They needed a church in that corner of the city—a church with rooms for boys' clubs and girls' clubs, and a place to take care of babies. Ellen must help—she must! And yet, how could she, without money or talent of any kind?

The problem was still unsettled Sunday, when Ellen, after the service was over, saw a strange girl hurrying out. Obeying a sudden impulse, she ran after her.

"Please don't go till I say 'How do you do!'" she cried.

The girl stopped abruptly. "I'm sorry," she cried, "but I had begun to be afraid that no one here cared to speak to strangers."

"You see," Ellen apologized, "we're all so excited over our building. We are raising the money ourselves, and it's hard! But come and let me introduce you to a girl you'll love."

The other girl laughed, embarrassed. "You couldn't to-day, thank you. Just now, I don't feel loving. But maybe I'll come back next Sunday. Only please, please tell your church people to remember this: A church isn't a building!" And then the girl was gone.

She was there the next Sunday. Ellen slipped into the seat beside her, and her warm little hand gave the stranger welcome. The girl looked at her in pathetic surprise.

"Do you really feel that way?" she asked. "I do so want to believe you do."

Ellen was thinking over and over the sermon the girl beside her had preached. To think that girls like that were slipping away just because every one was too much absorbed to notice! She could watch for them if she could not do anything else.

Two years later the church was dedicated. Ellen had helped very little—there were tears in her eyes as she thought how little. She was thinking of it all when the girl of two years before came up to her.

"I want to tell you something, Ellen Haworth," she said. "You won't believe it, but it's true. Next to Dr. Brisbane, you built this church."

"I!" Ellen stammered.

"Yes, you. You have made every one belong. No one ever stood outside a group that you were

in. I could count fifty people whose contributions should count to your credit; but that's the least part of it; it's the feeling that's the real thing. And that's what you have given us all."—The Youth's Companion.

A STRANGE WATER-ANIMAL.

In studying natural history it is interesting to note the overlapping of the various orders of the animal kingdom. Many reptiles, such as snakes and turtles, are oviparous; that is, they lay eggs from which the young are hatched. One quadruped, the spoonbill of Australia, where all animal life is unique, also deposits eggs which are quickly hatched. The unfeathered bat is a flying mammal—a real aviating mouse. The curious penguins of the Antarctic regions are in reality feathered porpoises. They fly under water by the aid of their wings, which are useless in the air. The whale and the manatee are aquatic animals. for they are viviparous and suckle their young.

The strange manatee is found only in the waters of the Amazon and its connecting streams, and in some of the rivers and lagoons of Florida. Neither wholly animal nor wholly fish, it partakes of the character of both. It is another of those anomalous creatures where nature seems to have been uncertain whether to adapt her new creations for life on land or under water. It is generally known as the sea-cow, and is a warm-blooded animal that lives entirely in the water. It is not amphibious, for it cannot live wholly under the water. Endowed with lungs instead of gills, it is absolutely necessary for this animal to come to the surface every few minutes to breathe, and this necessity generally proves its undoing when a hunter is in pursuit. The manatee at times becomes a monstrous creature, almost as shapely as a fattened pig ready for exhibition at the county fair. It has a large, ugly mouth, and its flippers are used both in swimming and in feeding itself. Just picture to yourself one of these ungainly creatures, a dozen feet long and weighing a good long ton. It lives on the vegetation that grows in the rivers, and is strictly vegetarian in its habits. In captivity it will eat almost any vegetable, and even seems to be fond of bread. In its native haunts it grazes on what is known as manatee-grass, which grows luxuriantly in the rivers of our Peninsular State. It is very seldom that a manatee is seen in captivity, for it seems almost impossible to keep it alive. Some necessary element in its food is probably missing, which its keepers do not understand or are unable to procure. It would be a very popular exhibit in zoological gardens.

The manatee has no hind limbs; it uses its broad and rounded tail in swimming. The fore limbs, shaped like flippers and quite large, are very necessary in swimming and in feeding. The baby manatees are carried beneath the flipper. The maximum length to which these creatures have been known to attain is from 15 to 18 feet. Although resembling the seal somewhat, the manatee never leaves the water, for it cannot propel itself on land. Docile and absolutely inoffensive, it is said to be easily domesticated. One investigator says that it is not naturally afraid of him, but is sometimes even free to approach him. Buffon, the naturalist, tells of one kept in a lake, which became so friendly that it would answer to its name. It is partly because of its lack of means of defense that this aquatic animal has been nearly exterminated. It generally stays in the shallow waters near the shore or in the broad mouths of the streams along the Florida coast. Fear of the marauders of the sea, such as sharks, keeps it from getting very far away from shore into deeper waters.

In the early days the manatee swarmed in the bays and lagoons of Florida. They grazed upon the manatee-grass in herds, just as did the buffalo on our western plains. The flesh is much esteemed and it furnishes a valuable oil. One writer says: "The meat has somewhat the taste of very coarse pork; but the fat, which lies in thick layers between the lean parts, is a greenish color, and of a disagreeable fishy flavor." The manatees usually associate in troops and will

gather their young in the center to shield them from harm. For their young they seem to have a real affection and protect them for a year or more. In the United States, at least, the manatee faces extinction to-day even more than the buffalo. The rapid development of Florida and the increase of fishing there has caused a great decrease in the numbers. There are certain economists who advocate the raising of manatees on a commercial basis, the same as domesticated animals, since every part of the creature is valuable. They would aid in keeping Florida rivers free from grasses and watery growths which now oftentimes almost choke them.—Nevin O. Winter, in the Baptist Young People.

EARNING A SUPPER.

"Birds don't have to work except to build a nest sometimes, do they, Uncle Jimmy?" asked Jerry, as he lay beside Uncle Jimmy on the white sand of the ocean beach and lazily watched the great white gulls circling over the deep blue water.

"Don't they?" said Uncle Jimmy. "If you want plain facts, young man, those gulls out there will work harder for their meals than you will."

"O, just catching fish!" said Jerry a trifle scornfully. "Maybe birds would call that work, but a boy would call it just fun."

"Yes, I call fishing fun, but maybe I wouldn't if I had to dive head first into the water after the fish. I've been watching those gulls get their meals for a good many days now, and they aren't doing much fishing. Let's go over to those big rocks. We'll walk out on them if they're not too slippery. The tide is low now, and there's no danger of a wetting. There's where we're likely to see some gulls working for their supper."

Jerry followed Uncle Jimmy to the great masses of reddish-brown rock, still glistening from the flood of the now ebbing tide, which rose out of the water. They climbed up and down upon them until they reached a point where the rocks were well surrounded by water. Here they found a protected seat in a cleft of the rock.

"See those shells down there?" asked Uncle Jimmy, pointing to the rocks a short distance below them. "Those are tiny shellfish. Now we must keep so still that the gulls will never suspect that we are here. Then we'll see what they do. Look right over there on the shore now. See that gull picking something up?"

Jerry nodded.

"It's a stone," informed Uncle Jimmy.

"What does a gull want with a stone?" asked Jerry.

"That's just what you're going to see."

Now the great white gull was circling in the air nearer and nearer to the rock which was covered with the small shellfish. Then suddenly, plunk! down came the stone upon the fish, and following the stone, the great gull swooped down and began eating contentedly.

"Why, he threw the stone at those fish to break the shells, so's he could eat the fish, didn't he?" cried Jerry.

"That's exactly what he did; and if we wait long enough we'll see another stone dropped, and another and another for the same purpose. That is too good a feast for the gulls to pass by."

"I can't see how they know enough to do it," said Jerry.

"The One who made gulls as well as boys has seen to it that these, as well as all his other creatures, have the wisdom to get a good living from the table he has spread before them," said Uncle Jimmy, softly.—Sunday School Times.

The Centenary has bought a Community House in War, West Virginia, costing approximately \$10,000, and new heart has been put into the preachers by the help of godly men and women in the effort to evangelize this great industrial population.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The editor greatly regrets not being in the office when Dr. E. H. Galloway, of Jackson, Miss., called on Wednesday of last week.

We have heard fine reports of the commencement sermon at Grenada College, preached by Rev. E. R. Smoot, of Greenville, Miss.

Rev. R. A. Bozeman, Louisiana Conference evangelist, began a meeting on Friday of last week with Rev. J. C. Hearn of the Desiard charge.

We learn from our exchanges that Dr. W. F. Dunkle, who was elected to the presidency of Southern College, of the Florida Conference, has declined the position.

Major F. A. Howell, of Durant, Miss., a gallant veteran of the "Lost Cause," a loyal Methodist, and a long-time friend of the Advocate, is a lay delegate to the next session of the North Mississippi Conference.

On last Sunday, Rev. L. W. Cain, pastor of the Parker Memorial Methodist Church, this city, received eight members into the church on profession of faith. This makes 38 members received since Conference.

We are rejoiced to learn that Rev. H. W. Bowman, of the Louisiana Conference, has entirely recovered from a severe illness which forced a cessation of his work for awhile. A friend who saw him recently says, "He is looking fine."

Mr. Sam R. Carter, son of Dr. and Mrs. Briscoe Carter, is a member of the graduating class at Centenary College, Shreveport, La., this year. We acknowledge the honor of an invitation from him to attend the graduating exercises.

Rev. Lee R. Sparks, our efficient pastor at Grand Cane, La., has his work so arranged that he can assist in several meetings this summer and fall. He will be glad to assist any of the brethren who may desire his services.

Rev. W. Fred Long, General Secretary of the Mississippi State Sunday School Association, is emphasizing the value of daily vacation Bible Schools. He has a booklet on the subject, free for the asking. His address is Jackson, Miss.

Rev. W. E. Thomas, general evangelist, is engaged in a fine meeting at Philadelphia, Miss.

He has some open dates immediately following this meeting, which he could give to this territory. He is an efficient and successful evangelist.

Rev. Wiley J. Ferguson, pastor of the First Methodist Church, Gulfport, Miss., preached the commencement sermon for the Sophie Newcomb College, this city, last Sunday. We did not have the privilege of hearing the sermon, but we have heard it highly spoken of.

Rev. W. T. Griffin, Mississippi Conference Commissioner of the Methodist Orphanage, honored the Advocate office with a call one day last week while passing through the city en route to the Mississippi Coast. The great new building at the Orphanage will soon be completed and occupied.

Rev. George Fox, our pastor at Ferriday, La., is planning a revival campaign, to begin the fourth Sunday in this month, in which he will be assisted by Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La. Ferriday is a growing little city, and the outlook for the work of the church is most encouraging.

Before Dr. Harry Emerson Fosdick would consider the call to the pastorate of the Park Avenue Baptist Church, New York, he insisted that the church agree to accept members from other churches without requiring their rebaptism by immersion. The church met the condition and extended the call to Dr. Fosdick.

Over 24,400 people, victims of two recent mine disasters and of the great tornado which swept over Missouri, Illinois, and Indiana in March, are being rehabilitated by the American Red Cross. This constitutes the largest number of disaster victims ever under the care of this great organization at any one time in this country.

We acknowledge the honor of an invitation from Mr. Roy Hite Kleiser, of Lexington, Ky., to attend the graduating exercises of the Senior class of the Lexington Senior High School, of which he is a member. He is a son of Rev. and Mrs. Roy H. Kleiser, who have many friends in the Mississippi Conference, to which Brother Kleiser formerly belonged.

Dickinson College, Carlisle, Penn., has conferred upon Mr. Augustus Lukeman, the sculptor of the Asbury monument in Washington, the honorary degree of L.H.D.—Doctor of Humanities—in recognition of his distinguished services to art and beauty. Dr. Lukeman's success with the Asbury monument is understood to be one of the chief considerations that led to his appointment to continue the Stone Mountain Memorial, at Atlanta, Ga.

A historical pageant, covering the one hundred years of Louisiana's educational development, will be one of the features of the commencement exercises of Centenary College, Shreveport, La., this week. The pageant was written by Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans, an alumnus of Centenary, and a gifted writer. One scene in the pageant provides for the appearance of all living graduates and ex-students of Centenary.

The summer session of the Western Assembly, Mount Sequoyah, Ark., will begin on June 23 with an address by Dr. H. D. Knickerbocker, of Dallas, Tex. This will be followed by a fine program of Temperance and Social Service. Other events will follow in rapid succession. The Assembly authorities are having one of the best golf courses in the Southwest laid out—so the golf enthusiast might as well take his clubs along when he visits this attractive place.

The many friends in Louisiana of Rev. Clell C. Gray will be interested to learn of his marriage to Miss Laura Corrinna Parker, of Dardanelle, Ark., at the First Methodist Church in that city,

on Monday, May 25, the ceremony being performed by Rev. Eli Myers, pastor of the First Methodist Church, North Little Rock, Ark. Brother Gray is a B. D. and M. A. graduate of Southern Methodist University, and one of the promising young preachers of the church. His wife is an A. B. graduate of Asbury College, holding, also, a certificate in expression from the same institution. Bishop W. F. McMurry has appointed Brother Gray to the pastorate of our church in Maysville, Mo., in the Missouri Conference. The Advocate extends hearty good wishes to this fine young Christian couple.

FAITH, COURAGE AND STRENGTH.

By J. B. Tullis.

"Fear not; for I am with thee: be not dismayed; for I am thy God."—Isaiah 41, x.

Courage, based on faith in God, is the greatest asset we can have.

Such is the only true courage. This is so for the reason that he who has such courage wants right to prevail, and, "If God be for us, who can be against us?" This is the backing of the man whose courage is a product of his faith in the Infinite One.

The right way always has the right of way.

Not only so, but the right way is the bright way.

The discouraged man can't fight. He is already whipped.

He doesn't have to wait till the fight comes off to know it. Whether he would or not, he is a coward in the struggle of life, because he has no basis for his courage other than the power which he thinks is resident in material things, since he doesn't believe in the omnipotence and omnipresence of God. His belief in the lie of the serpent causes him to see only the reverse side of life. His constant expectation of trials and troubles, of distress and disaster, is caused by his failure to base his conduct on the right foundation. He doesn't appreciate the joys of to-day because of his lugubrious anticipations of the developments of to-morrow.

The basis of all discouragement and fear is the story told by the serpent. This was, in effect, that it is not necessary to do as God commands; that there is more happiness in sin than in righteousness; that it is material things, not spiritual ones, which make man happy; that man can ignore the commands of the Most High with impunity and evade punishment; that he is slack concerning his promises of protection and reward.

The serpent is still speaking, and he is still telling the same old lie, and unfortunately there are those who still listen to his hypocritical mouthings, with the result that comes of sin—discontent and fear, sorrow and suffering. If we believed with sincerity in him "in whom we live, and move, and have our being," the siren song of the tempter could not reach our ear, for it would not be attuned to words of truth and comfort. We would "thank God and take courage." Such a one has this sweet assurance and many others to the same purport, "I the Lord thy God will hold thy right hand, saying, Fear not, I will help thee."

The timid and fearful have too many yellow streaks and white flags.

They haven't the courage to put on the armor of righteousness and challenge the Anakims to battle.

There are always giants in the lands where there is milk and honey.

Such lands cannot be occupied until these giants are conquered, and since the fearful will not battle, they do not enjoy the fruits of conquest. They are afraid to undertake the fight, but are miserable without its prizes. Like the cat, they would eat fish without getting their feet wet.

All giants of dishonesty are cowards.

The battlements around the strongholds of evil are a mirage.

There is a right side, and there is a bright side;

and the right side is the bright side because it is right.

The right side and the bright side are often the fight side also, but courage and a happy heart are invincible.

That is, true courage is, for such courage as is based on selfish desires, unholy ambitions, self-seeking, authority and domination, is not courage. Therefore it must give way to the heroism which comes of an unwavering faith, a faith which has built its House of Hope on the Rock of Truth; a heroism whose object is to fight the battles of the poor and helpless, to inspire the discouraged and hopeless, to lift burdens from the shoulders of those struggling against the ills of life and the impositions of the cruel and tyrannical.

The sunlight of Truth illumines the pathway of every loving and God-fearing heart. He realizes what the Master meant when he admonished his followers, "Let not your heart be troubled; neither let it be afraid." Happiness is natural; it is normal. It is normal because it is necessary to man's highest achievement, and is based on the immanence, the constant presence, of God. "Lo, I am with you alway."

The subtle and damning belief that there is pleasure in sin, that happiness is commensurate with one's material possessions or earthly environment, is the source of man's enslavement. From it come fear, timidity and vacillation, and we know that "the double-minded man is unstable in all his ways."

All the devil's terrors, like his so-called good things, are lies.

The lions guarding the gateway to the Temple of Happiness are chained lions.

The discouraged and fearful see giants on every hand. This is why they surrender without a fight. This is why they are fearful—disbelief in God's power, which means belief in the power of the evil one. This is why ten spies reported against going into the land, while Caleb and Joshua favored it. The ten saw giants and walled cities—they were afraid. The two saw the richness of the land, and relied on the God of Battles to be with them in their conquest of it.

The true courage, the unshakable bravery, the undisturbed tranquility of him who is the champion of right, knows whence cometh his strength. Like the Apostle he says, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He knows that his courage comes from the unlimited source above "yielded to us through prayer and service." Indeed, a life of service is a life of prayer, for service comes of a loving and sympathetic heart, and this in turn from the Fountain of Love and Mercy. A constant desire to do good is a constant prayer. This is how we can "pray without ceasing." It is the soul crying out for opportunity to do good in the "army of the Lord," to "work in his vineyard," to be a blessing to humanity. This is the sincerest of all prayers. Words rise no higher than the tongue which voices them, but he who seeks "first the Kingdom of God and his righteousness," who gives a cup of cold water to one of his little ones, loves him with all his mind and heart, and his neighbor as himself, is praying aright, and his courage is such that it sustains and ennobles, strengthens and blesses. He knows that "Eye hath not seen, or ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

"Trust in the Lord with all thine heart, and lean not unto thine own understanding."

"If the dark shadows gather
As you go along,
Do not grieve for their coming,
Sing a cheery song;
There is joy for the taking,
It will soon be light;
Ev'ry cloud wears a rainbow
If your heart keeps right.

"Is your life just a tangle,
Full of toil and care?"

Smile a bit as you journey,
Others' burdens share;
Do not take trouble harder
Than you really might,
Skies will grow blue and sunny
If your heart keeps right.

"There are blossoms of gladness
'Neath the winter's snow,
From the gloom and the darkness
Comes the morning's glow;
Never give up the battle,
You will win the fight,
Gain the rest of the victor,
If your heart keeps right."

THE INTELLECTUALS AND ORDINARY FOLKS.

By Rev. H. M. Ellis.

Isn't it funny, the airs and strut of some dear fellows who, for one reason or another, which had better not be investigated too closely, find themselves in favored positions?

Isn't it funny, the self-importance of some little men who have been privileged to peruse the writings of "Doctor" this, that or the other and of parroting their "Me too" to his supposed scientific or philosophical profundities?

Isn't it funny that down through the centuries there has streamed this absurd array of self-concocted standards of intellectuality and of worthiness to dedicate the thinking of others?

And isn't it funny that these self-elected "intellectuals" of nearly every generation have poo-pooed and scorned those of the second generation preceding it?

What a continued stage of comedy these serious-toned and solemn-faced exponents of intellectualism have furnished the world. How unconscious each has been of constituting an animated joke!

Back in the days of our Lord, when the officers (ordinary folks) who had been sent to arrest Jesus, returned without him, and gave as their reason for not carrying out the order, "Never man spake like this man," bombastic egotism, smiting its bulging chest, blurted out, "Have any of the rulers or the Pharisees believed on him?" They offer themselves as standards of discernment and wisdom and sweep into the discard all who dare think for themselves. And hear their contemptuous pronouncement, "But this people (the ordinary folks) who know not the law (do not agree with us) are cursed." (Jno. 7:45-49).

I wonder if Jesus did not have these and all kindred spirits in mind when, with thanksgiving, he said to God, "I thank thee, O Father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes." Certainly he made it very clear that some "wise and prudent" ones have not even the discernment and sanity of "babes." Yet these are ever acclaiming their "right of leadership." "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14)

Did Jesus know humanity? Did he know where to find the most reliable judgment and leadership? Why, then, did he turn from the speculative and bookish Doctors of Divinity, Philosophy and Law to pick his apostles, upon whom the hope of his whole redemptive enterprise rested, from ordinary folks dealing with the practical affairs of life? Let the exploiters of "superior intelligence," who are such scorers of "hill-billy folks," consider.

It may be after all that this world owes more to the discernment, sanity and reliability of ordinary folks than the clamorous holders of the stage in the comedy of intellectual (?) self-exploitation have capacity even to dream.

Yazoo City, Miss.

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WHAT A BOY SHOULD KNOW.

Recently a questionnaire was sent to nineteen men in mature life with various business and professional experiences. The replies to questions concerning what these men wished they had known before they were twenty-one revealed the following points in the summary of what a young man ought to know:

1. What he wants to do for a living.
2. That his health after thirty depends largely on how he lived before he was thirty.
3. How to take care of his money.
4. The advantage of being neatly and sensibly dressed.
5. That habits are mighty hard to break after twenty-one.
6. That things most worth while require time, patience, and hard work.
7. That the harvest depends on the seed sown; sow wild oats, and one is likely to reap tears of bitterness and unhappiness.
8. That a thorough education pays in the long run.
9. That education should not stop with the school years.
10. That father is not such an old foggy as he may at times seem.
11. That mother is generally the greatest practical idealist.
12. That the doors of opportunity in this country are still open.—Educational Digest.

I dare no more fret than I dare curse and swear.—John Wesley.

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After having lived in this world for sixty-seven years and a few months, on the evening of March 2, 1925, the spirit of MRS. RODA JANE CAMMACK, wife of Brother J. E. Cammack, was transplanted in the heavenly home. Loved ones, neighbors and friends all miss her so much. She was of cheerful and happy disposition. A beautiful smile was one of her outstanding characteristics. When only a young girl she united with the Methodist Episcopal Church, South, and lived a beautiful Christian life. She was devoted to her church and attended regularly the church services. We greatly miss her in the regular services, in the Sunday school and the Missionary Society. Brother and Sister Cammack were a most congenial couple, having lived devotedly together for more than fifty years. She was the mother of seven children, four sons and three daughters, all of whom survive her. As a mother, she was sympathetic and very much devoted. Dear wife and mother, so patient and good, we are reminded of you every time we turn. We are sad, yet rejoice, for we know you are in heaven. We will not be separated long, for we are coming. We cheerfully submit to God's will. May God sustain the loved ones in this hour of sore need.

Her Pastor,
JASPER L. SMITH.
Fayette, Miss.

The subject of this sketch, MARY JACKSON ALLEN, was the wife of William C. Posey, whom she married on Dec. 21, 1882. She was born Sept. 28, 1862, and was called to rest April 11, 1925. Sister Posey was one of those quiet Christians that are ever consistent in life and dutiful in all places. It was the privilege of the writer to know the family in other years, and then to be her pastor last year and up until her death. It was a great pleasure to visit her in her home. Always she would have us read the Bible and pray. Her faith was well founded, and she knew him in whom she had trusted. Besides her faithful companion, she leaves four sons, one daughter, one sister, Mrs.

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Nashville, Tenn.

E. J. Armstead, of Carroll, La., and one brother, Robert Allen, of Coushatta, La., and a host of friends and relatives to mourn their loss. Dear friends, we sorrow but not as those who have no hope. She was laid to rest in the Springhill Cemetery on April 12, 1925, Rev. Louis Hoffpauir officiating.

HER PASTOR.

MRS. N. C. LOFTON.

On the 9th day of March, 1925, the Master touched the heart of our mother, and her spirit went home to God. She had been a member of the Methodist church and a consecrated Christian practically all of her life. Mrs. N. C. LOFTON was the widow of William Lofton, and mother of six children, three of whom, with husband and father, preceded her to the better land. During her widowhood she made her home at the home of her eldest child, Mrs. H. E. Martin, of Puckett, Miss., where she was shown every attention. She had been a sufferer for about two years before the end came, but she bore these afflictions with the greatest Christian fortitude. Her entire life was spent in the service of humanity until the infirmities of old age confined her to her home. Mrs. Martin, Mrs. L. L. Bounds and one son, the writer of this sketch, are left behind, but not in sorrow, as we know that mother has gone to a better world, and that her gentle spirit is now basking in the sunshine of God's eternal love. The day after her death she was laid to rest at Zion Cemetery at Trenton, Miss., there to await the resurrection morn, the services being conducted by Rev. Mr. Herring, assisted by Rev. D. Jasper Miley, of the Baptist church, an old friend of our family. Written by her son,

W. M. LOFTON.

Mendenhall, Miss.

RESOLUTIONS.

Whereas, on Tuesday, May 5, 1925, our loving heavenly Father called unto himself our beloved sister, MISS ANNIE JOHNSON, from a life of faithful service on earth to her eternal reward; be it resolved:

1. That in her death the church has sustained the loss of a true friend and sister. Her chief aim in all things was to forward the kingdom of her Lord. Her gentle spirit endeared her to all who knew her. Her faith and friendship will ever be cherished by her friends who mourn her departure.

2. That while our hearts are sad over her leaving us, we realize that she is now in our Father's presence, that having trusted God through a life of faithful service, God took her unto himself.

3. That a copy of these resolutions be placed upon the minutes of the Woman's Missionary Society and a copy be sent for publication to the New Orleans Christian Advocate.

Signed: Mrs. Adle Gilliland, and Mrs. C. W. Veazey, Committee.

MRS. VIRGINIA BIRD COLLIER.

At the home of her son-in-law, Dr. W. W. Drake, in New Orleans, MRS. V. B. COLLIER passed away after years of increasing feebleness and suffering, April 27, 1925, at the age of 83 years and 8 months. These years of her pilgrimage on earth were faithfully lived, and she has entered upon

a glorious inheritance within the veil. Virginia Bird, the second of ten children, was born to William Jackson Watson and Emma Elizabeth Carter, in Hardeman County, Tenn., on the 27th of August, 1841. When a small child, the family moved to Philips County (near Helena), Ark., where she grew to young womanhood. During the Civil War the family moved to Claiborne Parish (near Haynesville), La., where a large part of her active life was spent. On Feb. 28, 1866, she was happily married to Pleasant C. Collier. During the years that followed she had bitter experiences of sorrow, as she gave up four of the five children born to this home, and was left a widow in 1885. Her husband's older children (to whom she was deeply devoted) having reached maturity, mother and daughter were left during the long widowhood in a companionship and fellowship that was sweet and constant through all the years. In 1891 they moved to Crowley, La., where they lived until the daughter's marriage to Rev. W. W. Drake, after which her home was in the Methodist parsonage. Sister Collier made a confession of Christ and joined the church at the age of 16, her early life having been shaped under the care of godly parents; and her life was ever one of rare spiritual beauty. Without noisy demonstration, there was a powerful effect in the lives of those who came within the circle of her influence. Her character was unselfish to a very marked degree. She truly lived for others, which, according to Christ's standard, is the mark of greatness. In her heart was a wealth of human sympathy which found practical expression in nursing the sick and ministering to those in sorrow or need. This deep interest in others continued even to the last, when she was a helpless invalid. During a long confinement she was always patient and happy; a visit to her bedroom was always a benediction. She waited for her Savior with never a doubt, and finally slipped away to be with him forever.

"O Mother, when I think of thee,
'Tis but a step to Calvary.

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Thy gentle hand upon my brow
Is leading me to Jesus now."

R. H. WYNN.

Lake Charles, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Revival at Eros, June 12-21.
Jonesboro, at Jonesboro, June 24, 8 p.m.
Marion, at Bird's Chapel, June 27, 28.
Arcadia, July 1, 8 p.m.
Simsboro, at Hilly, July 3.
Bernice, at Summerfield, July 4, 5.
Dodson, at Dodson, July 8, 9.
Dubach, at Lisbon, July 11, 12.
Revival at Harmony Chapel, July 12-19.
Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.
Homer, Aug. 9, 11 a.m.
Revival at Arizona, Aug. 9-14.
Gibbsland, at Bryceland, Aug. 16.
Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
Revival at Simsboro, Aug. 24-30.

W. D. KLEINSCHMIDT, P. E.

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Epworth League

ALEXANDRIA DISTRICT EPWORTH LEAGUE RALLY.

An assembly of Leaguers from all over the district was held in Alexandria, May 31. "Find Yourself at Mansfield Assembly," was the general theme of the meeting. This great slogan was very forcibly brought out by very inspirational sub-topics by Leaguers from Alexandria and Bunkie, the sub-topics being, "Find Yourself at Mansfield Assembly, Physically, Mentally and Spiritually."

We also set aside a part of the program for departmental group meetings, which were led by very capable leaders. However, we only found out, here, how little we knew about our departmental work; so it just gave us a big determination to go to Mansfield and find out all about it.

"Christ was in our midst" at our vesper service. Somehow, a vesper service is the glorious climax of a day. Here we speak to God in prayer and testimonials, and praise his name in devotional songs. The subject of our vesper service was, "Fellowship." Could a more valuable topic be discussed? Leaguers, it is up to us to save the world in this generation; but without Christian fellowship our goal is a useless one.

We feel as though our assembly was a great success, for every one came with an open heart and a full determination to take advantage of opportunity.

Opelousas Chapter, a League only a few months old and the most remote from Alexandria, had the largest representation there. Much praise is due Rev. D. B. Boddie for his live-wire League interest in organizing this splendid League.

TWICE IN THIS WOMAN'S LIFE

Lydia E. Pinkham's Vegetable Compound Helped Her from Sickness to Health

Ellensburg, Washington. — "When I was first coming into womanhood I suffered terribly every month. My mother did everything she could think of, so she took me to several doctors and they only helped me a little. Mother was talking to another lady about my condition and she told mother of Lydia E. Pinkham's Vegetable Compound. Mother got me six bottles and at the end of the first month I was much better, so I kept on taking it until I had no more pains. When I got married and had my first child I was in terrible pain so that it was impossible for me to do my housework. I thought of how the Vegetable Compound had been of so much benefit to me when I was a girl, so I went to Perier's Drug-Store and got six bottles. It sure did help me and I still take it. 'I am a well woman today and I can't say too much about Lydia E. Pinkham's Vegetable Compound. I will answer any letter that comes to me to answer about what your medicine has done for me.' — Mrs. WILLIAM CARVER, R. F. D. No. 2, Ellensburg, Washington.



After such an inspirational "get-together" meeting I believe every one left saying, "You will find yourself and myself at Mansfield Assembly" on June 9.

MARY LYLES.

FROM HOMER, LA.

Rev. L. D. Patterson, of Menlo, Ga., conducted a two weeks' revival at Homer, La., May 10-24, assisted by Miss Mollie Stockard, of Meridian, Tex., song leader, soloist, and specialist among children and young people. The meeting began as a Methodist meeting, but soon became city-wide, all the churches co-operating. It was a revival in its true sense, bringing spiritual quickening to all the saints, leading them unto the "unity of the Spirit" and into the "bonds of peace." God is nearer to Homer, Homer is nearer to God, and his people are nearer to one another, under the leadership of this great evangel of the Cross.

I have heard many of the great evangelists and preachers of America, but for spiritual insight into gospel truth and clear and vivid portrayal I have not heard Patterson's equal. He has the ability in so presenting the profoundest of gospel truths as to make them live and burn in the hearts of the people. For the day services he led us in a marvelous exposition of the Ephesian Epistle, regarded by some as "The profoundest book in the Bible." Under this wonderfully gifted evangel the learned and unlearned alike were led into the deep and high things of this epistle, and are now dwelling in "the heavenlies." Preachers, lawyers, doctors, merchants, farmers, all alike say, "We have not heard such preaching before." Brother Patterson is veritably a mighty prophet of God, and his ministry would grace any pulpit in America.

Miss Stockard made a real contribution to the meeting by her solos and in leading the congregation in song; and her work among the children and young people was par-excellent work. She has had superior training in music, voice, and in Young People's work. She is a charming young woman, and everybody loves her. She will be a member of "The Patterson Party" after Sept. 1, and all Homer would be delighted to have them again next year.

ELLIS SMITH, Pastor.

Homer, La.

REVIVAL AT SHELBY, MISS.

After careful consideration by the pastor and official board, it was decided to make a general evangelistic effort to reach into all parts of the country and touch all creeds and classes. We secured to lead in this work Rev. George Tucker, general evangelist, and his singer, Mr. R. C. Turbeville, who came to us on May 6, and remained through the 24th.

With some difficulty did we convince our people that an auditorium larger than the church was necessary, but at a venture the airdome was rented, which was soon overflowed, so that one wall was removed and seats provided in a man's yard adjoining the building.

All denominations joined in the work in a liberal way and made possible a general spiritual uplift and

moral advance. Numbers of people were converted or reclaimed, and additions made to the churches.

Brother Tucker is an unusually strong personality because of his clear head and pure heart. His ideas are definite and his conversion unquestionable. His descriptive and dramatic powers enable him to make sin so horrible as to nauseate the soul; and to define salvation with such dynamic love that the sick soul accepts Jesus with joy.

Our town is small and under great financial strain, yet every demand was met gracefully. This team will handle a town or city with ease and satisfaction. The results are very good and prepare the way for real aggressive church work.

BEN. P. JACO, Pastor.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE

Grenada Dist.—Third Round.

Coffeetown, at Gray Rock, June 12. Pickens, at Richland, June 14. Duck Hill, at Hopewell, June 18. Durant, June 21. Waterford, at Lebanon, June 26. Lamar, at Rice's Chapel, June 27. Ashland, at Wesley, June 28. Sallis, July 4, 5. Ebenezer, July 10. Lexington, July 12. Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Corinth Dist.—Third Round.

Ripley, preaching June 14, evening, Q. C. June 15, a.m. Iuka Circuit, at Snow Down, June 20. Iuka Station, June 21, 22. Burnsville, at Jacinto, June 24. Kossuth, at Pleasant Hill, June 25. Guntown, at Pleasant Valley, June 26. Mantachie, at Oak Grove, June 27, 28. Dumas, at Wier's Chapel, June 29. Blue Mountain, at Shady Grove, June 30. Chalybeate, at State Line, July 1. Tishomingo, at Paradise, July 2. Belmont, at Dennis, July 3. Pott's Camp at Macedonia, July 6. Hickory Flat, at Bethel, July 7. Booneville Circuit, at Blackland, July 14. Wheeler, at Hebron, July 15. Mooreville, at Andrew's Chapel, July 16. Marietta, at —, July 17. Silver Springs, at Paul's Chapel, July 18, 19.

District Conference will convene in Iuka, June 2 to 5. The opening sermon will be Tuesday morning, June 2, at 11 o'clock.

Revs. E. Nash Broyles, N. G. Augustus and A. L. Davenport are appointed a Committee on License and Recommendation for Admission.

Names of delegates should be sent at once to Rev. W. W. Jones, Iuka.

The District Standard Training School will be held in Booneville, July 8 to 13.

E. H. CUNNINGHAM, P. E.

Aberdeen Dist.—Third Round.

Greenwood Springs, at Quincy, June 13, 14. Amory, p.m., June 14, 15. Fulton, at Van Buren, June 17. Nettleton, at Carolina, a.m., June 20, 21. Tremont, at Asbury, p.m., June 21, 22. Verona, at —, June 27, 28. Smithville, at —, p.m., June 28, 29. Amory ct., June 30.

L. P. WASSON, P. E.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

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Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Columbus Dist.—Third Round.

Conference Standard Training School at Grenada, June 8-13. Conference Epworth Assembly at Grenada, June 15-19. McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m. Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8. Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27. Crawford and Mayhew, at Kilgore, May 31. Columbus District S. Training School, East Side, at Macon, June 29-July 4. Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14. Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14. Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14. Kosciusko ct., at Bethel, July 8. Ethel, at Bethel, July 8. Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10. Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10. Noxapater, at Rocky Hill, July 10. Sturgis, at Big Creek, July 16. High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m. Cedar Bluff, at Steel's Chapel, July 23. Ackerman and Wier, at South Union, July 27. Chester, at South Union, July 27. South Union Camp Meeting, at South Union Camp Ground, July 24-31. Columbus District Conference meets at Louisville, May 27 to 29, beginning at 2:30 p.m., May 27. Let all who expect to attend send names to Rev. W. H. Mounger, Louisville, Miss., that entertainment may be provided. JOSEPH B. RANDOLPH, P. E.

Greenwood Dist.—Third Round.

Ruleville, June 14, 11 a.m., 3 p.m. Itta Bena, June 14, 8 p.m. Greenwood, June 15, 8 p.m. Longview, June 27, 28. Price Memorial, June 28, 8 p.m. Smith's Chapel, July 4, 5. Vance, July 8, 11 a.m., 3 p.m. Swiftown, July 12, 11 a.m., 3 p.m. Sidon, July 12, 8 p.m. Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

(Continued on page 16)

OUR METHODIST BROTHERHOOD

Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and annuity protection at cost.

WRITES LIFE, ENDOWMENT, TERM, AND DISABILITY ANNUITY POLICIES. IN REACH OF ALL

Insurance is a guarantee against the snares and quicksands of a day. Wives may object to insurance, but widows and orphans never.

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DEPT. N. O.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sardis District has only one delinquent charge in the matter of ordering programs for the observance of Sunday School Day; the Columbus District has two that have failed; the Corinth District has four that have not answered the call of the children; the Greenwood District has five that are waiting, and the other districts are still behind these. I am sure two districts will be one hundred per cent before the end of the Conference year. We are doing better than we did last year, but we are far behind other Conferences in giving our children an opportunity of expressing themselves through the means of this service.

Before these items are in print the school at Grenada will be under headway. The indications are that we shall have a full attendance. The school at Kosciusko will be held June 21-26; the one at Macon, June 28-July 3, and at Booneville, July 6-11. Booneville gives whole-hearted support to every enterprise of the church. This church is prospering under the pastorate of Brother McKeithen.

The evangelization of the people through religious education is a slow process, but it is permanent, it is deep, and outstanding. Observe the churches in the Conference that have been co-operating in the work of training their leaders and note those that have not. The difference will grow greater as the years go by. The men who make the most satisfactory reports at Conference, the men who are happiest in their work, are the men who have people to help do the work of establishing the Kingdom of God. Religious education is not spectacular, but it is abiding in its re-



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sults. You judge a tree by its fruits.

It would pay large returns to every presiding elder, every pastor, every church member to take a week for increasing the enrollment in our Sunday schools. There are too many of our people on the outside for us to grow and prosper. Study the minutes of the Conference and note what little headway we have made in building the kingdom. There is a circuit in the Corinth District with 532 members of the church and 150 in the Sunday school. They had good revival meetings on this circuit last year. These revival efforts must be re-enforced by other work or we shall lose our influence with the rising generation. It matters not how much we like any method of building the kingdom; if that method fails to change the conduct of the people, if it fails to make them pray, study God's Word, and obey God, we had better try something else for awhile. The race is between religious education and chaos.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

It was our pleasure to visit Logtown the fourth Sunday in May and present the Sunday School with a Progressive Seal for the Program of Work. Good for Logtown! This Sunday school is doing good work and is making a very high average of regular attendance.

It was our privilege to visit Biloxi and meet with them at their prayer service. They have a very interesting church and a growing and progressive Sunday school. Their Primary Department and Intermediate-Senior Department are as tastefully decorated and fixed as they well might be.

The Seashore Camp Ground Standard Training School came off on schedule time. It seemed that every public school on the coast closed out the week of the school. It took a good deal of heroism to stay by a Training School under the circumstances. We had 32 to receive credit, against 26 the previous year. All felt it was a good effort, considering all that had to be contended with. They are planning for next year. We had 3 Sunday schools represented in the School. Three of the pupils came 64 miles each night for the work. The teachers were loyal and true and the spirit of the School was very fine indeed.

The Hattiesburg District Institute was held in the Main Street Church, Hattiesburg, June 4 and 5. We had over a hundred Sunday school workers present. Twenty out of twenty-four pastors were with us and all the charges were represented but two. Each person on the program did excellent work and I feel greatly encouraged by the work done at this meeting. Brother Selby brought us great messages at the devotional hour and pitched the meeting on a high plane and held it there.

Mrs. Wyatt, of Whitworth College, delighted the folks with her work in the interest of the Adults. She is a fine person to have to present Religious Education, and Whitworth is fortunate in securing her.

Rev. C. C. Alexander, of Tupelo, delighted the people with four great messages. We were glad to have him with us and feel that he will be a great blessing to the students of Birmingham-Southern.

When You Go to Junaluska Stay at The Mission Building

Season—June 20-September 1, 1925.

Auspices—Department of Woman's Work, Board of Missions, Methodist Episcopal Church, South.

Hostess—Mrs. J. W. Perry.

Cafeteria—Mrs. S. F. Barrett

Conference Headquarters—

Social Service—July 5-12.

Wesley Bible Class Federation—July 13-16.

Regional Conference on City Mission Work—July 17-19.

School of Missions—July 21-August 4.

Board of Lay Activities—August 4-6.

Epworth League Conference—August 13-23.

Beautiful surroundings—home-like atmosphere—personal attention—wholesome recreation—missionary information and inspiration.

Write E. R. Pennebaker, Jr., Business Manager, Mission Building, Lake Junaluska, N. C.

Miss Parham, as always, did good, honest and enjoyable work. God bless her and those who work with her. While at Hattiesburg, she checked the Junior and the Primary Departments of the Court Street Sunday school and awarded the certificates of progressive standing. This is quite a feather in the cap of the Court Street Sunday school.

We had several schools represented out of the district. We were glad to have these workers, and they were an inspiration and a help.

The Mississippi Conference Elementary Council met at Hattiesburg, in the Court Street Church, June 3. The ladies of the church served dinner for the Council. Five out of the seven district superintendents were present. Mrs. J. E. Okey, of Forest, was elected president of the meeting; Mrs. C. W. Sullivan was elected secretary, and Mrs. Tom Ford was elected vice president. This meeting will mean much to the ongoing of the work in our Conference. Miss Parham led the work and all were delighted to be present and to be in the meeting.

We have written 54 receipts for Sunday School Day money. Some of the Sunday schools are sending in real nice offerings. We need the money and are surely glad to see this movement on the part of the Sunday schools.

Pray for the work and the workers,
JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The annual Sunday school district conference for the Monroe District was held last Sunday on the Mangham charge at the old historic church, Little Creek. The presiding elder, Rev. N. E. Joyner; the district secretary, Mr. C. W. Scates; superintendent of elementary work, Mrs. W. F. Prickett; superintendent of adult work, Mr. W. S. B. Colvin, were the district officers present. Much credit for the success of this conference was due the local pastor, Rev. J. C. Price, and the Sunday school workers of his charge.

Some of the outstanding features of the Monroe District Conference were the great missionary message delivered by the presiding elder at 11 o'clock; the election of district officers for the ensuing year; promoting district goals; deciding time and place for the District Standard Train-

WANTED, OLD ENVELOPES FROM LETTERS written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. George Hakes, 290 Broadway, New York City.—Adv.

ing School, and perfecting of the organization of the Central Sub-District, with Mr. C. M. Noble as secretary.

Fine reports are coming into the office about the fifth Sunday district Bible class rallies. Brother Kleinschmidt, presiding elder of the Ruston District, writes: "The Ruston District Bible Class Federation, at its meeting in Homer, Sunday, May 31, endorsed the State-wide rally to be held at Alexandria, Aug. 30. Set as a goal of attendance 500. Pledged themselves to get behind the membership campaign, endeavoring to have the Sunday school membership equal the church membership."

Mr. F. D. Richardson writes: "I thought you would be pleased to know the result of the meeting of the Alexandria District Men's Bible Class held in Lecompte last Sunday, May 31. I wish to state that seven Bible classes were represented, with the following number present: Alexandria, 28; Bunkie, 25; Pleasant Hill, 11; Opelousas, 9; Pineville, 3; Lecompte, 3; Oakdale, 2. The Baptist Men's Bible Class of Lecompte gave way to us, and came over for our meeting. There were twelve men present in that class."

Interest in the Cokesbury Course is growing. A great school for the Central Monroe District is planned for Mangham this fall, the week preceding the opening of the public schools. The board of managers for this school has been elected, and the local pastor at Mangham is much interested in this school. These schools are parish-wide in scope, and the first one of this nature will be held in Jackson Parish at Jonesboro. Brother Kleinschmidt writes: "I saw Brother Boykin, of Jonesboro, and he said we could have a Cokesbury School at Jonesboro some time in September. We could touch all of Jackson Parish in that school."

(Continued on Next Page.)

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SUNDAY SCHOOL.

LOUISIANA CONFERENCE NOTES.

(Continued From Page 12.)

The Bible classes of our Conference are to take as their Special for 1925, to bring up the Sunday school membership to the church membership by Annual Conference time. The General Board made a special effort last fall to promote "Membership Increase." Mr. Brabham writes concerning this membership campaign as follows: "Can you with your co-workers fix upon some fair membership increase which your Conference ought to attain between now and its annual session? If so, approximately how many? Whether this approximate number or goal is fixed or not, will it be practicable to put special stress upon membership increase during the next few months? In your opinion what should the total enrollment for the Sunday school mean? All who have been enrolled during the entire year? All now on roll? Or, if neither of these covers the case, then what? What particular printed material not issued by us now do you feel should be made available for the membership campaign?"

We were at Lake Charles this week in the interest of the Lake Charles District Standard Training School, which opens June 22. Twenty-one of the prayer meeting group promised to enroll in this school. The leaders there, Brothers Mayo, Williams, and Wynn, are very much pleased with the prospects for 1925. The faculty in this school will be: Dr. W. W. Drake, Dr. R. H. Wynn, Rev. H. L. Johns, Mrs. R. H. Harper, and Mrs. Byron Harwell.

Rev. J. W. Booth, of Ponchatoula, writes: "Our Sunday school here agreed to pay \$50 to the European work this year. Same will be sent to Brother Mayo. Sunday school annex



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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He has a strong faculty composed of high-class Christian teachers. A postal card to Mr. L. I. Mills, Secretary, Morgan School, Petersburg, Tenn., will bring you a catalog and full information about the school.

of ten to twelve rooms near completion."

Sunday School Day Offerings Reported to Date.

Keener Memorial, \$25; White's Chapel, \$5.08; Alexandria, \$101; Mangham Memorial, \$9.61; First Church, New Orleans, \$128; Wisner, \$16.30; Bogalusa, \$30; Lecompte, \$6; Rayne Memorial, \$14.82; Ponchatoula, \$50.

C. D. ATKINSON,
Conference Superintendent.

A GREAT DAY FOR RUSTON DISTRICT BIBLE CLASS FEDERATION.

Homer, La., was the scene of the Ruston District Men's Bible Class Federation meeting on the fifth Sunday of May, and the day was one never to be forgotten by those present. Hon. W. H. Black, assistant manager of the Federal Reserve Bank of New Orleans, was the teacher of the lesson, and about 400 men gathered from all parts of the district to compose the class. Homer had 140 men present, and Haynesville had 90 men present, which were the largest classes represented. Due to the commencement program of the L. P. I., the Ruston class was unable to take part, and the Arcadia class remained at home on account of revival services.

A great dinner was served under the trees, and the basketfuls that remained after all had eaten to the limit were sent to the Ruston Orphanage and the Clabienweb Boy Scout camp at Spring Lake. The men who had a chance to express themselves declared that Mr. Black brought to them the greatest message they ever heard from the lips of a layman. He spoke of the man's duty to his family as the leader in its religious life, showing conclusively that the fathers of this age can handle the problems of youth by their own conduct. The district set as its goal at least 500 men at Alexandria on the fifth Sunday in August.

A. J. GEARHEARD.
Haynesville, La.

FOUR-TIMES-A-YEAR SUNDAY SCHOOL INSTITUTE, MATHERVILLE CHARGE.

This Institute was held at Langsdale church, Sunday, May 24. The following program was rendered:

Devotional, Rev. W. D. Barrett; Prayer, A. Trotter; Welcome Address, I. L. Trotter; Aim, O. C. Hull; Worship and Service, J. Griffith; Evangelism, O. C. Hull; Leadership and Training, George Mauldin; Does Teacher Training Pay? Nellie Griffith; Literature, Rev. Mr. Ellis; Round Table discussion.

After the discussion, following goals were adopted:

1. Clean-up-Fix-up day, in each church.
2. Reading of at least one approved book by each teacher.
3. Observing fourth Sunday as missionary day, with program and collection.

The following officers were elected: President, I. L. Trotter; Vice President, C. L. Fleming; Secretary and Treasurer, Lucile Roberts.

The next meeting will be held at Theadville the fourth Sunday in September.

LUCILE ROBERTS,
Secretary.

ATHENS COLLEGE, ATHENS, ALABAMA

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Rivers Academy, a high grade Fitting School for girls of over twelve years of age under same Administration. Certificate of graduation from Rivers Academy accepted by universities and colleges.

School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

TO ALL EPWORTH LEAGUE LEADERS.

All leaders in Young People's Work will be interested in the Epworth League Assembly at Lake Junaluska, Aug. 13-23.

"Youth for Christ and the Church," will be the theme. The addresses and vesper topics will fit into this theme. There will be leadership courses in "The Psychology of Youth," and "Dramatics and Pageantry," classes in Bible, Personal Evangelism, and "The Discipline;" classes in Local Chapter, Conference, Union, and District, Junior, and Intermediate Leadership.

A new feature that promises to be especially interesting will be the Open Forum on "Young People's Problems." Dr. Dan B. Brummitt, of Chicago, is to conduct this discussion. He knows young people, and, further, he is going to let them have their say.

Speakers and leaders on the program are Bishop Mouzon, Dr. Blaine E. Kirkpatrick, Dr. Fitzgerald S. Parker, Miss Lelia Beth Roberts, Rev. B. Frank Pim, Miss Willye E. Evans, Dr. John William Smith, Dr. Samuel Senter, Dr. Wallace Rogers, Rev. R. B. Proctor, and Jean Ragsdale.

A daily paper will be published during the Assembly, under the direction of Mr. Paul Cocke, of Birmingham, Ala. At the close of the Assembly, bound souvenir copies will be furnished at cost. This edition will con-

tain the names and addresses of all the delegates and leaders.

Banners will be awarded for the best Conference and district exhibits. Miss Rebecca Yeargan, of Rome, Ga., has charge of this feature.

Life Service Volunteers and Workers will have an opportunity to meet together for a discussion of plans and problems. Mr. Sharman Phillips, Inter-Board Life Service Secretary, will be present and have charge of this meeting.

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For further information write B. Frank Pim, and Central Office, 810 Broadway, Nashville, Tenn.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

REPORT FROM THE NEWTON, MISS., AUXILIARY.

The Woman's Missionary Society of the Newton Methodist church met on Monday afternoon, May 25, in the home of Mrs. H. McMullan. This was the day for the regular mission study and social hour, but since we had finished the study of our book, Mrs. McMullan, our Superintendent of Mission Study, had arranged an original program, which was most instructive and interesting.

A letter was read from Mrs. T. B. Cottrell concerning the Council meeting which was recently held at Tulsa. This was a very helpful message and inspired us to do greater things in our missionary work.

The Council Bulletin was brought before the society in the form of a contest. Clippings from the Bulletin were read by members of the Auxiliary, after which we were asked to draw numbers so that even numbers were in one room and odd in another. Then we were given slips of paper with one word written on them, the word having been taken from the clippings that had been read. We had ten minutes to discuss and think about these items. We were lined up on opposite sides for a "spelling match." As each one was given a word, she had to spell it and then give some facts about the item from which that word was taken. The "judge" kept account of all points, in order to see which side won. It proved to be a very attractive way to bring before the society facts about our missionary work and workers, and we felt that we had really learned something at this meeting. After the program, the social hour was enjoyed by all.

MRS. H. M. JOHNSON,
Auxiliary Superintendent of Publicity.

LAKE CHARLES DISTRICT CON- FERENCE WOMAN'S MISSION- ARY SOCIETY.

The district conference of the Woman's Missionary Society was held in Rayne, beginning Tuesday evening and closing Wednesday night, Mrs. J. M. McDonald, of Leesville, presiding. At the opening session Mrs. Eliza Iles Harris, returned missionary to Africa, who had served as deaconess for eight years in New Orleans, at St. Mark's Hall and in Houma, spoke on "Our Love-Gift, the Belle Bennett

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Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine. It is this that is sold on money-back guarantee.

We recommend Othine Cosmetics for use with Othine, also as a shampoo. It's wonderful for holding hair. 25c a can at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

Memorial." Having been intimately associated with this great leader, she was able to make her audience realize the marvelous personality of this splendid woman.

"Stewardship and Sacrificial Giving," was treated ably by Mrs. J. B. Williams, of Lake Charles. Mrs. C. C. Carver, Conference Treasurer, of Rayne, explained the finances, and Mrs. R. C. Holt, also of Rayne, gave a demonstration of the Budget Plan. Mrs. F. M. Miller, of Abbeville, spoke on "Mount Sequoyah," and Mrs. J. W. Wynn, of Rayne, told of the attractions of Lake Junaluska. Mrs. R. C. Holt praised the work done at Mansfield College through the Epworth League Annual Assembly, in which she served as one of the "mothers" in charge of the delegates last session. Miss Louise Taylor, of New Iberia, spoke interestingly of the needs and achievements of their organization.

The Junior work was described in detail by Mrs. Henry Cain, of DeRidder, and Mrs. W. H. Giles, of Rayne, both having served efficiently in this relation.

The Quiet Hour was in charge of Mrs. L. L. Harris, who brought an inspirational message of deep import.

At the afternoon hour Mrs. J. W. Wynn, of Rayne, spoke on Social Service, stating the gravest need as being the registration for voting by women and their informing themselves on the vital topics of the day. A resolution was passed voicing appreciation of the stand taken by Hon. W. W. Bailey in his handling of liquor cases, in which he refused to lighten sentence of confinement in jail under any circumstances.

Mrs. L. L. Harris held the audience spellbound as she told in intimate "close-ups" of her life on the field. She was heard again in a compelling appeal at the evening hour, "Young People's Night," when she presented the call to service which the needs of the Dark Continent present to our strong youth of to-day. A pageant, "The Changed Cross," was given by eleven young ladies from De Ridder, telling of the transfiguring of crosses by dedication of them to Christ. Miss Helen Cain gave beautifully an account of her trip to the Annual Conference in Alexandria. Mrs. L. H. Cain spoke of her work as Superintendent of Young People's Work in the district, urging the organization of auxiliaries in the different charges.

The next conference will be held in New Iberia.

MRS. R. H. WYNN, Secretary.

MOUNT SEQUOYAH INVITES YOU.

Aug. 3-16 at Fayetteville, Ark.

It is doubtful if there is a more attractive Assembly ground in the whole area of our church than Mount Sequoyah, near Fayetteville, Ark. It contains four hundred acres. The outstanding feature of it is Mount Sequoyah itself, with an elevation of 1,700 feet. From its top a magnificent view is to be had. Bishop Atkins one day said: "I have not seen anything more beautiful in Switzerland or Italy." The

elevation is such that a delightful temperature prevails even in the hottest weather.

There is a large, level area on the top of Mount Sequoyah. The Assembly Hall, the classrooms, the dormitories, and cottages are all located in this space. Much of it is covered by beautiful shade trees. It is an ideal place for an Assembly.

No more delightful and profitable place could be found to spend two weeks this summer than the Summer School of Missions. The courses of study are very attractive. The platform program will be one of unusual merit and full of inspiration. There will be abundant opportunity for delightful and helpful association. Then there will be plenty of wholesome recreation.

Mount Sequoyah Invites You.

Accept the invitation. Make your plans now to go. For reservations in dormitories or cottages write Mr. J. L. Bond, Mount Sequoyah, Fayetteville, Ark.

Entertainment.

Ample and highly satisfactory entertainment has been provided for all attending the School on Mount Sequoyah. There is a dormitory for men and one for women. In addition, there are a number of two-room and four-room cottages. They are all built under the beautiful shade trees and are quite pleasant. All the necessary furnishings, including linen, will be provided. The following rates will prevail:

In Cottages.

Room (single or double bed), \$1.00 per day when occupied by one person.

Room (single or double bed), 50 cents each per day when occupied by two persons.

In Dormitories.

Single bed in dormitory (linen and service furnished), 75 cents per day.

Double bed in dormitory, occupied by two persons (linen and service furnished), 50 cents each per day.

Rates for Camping in Auto Camp.

Tents may be had, with electric lights, shower baths, etc., at 50 cents per day, or \$2.25 per week when paid in advance. All charges are reasonable.

THE RED SEA OF OUR LIVES.

"Have you come to the Red Sea place in your life,

Where, in spite of all you can do, There is no way out, there is no way back,

There is no other way but—through?

Then wait on the Lord with a trust serene

Till the night of your fear is gone; He will send the wind, he will heap the floods,

When he says to your soul, "Go on!"

"And his hand will lead you through—clear through—

Ere the watery walls roll down, No foe can reach you, no wave can touch,

No mightiest sea can drown; The tossing billows may rear their crests,

Their foam at your feet may break, But over their bed you shall walk dry-shod

In the path that your Lord shall make!"

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YOUR COMMITTEE ON SOCIAL SERVICE RECOMMENDS FOR 1925:

1. That the superintendents and their committees shall carefully prepare and present the semi-annual programs.

2. That the superintendents and their social committees seek to bring about larger co-operation between the Auxiliary and the church Social Service Committee; for instance, by asking the pastor to use the Auxiliary Superintendent of his church committee.

3. That the Social Service Committees shall come together for a study of local conditions, the study of the Hand Book, and additional literature concerning the work generally, so that they may formulate plans which have as their ultimate aim the Christianizing of all the processes of life. Also, that they will sponsor Children's Week, Daily Vacation Bible Schools, organization and supervision of playground work, and co-operate with all agencies for civic betterment.

4. That every woman be requested to subscribe to the Woman's Citizen, which is \$2.00 per year. (Write Helen Burling, Secretary, 171 Madison Avenue, New York City, for special rates.)

5. That all Superintendents appoint a Legislative Sub-Committee, whose duty it shall be to urge every woman to qualify for her privilege as a voter; to recommend the passage of laws for the betterment of conditions in places where women work; and to find the flaw in the Anti-Cigarette Law and have it changed. We heartily recommend to this committee the

(Continued on Page 15.)

YOUR COMMITTEE ON SOCIAL SERVICE RECOMMENDS FOR 1925:

(Continued from page 14)

national Child Labor Amendment and urge them to work and pray for the passage of this or some suitable substitute; that they all use their influence in the passage of the Upshaw bill, which provides that a commission will be created that will be known as the Federal Motion Picture Commission, with its powers and duties defined; that they shall vigorously oppose child marriage, mob violence, lynching, race track gambling and the operation of slot machines and all gambling devices; and that they shall use their utmost influence in having these devices removed from our State and parish fairs.

6. That in view of the fact that millions of dollars are being spent in destroying the sacredness of the Sabbath, we recommend a more careful observance of the day, and that we use our influence against the opening of picture shows, State and parish fairs, and all forms of amusement on the Sabbath.

7. That we strongly recommend the co-operation of the Social Service Superintendents in committees or districts, that they may plan a definite unified program of work for their territory.

8. That the Auxiliary Social Service Committees continue the formation of inter-racial sub-committees according to the plans set forth in the Hand Book, and that they sponsor all movements for the betterment of the Negro race.

9. That we ask the assistance of the pastor and others in suppressing the production and sale of indecent literature.

10. That we pray diligently for

spiritual guidance and wisdom in all things, believing that "our God is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us."

MRS. J. W. WYNN,
Superintendent Social Service.

MRS. CLARENCE DAY,
Assistat Superintendent Social Service.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Thlrd Round.

Hazlehurst, June 14, a.m.
Crystal Springs, June 14, p.m.
Bogue Chitto and Norfield, at Johnston, June 21, a.m.
Summit and Topisaw, at Summit, June 21, p.m.
McComb, Centenary, June 28, a.m.
Magnolia, June 28, p.m.
Georgetown, at Georgetown, July 1.
Bayou Pierre, at Pleasant Ridge, July 4, 5.
Barlow, at Lebanon, July 11, 12.
Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.
Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.

Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Oloh, at East Columbia, June 7.
Bonhommie, at Bonhommie, June 10.
Ellisville, preaching, at Mozelle and Pleasant Ridge, June 14.
Williamsburg, at Oakvale, June 24.
Prentiss, at Mount Zion, June 25.
Taylorsville, at Fairmount, June 28.
Ellisville, at Mount Zion, June 29.
Petat, at Batson, July 5.
Silver Creek, at Oakvale, July 8.
Sumrall, July 12.
Eucutta, at Boyles Chapel, July 18.
Heldelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.
Lucedale ct., at Cox Chapel, Aug. 2, a.m.

Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Galloway Memorial, June 7, 11 a.m.
Florence, at Richland, June 7, 3 p.m.
June 6, 10 a.m.
Epworth League Assembly, June 8-14.
Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.

Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lootville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Meridian Dist.—Thlrd Round.

Scooba, at Binnsville, June 14, 11 a.m., 2 p.m.
Vimmville, at Toomsuba, June 28, 11 a.m., 2 p.m.
Meridian, Hawkins Memorial, June 28, 7:30 p.m.
DeKalb, at New Hope, July 4, 5, 11 a.m.
Cleveland, at Pleasant Grove, July 5, 6, 3 p.m., July 6, 11 a.m.
Porterville, at Briggs Chapel, July 11, 12, 11 a.m.
Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.
Matherville, at Stateline, July 18, 19, 11 a.m.
Shubuta, July 19, 3 p.m., 7:30 p.m.
Quitman, July 26, 11 a.m., 2 p.m.
Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
DeSoto, at —, Aug. 1, 2, 11 a.m.
Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.
Bucatanua, at Chlcora, Aug. 9, 3 p.m., 7:30 p.m.
Waynesboro, Aug. 10, 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Bay Springs, at Dushan, June 7, 3 p.m.
Homewood, at Gasque Chapel, June 13, 14.
Lake, at Lake, June 14, 15, 8 p.m.
Divinity School, June 16-25.
Raleigh, at Pleasant Hill, June 27, 28.
Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
Laurel, First Church, July 5, 4:30 p.m.
Laurel, West End, July 5, 8 p.m.
Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Seashore Dist.—Thlrd Round.

Vancleave, at Vancleave, Q. C. Sat., June 13, 11 a.m.; preaching, Sunday, June 14, 11 a.m.
Coalville, at Coalville, preaching, Sunday night, June 14; Q. C., Monday, June 15, 11 a.m.
Mentorum, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.
Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.
Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.
Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.
Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
Stillmore, at Stillmore, Sunday night, July 26.
Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.
Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.
Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.

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Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.
L. L. ROBERTS, P. E.

Vicksburg Dist.—Third Round.

Centerville and Stephenson, at Centerville, 11 a.m., June 14.
Gloster and Liberty, at Gloster, 7:30 p.m., June 14.
Roxie, at Greendale, 11 a.m., June 21.
Mayersville, at Valley Park, 11 a.m., June 28.
Natchez, 11 a.m., July 5.
Washington, at Mars Hill, 3:30 p.m., July 5.
Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.
Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

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WOMAN'S MISSIONARY SOCIETY.

ZONE MEETING AT PLEASANT HILL, LA.

The "First Zone" meeting of the Mission Society of the Methodist Episcopal Church, South, was held in Pleasant Hill, La., on Tuesday, May 26, 1925. A plate luncheon was served at 12 o'clock beneath the church oaks. At 1 o'clock we went into the church for the program. The opening hymn was 490, followed by a prayer by Rev. D. Anders.

Mrs. J. C. Brown, president of the Pleasant Hill Society, read the devotional, part of the sixteenth chapter of Mark; then Mrs. Dunckleman led the prayer.

Mrs. Winstead then told the purpose of the meeting, having been appointed leader for Zone One. She called on different ones of the societies represented for a talk that would be helpful to each other.

Mrs. Winstead explained that from now on the vice president would have a very active part in the Society, as she would be in charge of the Belle Bennett Memorial fund. Pelican then reported all hers collected.

Mrs. Winstead then asked for prayers for the work, following it with a talk on what to use in the making of a good Society, using as her illustration her trip to the dentist.

Mrs. Idom, of Robeline, talked on what the work meant to her. Mrs. Gallion gave a beautiful talk on the development of the Christian side of the work. One way to retard this development would be to take a vacation from God's work. Mrs. Cunningham, Superintendent of Publicity, read selections from I Chronicles, Psalms, Jonah, and Matthew. In her talk she stressed the advertising of the gospel, using our daily newspapers.

Rev. H. W. Bowman was called on for a talk about the woman's work, which he did very forcefully, calling it the pastor's right hand help. Rev. D. Anders also spoke along this line.

Pelican was chosen as the next place of meeting. Mrs. Idom, of Robeline, will lead, assisted by Mrs. Winstead, the meeting to be in September.

Mrs. Hyams led the consecration service, opening with the hymn 325. "Only Trust Him." "Trust and Faith" was her topic.

The Pleasant Hill Society was delighted at having the first meeting, and they all received so much help and inspiration from the ladies who rendered the program. The following places and people were represented:

Natchitoches—Mrs. R. W. Winstead, vice president; Mrs. W. T. Cunningham, Superintendent of Publicity; Mrs. Chas. J. Cook, Circle Leader; Mrs. Z. T. Gallion, Jr., Superintendent of Bible and Mission Study; Mrs. V. G. Hyams, Editor of the Louisiana Mission News; Mrs. Maggie Pierson; Mrs. Chas. Dunckleman; Mrs. D. S. Sims; Mrs. M. I. Puckett; Mrs. J. C. Smith; Mrs. R. L. Idom, of Robeline.

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Pelican—Miss F. Joyner, president; Mrs. F. N. Breazeale, Corresponding Secretary; Mrs. W. B. Lindsay, Recording Secretary; Mrs. H. W. Bowman, Treasurer; Mrs. J. C. Joyner; Rev. H. W. Bowman.

FROM COAHOMA, MISS.

Dear Advocate: We have just closed one of the most successful meetings at Coahoma, Miss., that were ever held here in the history of the town. We organized our congregation for the revival, and on May 20 Brother "Swede" Wilson came and took charge of the services. He brought some very stirring messages under the power of the Holy Spirit, and they fell upon good ground, bringing forth a bountiful

harvest. The church was genuinely revived and practically every individual in the community was reached. There were fourteen additions to the church—four to the Baptist church and ten to the Methodist church. Eleven of these were adults, two of them being men past middle life. Brother Wilson very greatly endeared himself to the people of Coahoma, and his work is sane and constructive. I feel sure that no pastor could have a better assistant for a revival campaign.

The work on the Coahoma and Jonestown charge is moving along very smoothly. We have full organizations—Sunday schools, Epworth Leagues, Missionary Societies, prayer meetings—all of them functioning regularly and efficiently. We have had

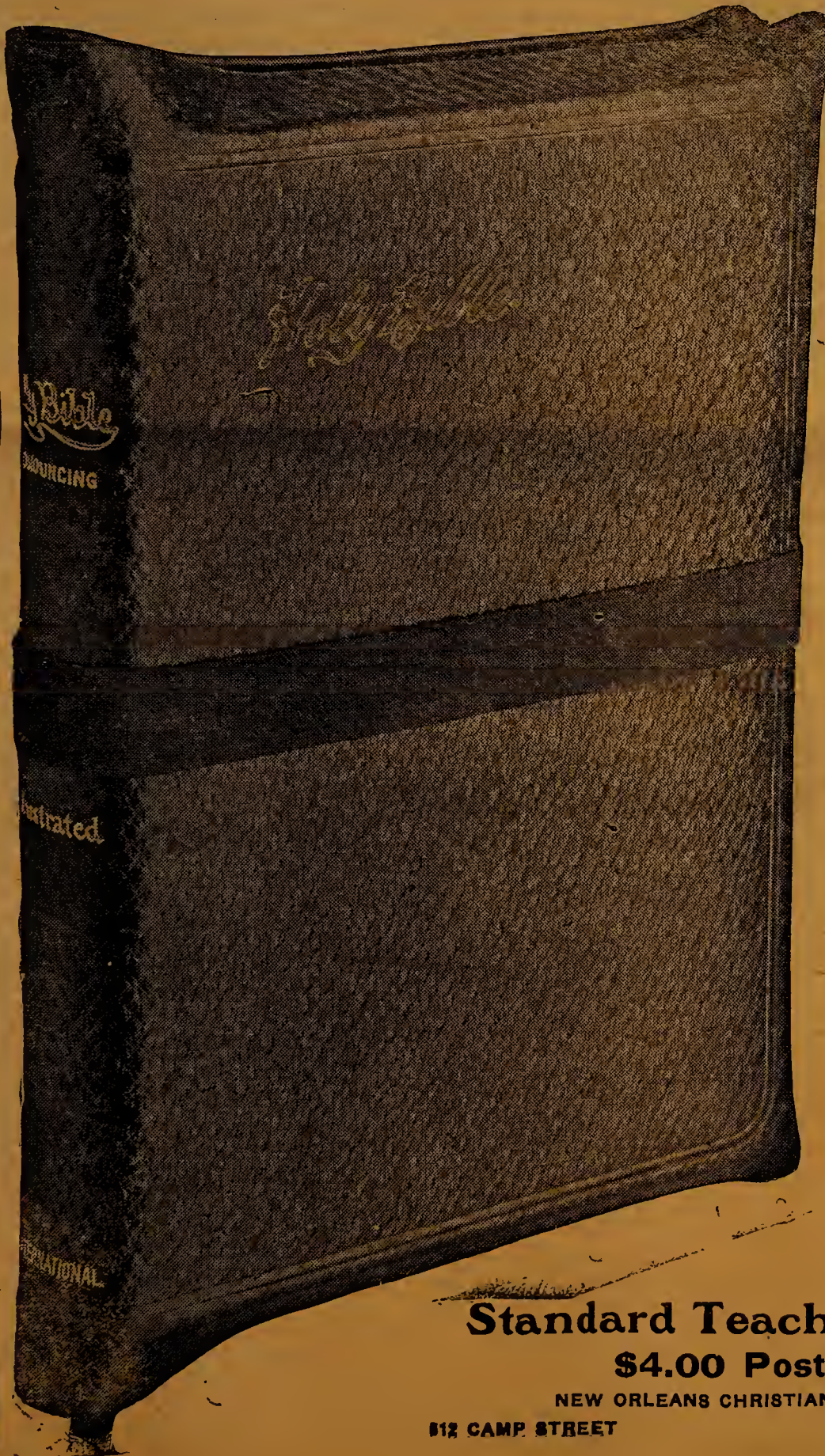
twelve accessions to the church on profession of faith, and have had only one revival meeting. Three came into the church at regular service.

R. G. LORD, Pastor.

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James A. May of 992 H. st., Sioux Falls, S. D., has perfected an amazing new device that is enabling car owners to cut their gasoline bills in half by doubling their mileage from gasoline used. Many owners have made over 40 miles on a gallon. It also removes carbon, increases motor power and pep, prevents spark plug trouble and overheating. Anyone can install it in five minutes. Mr. May wants agents, and is offering to send one free to one auto owner in each locality. Write him to-day.—Adv.



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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3549

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 18, 1925

CHAS. O. CHALMERS, Manager.

Editorial

ONE HUNDRED YEARS OF CHRISTIAN EDUCATION.

Centenary College of Louisiana ended its one hundredth year of work in the field of Christian education on June 12, 1925. It was a momentous occasion.

The following extracts from President George S. Sexton's annual report give in brief form the present condition of this historic institution:

"The meeting of this Board to-day marks the closing of one hundred years of Centenary College. The president and faculty, with profound gratitude, report a year of great success judged from every standpoint.

"Enrollment.—The enrollment for the long term is 412; for the short term, 75. Total, 487. Thus, within the period of four years, the college has practically reached the maximum of 500 set as a goal for both college and academy. For your information, it should be said that the academy, which, as you know, is separate and apart from the college, had an enrollment of 150. The combined enrollment of the two institutions totals 637. Your attention is called to the fact that we have exceeded in four years the five-year program by 137. * * *

"Million-Dollar Drive.—The drive for the Million-Dollar Thank Offering for the college was disappointing in some ways and very encouraging in others. Combined pledges from the city of Shreveport and from the State at large gave approximately \$500,000. There are sources both within the city and State that will yield considerably more, provided there are no disturbances in financial circles and the State is not again afflicted with a drouth.

"Faculty.—Heads of departments, professors, associate professors, and instructors give us a faculty of 26, an average of one instructor to every 15 students. In institutions from which the faculty come, in degrees, in experience in teaching, and in general character, the faculty is equal to any in the South, and perhaps is surpassed by few anywhere. Of course this is considering them man for man, other faculties being larger. * * *

"Religious Activities.—The morale of the student body for 1924-25 has been exceptionally good. The religious influences upon the life of the student body have been marked. Four young men have decided since Christmas to give themselves to the Christian ministry. The students maintain both a strong Y. M. C. A. and a Y. W. C. A. * * *

"Student Activities.—Marked success has been achieved in every form of student activities. In football, basketball, and baseball, they took first

rank. Centenary College again won first place in the State National Peace Oratorical Contest, making three successive first places and one second. The debating team has not been defeated. * * *

The glee club and band have won nothing but praise and success, both in Louisiana and the surrounding States. The Union and the Franklin Literary Societies have had a very successful year. These two societies, having existed in the college from the beginning, show in work, loyalty, and studies that they are being true to the old traditions of the college.

"The Financial Increase.—The auditing firm have completed their work, and their statement is before you. I call your attention to the fact that four years ago our total assets, in round numbers, were \$434,000; our assets to-day as per auditors' report are \$1,219,328.09. Four years ago our endowment was \$90,000; to-day it is \$658,900.43. Four years ago our mortgage and current debt was, in round numbers, \$160,000, giving us net assets at that time of \$274,000; our total debt to-day is \$264,721.49, giving net assets of \$954,606.60.

"The debt of the college is large, and if we were conducting a commercial enterprise for profit only, conditions which are in part responsible for the debt would not be allowed to exist. The college is not a commercial institution, run for profit. Centenary is being true to the policy adopted and the ideal set at the fifth meeting of the Board of Trustees in 1825, when a resolution was adopted providing for free education to at least 50. During the year 1924-25, free tuition and fees amounting to \$13,855.20 have been allowed boys and girls in order that they might get the benefit of a college education. In addition to this, others have been given credit for work amounting to \$10,414.12. One hundred and forty-two students have been the beneficiaries of this help. * * * It is to be understood that not one penny of this has been given the students. They are simply being carried for the amounts against them, and are expected to pay when they shall have finished their education, have become earners and are able to pay.

"There are plans in mind, which I desire to discuss, that will enable us to reduce our debt and make a settlement with the General Education Board of New York early in 1926.

"Recommendations.—I recommend to the Board that there be no further developments, save only such repairs as may be necessary, and no increase in the student body until the financial income can be increased sufficiently to pay running expenses."

President Sexton called attention to the fact, in considering the financial condition of the college, that unpaid subscriptions and pledges held by the college are not carried as assets or as deferred assets. If this were done, the liabilities

would be decreased by a considerable amount and the assets correspondingly increased.

The facts cited in the foregoing record show a growth in Centenary College during the past four years that, taking all things into consideration, is perhaps without parallel in the history of educational institutions in America. Both in student body and financial resources the college has taken rank with the strongest institutions of the church.

Of the commencement exercises commemorating the one hundredth year of Centenary's noble history, we can speak from personal knowledge only in part. We heard the finest things said about the commencement sermon by President H. N. Snyder, of Wofford, on Sunday, and of the Shakespearan play presented by the Senior class on Wednesday evening. It was our privilege to sit with the Board of Trustees in its annual meeting on Thursday morning, and to attend the remaining features of the program. At the meeting of the alumni and former students of Centenary on Thursday afternoon, A. S. Lutz was elected president, J. M. Collins was elected vice president, and Miss Warren Harlow was elected secretary-treasurer. Definite action was taken looking to the raising of funds and the erection of an alumni building on the campus.

At the evening hour, the program consisted of an address by Hon. Percy Saint, attorney general of the State of Louisiana, and an address by Bishop Sam R. Hay, and the presentation of a pageant, written and directed by Dr. R. H. Harper, depicting the history of education in Louisiana during the past one hundred years, with special emphasis, of course, upon the part Centenary College has played in that history. The exercises of the evening were held in the open-air amphitheater before an audience that was estimated to run into the thousands. The addresses by Judge Saint and Bishop Hay were forceful presentations of important truths in connection with the program of Christian education, and were altogether appropriate to the occasion. The pageant was magnificently conceived and splendidly carried out by an efficient cast. We venture to say that Dr. Harper has no superior in the church as a writer and producer of effective pageants. Through the courtesy of a local dealer in electrical supplies, a set of amplifiers made easily audible to the remotest part of the audience all that was said. The college orchestra and glee club furnished inspiring music for the occasion.

The graduating exercises took place Friday morning in the college auditorium. A large audience was present for this memorable event. There were fourteen graduates—three young ladies and eleven young men. The baccalaureate address was delivered by Lieutenant Governor O.

(Continued on eighth page)

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MAGNIFYING ORGANIZATION AND MINIFYING TRUTH.

By Bishop W. A. Candler.

In the commercial world there is a pronounced tendency towards the making of mergers and combinations, and in that realm such syndicates may be wise and profitable, although they are not without danger to the rights and welfare of the general public.

But in the ecclesiastical world principles obtain that are quite different from those which prevail in the commercial world.

A Protestant, a Roman Catholic and a Jew may unite without difficulty in forming a firm for trade or a corporation for making money. On the common object of getting gain they may find, and often do find, common ground on which to stand in perfect harmony.

But in matters religious the case is quite different. In that field principles and convictions are involved upon which men must be agreed in both mind and heart or they cannot be members of the same body. Here apply the words of the prophet who asked, "Can two walk together, except they be agreed?" (Amos iii:3).

This obvious truth seems to be forgotten by some well-meaning but misguided people. They have conceived a mania for ecclesiastical mergers. Apparently they indulge the delusion that a big organization can accomplish vast good, although the members composing it hold diverse principles and have no common object. This is to magnify mere organization far beyond its real value and to minify truth far below its real worth.

For example, the press dispatches report that a Baptist church in New York desired recently to call a man to its pastorate who notoriously and vigorously dissented from its well-known beliefs. Certain leaders sounded out the preacher before extending the call to ascertain if he would accept it. In the most candid manner he laid down some inflexible conditions upon which he would consider it favorably. Two of the conditions required the church to agree "to insist no longer on baptism by immersion, and to open its membership to all Christians regardless of creed."

The press dispatches say that the meeting called to consider the matter "was marked by much heated discussion," and that one of the female members fainted after she had warmly opposed the surrendering of the church on the conditions imposed upon it. Nevertheless, the church capitulated to the demands of the preacher, and the call was extended on the vote of a large majority of the members present and voting.

On what basis does that church propose to stand? Has it held hitherto false or useless tenets which it now renounces in order to secure the services of a man of pleasing manner and liberalistic sentiments? In answer to this question some will

reply: "No. The church has simply decided that any creed is a man-made thing of no importance and should be put aside in order to get together in one body Christians of all beliefs or no beliefs."

But such an answer is quite shallow and senseless.

A creed is simply what a man or a church believes with reference to religion, and religion cannot survive without a creed because thinking men are bound by their nature to believe something about the highest and most sacred interest of the soul. And the strength and influence of any man's religion is in exact proportion to the definiteness and sincerity of his belief. Religious sentiment is impossible and unreal when severed from definite and fixed convictions.

As a matter of fact, every man has a creed.

The Pantheist has a creed, but when he denies the existence of a divine Personality, as he does, the Christian cannot accept his pantheistic conception of the universe.

The Theist has a creed, and believes that God is a Person; but he denies that the divine Person has ever made, or ever can make, any clearer and better revelation of Himself to men than that afforded nature. According to him, the loving and merciful God of his creed has looked down on all the human misery of all the ages, and all the anxious questions which have perplexed mankind in all generations and has maintained in the presence of this distress an unbroken and pitiless silence. The Theist's God of love is thus represented to be stern and inexorable in that he feels no pity for the bewildered world, or else that he is too weak and dreamy to make himself known. He is a deaf and dumb deity. The Christian will not accept such a picture of God the Father Almighty.

In like manner the Transcendentalist and the Rationalist and the Positivist have each his creed; but their creeds are such that no Christian who sincerely believes in Christ and the Holy Scriptures can endure for a moment. Yet many of those who hold these erroneous and strange doctrines call themselves Christians and demand that their claim to the name should be acknowledged.

When the followers of Jesus were first called Christians at Antioch, these men would have been incensed if they had lived then, and the term Christian had been applied to them; but now, when the Christian name has become honorable, they covet the appellation and are enraged if it is denied to them.

Will this creedless church admit them all to its membership and ask no questions? If so, it will be no longer a creedless church, for all these men have their creeds.

Indeed, there can be no such thing as a creedless church, if men are to continue to think and to reach conclusions which they believe to be true.

An organization can be made perhaps in which there will be poured a sort of salmagundi of theological opinions—a medley of creeds; but such a body cannot have any sort of peace and unity unless each and all the members hold their beliefs to be of such little moment that they may be renounced or suppressed at will. But will that be a Christian church in any proper sense of the words? No, indeed.

The modernistic successors of Celsus in our day will fail as did he. Their predecessors have appeared periodically in the past, and then have been overwhelmed by Christian truth, and have disappeared from the consideration of sensible people.

The time has come to meet them as men of their sort have been met and confounded in the centuries ago. The old issues which they have revived cannot be compromised. In the main they concern the Person of Christ and the authority of the Holy Scriptures. Around those high and holy matters the Christian churches will rally with invincible arguments and undismayed faith. They will not surrender these sacred things as long as truth is believed to be better than falsehood and more valuable than mere mechanical organizations.

"WHAT THINKETH THE MASTER?"

I have been waiting for a chance to have the "woman's say" in the unification discussions, but, so far, have found myself in somewhat the same plight of a certain indiscreet youth that I once read about. He was calling on a charming girl, and they were sitting on a vine-clad porch, overshadowed by a full moon, which shed its rays over them like a benediction, while the summer breeze, heavily scented with the odor of June roses, gently fanned their cheeks. All these conditions proved too much for the boy, and presently he found himself asking the gentle lassie to marry him. The girl, no doubt expecting this as a natural sequence, answered shyly, "Yes." The lad, realizing that perhaps he had committed himself further than he intended, relapsed into a profound silence. By and by, when no more love phrases were forthcoming, the girl questioned: "Why are you so silent? Why not have something more to say to me?" "Ah, too much has been said already," he replied in a gloomy manner.

So it seems to me that perhaps too much has been said in the discussions on this subject; at least, I am wondering if it were not better that much that has been written had never found a medium of expression. I want to say just here that I am not a bit resentful over the seeming fact that anti-unification sentiment has swept the State like wildfire. I am not making an argument for unification, as much as I would love to see, not only closer union between the two great branches of Methodism of the United States, but closer relations and more Christian brotherhood among all who name the name of Christ. If this unification plan is of God, I have no fear for the final outcome; if it is detrimental to the kingdom of Christ on earth, the quicker it perishes, the happier I shall be. But I am wondering, friends, if there has not been too much of what "I think, what you think, and what he thinks," rather than what the gentle Jesus taught along lines of brotherhood, oneness of spirit, in love preferring one another, judging a brother, etc.

It seems to me that there has been too little of Scriptural arguments in the matter. All the weapons of carnal wordy warfare have been used, but not much emphasizing of fasting and prayer for all the church members. Are we earnestly seeking to know the will of God in this crisis and are we daily asking to be led by the Holy Spirit?

I imagine if that master-hero of the cross, Paul, had been living in this age and a Southern Methodist, he would have advised something like this: "Use not worldly methods to win Christ's battles. Avoid foolish and seemingly wise arguments and unbrotherly disputes; abide in peace, possess your souls, knowing full well, He in whom we believe will bring us to a solution of the problem in accord with his teachings as laid down in the Sermon on the Mount, 'Keep your eye single to his glory, until self be completely crucified with him.'"

I can't conceive of St. Paul's establishing unification and anti-unification headquarters, modeled on political campaign methods, thereby stirring up needless strife and confusion, when a sorrow-laden world is crying for the bread of life.

Perhaps if St. John had been asked for his advice, he would have said something like this: "Little children, look well to yourselves, that you sin not in thought or word. As God loved you, so you ought to love one another. Emphasize not past grievances; rather forgive thy brother who has sinned against thee, as the Master taught us. Waste not your time trying to bring your own desires to pass, but rather give yourselves to prayer and fasting that ye may know the will of God in this matter."

Then I can see the Master, whose we are and whom we serve, as he stoops to write on the ground while the disputes rage hottest: "Let him that is without sin cast stones at other sections of the world, and other races of men. I came to seek the lost of every race and clime. True, some of my children are in their racial childhood, but take care not to offend one of these little ones. As the mother cares more tenderly for the backward child, even more do I for the burdened and

backward of my own. You have the Holy Ghost and he shall teach you what to do in all disturbing matters and will bring to your remembrance my teachings to enlighten you when the way is confused. Remember the new commandment that I gave you, 'that ye love one another as I have loved you.'"

Then, I see the Master rise to his feet, with hands outstretched in a benedictional blessing to all mankind; and I call to mind John 17:20, where the suffering Christ prayed for all who should in ages to come believe on his name; again, I take heart, knowing that even our risen Lord is interceding at the right hand of the Father that righteousness prevail among his own, and "that they may all be one."

Blessed Father, thine we are, to do thy will;
Help us in peace be still
That we may know just which way to go,
And thy perfect, holy will come to know.

LESLIE HARPER PURCELL.

Wesson, Miss.

THE CORINTH DISTRICT CONFERENCE.

The fifty-fifth session of the Corinth District Conference met in Iuka, Miss., June 2, 1925. It was a profitable and harmonious session. Many were heard to say that it was the best that they had ever attended. There were eighty-four ballots in the vote for lay delegates. Some charges had a full attendance. The people of Iuka attended the sessions, so that there was a full house at all times. All the pastors were present but one, who was sick. The atmosphere was brotherly and spiritual. There was preaching morning and evening, and it was splendidly done by E. E. McKeithen, E. N. Broyles, J. D. Wroten, J. A. George, and N. G. Augustus.

The reports covered the entire field, and they were brief, adequate, accurate and to the point. The pastors' reports told of encouraging results and faithful service.

We had with us as connectional men: R. H. B. Gladney, Sunday School Secretary; J. H. Holder, Educational Secretary; L. H. Estes, Hospital Secretary; W. D. Hawkins, Centenary Secretary; S. A. Brown, Orphans' Home Commissioner; Dr. D. M. Key, President Millsaps College; J. E. Stephens, of the faculty of Grenada College, and G. L. Morelock, Secretary General Board of Lay Activities.

Rev. L. W. Cain, pastor at Parker Memorial, New Orleans, was up, renewing his acquaintance with former fellow-workers of North Mississippi and parishoners of Iuka. Rev. S. W. Brooks and Rev. Mr. Wilkes, of the North Alabama Conference, were welcome visitors.

The body was almost as large as an Annual Conference, but Iuka abounded in hospitality, and our genial and competent host, W. W. Jones, had no difficulty in placing the delegates, preachers and all visitors, in a home that has left a pleasant memory in the hearts of all who sojourned in Iuka. Brother Jones is in high favor and is rounding out a most successful quadrennium. Mrs. Jones has had no small part in this success. Her work among the young people will be long remembered. Mrs. Jones, with a company of her well trained young people, rendered a pageant, of her own production, that was both pleasing and illuminating. The three accomplished daughters of Rev. J. W. York delighted all with their singing. They are the Wisdom Sisters of North Mississippi. During the early morning and evening hours a jolly crowd gathered in the park of springs, a lovely place, and without exception enquired for the beauty spring, but it did not "pulverize" them much.

The matter of unification was not projected into the business of the conference only in that a solidly opposed delegation was elected to go to the Annual Conference, as follows: D. H. Hall, J. B. Sanders, S. S. Finger, Judge T. E. Pegram, Dr. L. W. Worsham, Dr. F. T. Carmack, J. A. Cunningham, and Senator H. D. Stephens, with F. M. Roper, W. T. Rogers, Mrs. W. W. Jones, and J. L. Hallmark as alternates. A Friend of Unification received only five votes. The delegates are uninstructed.

B. G. Love, J. N. Humphrey, and P. B. Grisham were recommended for admission on trial. B. G. Love was also recommended for elder's orders.

The Licensing Committee is composed of E. N. Broyles, W. W. Jones, W. W. Bruner, and A. L. Davenport. The District Lay Leaders were re-elected—J. G. Houston, Lay Leader; J. A. Lowe and Ellis Finger, Associate Lay Leaders.

Our new and popular presiding elder made a splendid presiding officer, courteous, efficient and fair, with sparkling humor.

About an hour after final adjournment we were saddened by the sudden death, on the streets, of Rev. M. E. Tumlin, a local preacher. He had enjoyed the conference and gave many hearty, old-time "Amen's." A good man and ready to go.

The next district conference goes to Ripley.

W. M. LANGLEY, Secretary.

DOES TEACHER TRAINING PAY?

By Miss Nellie Griffith.

What the rural church wants and needs most, is a chance. We have dealt too much with the rural church on the theory that anything will do. A pressing need in dealing with the rural church is faith—faith in God and faith in the people.

The enlistment in the Sunday school of tens of thousands of men and women in the instruction and training of childhood and youth of the church means that the church of the future, now in the making, is largely in the hands of the Sunday school teachers. Who holds the key to the future? The children and young people. The Sunday school has to do with religion and education. Religion is the most important subject that concerns human life. Education is the most effective method of bringing religion to bear upon human life. The Sunday school teachers are ministers of religion, and should enter upon their duties with due appreciation of the high calling and with an intelligent grasp of the essential things in the gospel message. The Sunday school teachers are also teachers of childhood, of youth, of manhood and womanhood. The work of the school has to do with religion, but its process is educational, and the methods of that process are based upon the God-given nature of the pupil. The teachers must study pupil nature and the art of adaptation to pupil needs.

There is as much need for the Sunday school teachers to understand the laws of teaching as there is for the public school teacher to understand them. If the demands of State education are of sufficient importance to require special preparation in child study and pedagogy, shall the demands of religious education be made of any less importance? The needs of the development of life are varied, and teaching religion is too fine an art to be turned over to the incompetent and indifferent teachers who do not value the child or appreciate the nature of teaching religion to see the need of studying the pupil from every angle.

The call to teach in the Sunday school is the call to prepare to teach. This should be a preparation in heart and experience, in the study of the Word of God, and a mastery of the essential truths of the gospel; a preparation in the study of the pupil and the laws of his religious life and development, in the study of the laws of teaching and Sunday school organization, method and equipment.

How often have we failed to realize the inestimable value of the high idealism that is characteristic of normal youth! Shall we discourage it, or use it for the glory of God? The noble-minded young people of our churches are not looking for easy places. The young man upon whom we must depend for leadership to-morrow is not dreaming of "flowery beds of ease." The appeal that most readily enlists the whole-hearted response of the Christian youth is an appeal to service. A call to heroism of the Lutheran type touches his soul, fires his imagination, and quickens all his powers in anticipation of action in a worthy cause.

No greater opportunity is open to intelligent

and well prepared men and women than that of teaching religion to a group of boys and girls. If Christians of our country are correct in the belief that religious education is necessary to save America from the perils of unbelief, then the enlistment of a young life in this cause is a vastly bigger thing than teaching a lesson on Sunday. It has part in the church's co-operation with God in stemming the tide of worldliness and unbelief, and implanting the teachings of Jesus in the thinking and living of the whole world.

There was a time when Fritz Kreisler could not play the violin for the making of a Victrola record. That accomplishment came after years of hard study and systematic practice. The young man or woman who teaches in the Sunday school is called to deal with something more sensitive and delicate than a violin string. The violin gives forth a sound of enhancing harmony, or of grating discord, according to the training of the performer. Even after a novice has handled a violin, only a little adjustment is necessary and it will respond again to the touch of the master, as if he alone had handled it. Not so with the soul of a child. Wrong impressions made by unskilled teachers soon develop into attitudes which, once fixed, are difficult to change.

Trained teachers are more inspired and know better how to meet and solve their Sunday school problems. They have new ideals and standards of work and can render a more efficient service to childhood and young life. Therefore: Does teachers training pay?

A SURE WAY TO DESTROY BOOTLEGGING.

There is one way in which the entire bootleg business could be destroyed almost overnight. It is an entirely reasonable and proper method. The bootlegging industry lives only because it is profitable. Let it be made unprofitable and it will cease to operate.

Why could not a law be passed fining every bootlegger as a penalty the full amount of all the money he has made out of the business, in addition to a jail sentence, and then an additional sentence until the full amount of his fine has been paid? Through the enforcement of such a law bootlegging would instantly cease. Nobody but bootleggers, or those connected with bootlegging, could question the justice and wisdom of such a law.

Every bootlegger is a criminal at heart. He is doing his utmost to destroy our country and to spread his criminality everywhere. The love of money is the inspiring motive of his work. Make it impossible for him to keep a single dollar that he makes, and keep him in the penitentiary at hard work until he repays every dollar that he has gained by his traffic, and bootlegging would become one of the most unpopular industries of the entire country.

The notorious bootlegger who some months ago went to the Atlanta penitentiary in a private car, and who is said to have been given unusual advantages in the way of comfort and ease and food supplies, cares scarcely a pin for a temporary imprisonment so long as he can hold on to his ill-gotten money. But if every dollar of his profits had been taken from him by the law and a prison sentence added, the romance, as the bootleggers think of their business, would have been completely destroyed and poverty and the penitentiary would stare him and his kind in the face.

It might be difficult to trace the bootlegger's ill-gotten gains to the last dollar, but unquestionably most of the money could be traced; and if he swore to a false account he should then be sent to the penitentiary for a still longer time for his perjury.

Whenever our lawmakers and judges really determine to break up the industry, such a law could be passed and enforced, and the judge who failed to carry out the sentence, if any such could be found, could be impeached for his failure to enforce the law. Let this law be passed, and the whole bootlegging industry, with all of its accursed evils, would cease to exist.—Manufacturers Record.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference convened in the Methodist church at Quitman, Wednesday, June 3, 1925, at 2:30 p. m., and adjourned late Thursday afternoon.

Rev. M. L. Burton, presiding elder, conducted the business of the conference with dispatch, but with due care for every interest under consideration.

About one hundred members of the conference were present, first and last, and the sessions were largely attended by the local church people.

The following were present and spoke in the interest of causes represented by them, respectively: Rev. J. M. Morse, Dr. D. M. Key, J. F. McClellan, W. T. Griffin, R. H. Clegg, O. D. Hull, W. D. Hawkins, Mrs. W. I. Denton and Mrs. Joseph Libbey. Rev. L. E. Alford, presiding elder of the Newton District; Rev. H. M. Johnson, pastor of the Newton church; Rev. S. N. Young, of the Rose Hill charge, and Rev. M. R. Jones, our pastor at Montrose, were welcome visitors.

The ad interim licensing committee was elected as follows: A. F. Watkins, C. M. Crossley, A. M. Broadfoot, J. H. Jolly, J. F. Campbell and H. C. Castles.

The officers of the district Sunday school organization for the ensuing year are: S. M. Graham, District Secretary; Miss Madge Stuart, Elementary Superintendent; R. M. Langford, Intermediate-Senior-Young People's Secretary; J. B. Holland, Adult-Home Department Secretary; A. F. Watkins, Leadership Training, and L. M. Sharp, Missionary Education.

S. M. Graham was elected District Lay Leader. C. G. Stokes and D. W. Heidelberg were elected Associate Lay Leaders.

Brother Sharmon Phillips was recommended for admission into the Annual Conference, and for deacon's orders.

The pastors' reports indicated progress, and the brethren seemed optimistic. Several successful revivals have been held, and many others are planned.

Delegates to the Annual Conference were elected as follows: C. W. Cochran, H. F. Tatum, H. M. Ivy, Mrs. Robert Brown, Mrs. W. I. Denton, S. J. Creekmore, Mrs. J. T. Ward and Luther Adams. Alternates: Ferd Hopkins, J. A. Woodrick, W. S. Burns and R. M. Langford. It is understood that all delegates are opposed to the pending plan of unification.

Resolutions were adopted condemning the pending plan and urging that no lay member accept election to represent the district at the Annual Conference unless he or she is willing to vote on the question accordingly. Also, that the preachers attending the Annual Conference vote in accord with the expressed attitude of their respective charges.

The cordial hospitality of Brother F. L. Applewhite and his congregation was highly appreciated.

Shubuta was chosen as the meeting place for 1926.

W. A. HAYS, Secretary.

CHEAP HYMNS AND JAZZ TUNES.

By William Hamilton Nelson.

The first modern hymn book was printed in 1505 by the Bohemian Brethren, those disciples of John Huss, and this laid the foundation for modern congregational singing. Years later Martin Luther took up the idea, and some historians claim that the congregational hymn is distinctly the product of the Lutheran reformation. Roman Catholic writers insist that the Lutheran hymns, which Catholics found themselves singing almost unconsciously while they worked, were responsible for more people leaving Romanism than Luther's sermons. While Luther encouraged the singing of hymns, and a real hymnody developed, the followers of Calvin in England and Scotland stuck to the metrical Psalms, and in the British Isles hymn singing was practically outlawed until the eighteenth century. However, when Isaac

Watts published in 1707, a little more than two hundred years after the Bohemians, his "Hymns and Spiritual Songs," hymn singing became popular. Before this time hymn singing was badly handicapped in the British Isles. In 1645 there was published in London a book of hymns for congregational singing for the Baptists. Before this time the singing in this denomination was so highly individualistic that each person used his own tune and sang the song without reference to anybody else. A quick singer would be through before some of the others were half way over.

Dr. Watts had three theories regarding a hymn. He insisted first that, instead of making the Old Testament Psalms the basis of the singing, psalmody should be evangelical. Second, it should be freely composed and not adhere too strictly to the letter of Scripture. Third, it should express the thoughts and feelings of the singer and not the feelings of David or Asaph. These rules are good even to-day.

The hymns of Dr. Watts are founded on the deep experiences of the Christian life. Like Charles Wesley, he ran the gamut of all human and religious emotion and brought forth a whole cycle of religious song, which was the essence of all that was devotional and spiritual. The songs of Watts and Wesley are so chaste and poetic, and so true to the universal religious consciousness, that they still have a large place in our popular hymn books. It is interesting to note that John Wesley's hymn book, "Collection of Psalms and Hymns," was first published at Charleston, S. C., in 1737.

Our own church in this country gained a predominance among the people because of our spiritual use of those fine sensible, religious hymns of Charles Wesley. When the great revival broke out in Kentucky in 1800 the Presbyterians started it. But there was so much fervor and intensity of Christian feeling connected with it that the Presbyterians, naturally mild and conservative, shrank back from taking charge. The Methodists, more enthusiastic and adventuresome, and at home in the stirring scenes of the camp meetings, threw themselves into the movement, and the hymns of Charles Wesley, breathing Methodist experience, finally won the people to that church. What was called the camp meeting hymn, with its spiritual fervor, was born in this revival.

The "Gospel Hymnal" was born out of the camp meeting hymn and had its rise in Boston when Moody, Doane, Bliss, and Sankey were all working together in evangelism. A great many of these hymns, though lacking in the poetic qualities that characterized the hymns of Watts and Wesley, yet breathe a deeply religious spirit. And while they were light in composition and airy in tune, they did not tend to demoralize our religious conceptions and disturb our spirit of worship, as the cheap, jazzy songs of to-day do.

A great many of the—we shall not say hymns, for they are not devotional enough for that, but songs—our young people are singing are ruinous to their theology, their devotional mood, and their spirit of reverence. These songs are so constructed that they change their thought with the rapidity of the dictionary. One line says one thing, and the next line says another, and the line after that says something else. They have no poetry in them, no real thought, a theology which is vapid, inane and childish, and some times despicable and untrue. They substitute jazz for religious emotion and cheap syncopation for the beautiful melody of some of the great old hymns our fathers and mothers sang. Doctor Poteat, who made a study of the subject, says that most of these songs are based upon the same tempo used by those who compose dance music. He cites the case of a recent dance held in an Eastern city at which the orchestra used hymns from a cheap hymn book the whole evening. Just the other week I read in one of our Conference organs of a man who had a check of \$200 come to him suddenly as a gift. He was so elated that he ran home and asked his wife to sit down at the piano, take the "hymn" book, and play "Since Jesus Came Into My Heart" for him to dance by. While she played this "hymn," the melody of

which was evidently suggested by some jazz music, he danced all over the place. Now, if you do not believe that this tune would make a good fox-trot, just hum it to yourself, and if you have any pulsing life in your system you will find it a job to make your feet behave.

This shows that a good many of the hymn-books foisted upon our people by publishers who get professional jazzy evangelistic singers to handle their wares are leading our people in the direction of the dance hall, even from the doors of our Sunday schools. Some of the songs which have been most popular have for their tunes waltz music, thinly disguised by 12-8 time. Those who know music, and have given a lot of attention to the subject, say that certain songs our young people are singing bear close affinity, both in time and melody, to certain rag-time songs which were popular years ago. The abominable and outstanding point of it all is that the "religious" writers actually stole the tunes of the secular rag-time writers and simply threw a thin veil of disguise of an altered tempo about them.

In the opera of the "Fortune Teller," by Victor Herbert, there is a character, a long-haired composer, who always went around with his baton and who showed how this change could be easily made. He sang a song called "Down by the Deep, Rolling Sea" to a pleasing melody in stately time and then, using the same melody, but simply syncopating it, he showed how it could be easily changed to that one-time popular song, "All Coons Look Alike to Me." This is exactly what some of the "polished," in the sense of their being slick, modern hymn writers, have done. They simply committed grand larceny in stealing from the jazz song writers. And such a source to steal from!

One of the arguments made in favor of these inane and worthless and demoralizing pieces of sanctified jazz is that these songs put lots of "pep" into the young people. How we hate that word "pep," especially when it is used in connection with a religious service! It suggests that which is low and common and vulgar instead of things sacred and religious. This "pep" is undoubtedly taken to be real religious enthusiasm, which it is not. Of course we realize that a song built on the stolen air of "Waltz Me Around Again, Willie," will put the young people shuffling their feet and swaying their bodies and thinking certain thoughts which may be mistaken for religious fervor. But the truth of the matter is that none of these "pepful" but senseless and loose-jointed songs can produce the religious fervor in a soul that comes from singing such songs as "Jesus Lover of My Soul," or "Jesus, Thou Joy of Loving Hearts," "Rock of Ages," or "Abide with Me."

Another argument made for a lot of the song-books which some peripatetic evangelists peddle about is that they are so much cheaper than the books issued by the church publishing houses. "Cheap" is right, if they refer to the quality of the songs, the printing, and the binding. We understand that they are even printed cheaply, in that no scruples are used in some cases about obtaining copyrights and even plates by questionable methods. This is not to be wondered at, for all of the cheap hymn books are at the bottom a product of commercialism and greed and not the result of the religious fervor which burned like a fire in the heart of Bernard of Clairvaux, Wesley, Watts, and others. They are cheap for the time being, but when the backs begin to fall off the misguided realize that they were not so cheap after all, and when the young people are made spineless by these songs and naturally seek the dance hall they are dear at any price.

These jazzy songs cannot build up a religious consciousness which will run from age to age. "O, Come, All Ye Faithful" was written nearly two thousand years ago, "Joy to the World" over two hundred years ago, "Rock of Ages" and "Jesus, Lover of My Soul" nearly at the same date. But these "Waltz-Me-Around-Again-Willie" tunes will never run very long. They were born to die the death of the parasite, and rightly so. They are not only insane, but they are ephemeral, born for a day, and were written with no higher motive than to meet the butcher's bill. Francois Villon some years ago wrote a poem entitled

"Where Are the Snows of Yesterday?" but as far as these jazzy songs are concerned we can ask, "Where are the popular jazz hymns of last month?" These songs have no value, in that they have nothing to contribute to the religious ideas or sentiment of the race, and have no heritage for future generations.

The objection often made to using such a book as that splendid compilation of hymns, "The Methodist Hymnal," is that many songs in the Hymnal are hard to learn. These songs are not hard to learn; the only trouble is that those who have charge of the music do not take the trouble to teach the people. If all of the worse than wasted nervous energy spent in singing these jazzy songs were put into learning some of the grand old hymns, the people would learn these splendid lyrics and be all the better for it. It is a matter of a little work and a little desire to educate.

Some claim that the young people really like jazz songs. But if so, it is generally a matter either of bad education or of perverted taste. A lot of children in certain sections learn to eat blue clay and like it better than quail on toast. The young people will just as gladly learn to like the old hymns which are sound in theology, beautiful in sentiment, and stately in melody, if we take the pains to teach and train them.

And as for whistling hymns in church, we would say in the language of the Litany, "Good Lord, deliver us." But then, when you come to think of it, these jazzy hymns lend themselves to any amount of desecration and become rank conspirators against the spirit of worship. When we think of what a service should be in the worship of God, we can only say that the man who causes another to whistle hymns in the church, and thus destroy the spirit of worship, should be compelled to spend the rest of his days eating green persimmons and unripe olives, so that his lips could have a permanent pucker.

Instead of allowing charlatans to foist their hymn books on your church, why not be loyal to your Publishing House and so improve the musical taste and aid in the religious education of your young people at the same time? Why not try the "Cokesbury Hymnal," or "Songs for the Sunday School," or "The Hymnal for American Youth?" And why not write to our Sunday School Board or our Publishing House if you are thinking of getting a new hymn book?—Adult Student, April.

WAYS AND MEANS FOR RAISING YOUR QUOTA FOR SUPERANNUATE ENDOWMENT.

By Frank L. Wells.

To the Pastors of the Methodist Episcopal Church, South:

There seems to be a demand for another piece of literature in the Special Effort for Superannuate Endowment. Almost every week inquiries come to the desk of the Secretary of the Board of Finance, requesting information concerning ways and means of raising money to be applied in payment of quotas. One day a pastor asks for a suggestion of some unique plan with which to challenge the interest of his congregation. Another day a member of some Special Effort committee wants to know if printed suggestions of money-raising methods are available. And on some other day a presiding elder asks if the Secretary of the Board of Finance has any suggestions of methods which may be passed on to the charges as he makes his official rounds.

Knowing that in order to make the expenses of this movement as small as possible the force of workers in the offices of the Board of Finance is kept at the minimum, I am offering to use some of my vacation hours in compiling and publishing a pamphlet giving practical suggestions of ways and means for raising Special Effort quotas.

I. A Proposal.

If the proposed pamphlet is to have practical value, it should be developed out of the experience of the pastors and his group of workers, rather than to be produced out of the imagination

of some one person thinking of the subject from a theoretical point of view. Therefore, counting on the genuine interest in this cause manifested by so many pastors, and believing that you will be willing to pass on to your brethren any plans which you have found to be helpful in your field, I am asking that you write a brief description of any unique plan that you have used, or that you expect to use, in raising your quota. Mail to me at my office, 409 Security Building, St. Louis, to reach me on or before July 10, 1925, and I will compile and publish such as will be approved by a committee which will assist me in making the selections.

II. A Contest.

In order to stimulate interest, a contest is suggested. Dr. Luther E. Todd, Secretary of the Board of Finance, authorizes the following offer of prizes:

First prize, \$50 for the best plan submitted.
Second prize, \$25 for the second best.
Third prize, \$15 for the third best.

III. The Conditions.

1. A committee of three pastors will serve as judges; one to be selected from the city, one from a small town, and one from a circuit.
2. The committee will judge all plans submitted on the following points: 1. Uniqueness. 2. Adaptability. 3. Simplicity.
3. The number of words in describing the plan must not exceed 500, and fewer than that number is preferable.
4. All plans must arrive at my office on or before July 10, 1925. There can be no exceptions to this rule. Plans which arrive later than July 10, cannot be considered in the contest.
5. All plans presented become the property of the Board of Finance for publication without compensation if the Board desires to publish them.

GREAT SESSION OF NORTH MISSISSIPPI TRAINING SCHOOL.

The sixth session of the North Mississippi Conference Training School closed to-day at noon. We had an enrollment of 227 and issued 166 credits. Thirty-five preachers, four superintendents, twenty-two department superintendents, and forty-seven young people in training for service did credit work.

This is the largest and best school we have held during the past ten years. Dr. C. J. Greene, of Conway, Ark., Dr. Norman E. Richardson, of Northwestern University, and Miss Minnie E. Kennedy, of Nashville, delivered great messages from the platform and did as high-class teaching in the class room as can be had anywhere. The school was pervaded with the spirit of the Kingdom of heaven throughout. To give some idea of the type of class work done, Dr. Richardson gave 20 assignments for papers on topics pertaining to Jesus as the Master Teacher. The idea of religious education as an effective means of establishing the Kingdom of God is taking hold of the leading men and women in the North Mississippi Conference.

June 13.

R. H. B. GLADNEY.

PRIMROSES.

By J. F. Dorroh.

A few days ago, when asked by a good lady of our church, "Mr. Jim, can't you give us a Mother's Day poem?" I at once thought of this poem (if it is worthy of that title, and the subject would make it worthy). It was written several years ago for a similar occasion, so when "Mother's Day" was mentioned I at once thought of "Primroses." And, why not? To me these blessed flowers are an all-convincing proof of the existence of a Supreme Being; and there is a sweet kinship between "Mother" and roses. For one is the greatest gift—save One, that Gift of gifts—ever bestowed by Heaven; the other, the crowning miracle of the Master Gardener. And as none but a God could make a rose, so none but a God could give to man that matchless gift, the perfect, crowning Rose of Mother-Love. Some one

has said that God, seeing that he could not be always personally with man, sent Mothers to take his place.

And so the Gardener of the World, Who knows
My need of love, how lonely I would be
Without my flowers, has given unto me
His gift supreme—the pure, unsullied Rose
Of Mother-Love; and so I love you far
Above all else, dear heart, for you are mine;
My Rose, my Gift of God, because you are
My Mother.

The loving shepherd of her little flock,
Free love, free heart, and ever helping hand;
The grateful shadow of a mighty Rock
All in a weary land.

The daily toll of love so freely given;
The little things the dear hands find to do;
The love of her who makes of home an heaven
For honest hearts and true.

A home without a Mother is no home,
'Tis but a place where we can sleep and eat;
A withered rose without the glad perfume
That makes the roses sweet.

High as the great Heart of the God of All,
Her spirit mounts the gleaming rungs of prayer;
Deep as the depths to which a soul can fall
Fathoms the plummet of a Mother's care.

Softly the Day-Dream closes,
Gently the shadows creep
O'er the delicate, dear primroses,
Nodding themselves to sleep.

Slender and light and airy,
Pure as a lily's soul,
With a dream of a world of fairy
Hid in each shining bowl.

Fair from a sense of duty,
A tenderness that endears;
Till the hurt of their magic beauty
Is filling the eyes with tears.

Vieing each with the other
To give of their treasure-trove;
Free as the heart of a Mother,
Unselfish as Mother-Love.

Go, count the drops of ocean,
The sands of Sahara's plains,
But a Mother's fond devotion
Unfathomed still remains.

Pure as the unstained roses,
Ere their petals yet unfold,
And a Dream of God reposes,
Hid in each heart of gold.

Free as the mighty river,
Lavish in kindly deeds;
Spending itself forever
To succor another's needs.

Rich in selfless sweetness
That hath ever those needs sufficed;
Rich in the full completeness
Of a life that is hid in Christ.

Mother! The name caresses,
As tenderly from the heart
The touch of her dear hand presses
The sorrow and pain and smart.

Rear her a shrine of beauty,
To "Mother" the homage pay,
And make of our love and duty
Each day a "Mother's Day."
Madison Station, Miss.

Our whole peace in this life consisteth rather in humble endurance than in not feeling adversities. He that knows best how to suffer will best keep himself in peace. That man is conqueror of himself and lord of the world, the friend of Christ and an heir of heaven.—Selected.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

If You Ever Intend to Help This Cause, Right Now is The Most Urgent Time To Do It

St. Louis, Mo.,

June, 1925.

To Those Who Care for the
Cause of the Forgotten Man:

These are crucial days in the Special Effort for Superannuate Endowment. The second year of the movement is more than half gone, and soon the Annual Conferences will be meeting again. Shall we be able then to make creditable reports concerning this business, or shall we answer that we failed our veteran heroes when they needed us most?

The General Conference of 1922 unanimously authorized the Church to use this quadrennium, beginning in the spring of 1923, for an organized effort to provide a reasonable support for the Conference claimants. Now that the machinery of the movement has been set in motion by the authority stated, we cannot be true to our solemn covenant unless we keep it going.

The superannuated preachers and the widows of preachers, are powerless in the hands of the Church. They rest their hope for a little comfort in old age upon the promise of the Church to see them through. If that promise is disregarded as nothing more than a "scrap of paper," the world will never again have respect for any other promise which the Church makes. Southern Methodism has vowed a vow to these aged and helpless prophets of Christ, and she must keep faith with them or lose the confidence of others whom she would have honor and trust her.

Those Special Effort quotas should be paid. The Charges officially voted to raise them within five years. The portion due each year should be sent to the Board of Finance, Security Building, St. Louis, Missouri. A great many Charges are meeting the obligation promptly. Others are working at the task. And many others are doing absolutely nothing. May the good Lord help us all to face this thing squarely and do what we have promised.

With all my heart I appeal to you who want this cause to succeed. Your help is badly needed now. Get behind the movement with your clear vision and energy. Don't let it lag in your vicinity. Get into the ranks wherever you can and make your presence felt. There is many a struggling pastor who would be delighted to have you help him with this matter. Take off your coat, roll up your sleeves, and begin the work now.

Tackle the task this way: "First, weigh carefully what it will be necessary to do. Second, create a method or a plan for doing it. Then, with a singleness of purpose and a stubborn will, stick to the job until you get it done. This is the philosophy of action and the practice of achievement."

Yours in the bonds,

LUTHER E. TODD,

Secretary.

If the Special Effort Fails in Your Charge, Shall It Be Because of Your Neglect?

The Home Circle

NOTHING TO DO.

I know a little girl
About as big as you,
Who sighs ten times a day:
"I don't know what to do."

She has new toys and games,
A baby brother, too,
And yet she still complains:
"I don't know what to do."

The baby likes to romp,
And mother's busy, too;
Now, can't you think of something
That this small girl could do?

—Rebecca Deeming Moore.

TOM PUTS ONE OVER ON HIS FAMILY.

Babe Ruth II was running to school. He was in a hilarious mood; only the day before Tom had been given this glorious name by his grateful comrades. Room VI had beaten the hitherto invincible Room VII. He had made five home runs in this one game—more than the wonderful Babe Ruth himself ever had made in a single game. But now he was running to school—and he didn't make it. The last bell rang when he was two blocks away. Slackening his pace, he ambled slowly toward the schoolhouse. "Oh, well! He had been late before—it didn't particularly matter."

"It didn't particularly matter."

It didn't particularly matter; that had always been his whole attitude toward school, and Saturdays filled his thoughts. School must be got through with somehow. You couldn't stay away, your parents wouldn't let you; the town wouldn't let you. But it was an awful nuisance. Besides, all the fellows went; and of course you wanted to be with the fellows.

Tom slunk quietly into his seat. Miss Robinson said nothing; and his schoolmates were quite used to seeing him come in late.

At recess everybody flocked about him, and all of them, even the very small boys, looked with awe at the wonderful ball player. Then some of them started yelling: "Babe Ruth, Babe Ruth, rah, rah, rah; Babe Ruth Second—ha, ha, ha!"

Tom went back to his seat, just bursting with pride and importance. He would be a great ball player and make his college famous—win the world series for them, too. What college? His own State college, of course, and how proud his State would be of him! The whole country would resound with his praises. Newsboys would go tearing down the street screaming: "Extra, extra! Babe Ruth II makes sixty-ninth home run!"

Just before school closed Miss Robinson started to give out the monthly cards. Babe Ruth II left college and came back to Room VI with a start. Cards were the bane of his life. Taking them home and explaining and excusing and promising to do better next month was a terrible bore. This month had been so full of baseball, too, that—well, Tom watched for his name to be called with anything but pleasure. His name wasn't called until the very last, and then he didn't receive a card—just a request to stay after school.

Room VI filed out, and five minutes later Tom walked dazedly out of the door. Seeing Billy and Nick waiting for him, he slipped back and went out the basement door instead. He didn't want to talk to anybody just now. Not that he minded so much being put back in a lower grade! It wasn't the first time that had happened, either. But now, it was different; now he would lose his place on the nine. Poor Babe Ruth II! No words could express his thoughts; gloom deep and impenetrable settled about him. Room V? Why, they didn't even have a nine!

If Tom had been a girl, tears might have brought relief; but being very much all boy, he

just walked boldly into the dining room where all the family was assembled, tossed the card, with the terrible note in red ink at the bottom of it, to his dad; and sank into his seat, feeling that it would surely choke him to eat a single mouthful.

He sat there waiting for the storm to break. Presently Dad said: "Well, Tom, I wouldn't feel too bad about this. We'll let school drop; you've tried and tried, and at 12 years old, you're going down to the fifth grade: Book learning isn't everything; some of our very highest men couldn't seem to get on in school. You're fond of tools, you could make a fairish kind of carpenter without much schooling. Go to it, boy, make something of yourself. You're only wasting your time, in school."

"But, Dad!" said Tom, "I—I thought you wanted me to go to college!"

"I did, but I'm giving in to you and letting you do what you so evidently wish to do."

"Yes," said his 16-year-old brother, who was in his last year at high school, "you'll probably earn more money than I ever shall. College men don't earn the money the common herd does nowadays."

"You could be a bricklayer," said his little sister Elsie. "They earn lots of money—nine or ten dollars a day, I guess."

Tom looked at his mother and stammered out: "But—but I—I couldn't stay out, the town wouldn't let me—till I'm 14 anyway."

"Oh, yes," said mother. "We knew this was coming, and Dad went before the school board, and they said it would be all right in your case."

"Went before the school board and explained that your son didn't have any brains! A nice kind of a family I've got!" roared Tom. And unable to stand any more, he rushed from the room and ran into the woodshed, to his own workshop, where his tools lay scattered about. No brains? He'd show 'em! That stuck-up high school brother of his would learn a thing or two. He'll leave him so far behind he couldn't see him for dust. "A carpenter? I guess not." Tom picked up a saw and bent it till it broke in two. "That for a carpentering! And bricklayer, whee-oo!" No brick was in sight, or it undoubtedly would have met the same fate as the saw, for Tom was in a terrible rage.

Next morning directly after breakfast he went to his workshop and worked hard all day, barely stopping for lunch. His family would think he had decided to be a carpenter, but he'd fool 'em. That he was doing something, however, was apparent from the set of his jaw. He had looked very much like this when he had first started playing ball.

He kept at his work doggedly for a month, until his mother was worried for fear he'd make himself ill. He never went to see the other boys, and when they came to see him he locked himself in his workshop and refused to see them. They couldn't imagine what ailed him. "Gone clean off his nut," Nick remarked to Billy.

But one afternoon when Miss Robinson was just locking her room door for the night Tom appeared at her side. "Please, Miss Robinson, I want to come back to Room VI. Please, can't I? I know lots now; honest I do—arithmetic and everything. Try me, please, won't you?" Miss Robinson and Tom went back into the room.

And the next morning Room VI was surprised to see Tom in his old place. Indeed, so great was the surprise that the boys and girls forgot entirely where they were and shouted: "Babe Ruth, Babe Ruth, rah, rah, rah! Babe Ruth Second—ha, ha, ha!" and Miss Robinson didn't seem to mind it either.

At noon Tom went home and announced loftily to his family that he was back in school now and way ahead of his class; maybe he could go into Room VII in February.—The Continent.

WHEN A BOY TRIES.

By Flora Swetnam.

James wanted very much to go to his grandfather's for a visit. He was told that he could not go until he learned to put on his own clothes and comb his own hair.

"I'll learn now," said James. "Roy Benton can do that, and I can do it if he can."

The very next morning he began by getting up just as soon as he waked. He was soon ready to put on his clothes. After some work he did manage to get into them, but something was wrong. There did not seem any buttons to match the button-holes. He went to his mother. "What's the matter with it, mamma?" he asked.

"You have your waist on upside down," she told him. "Don't you see the collar is right at the bottom?"

James looked. Sure enough, the collar was at his hips instead of around his neck. "I'll get it next time," he said. "I'll make the collar go around my neck."

That was just what he did, but the next time things would not come together any better than before. He went to his mother again.

"What's the matter with it, mamma? It won't button yet."

"No wonder," laughed his mother. "You have it hind part before. Turn it around."

James had made up his mind not to give up. So he went back and took a good look at himself in the glass to see how a waist looked when it was on hind part before. Then he pulled it off and tried again. This time he did not go to his mother. He kept looking in the glass, and soon he had it right.

The next thing was to learn to comb his hair. He thought this would be easier, but found out that it was harder. Sometimes he would try to part it on the wrong side, and it would not be smooth. But his mother told him always to part it on the left side; and when he found out that his heart beat on that side, he had not much more trouble.

Now he was ready for his visit. He and grandpa were such good friends that he felt it had been worth all the work he had done. There was a great big lawn, and he wanted to mow with the lawn mower as grandpa did.

"I'm afraid I can't trust you with that," said grandpa. "You might make it looked ragged."

"I learned how to dress myself and comb my hair," James told him. "If I can learn one thing, I can learn another."

"I'll tell you what I'll do," said grandpa. "I'll give you a corner down here; and when you have learned to mow that, I'll let you mow anywhere you wish."

So James watched grandpa to see how he did it, and every time he could get the mower he worked on his corner. He found that it was not so easy as it looked to make it as smooth as grandpa had it; but he thought of all the trouble he had learning to part his hair, and he kept on. At last one day he said, "Come and look at my corner, grandpa."

"That's fine," said grandpa. "You may now mow anywhere you want to after this."

James had such a good time that he was sorry when the visit was over, but he was glad to get back home, too, and back to his own Sunday school class. He found that his class had grown much smaller while he was away. A lot of the other boys had been away on vacations and had not started again when they came back. The teacher asked the members of the class to try to bring the others back.

"I'll give a pocket Bible to the one who brings back the greatest number," she said.

"I'll try," promised two or three.

James thought: "I can do whatever they can."

One boy got one, another got two, and the rest forgot all about it—that is, all the rest besides James. The very next Sunday he came marching in with eight boys following him.

"My!" cried the teacher. "James gets the Bible. How did you do it, James?"

"I just kept trying," said James. "Any fellow can do things when he tries."

"I believe you," she laughed. "Let's name our class the 'Try-Again Class.'"

There was much clapping of hands. "We will!" they shouted, "and we'll all try again."—Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

ONE HUNDRED YEARS OF CHRISTIAN EDUCATION.

(Continued From Page 1.)

H. Simpson, of the class of 1890. Seldom have we heard a more finished, a more appropriate and a more eloquently delivered address than the one given by this distinguished son of the old Centenary. It was the consensus of opinion that it would easily take its place with the greatest of the many great orations that have been delivered from the Centenary rostrum. It is the purpose of President Sexton to have a large edition of the address published for the benefit of those who were unable to be present when it was delivered.

Of the fourteen members of the graduating class, the three young ladies were awarded the Bachelor of Arts degree, and the eleven young men were awarded the Bachelor of Science degree. Miss Delia Pearl Munday was the valedictorian of the class, and Mr. James Thomas Harris was the salutatorian. These two were graduated, "summa cum laude;" A. Claude Hoffpauir, Charlie L. Odom, Eloise Adams, James T. Prnet, and Robert Wallace Godbold, were graduated, "magna cum laude;" Sallie Mat Clingman and Warren Beckom were graduated, "cum laude."

Honorary degrees were worthily bestowed as follows: Rev. W. W. Holmes, Rev. E. K. Means, Rev. F. M. Freeman, Rev. John F. Foster were made Doctors of Divinity; Rabbi Abram Brill was made a Doctor of Laws.

The opening prayer of the morning program was given by Dr. R. H. Wynn, a former president of the college. Music was furnished by the college quartet. Dr. John L. Scales represented the Board of Trustees as president in making announcements and paying tribute to Dr. Sexton for his magnificent work as president of the college. The resolutions of appreciation adopted by the Board appealed so strongly to the audience that, upon motion, they were unanimously adopted by the audience by a rising vote. Bishop Sam R. Hay closed the exercises with prayer and the pronouncement of the benediction.

Centenary College enters upon her second century, proud of the past, sanguine of the future.

PERSONAL AND OTHER NOTES.

Mr. Lester F. Aldrich, of Natchitoches, La., an evangelistic singer of ability and experience, is open for engagements during the summer.

The work of the Delhi-Crew Lake charge, Louisiana Conference, is moving along nicely under the leadership of Rev. S. W. B. Colvin.

Dr. Alonzo Early, our pastor at Ruston, La., preached the commencement sermon for the high school at Calhoun, La., on Sunday, May 30.

Mr. W. W. Richardson, a member of the Big Brothers' Class, Greenville, Miss., has not missed a single meeting of the class since he joined, three years ago.

The Seashore Divinity School is in session at the Camp Grounds, Biloxi, Miss., this week. Reports indicate a large attendance and fine interest.

Dr. Theodore Copeland has recently closed a union tabernacle meeting at Gonzales, Tex., of which he says: "It was easily one of the greatest meetings I have ever been in."

Mr. H. H. Ahrens, religious editor of the Times-Picayune, a local elder in our church, filled the pulpit at Houma, La., last Sunday morning, to the pleasure and edification of his hearers.

The Southern Methodist Press Association will hold its annual meeting this year at Lake Juna-luska, N. C., July 9-10. These dates fall within the period of the Social Service Conference.

The Social Service Conference at Mount Sequoyah, Fayetteville, Ark., will be held from June 24 to June 28. A fine program has been prepared by Dr. Comer Woodward, of Emory University.

Francis Lowrey, son of Rev. and Mrs. P. O. Lowrey, Calhoun, La., was valedictorian of his class in the high school, his average grade for the four years being 92. That is a record of which to be proud.

Bishop Sam R. Hay has been greatly in demand this year for commencement sermons and addresses. He was at Southwestern University, Georgetown, Tex., last Sunday, where his daughter was a member of the graduating class.

Rev. W. P. McGlawn, of the North Alabama Conference, paid the Advocate office an appreciated call one day last week. He was in the city with his wife, who was receiving medical treatment at Touro Infirmary. Brother McGlawn is pastor of Walker Memorial Methodist Church, Birmingham, the oldest Methodist church in that city, having been founded by Rev. Ebenezer Hearn in 1818.

The Committee of Arrangements for the International Sunday School Convention, to be held in Birmingham, Ala., April 13-19, 1926, announces that President Coolidge has accepted a place on the program and that he will address the convention on Thursday evening, April 15. The number of delegates to the convention will be limited. Louisiana has been allotted 125.

At the Mississippi Conference Epworth League Assembly, held last week, Miss Martha Watkins was elected as the Assembly's delegate to the Young People's convention, to be held in Memphis, Dec. 31-Jan. 3. Miss Martha is a daughter of the late Rev. H. B. Watkins.

Rev. James B. Grambling, pastor of Epworth Church, this city, will spend the month of July at Moody Bible Institute, Chicago, taking a summer course in evangelism. During his absence, the work of Epworth will be in charge of Rev. George M. Kern, associate pastor, and Rev. Fred Campbell.

We regret to learn that Rev. N. E. Joyner, presiding elder of the Monroe District, Louisiana Conference, has recently been confined to his bed by what threatened to be a serious illness, growing out of an infection following a slight operation. We are glad to know that he is recovering rapidly.

Mr. Calvin Joyner, one of the most efficient employees of the Board of Missions in Mexico, will leave the service of the Board on Sept. 1, to return to China, where he was formerly employed, to accept a position under the British Government. Mr. Joyner is a son of Rev. and Mrs. N. E. Joyner, of the Louisiana Conference.

From the Grenada Sentinel of June 12: "Rev. E. S. Lewis returned home Monday at noon from Memphis, where he underwent last Thursday an operation on his throat. He is much improved, but expects to have to make frequent trips there for further treatment before his ultimate recovery. His friends are delighted to know that he is doing so well."

A note from Rev. M. L. Burton, presiding elder of the Meridian District, dated June 13, brings this distressing news: "The Fifth Street Church and parsonage burned this morning. Brother Crossley, the pastor, lost his library, papers, and much of his personal effects. Nothing was saved of the church or parsonage. Brother Crossley had no insurance, but there was some on the church and parsonage."

During the Mississippi Conference Epworth League Assembly last week, at the vesper service one evening, Walter Hawkins Eggerton, of Nashville, and Annie Newton Rook, of Memphis, infant grandchildren of Mr. W. D. Hawkins, President of the Assembly, were christened by Rev. H. G. Hawkins, of Magnolia, Miss., who, though not related to the children, has for years been a close friend of the other Hawkins family.

In returning from the Centenary College commencement last week, the editor of the Advocate had occasion to travel on the Missouri Pacific Railroad from Monroe to New Orleans. The Missouri Pacific system has only recently entered New Orleans, and it is rendering a very fine service in this section. During the month of May, it made the remarkable record of having 98.6 per cent of its passenger trains on time. It is one of the great railroad systems of the country, embracing about 14,000 miles of trackage.

At the Mississippi Conference Epworth League Assembly, held at Whitworth College, Brookhaven, Miss., last week, the enrolled attendance was over 400. Mr. J. H. Weems, of Hattiesburg, Miss., was elected President of the Assembly for the incoming year; Rev. B. M. Hunt, of Gloster, Vice President; Rev. L. F. Alford, of Meridian, Treasurer; Miss Eva Mae McMullan, of Jackson, Era Agent. A handsome silver loving cup was presented to Mr. W. D. Hawkins, retiring President, who has presided over the annual meeting twenty times. Also, Mrs. Hawkins was presented with a silver pitcher.

Each year, hundreds of members of our church from various sections of the South attend the University of California, at Berkeley. In order to get in touch with these, the Epworth University Church will put on a special program throughout the summer through which it hopes to reach an increasing number of these visitors. A bureau of information is maintained, and club rooms are open for use at all times. Dr. J. N. R. Score is pastor of the church, and Rev. Stone J. Crane is student pastor. This Southern Methodist church is located on Durant Avenue, Berkeley. The telephone number of the bureau of information is Berkeley 4410, and all Southern Methodist students are cordially invited to make use of its facilities.

THE DIRGE OF A DYING DOGMA.

By Rev. Robert E. Goodrich, D.D.

One of the signs, full of comfort and indicative of a growing enlightenment that we discover in the world to-day, is the dying of the dogma of immersion.

The "Christian Century" is one of the strongest publications in America. It is quoted in the religious press of the United States as making some amazing concessions concerning immersion. It declares that:

"The sanctions of the dogma of immersion are breaking down.

"The New Testament facts are against it.

"The spirit of the age is against it.

"The vital, effective, triumphant movement of to-day ignores it.

"Not one great modern interpreter of the social ideals off Christianity has an ounce of interest in it.

"The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real task—at Christ's real task—have no interest."

Now comes another great scholar and editor, himself a member of a denomination hitherto holding rigidly to immersion, insisting that those communions "which lay stress upon immersion as the equivalent to baptism," in order to keep step with the great movements of Christianity, must "abandon their immersion dogma." He says further, "Among my own people, the dogma of immersion has been like a ten-cent piece held before the eye, shutting out the sun."

And on another page, we read of a retiring moderator in Massachusetts who "advocated doing away with baptism by immersion" as a condition to the membership in the churches of his association. And again, we read of the president of one of the greatest universities in his denomination as "protesting against the old order of emphasis on immersion."

Practically all Baptist churches in England have abandoned the immersion dogma, and they receive members without it.

And now comes the Park Avenue Baptist Church, New York, giving up the dogma of immersion as a condition to membership. This step was taken several years ago by the Mount Morris Baptist Church, New York. And here comes the influential Calvary Baptist Church, Washington, D. C. (where President Harding, the only Baptist President we ever had, worshipped), and this church has adopted the "open membership" basis. And here, also, is the First Baptist Church, of Chicago, casting off the dogma of immersion, and the pastor, Dr. Perry J. Stackhouse, has directed them in this wise Christian step. And, on a fresh page, is the statement that "many Baptist churches throughout the land have adopted this more generous practice."

Finally, Dr. Woelfkin, retiring pastor of Park Avenue Baptist Church, says that he has, "for more than twenty years advocated the position" just taken by the church in abandoning the narrow dogma of immersion, and on another interesting page, we read that among the Disciples or "Christian" churches, this "movement is rapidly spreading." Thus we might go on filling pages, but this is enough for the present.

We are glad that immersion is breaking down. For, apart from its unscripturalness and its dangers and inconvenience and oftentimes impossibilities, it is hurtful to the cause of Christ in that it engenders a spirit of denominational narrowness and sectarian bigotry. Thus, immersionists are moving towards that noble plane of Christian toleration which has always been the glory of Methodism. They are coming to that Methodist freedom that refuses to become enmeshed in a mass of gross, meticulous literalisms where the real spirit of our Divine Lord is lost. They are coming to the light. All hail the dawn!

First Methodist Church, Shreveport, La.

QUESTIONS TO THINK ABOUT.

By Rolfe Hunt, D.D.

Is it more important to carry or defeat unification than it is to do right?

Regardless of who does it, is it right or safe to depart from our customary way of balloting for delegates to Annual Conferences, make out tickets in advance, caucus, instruct and exhort, then pilot the formulated plans through?

Should either unificationists or anti-unificationists be able to elect eight delegates on the first ballot in district after district and carry the alternates along the same way?

Do we thus conserve the purpose of the ballot?

Is every party hereafter to follow this example and thus railroad in only those who will obey orders?

What is to be the limit?

Furthermore, is it right for one party to do things of this sort, then charge that others "lobby" and denounce them for unfair and wrong methods?

Is it not best for all of us to do right, whether we endorse or oppose unification?

Gloster, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. F. Alford, Meridian, Miss., 4; Rev. W. J. Dawson, Brandon, Miss., 2; Mrs. R. C. Jeffress, Jonesboro, La., 2; Rev. C. W. Avery, Eupora, Miss., 6; T. M. Babington, Franklinton, La., 2; Rev. J. T. Gullett, Booneville, Miss., 2; Rev. S. W. B. Colvin, Rayville, La., 2.

THE LEGEND OF THE WEEPING WILLOW.

By Chester W. Corbin.

Would you like to know why the weeping willow is always drooping and weeping? I'll tell you what the fairies told me.

Long ago there were two young willows which grew by the side of a small river. They were very pretty trees; their branches stood out, and the leaves always pointed out straight and graceful.

Now, these willows were very, very, proud of themselves. In the summer the birds came to them and wanted to build nests in their branches, but the trees said, "No, we don't want any nests of mud and grass among our limbs. Go to some other tree."

In the fall when the leaves fell the willows said: "Let us drop our leaves into the river so they will not clutter up the ground under us." This they did, and the poor violets under them did not have the protection of their leaves during the winter. And so they froze. The willows did not know how stingy and mean they were. They said the other trees could use their leaves for the flowers.

When the snow came and it was cold and windy, a poor old woman who lived in a house in the woods came to the willows. She wanted some wood to keep her warm. She tried to cut off some of the willow branches with her ax, but she could not. The willows said: "You can't have our branches. You'll spoil our looks. Take some limbs from the other trees in the woods."

And the old woman stopped chopping. She knew how the willows had left all the work for the other trees to do during the summer. They had not sheltered the birds, or given their leaves to keep the flowers warm; and now they refused to give a little wood for warmth. So she said to them:

"Because you have been so selfish all summer and this winter, when spring comes you shall not hold out your branches straight, but they shall droop. And your leaves shall droop, too. You will be always weeping hereafter, both you and your children."

And in the spring these two willows were differ-

ent from the others. They were weeping, and ever since we have had weeping willows.—Exchange.

HIS PA.

By Edgar A. Gnest.

Some fellers' pas seem awful old,
An' talk like they was going to scold,
An' their hair's all gone, an' they never grin,
Or holler an' shout when they come in.
They don't get out in the street an' play
The way mine does at the close of day.
It's just as funny as it can be,
But my pa doesn't seem old to me.

He doesn't look old, an' he throws a ball,
Just like a boy, with curves and all.
An' he knows the kids by their first names, too,
An' says they're just like the boys he knew.

Some of the fellers are scared plum stiff
When their fathers are near 'em an' get as if
They wuz doing wrong if they made a noise,
But my pa seems to be one of the boys.
It's funny but, somehow, I never can
Think of my pa as a grown-up man.

He doesn't frown an' he doesn't scold,
An' he doesn't act as though he wuz old.
He talks of things I want to know,
Just like one of our gang, an' so,
Whenever we're out, it seems that he
Is more like a pal than a pa to me.

—Selected.

Kind words produce their own image in men's souls; and a beautiful image it is. They soothe and quiet and comfort the hearer. They shame him out of his sour, morose, and unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—Pascal.

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MRS. ELIZABETH JENKINS ROBINSON.

At the home of her daughter, Mrs. C. J. Henry, near Vicksburg, Miss., on April 13, 1925, the spirit of this good woman returned to God who gave it. She served her generation by the will of God and fell on sleep, happy in the thought of meeting loved ones who had gone before. After a long life of good deeds and loving service she has answered the call, "come up higher." Sister Robinson was born in Sumpter County, Ala., Sept. 1, 1846. On Dec. 24, 1865, she was married to Rev. J. F. Robinson, a local preacher, who served several charges in the Mississippi Conference. They lived in Kemper County, where he served churches in Kemper and Neshoba Counties, until 1884, when they moved to Brandon, Miss. Brother Robinson was a farmer, but gave much of his time to the church; and Sister Robinson was always interested in his work. After the death of her husband, in 1901, Sister Robinson lived on in Brandon among the friends she loved and who loved her, until 1922, when she gave up her home to live with her daughter. They reared ten children to be grown, and all active Christians; of these, six still live. Sister Robinson was a consecrated Christian, and the influence of that life lives on in the lives of her children, whom she early led to the God she served. They know where she has gone, and the way to go to her. Blessings upon them! May the guiding hand of our Father bring them all together at last in the home the Savior has gone to prepare for his own.

JAS. G. GALLOWAY.

On Sunday evening, May 31, 1925. BROTHER N. C. EUDY passed on to his reward, at the age of 71 years. He was buried from the Methodist church, Eupora, Miss., on the afternoon of June 2. He is survived by two sons, Mr. J. Eudy and Mr. J. O. Eudy, and two daughters, Miss Minnie Eudy and Mrs. Boozer, and his wife, Mrs. N. C. Eudy. Brother Eudy was a member of the Methodist church, and was always loyal to his church and to his preacher. Sunday services always found him in his church. He was a loving and kind father, a helpful citi-

zen, and a consistent church member. He will be greatly missed, not only by his family, but by all who knew him. He had a host of friends, as was manifested by the large attendance and the wealth of floral offerings at his funeral. The services were conducted by his pastor, Rev. Casper W. Avery, and by the pastor of the local Baptist church, Rev. Harvey Gray.

CASPER W. AVERY.

Eupora, Miss.

MRS. ALICE E. EDINGTON (nee Elliott), daughter of John and Matilda Elliott, was born in Oktibbeha County, Miss., Dec. 12, 1850. She was converted and united with the Methodist Episcopal Church, South, in early life. She was married to J. R. Edington, Nov. 24, 1875. To this union were born seven children. Two sons and two daughters and her husband remain to mourn her going away. Mrs. Edington passed to her reward on March 21, 1925. Thus closes the life on earth of a noble woman, a faithful and devoted wife, a loving mother, and a consecrated follower of the lowly Saviour. Sister Edington was a great sufferer for many years before her death, but she bore her afflictions with great patience and fortitude. Her funeral was conducted by the writer in the presence of a great concourse of people, and we laid her body to rest in the silent city of the dead. Our hearts go out in tender sympathy to her bereft loved ones.

REV. R. S. LAWSON.

Cedar Bluff, Miss.

THE PATHWAY OF PROGRESS.

By Dr. W. D. Weatherford.

To those who can discern the meaning of things, it is clear that a new light is dawning in race relations. Men are coming to desire a larger knowledge of all other men. Wise men realize that each group has a contribution to make to the world's civilization, and the sooner all groups can be brought to efficiency, the sooner will the world be blessed with all these contributions. Neither individuals nor races work out their destinies alone, but in co-operation. "All the world needs all the rest of the world." Working together for the good of all, each race may have its individual life and yet live in peace and harmony, and in helpfulness to the other races which love by its side. It behooves every true lover of his land to strive to know all its peoples and to help each and all in the struggle upward, envying no man his success, hating none, blessing and blessed by all.—Extract from "The Negro from Africa to America."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Greensburg, at Oakland, June 15, 16.
Hammond, preaching June 21, p.m.;
Q. C., June 17.
St. Francisville, at Concord, June 27, 28.
Jackson, June 28.
Springfield, at Huff's Chapel, July 4.
Istrouma, July 5.
Kentwood, July 8.
Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.
Bogalusa, July 12, 11 a.m.
Pearl River, at Talisheek, July 12, 3 p.m.

Baker, at Blackwater, July 14, 15.
Zachary, July 16.
Denham Springs, at Alford's Chapel, July 18, 19.
Livonia, at Rosedale, July 19.
Washington, at Mt. Hermon, July 25, 26.
Franklinton, July 26.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

De Ridder, June 21, 11 a.m.
Merryville, June 21, 7:30 p.m.
Crowley, June 28, 11 a.m.
Maxie, at Iota, June 28, 7:30 p.m.
Rayne, July 5, 11 a.m.
Indian Bayou, July 5, 7:30 p.m.
Lafayette, July 12, 11 a.m.
New Iberia, July 12, 7:30 p.m.
Sulphur, at Edgerly, July 19, 11 a.m.
Lake Arthur, July 19, 7:30 p.m.
Lake Charles, July 26.

J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Winnfield ct., June 21, preaching, 11 a.m.
Winnfield, June 21; preaching, 8 p.m.
Campiti, at Davis Springs, June 28, preaching 11 a.m.
Standard, at Pollock, July 5; preaching, 11 a.m.
Chestnut, at Chestnut, July 7, preaching, 11 a.m.
Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
Heflin, at Ashland, July 14, preaching, 11 a.m.
Ringgold, at Jamestown, July 19, preaching, 11 a.m.
Cotton Valley, at Bethel, July 21, preaching 11 a.m.
Columbia, at Grayson, July 23, preaching, 11 a.m.
Trout and Good Pine, July 26, preaching, 11 a.m.
Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
Minden, Aug. 11, 8 p.m.
Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.

K. W. DODSON, P. E.

New Orleans Dist.—Third Round.

Morgan City, July 5, morning service.
Patterson, July 5, evening service.

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Lydia, at Pecan Island, July 12.
Slidell, July 19.
Covington, at Waldheim, July 26.
Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23.

Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.

W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Revival at Eros, June 12-21.
Jonesboro, at Jonesboro, June 24, 8 p.m.
Marion, at Bird's Chapel, June 27, 28.
Arcadia, July 1, 8 p.m.
Simsboro, at Hilly, July 3.
Bernice, at Summerfield, July 4, 5.
Dodson, at Dodson, July 8, 9.
Dubach, at Lisbon, July 11, 12.
Revival at Harmony Chapel, July 12-19.
Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.
Homer, Aug. 9, 11 a.m.
Revival at Arizona, Aug. 9-14.
Gibbsland, at Bryceland, Aug. 16.
Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
Revival at Simsboro, Aug. 24-30.

W. D. KLEINSCHMIDT, P. E.

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WHY GO TO CHURCH.

We should go to church, first, because church attendance puts us in touch with the very best society—not the hollow-hearted, fashionable, but the very best in the very best sense of the word. The society that has the promise in the life that now is, as well as that which is to come, is Christian society.

Any man who will glance over his history and take an inventory of the forces which have shaped his life, will acknowledge that his social relations have contributed largely to make him what he is. Is it not worth much to name among your friends the friends of God? Acquaint yourself with Christ's friends: you will meet them and be greeted by them in church.

Second: We should go to church because church attendance offers superior intellectual advantages. No one who is ignorant of the Bible can claim the honors of a liberal education, or be versed in the facts of history, or jurisprudence, or the science of how to live.

The office of the ministry, which has been honored by the gifts of Paul and the grace of John, is filled by some of the ablest men. Become informed through and by their ministry—go to church.

We should go to church, third, because church attendance offers a superior spiritual advantage. The church provides an embankment against which the waves of care and sorrow, which for six days have been rolling over the heads of anxious men and weary women, may break and spend themselves in harmless spray and beautiful foam. The church service is God's benediction on a troubled world.

Browning says: "Earth changes, but thy soul and God stand sure." The church is the only ordained institution that seeks to keep the soul of the individual in vital contact with the eternal God. Go, therefore, go to church.—Selected.

THE FUTILITY OF FORCE.

The belief in force is the one reckless folly of modern life. But it has no future, and there is no salvation. It moves ever more and more toward the edge of the precipice. There is in it no healing and no restoration. Only in the cross and what it stands for can that come.—Sidney M. Berry.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Nettleton, at Carolina, a.m., June 20, 21.

TIRED EYES Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., BRISTOL, VA.

Grove's Tasteless Chill Tonic
A Body Builder for Pale, Delicate Children. 60c

Tremont, at Asbury, p.m., June 21, 22.
Verona, at —, June 27, 28.
Smithville, at —, p.m., June 28, 29.
Amory ct., June 30.

L. P. WASSON, P. E.

Corinth Dist.—Third Round.

Iuka Circuit, at Snow Down, June 20.
Iuka Station, June 21, 22.
Burnsville, at Jacinto, June 24.
Kossuth, at Pleasant Hill, June 25.
Guntown, at Pleasant Valley, June 26.
Mantachie, at Oak Grove, June 27, 28.
Dumas, at Wier's Chapel, June 29.
Blue Mountain, at Shady Grove, June 30.

Chalybeate, at State Line, July 1.
Tishomingo, at Paradise, July 2.
Belmont, at Dennis, July 3.
Pott's Camp, at Macedonia, July 2.
Hickory Flat, at Bethel, July 7.
Booneville Circuit, at Blackland, July 14.

Wheeler, at Hebron, July 15.
Mooreville, at Andrew's Chapel, July 16.
Marietta, at —, July 17.
Silver Springs, at Paul's Chapel, July 18, 19.

District Conference will convene in Iuka, June 2 to 5. The opening sermon will be Tuesday morning, June 2, at 11 o'clock.

Revs. E. Nash Broyles, N. G. Augustus and A. L. Davenport are appointed a Committee on License and Recommendation for Admission.

Names of delegates should be sent at once to Rev. W. W. Jones, Iuka.

The District Standard Training School will be held in Booneville, July 6 to 11.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

McCool, at Liberty Chapel, June 20; preaching at Salem, June 21, 11 a.m.
Kosciusko Ct., preaching, June 21, night; Q. C. at Bethel, July 8.
Columbus Dist. S. T. Training School, West Side, at Kosciusko, June 22-27.

Crawford and Mayhew, at Kilgore, May 31.

Columbus District S. Training School, East Side, at Macon, June 29-July 4.

Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.

Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14.

Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14.

Kosciusko ct., at Bethel, July 8.

Ethel, at Bethel, July 8.

Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.

Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.

Noxapater, at Rocky Hill, July 10.

Sturgis, at Big Creek, July 16.

High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.

Cedar Bluff, at Steel's Chapel, July 23.

Ackerman and Wier, at South Union, July 27.

Chester, at South Union, July 27.

South Union Camp Meeting, at South Union Camp Ground, July 24-31.

Columbus District Conference meets at Louisville, May 27 to 29, beginning at 2:30 p.m., May 27. Let all who expect to attend send names to Rev. W. H. Mounser, Louisville, Miss., that entertainment may be provided.

JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Third Round.

Arcola, preaching, June 14.

Evansville and Dubbs, at Evansville, June 21.

Duncan and Alligator, at Bobo, June 23.

Boyle and Pace, at Pace, June 24.

Lake Cormorant, at Robinsonville, June 28.

Coahoma and Jonestown, at Coahoma, June 29.

Clarksdale, June 30.

Gunnison and Sherard, at Deeson, July 1.

Rosedale and Hill House, at Malvina, July 2.

Merigold, at Shipman's Chapel, July 5.

Lula and Dundee, at Lula, July 5, night.

Tunica, July 12, a.m.

Friars Point, at Friars Point, July 12, night.

The District Standard Training School for the southern division of the district will be held at Greenville, May 11 to 16.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Longview, June 27, 28.

Price Memorial, June 28, 8 p.m.

Smith's Chapel, July 4, 5.

Vance, July 8, 11 a.m., 3 p.m.

Swiftown, July 12, 11 a.m., 3 p.m.

Sidon, July 12, 8 p.m.

Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Third Round.

Duck Hill, at Hopewell, June 18.

Durant, June 21.

Waterford, at Lebanon, June 26.

Lamar, at Rice's Chapel, June 27.

Ashland, at Wesley, June 28.

Sallis, July 4, 5.

Ebenezer, July 10.

Lexington, July 12.

Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Sardis Dist.—Third Round.

Senatobia, Q. C., June 9, 7:30 p.m., preaching, June 14, 7:30 p.m.

Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m., preaching, July 5, 11 a.m.

Hernando, Q. C., June 10, 7:30 p.m., preaching, July 5, 7:30 p.m.

Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.

Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.

Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

Horn Lake, at Eudora, Q. C., July 3, 11 a.m.

Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.

Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.

Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.

Crenshaw, at Sledge, Q. C., July 12, 11 a.m.

Charleston, Q. C., July 15, 7:30 p.m.

Tyro, at Tyro, Q. C., July 18, 11 a.m.

Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.

Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

I trust each pastor will read the Disciplinary questions to be answered at third quarterly conference and be prepared to answer each of them.

I shall look to the pastors to notify the stewards of the time and place of the quarterly conference on this round.

J. TILLERY LEWIS, P. E.



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HOW TWO WOMEN AVOIDED OPERATIONS

The Following Letters of Mrs. Thurston and Mrs. Beard Carry an Encouraging Message to Other Sick Women



MRS. ETHEL THURSTON
324 N. PINE STREET, LIMA, OHIO

Lima, Ohio.—"I want to tell you how your medicine has helped me. For weeks I suffered with awful pains from inflammation and I was in such misery that I had to bend double to get relief. I could not be touched or jarred, had awful pain all over my abdomen and could not touch my feet to the floor. It was impossible for me to straighten up and the pains never ceased. I took treatments for some time and finally was told I would have to have an operation. I do not believe in operations, and I had read so much about Lydia E. Pinkham's

Vegetable Compound that I told my husband I would try it before I gave up. I soon began to feel that it was doing me good. The awful misery began to leave me, also the backache. I have a good appetite and am gaining in weight. Taking the medicine was the best thing I ever did. I feel like it has saved my life and I do not hesitate to say so to my friends. At least it saved me from a dreaded operation and I am still taking it. I am willing to answer letters from women asking about the medicine." —Mrs. ETHEL THURSTON, 324 North Pine Street, Lima, Ohio.

Mrs. Beard's Letter

Eddy, Texas.—"I will write you a few words, thinking it will do some one else good. Two doctors said I would have to be operated on because for nearly twelve months I suffered from a weakness from which I could get no relief. I was restless and nervous and was not able to walk across the house. They said it was the Change of Life. I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers, and as I could not get any help from doctors I thought I would give that a trial. I began with the liquid and it helped me some, then you advised me to take the tablet form and I began to improve rapidly. I have gained in weight from 105 to 130 pounds. I recommend it to all women with this trouble." —Mrs. M. L. BEARD, R. No. 1, Box 142, Eddy, Texas.

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The South Minden District Training School, which was held at Rochelle, issued fifty credits. Among the pastors who received credits were: Brothers P. M. Caraway, L. P. Moreland, H. W. Cudd and E. L. Cargill. Among the superintendents were: T. J. Kendrick, J. E. Hearn, Olla, I. A. Hearn, Columbia; H. P. Depriest, Rochelle, and Dr. F. C. Wren, Winnfield.

One of the outstanding facts about the Rochelle Standard Training School is that it was the first school in Louisiana Methodism where there were more Sunday school superintendents taking credits than pastors. The course on Sunday School Organization and Administration was taught by Mr. T. W. Holloman, one of the outstanding Sunday school superintendents in Methodism, who traveled 72 miles each day to teach in the school. Prof. Maddox, of the State Normal, who taught the course on Principles of Teaching, traveled 144 miles each day, or about 824 miles during the session of the school.

The Lake Charles District Training School opens June 22. This school hopes to make a new record for attendance. The local people will offer free entertainment to all who will come and take a course.

There will be a "set-up" meeting in the interest of the Central Baton Rouge District Standard Training School, June 17. Concerning this school the presiding elder, Rev. H. N. Brown, writes: "I am to meet the pastors and Sunday school superintendents of the Central division at Natalbany, Wednesday, June 17, at 2 p. m.,

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to make plans for the Standard Training School. I have written Brother Talley and suggested that he meet us then, and if you can be there, we will take up the selection of the officers of the sub-district organization. I do not know that Talley will be there, but I think it is important that you be there to direct the organization of the Training School work."

The writer wishes he could accept all of the invitations which reach his office. The following letter is a sample: "My Sunday school superintendent at Oil City, Mr. J. C. Peddy, is very anxious to have you visit his school if possible on some Sunday during this month or the next. Kindly look over your schedule and see if it will be possible to give us a date in the near future. Write Brother Peddy at Oil City about your plans. W. F. Roberts, pastor."

We hear that there will be a party of Sunday school workers from Columbia, who will attend the Mount Sequoyah Leadership Training School, July 5-18. We hope there will be quite a delegation from North Louisiana to attend the Mount Sequoyah Training School. For further information write to Mr. L. F. Sensabaugh, 810 Broadway, Nashville, Tenn., or your Conference Superintendent.

We were in the Monroe District on the fifth Sunday in May in the interest of the district and sub-district organization. One of the pastors, Rev. J. C. Price, writes concerning the work in the Monroe District: "Dear Brother Atkinson: Your letter of June 2 to hand. Glad to hear from you. Glad you enjoyed your stay in our midst—we were glad to have you. I think we had a very fine meeting at Little Creek. I think you made no mistake in staying through our meeting, and helping us on our feet. I was pleased with our sub-district organization, and I will do all I can to make it go. I shall do all I can in promoting the Cokesbury school. I think we will be able to make it go. I thank you for the pamphlet you sent me on the course. I am sure it will aid us in getting off. I will let you know from time to time how we are getting along. I was glad to hear the good news about the school at Rochelle. I thought that was a fine showing, and I am sure you had a good school. I am only sorry that I could not visit with you, and also be a beneficiary of the school."

Up-to-Date Reports from Sunday School Day Offerings.

Alexandria District—Alexandria, \$202; Lecompte, \$6; White's Chapel, \$5.08. Total, \$213.08.

Baton Rouge District—First Church, \$77; Bogalusa, \$30; Keener Memorial, \$25. Total, \$132.

Lake Charles District—Lake Charles, \$50.

Monroe District—Wisner, \$16.30; Oak Grove, \$15. Total, \$31.30.

Minden District—Winnfield, \$35.

New Orleans District—First Church, \$100; Carrollton Avenue, \$35; Rayne Memorial, \$14.82. Total, \$149.82.

Shreveport District—Mansfield, \$28; Mangum Memorial, \$9.61. Total, \$37.61.

By Districts—Alexandria, \$213.08; New Orleans, \$149.82; Baton Rouge, \$132; Lake Charles, \$50; Shreveport, \$37.61; Minden, \$35; Monroe, \$31.30. Grand total, \$648.83.

C. D. ATKINSON,
Conference Superintendent.

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

It has been our high privilege to attend the North Mississippi Conference Standard Training School, held at Grenada. There were over two hundred enrolled in this school and over 150 received credits. The faculty was on a par with the faculties at either of the General Board Schools. The spirit of the school and the work done were as good as at any school of its kind in the church. Brother Gladney and his leaders are to be congratulated on the work of promotion and the response from the Conference at large. All the presiding elders are behind the school and showed a very fine spirit in support of it. It made my heart yearn for a school of this type in the Mississippi Conference. There is no reason why the Mississippi Conference should not have this kind of school. I trust that those of you who read these lines who feel this need will write to us and let us hear what you have to say.

* * *

What about Sunday School Day? If you have not received your programs, please let us hear from you so that we may send them to you. If you have observed the Day, send us the money as soon as you can. Every dollar is worth 100 cents to us now.

* * *

The response from the fourth Sunday missionary offering has been good. We did not quite get to \$200 last month, but we think we will go over it this month. Be sure to observe Missionary Sunday the fourth Sunday or at least one Sunday and send the money to me for Europe, unless you already have a special. It is not the amount, but that you put on the program and have a definite object to send the money to. No church can bring in the Kingdom unless it serves the world. We must teach the childhood of the church to have world friendships, and missions is our only means.

* * *

The new district officers have been elected in each district. Get in touch with these different officers and encourage them in their work. Much of the work will have to be done through volunteer workers. Help these officers to function and thus help the cause.

There are three preachers' names on the Honor Roll for Sunday School Day. We had 53 names last year. Can we not make it 75 this year?

There were 18 names on the Leadership Training Honor Roll last year. We have 36 names so far this year. Can we make this 50?

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

At Brussels is the great Centenary school for girls, "Les Marronniers," the only Protestant girls' school in that section of Europe.

A NEW KIND OF FAMINE.

A famine in New Testaments in a Christian country and how it was relieved, is reported by D. A. Davis, Y. M. C. A. Senior Secretary for Europe, in a letter concerning a recent trip to Latvia, the little republic on the shores of the Baltic.

Mr. Davis writes that when the work of the Y. M. C. A., which had been carried on for Russians in Germany, was closed out, many thousands of Russian New Testaments left in the storehouse were sent to Russian clergymen for distribution. He says:

"The Archbishop of Riga told me with tears in his eyes that, except on Easter day, he had never seen such crowds of people pour into the church as came to receive from his hand a copy of the New Testament. Mothers crowded in and lifted up their children that the children might, with their own hands, receive a copy of this rare and sacred book. He said that in some towns, even of 30,000 people, a copy of the New Testament could not be secured at any price, and that even those copies which could be secured in Riga, the capital of the country, cost so much that it was impossible for the poor people to buy them. Many families who for years have longed for a Testament have finally had their great desire satisfied."—The Fortnightly.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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What kind of a man will he be ten, twenty, thirty years from now. Every parent knows it depends entirely upon the training he is getting now, his associations, ideals and aspirations.

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Write Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., today. He will send you a catalog and tell you about what this school can do for your boy.

WANTED, OLD ENVELOPES FROM LETTERS written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. George Hakes, 290 Broadway, New York City.—Adv.

FROM OAKLAND, MISS.

Dear Mr. Editor: You will please give Oakland a small space in your paper, because we feel that a people as patient and kind as are they deserve a place in the press.

We came here last November, and they have been all that the words, "patience" and "kindness," may convey to the human mind.

But this isn't just what I started out to say—I was endeavoring to tell the brethren about the John Robertson meeting.

Rev. John W. Robertson came to us on May 24 and remained to June 4, with his evangelistic fire, and waged war on sin, clubs, factions, feuds, hypocrisy, and every form of sin and devilry.

Oakland folks said they had never seen it after this fashion. Brother Robertson does not preach an apologetic gospel, but, rather, forges to the front with reproof, seasoned with humor, and thought, laden with truth that carries the message home.

Brethren, Robertson stirred this town as it has never been in the past. My! how folks wondered how he seemed to know all that they ever did. We didn't take in any new members, but, as a result of the meeting, we organized a men's prayer meeting, with fourteen members, and all this fourteen went into a voluntary committee to make this organization go, as a long-felt need, as voiced by the laymen of four Protestant churches here.

Mr. Editor, the Lord willing, we are going to organize a League here real soon.

May I now make request for prayer for Mrs. Henry, who is now afflicted with lung trouble? We are going to send her to Magee as soon as we can get there.

Fraternally,

A. J. HENRY.

SELL-ABILITY

IS THE ONLY ABILITY YOU NEED. OUR MEMORIALS HAVE THE SALABILITY. IF YOU WILL INTRODUCE THEM TO BUY-ABILITY, YOU WILL RENDER GOOD SERVICE AND EARN GOOD COMMISSIONS. WE WANT MORE DESIRABLE SALEFOLKS ALL THRU THE SOUTH-EAST. MEN OR WOMEN. SEND IN THE COUPON.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Bogue Chitto and Norfield, at Johnston, June 21, a.m.
Summit and Topisaw, at Summit, June 21, p.m.
McComb, Centenary, June 28, a.m.
Magnolia, June 28, p.m.
Georgetown, at Georgetown, July 1.
Bayou Pierre, at Pleasant Ridge, July 4, 5.
Barlow, at Lebanon, July 11, 12.
Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.
Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.
W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Williamsburg, at Oakvale, June 24.
Prentiss, at Mount Zion, June 25.
Taylorsville, at Fairmount, June 28.
Ellisville, at Mount Zion, June 29.
Petal, at Batson, July 5.
Silver Creek, at Oakvale, July 8.
Sumrall, July 12.
Eucutta, at Boyles Chapel, July 18.
Heidelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.
Lucedale ct., at Cox Chapel, Aug. 2, a.m.
Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Bethany, Thursday June 19, 11 a.m., 2 p.m.
Benton, at Zeiglerville, June 20, 21.
Vaughan, at Union, June 21, 3 p.m.
Madison, at Pocahontas, Friday June 26, 11 a.m., 2 p.m.
Bolton, at Raymond, June 28, 11 a.m., 2 p.m.
Terry, at Forest Hill, June 28, 4 p.m., 7:30 p.m.
Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.
Eden, at Lake City, July 5 11 a.m., 2 p.m.
Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.
Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lootville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Meridian Dist.—Third Round.

Vimmville, at Toomsaba, June 28, 11 a.m., 2 p.m.
Meridian, Hawkins Memorial, June 28, 7:30 p.m.
DeKalb, at New Hope, July 4, 5, 11 a.m.
Cleveland, at Pleasant Grove, July 5, 6, 3 p.m., July 6, 11 a.m.
Porterville, at Briggs Chapel, July 11, 12, 11 a.m.
Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.
Matherville, at Stateline, July 18, 19, 11 a.m.
Shubuta, July 19, 3 p.m., 7:30 p.m.
Quitman, July 26, 11 a.m., 2 p.m.

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School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
DeSoto, at —, Aug. 1, 2, 11 a.m.
Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
Waynesboro circuit, at Hebron, Aug. 3, 9, 11 a.m.
Bucatanua, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.
Waynesboro, Aug 10, 7:30 p.m.
M. L. BURTON, P. E.

Newton Dist.—Third Round.

Divinity School, June 16-25.
Raleigh, at Pleasant Hill, June 27, 28.
Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.
Laurel, First Church, July 5, 4:30 p.m.
Laurel, West End, July 5, 8 p.m.
Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Seashore Dist.—Third Round.

Mentorum, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.
Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.

Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.
Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.
Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
Stillmore, at Stillmore, Sunday night, July 26.
Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.
Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.
Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.
Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.
L. L. ROBERTS, P. E.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

CORINTH DISTRICT RECOMMENDATIONS.

We, your Committee on Woman's Missionary Work, recommend:

1. That our ministers, laymen, and laywomen of the Corinth District, organize wherever it is possible Gibson Auxiliaries and Circuit Missionary Societies.

2. We urge the distribution of missionary periodicals and literature, sample copies being furnished free by our Literature Headquarters at Nashville, Tenn., striving to make the goal for 1925 100 per cent for subscriptions to the Missionary Voice and Young Christian Worker.

3. Realizing there is more rural and undeveloped territory in our district than in any other district in the North Mississippi Conference, and the great need of conserving the church strength of our women, young people and children, we further recommend that our district finance the work of a rural secretary, and that we here and now pledge ourselves to use our influence in interesting all our people in financing this movement while the opportunity is ours for securing a rural worker. And realizing that this need has been felt by us for years, and that other districts are eager to secure this worker, we earnestly recommend that we be very diligent and in earnest and not fail to avail ourselves of this wonderful opportunity which can and should be ours.

Respectfully submitted,
MISS ETTER MURRY,
Chairman.
MRS. J. J. GARNER,
Secretary.
Baldwin, Miss.

RALLY OF YOUNG PEOPLE AND JUNIORS, SARDIS DISTRICT.

The Methodist Young People and Junior Divisions of the Sardis District will hold their rally day at Hernando, June 23. Mrs. R. P. Neblett will preside during the morning hours, and Mrs. Wade Turnage in the afternoon. The respective superintendents are urged to attend with the representatives from their societies. We are praying for a great session. Please notify Miss Mamie Jones (Hernando) how many to expect from each organization.

MRS. R. M. SHORT,
District Secretary.

BROOKHAVEN DISTRICT MEETING.

The Woman's District Conference of the Brookhaven District, Mississippi Conference, was held in Wesson, June 4, 1925, with about one hundred delegates present.

Our new but very efficient District Secretary, Mrs. R. E. Bennett, pre-

sided in such a way as to make us all proud of her.

Brother Purcell, the much loved pastor at Wesson, conducted the devotions of the morning session. His talk was so fitting that the day started off well. Mrs. A. S. Oliver was elected secretary.

Those wonderfully bright Juniors of Wesson gave such a splendid little program of welcome to the conference, which was appreciated by all. Mrs. Bennett added a few words of welcome, and gave us a splendid talk on the great responsibility of the missionary ladies, emphasizing the children's and young people's work that the leaders of the to-morrow might be better equipped to carry on the Master's great work.

Only four auxiliaries in the district failed to have delegates and reports at the meeting. The reports were all good, better, and best. McComb Centenary Juniors won the banner this year, and say they are making a desperate effort to retain it next year.

Several auxiliaries report every member an active worker; that's great, but just as it should be. One lady reported every lady of the church a member of the Missionary Society. All reported an increase in interest, dues, and pledges. Pleasant Valley, a very small auxiliary but very much alive, increased their pledge by doubling it. Good!

There have been two new adult auxiliaries organized, one old one revived; also two Young People's and three Juniors organized.

Mrs. T. B. Cottrell spoke on the wonderful work of the women—ten thousand auxiliaries and three hundred thousand members strong. Mrs. Cottrell also told of the great Council meeting in Tulsa, Okla., and she also says there is a great increase in our woman's work, but a decided decrease in Children's and Young People's work. On account of the failure to pay our Centenary pledges, our work is retarded considerably. There is such a great need for us to meet our financial obligations.

Mrs. L. W. Alford, our much appreciated Conference Vice President, was with us, and presented the children's work in a most attractive way. She, I think I may safely say, is responsible for McComb Junior carrying off the banner with such honors. There were quite a number of Juniors present, who added so much to the interest of the day. Little four-year-old Lym Shepherd Hollinger, of Meadville, stood on the table and sang, "On Jordan's Stormy Banks." Little Misses Marion and Elizabeth Mustins, of McComb, sang, "In the Garden." Two of our Young People's brought us an inspirational message in song. There were others who contributed quite as much to our pleasure. Mrs. Bennett suggested an all-day meeting for the Juniors, to be held in Brookhaven in July. The Juniors were delighted.

We also had the pleasure of having our presiding elder, Brother W. H. Lewis, with us, who conducted the devotions for the afternoon. Other ministers present were: Brothers Hawkins of Magnolia, Abney of Fernwood,

Ainsworth of Osyka, Sells of McComb, Snelgrove of Auburn, Harkey of Meadville. Brother Hawkins addressed us on the merits of the Epworth League Assembly to be held at Brookhaven, June 8-14; he also spoke of the great church-wide Young People's convention to be held in Memphis the last of December, Mississippi being allowed eighty delegates.

Our Social Service Superintendent, Mrs. Lampton, of Magnolia, had a specially good report, but said she

(Continued on Last Page.)

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CONFERENCE ON RELIGIOUS EDUCATION, LAKE JUNALUSKA, N. C., JULY 15-18, 1925.

The second Conference on Religious Education under the auspices of the General Board of Education will be held at Lake Junaluska, July 15-18, 1925.

The personnel of the conference will be interdenominational, and will include the leaders in both State and church institutions.

The program will present five major themes:

1. The Need for Religious Education.
2. What We Expect to Achieve by Religious Education.
3. Religious Education in the Church College.
4. Religious Education in State Institutions.
5. Religious Education in Grade and High Schools.

The forum method will be followed throughout the conference. Each theme and several of the subtopics will be introduced by selected leaders in a brief statement, either oral or written, and the rest of the session devoted to discussion.

It is expected that important developments will grow out of the conference.

SUMMER CAMPS.

By Forest E. Dudley.

The work of the Leadership Schools at Lake Junaluska and Mount Sequoyah has been so far-reaching and has produced such marvelous fruit in training Christian leadership among the adults of our church that the membership of the church in all sections is well acquainted with the two schools. But the General Sunday School Board has authorized another type of training which will be of interest to the entire church. This new type of training is designed to meet the needs of the younger members of our constituency.

A new training course, on the same level with the Standard Training Course, has been designed to meet the needs of Young People, 18-24, approximately. This training course will be administered jointly by the Training Section and the Department of Intermediate-Senior and Young People's Work of the General Board. Upon the satisfactory completion of twelve units in this course a diploma in the Methodist Young People's Training Course will be awarded.

Units in this course will be offered for the first time in the Lake Junaluska Camp Conference for Young People at Lake Junaluska, N. C., this summer, July 4-19. Nothing need be said here about the natural beauties to be seen around the Lake and among the surrounding mountains. Every provision possible has been made by Mother Nature for this camp conference. The aim is to combine serious study of personal problems, group discussions, lectures, inspirational ad-

resses and vesper services with two weeks of glorious out-door life and recreation in this beauty spot of America, where nature's only revivals are her own manifold surprises.

This Camp Conference is not an attempt to compete with the many commercial camps over the country. The contribution to Christian character and training that wholesome out-door recreation has to make is thoroughly recognized. Young people need a vacation in the vast out-of-doors. The purpose of this project is to make it possible for young people to take their vacation with great profit to them-

selves and to the Kingdom of God "Sun and sunburn," hiking, swimming, rowing, horseback riding, tennis, golf, "stunt nights," and what not will be combined with the highest type of leadership training.

The Young People's Camp will be held the two weeks preceding the opening of the regular Leadership School. The young men and young women will be sole occupants of the equipment of the Leadership School, and this includes dormitories, cafeteria, educational building and all athletic grounds. The equipment makes it necessary that the number

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of attendants be limited this summer to three hundred. For additional information about the camp conference address Mr. O. S. Gates, Superintendent Department Intermediate-Senior and Young People's Work 810 Broadway, Nashville, Tenn.

The Centenary is the hope of Belgium.

I Will Prove To You That You Can Make



\$100 a Week

Yes, you can make \$100 a week. You can make \$5,000 a year and not work half as hard as you do now. You can do as well as H. T. Pearl, of Oklahoma, who made \$750 in one month. You can begin like R. L. Marshall, of New Jersey, who made \$80 in five hours. You don't have to wait. You don't have to invest any money. You don't have to take any course or do any studying. You can start right in next week. You can begin at once to make a really big income. The opportunity is waiting. The money is there for you to get. Do you want it? Then read this ad carefully and answer it, for this offer is meant for you.

700 Men and Women Wanted At Once

We are now ready to appoint 700 more Representatives in all parts of the country. You can be one of them, and by simply doing what we suggest you can make a net, clear, cold profit for yourself of anywhere from \$50 to \$100 a week with very little effort. Your first day will bring you big money. W. A. Webster, of Virginia, made \$6 in 1½ hours; Leonard Lemay, of Michigan, made \$15 his first afternoon; W. P. Stone, of Maine, made \$24 in 4½ hours. All without experience or training and you can do as well, or better.

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We are the originators and manufacturers of "ZANOL" Products—the nationally advertised line of pure food products, toilet preparations, soaps, perfumes, household and sundry necessities—over 350 different kinds.

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We furnish all of our people with complete equipment for doing business. We furnish it free. We tell you in detail exactly what to do. We make it easy for you. We help you in every way to get started quick and to make big profits without waiting or delay. You will be given the same proposition that has brought thousands of dollars in cash to E. S. Shelly, of Pennsylvania; Mrs. Nona Kerns, of Mississippi; Edgar Banville, of Massachusetts and dozens of others. It has enabled G. C. Henry to make four times as much money as he ever did on a farm and G. A. Becker, of Iowa, to earn more than he did in 22 years in the grocery business.

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Just send me your name and I will tell you how to get started. I will give you all the

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We sell direct from factory to customer. By this means we give greater values and lower prices than could be secured in stores. We have thousands and thousands of customers in every section of the United States. But instead of sending their orders direct to us we appoint a Representative in each locality through whom our customers send us their orders.

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We offer to assign you an exclusive territory and let you handle all our dealings with our customers in that territory. You will simply introduce our products and let the people know that you have become the "ZANOL" Representative. The rest is easy. Our products are nationally advertised and well known in every locality. We have been in business for 16 years and have resources of more than a million dollars. The local man or woman who becomes our Representative is given complete instructions, full equipment and everything necessary for success.

details. I will show you how you can make \$100 a week and even in your spare time \$8 to \$10 a day for a few hours' work. I will show you how you can have a permanent, profitable, honorable, pleasant and fascinating business that will bring in a bigger income than you ever thought possible. It is the one opportunity that you have been waiting for. It is your chance to get ahead. It means thousands of dollars for you. And you are not risking a penny. You are not agreeing to pay anything or do anything. So mail the coupon. Don't wait until someone else gets in ahead of you. Don't delay until it is too late. Write now.

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WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

felt sure some auxiliaries were doing social service work who do not report.

Mrs. L. W. Alford reported some degree of success on the Belle Bennett Memorial fund, the memorial to one of the greatest leaders our church has ever known. She spoke, too, of the benefit we derive from Scarritt Bible Training School's being moved to Nashville and being affiliated with Peabody College. Mrs. Alford says she wouldn't want the memorial built without having a part in it. Such a sweet spirit—I trust we may all feel that way.

Mrs. Bennett says we can't run a Missionary Society successfully without money. Mrs. Miller was asked to tell us how to get it, and she did! Her talk was fine.

Mrs. J. F. Hollinger, of Meadville, made a most wonderful talk on "Stewardship and Sacrificial Giving." She emphasized the fact that God's Word teaches tithing, and that "we are God's, and everything we have and are, God doth give and make." O, that we might know the full meaning of sacrificial giving!

We were urged to be much in prayer for our missionaries and the advancement of God's cause.

The day passed all too rapidly. We had such a great day, we felt like saying, as did David, "I was glad when they said, Let us go up to the house of the Lord." I must not forget to say that the ladies of Wesson surely displayed Southern hospitality in their entertainment of the conference. A most delicious luncheon was served at the parsonage by the ladies of the church.

MRS. ALGIE S. OLIVER,
Secretary.

McComb, Miss.

ARE YOU COMING TO MOUNT SEQUOYAH, FAYETTEVILLE, ARK., AUG. 3-16, 1925?

The Purpose of the School.

The purpose of the Summer School of Missions is to help train an adequate missionary leadership for our church. A thoroughly trained leadership is essential to the success of any enterprise. No great objective can be attained or program carried out without an adequate number of carefully trained leaders. This is especially true of as large and far-reaching a program as our church is now contemplating of Evangelization and Christianization—Missions—in the Home Field and on our Foreign Field.

Recent surveys reveal that we have an evangelistic responsibility alone of five million in the Home Field and more than sixty million in the Foreign Fields in which we are now working.

The pastor of the local church must have a prominent part in this leadership. He is the one upon whom all others wait for direction and example. It is pre-eminently important that he be thoroughly informed regarding the purpose, opportunities, responsibilities and methods of missions. As the pastor leads or fails to lead, so will the cause of missions be advanced or retarded in the congregation and in the world.

The course of study for this year

which will be available for those who attend the Summer School of Missions at Mount Sequoyah is given below:

Curriculum.

8:30-9:00 A. M.—Conference and Prayer.

9:00 A. M.—*The Social Teachings of Jesus, J. B. Matthews, instructor; *The History of American Methodist Missions, James Cannon III, instructor; New Days in Latin America (current foreign mission study book), Miss Estelle Haskin, instructor.

10:00 A. M.—*Comparative Religion (Living Asiatic Religions), J. B. Matthews, instructor; *Creating a Missionary and Socially-Minded Church, A. C. Zumbrunnen, instructor; *The Church Serving the Community, Ora A. Miner, instructor.

11:00 A. M.—*Missionary Fundamentals, C. G. Hounshell, instructor; *Roman Catholicism, A. J. Phillips, in-

structor; From Over the Border (current home mission study book), Mrs. J. W. Downs, instructor.

12:00 M.—Organization and Methods, Adults, Mrs. B. W. Lipscomb, instructor; Organization and Methods, Young People, Mrs. P. L. Cobb, instructor; Organization and Methods, Children, Miss Althea Jone, instructor.

*Courses credited toward the joint diploma for Missions and Social Service.

These instructors will be recognized as among the greatest men and women of our church. All who can should avail themselves of this opportunity.

A GENTLE REMINDER.

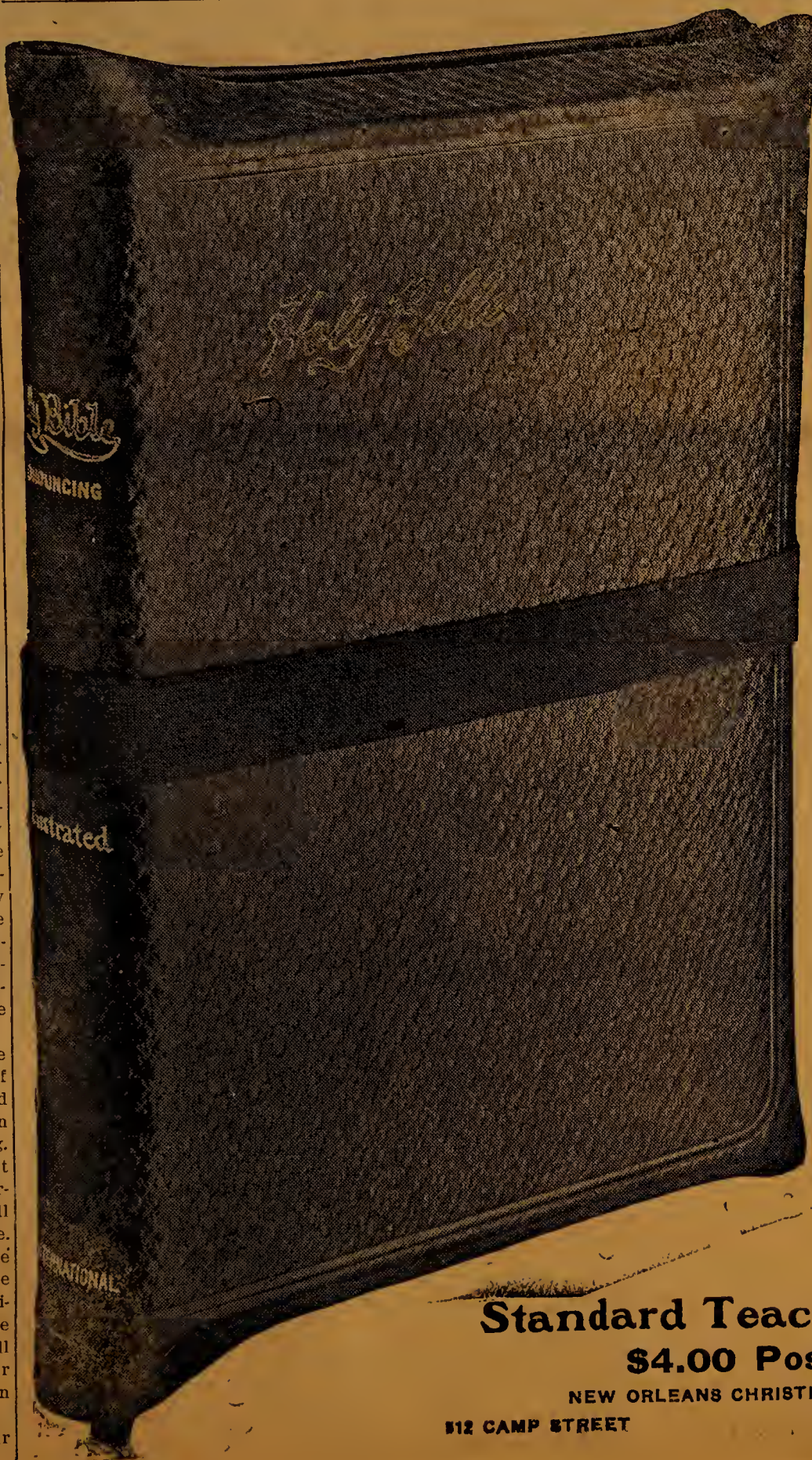
The Value of Reports.

"A well-made written report may be as religious as a prayer. We are told in God's Book that the prayer of a

righteous man availeth much. While this is true, it is possible for one to block the answer to his own prayer for the extension of the Kingdom by carelessly refraining from reporting work done therein or work left undone as the case may be.

"Leaders all along the line in religious work want reports from the field. In no other way can they know results and plan intelligently for the future. It is analagous to reports sent to commanding officers of an army. By such the weak places are revealed, so re-enforcements may be sent to the proper place, and the news of victories inspire all to greater efforts."

The Centenary has opened a combination church and community center at Herstal. Here are a regular congregation, a clinic, and a full round of social service activity.



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Vol. 72—No. 26

Official Organ of the Louisiana, Mississippi, and North

Miss Nellie Clark July 1926
Millsaps Campus
Conferences, Methodist Episcopal Church, South.

Whole No. 3550

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JUNE 25, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE POSSIBILITIES OF THE SOUTH.

Mr. C. H. Markham, president of the Illinois Central Railroad System, in a recent letter to Mr. Clark Howell, editor of the Atlanta Constitution, commenting upon an editorial, "Come South!" after an analysis of the great resources of the South, says: "When we review these remarkable achievements in the fields of agriculture, mining, lumbering, manufacturing and commerce, and consider the boundless natural resources of the Southern States, their splendid railway and port facilities, the potentialities of their water power, their strategic location with reference to foreign and domestic trade, their every variety of soil and climate essential to the production of cotton, tobacco, grains, fruits, vegetables, nuts and forage crops, we must marvel at the possibilities of the South. I am a great believer in the South. In my opinion, no section of the country offers such great opportunities in so many fields of productive and remunerative activity. The great progress made by the South in recent years is only the beginning of its economic development—an earnest of what is to follow. I unhesitatingly give my strongest endorsement to your advice to the young men of to-day, 'Come South.'"

While we agree thoroughly with Mr. Markham in his appraisal of the economic resources of the South and in his prophecy of its future development, we are keenly concerned for the preservation of the intangible resources of the South while this economic development is taking place. It is not boasting to say that the South to-day is the one great stronghold in America of the finest ideals of Anglo-Saxon civilization in culture, morals, and religion. The South's greatest possession is the character of its people, and not its economic resources. Its economic development is inevitable; we pray God that it may not be at the cost of its high ideals in the realm of the higher values.

NO COMFORT IN THIS.

Lest some people reach the conclusion that our church is alone in the financial embarrassment that has arisen in its missionary work, resulting in an indebtedness of approximately \$1,000,000 on its Board of Missions, we call attention to the fact that the Southern Baptists are likewise embarrassed. At the recent Southern Baptist Convention, it was made known that the Home Mission Board has a debt of \$1,159,474.99, and the Foreign Mission Board has a debt of \$1,250,792.45. This indebtedness is probably due to the fact that, with the close of the five-year period for the \$75,000,000

campaign, only \$58,591,713 has been paid. There is no comfort in the fact that the Baptist church is thus hampered in its missionary operations, but it suggests the necessity of a new emphasis upon missionary giving. What will it profit us to withhold our money while the heather perish? "Thy money perish with thee," may be the curse pronounced upon those who will not do what they can to support the missionary activities of the church.

THE SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School is in progress at the Seashore Camp Grounds, Biloxi, Miss. It was our privilege to attend its sessions two days last week and hear addresses by Dr. R. L. Swain and Dr. F. N. Parker. Dr. Swain was speaking twice a day—at 11:30 o'clock in the morning and at 8 o'clock in the evening; Dr. Parker was speaking at 8:30 o'clock each morning. Dr. Parker will continue his addresses until the close of the school, while Dr. W. A. Shelton, of Emory University, succeeds Dr. Swain for the second week.

A plague of mosquitoes interfered very greatly with the comfort of the attendants upon the school; otherwise, conditions were favorable for good work. The number of undergraduates taking the courses of study is larger than usual, though the number of visitors for the first week seemed to be a little smaller than heretofore. It was expected that the second week would bring the attendance at least up to that of former years.

Some of the addresses of Dr. Swain created considerable comment. Along with a passionate and full-hearted acceptance of the deity of Jesus and of the inspiration of the Scriptures, he made some statements concerning the interpretation of the Biblical records that were not in accord with the views of some of his hearers. This was particularly true in the field of the Old Testament. His addresses were the statement of conclusions reached by him as a student rather than the dogmatic assertion of views from which no divergence was permissible. His spirit was admirable and his lectures were thought-provoking, whether his positions were accepted or not.

Dr. Parker's addresses were an exposition of the Fourth Gospel. In vigorous fashion, with marked independence and originality of thought, he brought messages that greatly enriched the lives of those who heard. One of the finest things the Seashore Divinity School has done has been to present from year to year speakers who have done their own thinking in the field of religious truth and who are more concerned about the

truth itself than they are about conventional terms in expressing it. We do not recall in any of the addresses we have heard any expression of doubt concerning the fundamentals of the Christian faith.

The historic Seashore Camp Ground is such a beautiful place for rest, recreation, and study, and it has so many features that appeal to the visitor from inland sections, that it could be made a place of assembly that would appeal to many people throughout the church, just as do Lake Junaluska and Mount Sequoyah. Many people, of course, want to go to the mountains in the summer; many others greatly prefer the seashore. The Camp Ground will not realize its fullest possibilities until it has been made into a Southern Assembly, to serve the whole church.

HOW ABOUT THAT QUOTA?

Dr. Luther E. Todd, Secretary of the Board of Finance, writing concerning the Special Effort for Superannuate Endowment, says: "A great many charges are meeting the obligation promptly. Others are working at the task. Many others are doing absolutely nothing. May the good Lord help us all to face this thing squarely and do what we have promised."

If no other motive actuated us, pure selfishness ought to make the securing of the \$10,000,000 endowment fund absolutely certain. Every active preacher to-day is a prospective superannuate, with his livelihood dependent largely upon what he will receive from the superannuate fund. The membership of the church has responded to the call of this worthy cause more cheerfully, perhaps, than to any other that has been made within recent years. If he will do his best, the active preacher of to-day can provide comfortably for his support in his days of old age and feebleness.

Selfishness is a mighty poor motive, God knows; but in this case it might lead us to do a worthy thing.

ANY CONNECTION?

We recently saw a statement to the effect that eighty-five per cent of the total church population of New Mexico is Roman Catholic—the highest of any State in the Union—and that the percentage of illiteracy is correspondingly high. We have not been able to verify this statement; but, assuming that it is true, we wonder if there is any connection between the two. The Roman Catholic Church is historically opposed to popular education and to our own public school system.

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NATIONAL HOLIDAY CONCEIT.

By Rev. Richard L. Ownbey.

It is very fitting that Americans everywhere should celebrate Independence Day, gratefully remembering a splendid and victorious era in our national history. There are certain mighty events in our past the memory of which must be kept fresh in our hearts; and there are certain names in our history which we must never forget.

Independence Day is variously celebrated in different sections of our country, but in most communities there is a good deal of noise, much merry-making and pleasure-seeking, and not a little oratory of the perfervid variety which is blatantly and unashamedly boastful, some times to the point of arrogance. Orators of all sorts, from preachers to peanut-politicians, take advantage of Fourth of July occasions to spout endless streams of demagogic braggadocio. In such celebrations we spill over with national conceit. We have scant tolerance for individual egotism, but great multitudes of our people seem to enjoy the national variety with its naive posing and strutting. This brand of festive oratory boasts that we have never lost a war; that we have always been on the right side of disputed issues; that our national honor has never been dragged in the dust; and that we can lick the earth. Other nations have been great, but none so great as ours. Other nations have achieved glory, but not with unsullied honor. Other nations have flourished for a while and then gone down, but we have builded the Republic so solidly that it cannot be destroyed. Let us therefore, eat, drink, and be merry—we can "lick the world to a frazzle."

This conceit, which reaches boiling temperature on national holidays, we call "boosting," and that kind of spirit is rife everywhere. We are a nation of boosters—and we boost us. Why are so many of our people so slow to see that this kind of conceit is as reprehensible and unjustifiable as personal egotism? A year ago President Coolidge, addressing the National Education Association, pointed out the uselessness of present-day boasting of American power and resources, saying truly that there was a youth-time in our history when it was permissible to give the world notice that we were becoming a great nation, but that such declarations are superfluous now. Let the nations see us as we are and interpret our history for themselves while we construct programs of helpful national and international service instead of wasting our time and energies in pompous boasting of our dead heroes and our matchless resources of material and men.

We ought, on Independence Day, remember that other nations have been great before us and that other people have distinguished themselves as boasters and boosters before we came on the scene of action. Rome had great wealth and great power, and her history was not without honor. Her spirit of boasting did not prevent her fall and ruin. Germany, like America, was great in trade, in wealth, in man-power, but she was top-heavy with an egregious national conceit. She coveted a "place in the sun," and she, too,

could "lick the world." But through blood and tears and poverty she learned that "pride goeth before a fall."

It is a wholesome augury for the future that a vast majority of the best people in America are turning in disgust from the boastful variety of Fourth of July buncombe. The sophomoric and swaggering speech that shouts about our unlimited resources, our vast geographic extent, our glorious heroes and the like, no longer appeals to thoughtful and intelligent Americans, for they know full well that in spirit it is of a piece with that alleged but doubtful patriotism that prates so volubly about "one hundred per cent Americanism." These intelligent Americans know that our wide-extended territory with its almost fabulous wealth is the good gift of God to our fathers and ourselves, and that a gracious providence challenges us to such an unselfish use of it as will not only minister to our own welfare but to the good of other nations as well.

In the early days of the Republic our fathers were busy laying the foundations of our national life, and there was neither time nor ability to take part in the wider life of the world. But it is different now. Many thousands of our people are gratefully remembering and cherishing the rich heritage of the past, but at the same time are devoutly praying that in this day of America's largest opportunities and responsibilities, prophetic statesmen may be raised up who can lead us to such a world-service as will make the spirit of our time worthy to be named along with the era in which our fathers gave themselves to noble pioneering for the cause of freedom and thereby set their names among the eternal stars of history. In recent years we took a noble part in the great World War, reaching a lofty peak of altruism in our dreams of extending Christian democracy throughout the world. But we have ingloriously climbed down from that splendid height and we have become increasingly selfish and insular. Independence Day should not find us boasting, but repenting, and should discover the best among us on knees of supplication that the God of our fathers may be with us yet.

"For heathen heart that puts her trust
In reeking tube and iron shard;
All valiant dust that builds on dust,
And guarding calls not thee to guard;
For frantic boast and foolish word,
Thy mercy on thy people, Lord!"

AN OPEN LETTER TO MR. M. M. SATTERFIELD.

Mr. M. M. Satterfield, Port Gibson, Miss.

My Dear Brother: I am sure that your reasons for keeping from the press the resolutions offered in the district conference at Woodville, and which were so objectionable to some of us, were good and sufficient for you and the majority of the conference who voted with you. Such prohibitions in conferences of the church are so unusual that some of us are left to guesses. Surely you will not object to giving us your reasons. During a ministry of more than thirty-five years I do not recall an effort to keep from the knowledge of the church the action of any of its conferences. Why this new order of things?

In writing you this open letter I am glad to know that I am writing to one who is familiar with Methodist law and precedent. I have been associated with you in district, Annual, and General Conferences. As a good member of your local church, often a member of the Annual Conference, and as I recall at least three times a member of the General Conference, you must be familiar with the orderly methods and rules which govern our church. It would not be kind of me to intimate that your resolutions came out of a lack of knowledge of the Methodist church. It is due you that I grant that these resolutions are the honest expression of your heart and head.

Why These Resolutions?

You will recall that I moved that the resolutions be tabled, and the reason assigned for my motion was that they were an unkind and unwarranted attack on the General Conference and

the College of Bishops, and called for the doing of things that was not possible under the law and rules of the church. Let me frankly confess that it made on me the impression that you were just beating tomtoms to attract attention, and that since you had your steam roller working so well you could not resist the temptation to run it over everything. Your resolutions originally contained six "Whereases," indicating the plan of unification, the bishops favoring the plan, the "College of Bishops," the General Conference, and notified the district conference (the church must not know it) that the advocates of unification had caused many "estrangements" and "heartaches," and informed the district conference (the church must not know it) that many lawsuits would be "carried through all the courts."

And why all this recital of impending danger of lawsuits and the disruption of friendships, the impeachment of the character of the bishops, and the fine declamations against the integrity of the General Conference? Your resolution being the witness, it was to ask the Mississippi Conference "to use its efforts to have said pending plan for unification withdrawn," and "to endeavor to have the Commission on Unification to reconvene to work out a plan more acceptable to the laymen of the church." I am not going to reflect on your intelligence by admitting that you did not know that these things could not be done. I think I know that you know that the Mississippi Conference, with all other Annual Conferences co-operating, cannot have the plan withdrawn, and can do nothing but carry out the instruction of the General Conference. I am sure that you know that further efforts for another plan must originate in the General Conference. Why inveigh against the whole church to ask the impossible? We can only surmise the embarrassment of your loyal followers when they see where they have been led. Did your prayer for the impossible have some bearing on your aversion to the publication of your resolution?

Who Queered Unification?

Quoting from your resolution: "Whereas the pending plan of unification has already done serious if not irreparable damage to our church, causing some of our bishops to say unkind and unchristian things of their brother bishops, a lamentable example to us laymen of the church."

If serious damage has been done by the question of unification to the church, who is responsible? There is no complaint of damage done to the Methodist Episcopal Church by this question, because their Commission was a unit for the plan, their General Conference was nearly a unit, and the vote of their Annual Conferences up to the present time is nearly unanimous. I think not one congregation in that church has voted on the question.

My recollection of the General Conference action of our church in 1922, which continued a Commission for a plan of Unification, is that it was by an undivided vote. Of our Commission, only three voted against the pending plan. In the special General Conference, 74 voted against the plan, and 298 voted for it. In the call for a special General Conference and for the plan submitted, nine bishops favored these, and five opposed. Would not things have been different with us if a small minority had not tried to defeat a large majority?

I have thought the old story about the lone juror having to contend with eleven hard-headed men was fiction, but a fact revealing all the elements of old story is found in our church. The three dissenting Commissioners found twenty-two awfully hard-headed men.

Surely you have not studied in the school of diplomacy taught by Michal, who, when he contended with the devil, "brought not railing accusations against him." Your resolution says, "Causing some of our bishops to say unkind and unchristian things of their brother bishops." Can you prove this statement? If so, the Committee on Episcopacy will be open to you. Your pastor has doubtless reminded you at least once a year that a good Methodist should not speak evil of magistrates and ministers. If the rank and file of our membership entertains your view of our

bishops, the outlook for our church is not good. Perhaps this is why you did not want your resolution published.

The Vote by Congregations.

In your resolutions you say: "Whereas, only the congregations in the Annual Conferences presided over by bishops opposed to the said present pending plan have been allowed to vote on said plan, thus depriving the bone and sinew of our church at large of their rights, and causing them to be transferred to the new organization without even being consulted, if said plan be adopted."

I asked for membership in the Methodist Episcopal Church, South, and knew at this time that the church had laws for its government, and I called upon God to witness my vow to be "subject to the discipline of the church." A little study of the book of law taught me that my church had only one law-making body, the General Conference. The special General Conference was asked to say that the adult membership of the church might vote on the question of unification, and the Conference, by a very decisive vote, said that it could not, but did declare who should vote, and the method by which the vote should be taken. But it may be asked, why this action of the General Conference? Because the Conference was following law and precedent, a precedent that had prevailed for seventy-five years, and perhaps much longer.

We are told that the Mississippi Conference at its last session authorized the taking of the vote in each congregation. But an Annual Conference is not a law-making body. If a State makes a law against gambling, and the board of supervisors of some county attempts to nullify that law, a good Methodist would say that the action of the board was an unwarranted and unlawful interference with the orderly procedure of the State. When the General Conference refused to pass the resolution of Judge Turner which provided for a vote of the adult membership of our church on unification, it passed specifically on the question of a referendum vote. The Annual Conferences which have allowed such a vote have totally disregarded the judgment of the General Conference—a most unusual thing in the history of Methodism. The vote was not taken in my pastorate because I would have considered my administration as in contempt of the General Conference. Others might have allowed the vote without this feeling, but I could not. I am under solemn vows to keep the laws of my church, and not to mend them.

I am sure that the judicial mind of Judge Turner, with his knowledge of the sanest and safest method of the exercise of the right of franchise, would not have favored such a vote as has been attempted in the Mississippi Conference. Proof is available if necessary that children have been drilled by their Sunday school teacher with such statements as, "If you do not want to have to sit in churches with Negroes, and have a Negro bishop preside over our Conference, vote against unification." I think, Brother Satterfield, if you had been on the other side, you would have brought railing accusation, and I admit that such conduct calls for the service of one as gifted with invective as you. Words cannot measure the revulsion of my soul at such conduct carried on in the name of a Christian church. Such a vote would not be tolerated in civil affairs in any civilized country in the election of a coroner or a constable; and pray tell me how a church can use it to settle questions that our wisest and best men are still divided on after a lifetime study of the question? But no one is so sure of his position as the fellow who knows everything, and knows that he knows it. Will you believe me if I say that I am, after twelve years of investigation, still studying this question, and praying for divine guidance, although my friend at Waynesboro advises us to cease praying over the question? He reminds me of a certain evangelist (name given on application) who stated publicly that he had an unconverted brother for whose conversion he had not prayed in twenty years, because he had prayed for it at that time. On that rule I should cease praying for the conver-

sion of the citizenship of this town after I had prayed one time.

You speak of "depriving the bone and sinew of our church at large of their rights." I wish I knew what you consider the bone and sinew of our church. Do you mean that which gives form and adhesive force to the body? "Sinews of war" is understood to mean money for war. It may be that in a modest way you have been saying what others have used plainer language to express when they said, "The laymen pay the bills, let them govern the church." This is another way of saying, "Money is all powerful, let the church bow at its altar." Strange preachments these that have come to us in modern times! Would you have Grafton, who pays 52 per cent of your church budget, rule your church by virtue of his majority dollars? He has wanted this for some time, but as a pastor I have steadfastly tried to prevent it. Since I have been a Christian I have thought that I could not serve God and mammon, and it has never occurred to me that the church could. Have I been under a delusion when I thought that "the bone and sinew" of the Christian church was the Spirit of Christ? And that this was equally potent when manifested in preacher or laymen?

What are the "rights" of "the bone and sinew" of the church? Not having your definition of this phrase, I will take what I suppose was in your mind—the membership of the church. Every individual who has surrendered his life to Christ for salvation and service has a right to ask membership of some denomination of Christ's church. If he becomes a member of our church, he has a right to say who shall represent him in the district conference, if that district be in the Mississippi Conference. His representative there says who shall represent them in the Annual Conference, where the lay members say who shall represent them in the General Conference. No preacher's vote is cast in any of these elections. In the General Conference, an equal number of preachers and laymen make the laws for the church's government, and no measure can become a law without a majority vote of both the laymen and the preachers, provided a call be made for a separate vote. The bishops are denied the right to vote, and have been charged by the legislative body with the duty of construing the acts of the General Conference, and with seeing that these acts are observed in carrying on the work of the church. Is this not democracy enough for the most exacting? Our church perpetuates a Committee on Episcopacy, before which the character and official conduct of every bishop must pass, and this committee is open to the prayers of the humblest laymen in the church. Brother, how can your heart allow you to say of their action, "such action of the College of Bishops is oligarchic and indicative of the hierarchy under which we may be placed."

We must bear in mind that ours is the Methodist Episcopal Church, South; and not the Methodist Democratic Church, South. "Democratic" and "Episcopal" are not synonyms, but carry quite different meanings. "Democracy" is an extremely variable term. It may mean what we understand by our State or national government, or, the wild vagaries of would-be reformers. The extreme views have often arisen in the Methodist Church, and been responsible for such offshoots as the Congregational Methodist Church, a pure democracy; or the Methodist Protestant Church, a modified democracy. We shall be wise if we profit by the history of these churches. The only Methodism that has made permanent headway is Episcopal Methodism, and I do not think any self-respecting man would allow himself placed in the office of bishop when he is reduced to the level of a phonograph record—just to sing when the machine moves.

At the risk of giving hurt to the feelings of some good people, some of whom are my friends, allow me to say that I do not believe a more hurtful thing could have come to the Mississippi Conference than the attempt to have each church vote its judgment on the question of unification. It has discounted and humiliated members who have kept their church going when some of those re-

cently so active were asleep in the church. It has been responsible for stirring up an unchristian sectional and racial spirit. It has, in some instances, produced hurtful divisions that will linger long in the local church. It has embarrassed the pastors who have followed the rules furnished them by the only authorized agent, the General Conference, and made them the victims of marauding parties from Memphis to Vinegar Bend. It has cheapened the church by the introduction of the instructed delegate and the "secret caucus," a thing questionable enough in low politics, and unheard of, until recently, in church doings. It has caused the opponents of the pending plan to proclaim a great victory, because forsooth less than 20 per cent of the membership of the Mississippi Conference gave their cause a majority vote, while thousands of the best people in our churches did not vote, because they thought the people who had studied the question for years were better prepared to settle it than they were, and because they were unwilling to depart from the directions given by the General Conference.

Was the Act of the Bishops Unwarranted?

In your resolution you say, "Whereas, the College of Bishops has in an unwarranted manner tried to prevent the several conferences of the church from instructing their lay delegates—an inalienable right of free people—to vote in accordance with the desire of the electing conference, and, if instructed, to disregard the wishes of their principals and vote according to their own wishes." This, I believe, is what you characterized as "oligarchic and indicative of the hierarchy." This is the unkindest cut of all. Et tu, Brute! Let us docket a new case in court, styled, "The Vicksburg District Conference, by next friend, M. M. Satterfield, vs. the College of Bishops of the Methodist Episcopal Church, South." The complainant alleges that the defendant did knowingly follow law and precedent, and showed much heart and brain, in unanimously ruling that it was contrary to righteousness and Methodist usage to instruct lay delegates to any conference of the church, and in this they did not agree with him, the plaintiff, and this failure showed they were "oligarchic and indicative of the hierarchy." The bishops could not answer, and the Vicksburg District Conference got judgment by default.

It does not compliment my modesty to criticize the unanimous decision of fourteen Supreme Court judges. I might be right and they might be wrong, but it would be difficult to make the people believe it. The task is yours to make the people believe that you know what is better for our church than the bishops know. Does it do the members of the church good to tell them that our bishops are either ignorant or dishonest?

You say that it is an inalienable right of all free people to instruct their delegates. They may be free who instruct, but how about the man whose choice and judgment is taken from him so that he may express yours? Did you not reduce him to your unfree instrument? The Legislature of Mississippi undertook to instruct Mr. Lamar while in the United States Senate when some question was pending, and his reply informed them that he would not be instructed, and now this incident is often recited to prove his courageous and distinguished service. When a commission is handed to me to do just what another tells me to do, the commission will be handed back with a request that he go and do the thing himself. This instructing business has to me the flavor of the politics of Tammany Hall, despicable enough in cheap political circles, and unendurable in church affairs. After the General Conference of 1914 appointed a Commission to co-operate with a like Commission from the Methodist Episcopal Church looking to some plan by which the two churches might form a plan of partnership, I became a student of the question. I have looked at it through the eyes of those who were opposed and those who favored. If I were to cast my vote to-day, it would be for the plan before us, but I am not willing to say how I will vote when the Annual Conference meets. I am still a student of the question, and still praying for guidance,

and expect to continue to do so until my vote is cast, and no conference can stop my studies and prayer until my duty is discharged. No resolutions will suspend my spiritual aspirations, nor become the custodian of my conscience. To ask of others more than I would demand of myself, is not manly.

The construction of a law or rule of the church by the College of Bishops has invariably carried the force of law until construed differently by the General Conference. This has been necessary because the church has no supreme court, and its legislative body meets only once in four years. It was hardly fair to try to rally your loyal followers to overrule the decision of the presiding elder, who knew that his position was correct. Have laws become "scraps of paper" in a district conference when you think your cause has a majority vote?

The Big Stick.

You brandish your big stick in your threat that suits will be instituted and carried through all the courts to protect "the rights, liberties, and property" of members. That is on a par with the act of the Chinese who strung human skulls across one of their harbors to keep out English vessels of war, and then complacently remarked, "These barbarians will never pass these monsters." The vessels passed. Let me commend your good judgment in ignoring a favorite big stick that has done so much service for some of your associates—a threat to quit the church. That ought to be left as a plaything for little girls.

The Secret Caucus.

A "secret caucus" in the church of Christ! Called and presided over by men eloquent in their appeals for democracy! Tickets made out and given to voters after the manner of carpet-bag days in Mississippi! Preachers and the laymen who would not be a party to the "secret caucus" carrying on the business of the district conference, while delegates sent there to aid in this work were shut up in a room during most of an afternoon trying to put something over on somebody! After the formality of casting a vote in the conference room for the delegates which had been chosen in the caucus, and after a more or less successful attempt to adopt resolutions that were your creatures, and after many, perhaps a majority, of the members of the "secret caucus" had left for their homes, the victims of the steam roller, and a few of the victors, stayed over until the next day to do the work of the district conference. And all of this in the name of Methodism! This is all new to me, and I do not like it, and I know that it is heart-breaking to Christ. If your cause is in the interest of Christianity, why not use methods that are unquestionably Christian? If your cause is in the interest of the Methodist Church, why not use methods that the church approves, and which have proven themselves wise and righteous? If I had gone to the district conference believing that the pending plan should be defeated, the course followed there by the leaders in this view would have made me skeptical about the correctness of my position, as it did some who were thus situated. Your cause lost friends, and your opponents were confirmed in their views. The rank and file of our membership will refuse to wear the besmirched garments of cheap politics.

In the paragraph above I speak of the resolutions as "your creatures," and this statement is made on your assurance. In your speech you spoke of others having given their approval to them, and when the presiding elder asked if you meant "others" in the Vicksburg District, you replied, "No, others in our Conference," and I took your reply to mean others in the Mississippi Conference. I had been told that the resolutions had been approved by the executive head of the organization in the Mississippi Conference that is working for the defeat of the plan, and I very naturally concluded the "others" were one or more of the officers of this organization. Was my conclusion wrong? You would not mind telling me, would you, if you read your resolution to the organization's head, and he replied some-

thing like this, "Well, they are pretty strong, but let them go in?" Conclusions are not always safe, and I do not want to carry a wrong impression concerning any one, especially some of my good friends who are members of this organization, but I do want to know if denunciations of the General Conference and the bishops of our church are approved by this organization.

In conclusion, Brother Satterfield, let me say that I am glad to see that you and I are getting closer together. When we were members of the General Conference of 1918, while I was friendly to unification, you were opposed to it on any plan. Now you are calling on the Mississippi Conference to use its influence to have the Commission on Unification to furnish a satisfactory plan. Why not risk something and use the plan before us, rather than spend another twelve years wrangling, and spend another quarter-million dollars for a plan, and then have to take a risk? Will you not admit that some time I am right and you are wrong, and that this may be a time when I am right? I distinctly recall that you opposed laity rights for women in the Conference of 1918, and if you had not been defeated in this, you could not have gotten a single resolution through the district conference at Woodville. It may be unkind to let this secret be known to the women; if so, I beg your pardon. I am a little piqued at the women, for, after having done what I could in the Committee on Revisions and on the floor of the General Conference to give them laity rights, and you did what you could to deny them the rights, only two voted with me to defeat your resolution. For the sake of our getting closer together, if you will ask me to admit that I was wrong in 1918 on this question, I will do it.

Not only are you and I getting closer together on unification, but nearly all, and perhaps all, the leaders of the church, and a great majority of the membership of the church, say they want it. Do you know a bishop, an editor, or a connectional officer in the church who does not say that he wants it? Some of them tell us they are opposed to the plan before us, but that they want unification. It was not always so. In many Annual Conference the man who said that he did not want it on any terms enhanced his chances for election to membership in the General Conference, and that was only a few years ago. Only last year, when eleven hundred and eighty-seven of the men thus picked were called on to pass on the plan for the two churches, eighty-seven said the plan before us was not what we wanted, and eleven hundred said it was what we wanted. The wise man of the Bible said something about there being wisdom in a multitude of counsel. Does not the government of a Republic rest on majority rule? Is it not fairly safe to think that in a brotherhood of eleven hundred and eighty-seven men, the conclusion of eleven hundred is safer than the conclusion of eighty-seven? Some people call me hard-headed when I do not agree with them, and they may be right; but I have always distrusted my judgment enough to want it supported by the judgment of others, and in a division of 87 to 1,100 I will lean to the judgment of so great a plurality. The bearded story of the lone juror and the eleven hard-headed men can apply here.

That we may get still closer together, will you not grant me a small request? Will you not try to get your friends to let the poor Negro alone. Demagogues have gone into office by crying, "nigger, nigger," a cry that has never failed to arouse and enlist a certain element of citizenship. The church should avoid the semblance of such rot. I know we have a few members that are hard to arouse. We have failed to arouse them on missions, church extension, evangelism, and in any of the great onward movements of our church, but I think it better to let them sleep on than to arouse them with the cry, "nigger, nigger." The Negro has not meddled in this, and it is not fair to lug him in. Under the plan a white bishop of the Methodist Episcopal Church cannot hold a Conference in our church unless our bishops invite him. Is any one stupid enough to think they will invite a Negro bishop? Does any informed Southern man think that a Negro who

has sense enough to be elected a bishop could be found who would have so little sense as to try to hold an Annual Conference in our church? Does any one doubt the ability and willingness of the men of the South to handle any Negro question that may arise?

I am in perfect accord with the great Bishop Galloway when he said, "I have no patience with the sentiment that will canonize a man for Christianizing a Negro in Africa, and ostracize him for Christianizing a Negro in America."

Yours cordially,
Vicksburg, Miss. GEO. H. THOMPSON.

OUR SISTER METHODISM.

By Bishop John M. Moore.

Inasmuch as some have undertaken to depreciate the growth of the Methodist Episcopal Church, in comparison with that of our own church, it has seemed well to examine the records. Fortunately the Year Books of the two churches for 1925 are at hand and carry some interesting statistics. The membership statistics in the Northern Year Book are by quadrenniums beginning with 1776, those in the Southern Year Book are by years beginning with 1845. The united church in 1844 had 1,139,587 members.

Methodist Episcopal Church.

Year.	Membership.	Increase by Quadrennium.
1848.....	639,066	
1852.....	728,700	89,634
1856.....	800,327	71,627
1860.....	994,447	194,120
1864.....	928,320	66,127
1868.....	1,255,115	226,795
1872.....	1,458,441	203,326
1876.....	1,651,512	193,091
1880.....	1,742,922	91,410
1884.....	1,835,490	92,568
1888.....	2,154,349	318,859
1892.....	2,442,627	288,278
1896.....	2,831,787	389,160
1900.....	2,929,674	97,887
1904.....	3,070,121	140,447
1908.....	3,379,584	309,463
1912.....	3,627,863	248,279
1916.....	4,398,943	771,080
1920.....	4,701,180	302,237
1924.....	5,048,479	347,299

Methodist Episcopal Church, South.

Year.	Membership.	Increase by Quadrennium.
1848.....	358,868	
1852.....	399,176	40,308
1856.....	454,229	55,053
1860.....	545,273	91,044
1864.....	No report	
1868.....	510,683	
1872.....	645,892	135,209
1876.....	736,595	90,703
1880.....	841,661	105,066
1884.....	935,467	93,806
1888.....	1,124,494	189,027
1892.....	1,289,394	164,900
1896.....	1,459,069	169,675
1900.....	1,481,898	22,729
1904.....	1,593,836	111,938
1908.....	1,770,631	176,795
1912.....	1,961,763	191,132
1916.....	2,158,866	197,103
1920.....	2,267,117	108,251
1924.....	2,537,303	270,184

These figures tell the story of the growth of the two churches by quadrenniums. The gain for the Church North in the last twenty years was 2,018,805; for the Church South, 943,467. The gains for the last quadrennium were 347,299 and 270,148; for the last two quadrenniums were 649,536 and 378,435. The gain for the Church North in the year 1924 was 51,450 and for the Church South 58,680. The average increase for the last eight years for the Church North has been 81,192, for the Church South, 47,304.

The Methodist Episcopal Church has twenty Negro Annual Conferences in the United States,

with a church membership of 354,842. Twelve of these Conferences suffered a decrease in membership in 1924 amounting to 15,539, and eight had an increase amounting to 8,700. The net loss in the twenty Negro Conferences was 6,839. The net gain for the white Conferences and in Conferences in mission fields—the basis of count in the Church South—was 58,289 as against 58,680 in the Church South.

Why was the information given to the church that the increase of the Church North in 1924 was only 21, 798, and that our church was showing larger gains? Why?

Why should the Methodist Episcopal Church be reflected upon just because unification is up? Our church for fifty years has had most cordial fraternal relations with this sister Methodism. It is a great church of which the sons of Wesley may well be proud wherever they may be. It is the most powerful single Protestant body in the United States, and exerts the greatest influence in the non-Christian countries of all the Protestant churches of the world. In foreign lands it has sixteen bishops, 1,228 missionaries with 692 more under the Woman's Board; 3,400 ordained preachers, exhorters and altar workers, 3,000 church houses, 2,000 parsonages, 10,625 Sunday schools, 512,964 Sunday school scholars and 607,751 church members. What a wonderful Christian service to an unevangelized world!

At home it has 78 hospitals with property valued at \$25,062,007, endowment of \$5,586,280, with 3,082 nurses and 207,113 patients last year. It has 39 Homes for the Aged, valued at \$4,975,307, with \$2,620,377 endowment, and with 1,810 inmates. It has 45 Homes for Children, valued at \$5,012,385, with \$1,239,799 endowment, and with 3,969 children. It has 65 Deaconess Homes, valued at \$2,768,240, and with 612 deaconesses. It has 60 Wesley Foundations at educational centers. In 1923 the gifts of the Church North amounted to \$100,819,730, as against \$75,368,294 by the Roman Catholics in this country, \$68,732, 651 by all the Baptists, and \$34,500,193 by the Church South. It has in the United States 15,853 pastors who received in 1924 \$25,844,137 or an average of \$1,630, and 454 presiding elders or district superintendents who received \$1,624,443, or an average of \$3,578. Each presiding elder's district has an average of 35 pastoral charges.

Has not this great church "come to the kingdom for such a time as this?" May it be so! Such a church merits the appreciation and good will of all Christian people, and especially those of the house of John Wesley.

SUMMER CAMPS.

By Forest E. Dudley.

The General Sunday School Board proposes to meet the needs of the boys and girls. The Board purchased, this spring, a beautiful site on the southwestern shore of Lake Junaluska for an Older Boys' and Older Girls' Camp. The site is across the lake from the other property of the Board. New mountain cabins and a new dining hall have been erected. Everything is in readiness for the opening of the camps this summer. The camp site and camp equipment are second to none in America.

This newest project is the result of observation and experience. The summer vacation is fraught with infinite possibilities for the training of boys and girls in Christian living. It has dangers that are equally as great. The determining factor is the way in which the boy or the girl spends his or her vacation. These camps are for the purpose of helping the boy and the girl spend their vacation with real profit. The programs of the camps are designed to meet the needs and interests of the boys and the girls of our church.

The need for wholesome recreation and outdoor life has been provided for. Baseball, tennis, swimming, boating, hikes through the mountains, and "stunt nights" are some of the features of the recreational program. Combined with these good times will be some study groups, discussion groups, and personal consultations. Trained

workers with boys and girls will be in camp to help the campers find their own powers for Christian living in God's world and to try to train and direct those powers. My Body, Its Nature and Function; My Home, Parental and Future; My Religious Life; My Bible; The Life of Jesus; The History and Program of My Church, The Organization and Administration of the Senior Department, and World Friendships, are the courses that are planned for the camps this summer. Each camper will be permitted to take three courses. On the successful completion of nine such courses, others to be added to the list each summer, a Methodist Camp Conference Diploma will be awarded.

The General Board recognizes that this camp at Lake Junaluska can touch a very meager number of boys and girls over our church. It is hoped that this camp will be but a beginning, and that in a few years such camps will be located all over the church. But this movement must be slow. A trained leadership must be developed. Therefore, it is hoped to have boys and girls from all parts of the church attend these camps this summer. These can then in a year or two become leaders for future camps. It is hoped that this camp and one like it in the vicinity of Mount Sequoyah shall bear the same relation to the whole system of camps that the Leadership Schools at these two central points bear to the whole system of training schools.

The boys and girls will use the same equipment this summer at Lake Junaluska, though at different times. The Boys' Camp opens July 4, and will run until July 17. Following this the Girls' Camp will open July 21 and run until Aug. 5. For additional information concerning the Boys' Camp, write Forest E. Dudley, Secretary Boys' Work, 810 Broadway, Nashville, Tenn; for the Girls' Camp, write Miss Alleen Moon, Secretary Girls' Work, 810 Broadway, Nashville, Tenn.

"NOT BY MIGHT, NOR BY POWER."

(From the Address of President Coolidge to the Graduating Class of the United States Naval Academy, Annapolis, Md., June 2, 1925.)

"I want the navy when it attempts to deal with our own people or with the other peoples of the earth to remember that the dominant traits of mankind are truth and justice and righteousness, and that the appeal to reason must ultimately prevail. I am not arguing that there is no evil in the world. We are painfully aware that it is altogether too prevalent. But we shall make no progress unless we do more than undertake to recompense evil with evil. We must make our appeal to the greater realities. We must put the emphasis not upon the false, but upon the true; not upon corruption and treachery, but upon purity and honor. Local and national faith must be extended to international faith.

"It is in accordance with these principles, which are so clearly sound, that we base our belief in the ability of nations to compose their differences by negotiation, by arbitration and by the judgments of duly constituted courts. It is under this conception that we try to disarm and mutually agree to place limits on the extent of military preparation. Man is a reasonable being, and finally reason must assert itself. We must make our choice between holding to this theory or holding that our only reliance must be placed on armed force. Carried to its logical conclusion, that means more and more armaments, more and more hatreds and suspicions, a return to the old plan of direct competition in military preparation, with the certainty that as soon as the world can arm and prepare itself after one war it will be plunged into another.

"I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception. Although I believe thoroughly in adequate military preparations, what I am trying to argue is that they are not sufficient unto themselves. I do not believe the American Navy can

succeed if it represents mere naked force. I want to see it represent much more than that. We must place it on a much higher plane. We must make it an instrument of righteousness. If we are to promote peace on earth we must have a great deal more than the power of the sword. We must call into action the spiritual and moral forces of mankind."—New York Christian Advocate.

CORINTH DISTRICT STANDARD TRAINING SCHOOL.

Unusual opportunities are afforded those who attend the Standard Training School for Christian workers in Booneville, July 6 to 11.

The location—Booneville—is an unusual town in many respects. Visit it and get acquainted with its splendid, cultured citizenry. Booneville offers free entertainment for the week.

The faculty consists of well known instructors of merit. The following courses will be offered: "The Pupil," "The School," "Principles of Religious Teaching," "The Missionary Message of the Bible," "The Junior Pupil."

All who expect to attend will please send names to Rev. E. E. McKeithen, Booneville, and do not fail to attend.

The school begins Monday, July 6, and will continue through the week. Hundreds have already expressed a desire to attend.

E. H. CUNNINGHAM, P. E.

HATTIESBURG DISTRICT LAYMEN'S MEETING.

The District Laymen's meeting of the Hattiesburg District will be held at Mount Olive, July 2, 1925. A splendid program has been arranged, and all pastors are urged to come and bring the laymen.

W. A. HOLLOWAY,
Associate Lay Leader.

TO THE BRETHREN OF THE LOUISIANA CONFERENCE.

Dear Brethren: The Rev. Thomas G. Stamps, a member of First Methodist Church, of Shreveport, desires some revival engagements to preach for the time between now and the meeting of Annual Conference.

Brother Stamps has united with First Methodist Church, coming to us from six years' ministry in the Baptist Church, during which time he seems to have had quite a bit of experience as an evangelist, in that he served that denomination as one of their home missionaries in Texas. Having had extended conversations with Brother Stamps, I find him in absolute accord with the doctrines of our church and able to preach and defend the same. Brother Stamps is twenty-nine years old and expects to join our Conference this fall.

He will be glad to have any of the brethren, regardless of the strength of the work, write him concerning engagements for meetings. He will gladly come on the simple basis of such voluntary offerings as may be given him. Address him in care of First Methodist Church, Shreveport, La.

ROBERT E. GOODRICH.

LESTER ALDRICH

Gospel Singer and Song Leader

Ten years' experience as soloist and chorus director. Pupil of Homer Rodeheaver and Walter Jenkins. Open for engagements this summer. Would like to make permanent connection.

P. O. Address, Natchitoches, La

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Edited by LUTHER E. TODD, Secretary



A SIGNIFICANT PRAYER:
"GIVE US THIS DAY OUR DAILY BREAD."

The Home Circle

GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys.
That he as gold may make them pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the girls, the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls his pearls
And so reflect his holy face;
And bring to mind his wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

—Selected.

TANGLED TEDDY.

"Stray Cat; Stray Cat! Don't you come 'round our door," sang Teddy.

Stray Cat didn't quite understand. He was tired, and the cool veranda of Teddy's home looked, oh, so good to him. Perhaps, too, there was a small boy like Teddy in the home wherever he belonged. At any rate, he rubbed his dusty coat against Teddy's bare legs and purred happily.

Ted was angry—very angry indeed—at this. He picked up Stray Cat, threw him into Marjorie's doll-house, and locked him in there. Poor Stray Cat mewed and mewed, but Ted did not seem to mind his cries at all. He did not like strange cats, and Stray Cat had better know it at once.

It was not hard to find an old tin can and a ball of twine. With an old nail, Ted was trying to put a hole in the can. Somewhere he had heard that the best way to get rid of a stray cat was to tie a tin can to its tail.

"Teddy, what are you trying to do?" asked Uncle Phil from the doorway.

"This ole cat! Don't want him 'round our house, so—"

"So you were going to tie a can to its tail and send it off the place? All right, but come here first and bring me that ball of twine."

Now, if Ted wondered why Uncle Phil wanted the string, he did not wonder long. In a trice Uncle Phil had him secure. In and out and around Uncle Phil wound that twine about his legs and arms until he couldn't move one bit. And besides, it was not one bit comfortable.

"Don't like it, eh?" asked Uncle Phil. "You are not a very good doctor if you don't like your own medicine. How do you suppose Stray Cat would like it if you do not?"

Stray Cat mewed loudly as if to say that he would not like it either, and Uncle Phil lifted him out of his narrow prison and stroked his ruffled fur.

"Oh, please," it was the voice of the pretty lady who had just moved next door. "I see you have my cat. I was so afraid he was lost. May I have him, please?"

The pretty lady was so delighted to get her cat back again that she did not notice that Teddy was a prisoner. But later, when Teddy grew to know her and Stray Cat better, he told her the whole story. And now Ted no longer thinks it is nice to tie tin cans to stray cats's tails.—I. Winifred Colwell, in *Child's Own*.

CHURCH-BELL BILLY IN INDIA.

It was Sunday morning. But nobody in all that heathen town knew that Sunday was any different from Monday; yet here was Dr. Drake ready to preach a sermon and Mrs. Drake anxious-

ly looking down the street for the congregation she had been inviting all week long.

"What we need is a church-bell," she sighed (not that there was a church, as yet; but there was the banyan tree, of course).

"Where will we get a church-bell?" asked Dr. Drake.

"Where indeed?" sighed Bonnie Aunt, when she saw Billy-boy! Why not turn him into one? Very secretly she put him into his baby carriage and handed him the little toy drum which Tim and Tom had sent all the way over the ocean. Then she trundled the carriage down the narrow streets and lanes.

"Thump! Thump! Thumpety-thump, thump!" banged Billy. People came rushing to their doorways to see what in the world was happening.

"We're on our way to church," Bonnie Aunt called out presently, "won't you come along with us?"

"We might," said the Weaver families, tagging behind. "Let's see what it's all about!" said the Potters, dropping their lumps of moist clay and falling into line.

"Mercy on us! Look at the parade!" gasped the Goldsmiths. For the first thing any one knew the procession had grown to be twenty persons, then thirty, then forty—but Dr. Drake had not time to count them. He was so surprised to see such a congregation arriving that his sermon flew out of his head completely; he said afterwards that the only thing he could think of was the Bible verse: "And a little child shall lead them." So it was a very successful Sunday.

But the next day Bonnie Aunt noticed a pile of Bibles in the bungalow. They had brought them from the big city to sell in the town of the Twisted Tulsi Tree, but try as they would nobody would buy one.

"I do not know how to read," and "Why do you want to give us another god to worship when we now have more than we can count on the fingers of two hands?" were the excuses given.

But Bonnie Aunt remembered Billy-Boy! Might not he be born a book-seller? She put him into his baby carriage with little Bibles all around him; she trundled him down the roadway to a certain shady palm tree on the edge of the market-place; then she opened one of the Bibles and put it in Billy's hands. He looked at it in the greatest surprise, cooing at it, and wrinkling up his nose at it, so altogether fascinated that a man passing by said to Bonnie Aunt:

"Mem Sahib, do I believe my eyes? Isn't this white baby reading?"

"It almost looks that way," laughed Bonnie Aunt; and that very moment the baby turned over a page! "You ought to have one yourself," Bonnie Aunt said craftily, and was about to lift one from the bottom of the carriage when Billy-Boy did his second lovely trick; crowing with delight he poked his Bible up into the stranger's face, as if to say: "Just read it yourself, kind sir; it's very interesting!"

You may be sure the Hindus bought the book, and everywhere that Billy went, Bibles were sure to go, after that.

One day near the village well, a certain mother said enviously, "A Bible baby is quite different from our babies!"

"Quite different," agreed Bonnie Aunt.

"How do you make a Bible baby fat and pleasant and wise?" the women asked, setting down the great clay jars they had brought to the well for water.

Bonnie Aunt looked at that well; and sighed! It was not like our deep country wells here in America, but more of a pool. And while she was looking she saw strange sights; in the middle of the pool lay a buffalo, wallowing around to cool off. Near-by, the town washermen were soaking the dirt out of their customer's clothes; little boys were bathing in the water, a woman was washing vegetables; and that was the water which the women were carrying home in the clay jars to drink!

"Bible babies are brought up with pure clean water," Bonnie Aunt cried, "that well water is stagnant and filthy. The dirt in it would make

a baby blind. It would make a baby sick. It would make a baby unpleasant."

The mothers laughed and said, "Oh, but Mem Sahib, it is all the water we have! We were all brought up on that water. It is good water."

"It is the water, that bad well water," insisted Bonnie Aunt. "If you would only boil the water before you use it, it would be better. The Lord God has sent me to this village to tell you these things, so that you can have Bible babies, too—fat like Billy!"

Then Billy cooed up into the gentle, wistful brown faces all around his mother. "We-a-a-a!" he remarked solemnly.

And because Billy-Boy was such a fine little fellow all the Hindu mothers went to Bonnie Aunt's bungalow the next afternoon to learn how to have Bible babies, too.—India Inklings.

HEALTH RULES.

Ventilate every room you occupy. Man is not a house animal.

Wear lightweight, loose and porous clothing. Arrange to remove layers of outer garments when the atmosphere becomes too warm. Expose the whole body to an air bath, and if possible a sunlight bath, once daily (as when preparing the toilet in the morning).

Get out of doors. Get out without wraps for a few minutes several times a day if possible, for the stimulating effect.

When resting for recreation, be sure you are not dissipating by indulging bad habits.

Breathe night air at night time. Open your bedroom windows. Have no fires in bedrooms.

Breathe deeply one hundred times each day in an outdoor atmosphere.

Avoid overeating or overweight.

Get back to nature in the matter of foods. Remember the original food products are grains, vegetables, fruits, nuts, meat, milk, eggs and water. Man's elaboration of many of these items, results in concentrated food products, on the one hand, and deficient food products on the other.

Select your diet from the natural food products mentioned in the preceding paragraph; get a certain part fresh every day (i. e., not canned, boxed or bottled); eat the whole slowly and with cheerfulness, leaving your appetite to be your guide, provided you eat slowly. Curtail your appetite on man's alterations of foods. Drop fads and foolish notions; chew well, and most dyspepsia will disappear.

Stand, sit and walk erect, but relax frequently. While inactive avoid drafts of cooler air currents against the back, loins and thighs. Keep the feet warm.

Do not allow the well-known habit poisons, such as alcoholic drinks, concentrated beverages and foods, or delicacies of all types, to enter the body. Give particular attention to infections, colds and sore throat in the first stages.

Keep teeth and gums healthy. Keep them clean. Eat fruits at the end of meals in order to help accomplish this. Clean the teeth before going to bed. See a dentist at least once a year.

The secret of a great personal power is work, play, rest and sleep in moderation. Never permit a piece of work, or stress or strain of any kind, to run along without frequent interruptions in the nature of relaxations.

Keep serene no matter what happens.—From an address by Professor Carnot before the American students at the Sorbonne, Paris.

HARD BOILED MULE.

"Hey, Sam, I want my money back. Yo'll said this here mule wasn't blind and he is."

"Huh, what makes you think dat mule am blind?"

"Why? The very minute I turned that mule out in the pasture he run right into a tree."

"Aw gwan. Dat mule ain't blind. He juset don't give a rap."—Exchange.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him.—James 1:5.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

"Our pastor, Rev. J. W. Ward, is doing a fine work here," writes a correspondent from Cleveland, Miss.

Rev. Charley E. Downer is in his fourth year as pastor of the Terry charge, Mississippi Conference. The work moves forward along all lines.

Keen interest is being shown in all the work of the church on the Algoma charge, North Mississippi Conference. Rev. W. M. Hester is the pastor.

A revival meeting will be held in the Capitol Street Church, Jackson, Miss., beginning on Oct. 4. Dr. H. F. Brooks, the pastor, will do the preaching, and the Wisdom sisters will sing.

Dr. Theodore Copeland has recently been made a member of the International Federation of Christian Workers, the general offices of which are at Sulphur Springs, Ark.

Rev. A. R. Hoffpauir, local elder, of Estherwood, La., greatly enjoys "filling in" for the brethren as occasion affords. He has preached somewhere every Sunday since April.

Rev. J. S. Purcell and his good people have remodeled the parsonage at Wesson, Miss. It is now one of the most comfortable parsonages in the Brookhaven District.

The Methodists of Cruger, Miss., are building a beautiful brick church which, when completed, will have cost \$15,000. It is a building of which they may well be proud.

Yale University conferred the degree of Doctor of Divinity upon Bishop John M. Moore at its recent commencement. The same degree was conferred also upon Dr. S. Parkes Cadman.

Bishop W. N. Ainsworth is a busy chief pastor, spending much of his time in the charges of his episcopal district. He will preach at Louisville and Kosciusko, North Mississippi Conference, next Sunday, June 28.

The present address of Rev. C. M. Crossley, who recently lost his parsonage home at Meridian, Miss., by fire, is 911 Twenty-eighth Avenue. The loyal people of Fifth Street church are planning to rebuild at once.

Dr. H. F. Brooks, pastor of the Capitol Street Methodist Church, Jackson, Miss., recently assisted Rev. J. L. Smith in a meeting at Fayette, Miss. There were conversions and additions to the membership of the church, and the cause of the Kingdom was strengthened.

The Will Hogg evangelistic party is engaged in a meeting at East Las Vegas, New Mexico. Great crowds are attending the services, some of them driving 400 miles. Engagements of the party run through November, three weeks in December being the only open dates this year. The address of Brother Hogg is 1585 Vinton Ave., Memphis, Tenn.

Rev. J. Loyd Decell, presiding elder of the Jackson District, announces that Rev. E. B. Moll, a probationer, in the Class of the Second Year in the Mississippi Conference, has been suspended until Nov. 11, the time of meeting of the next session of the Annual Conference, and is barred from performing any of the functions of an evangelist or preacher until that time.

Rev. H. L. Johns, our pastor at Natchitoches, La., has just returned from Dallas, Texas, where he completed the fourth year of the Conference course of study in the Texas Pastors' School at Southern Methodist University. Brother Johns requests the prayers of Christian people for the work at Natchitoches, especially for a two-weeks' revival meeting to be conducted by the Culpepper party, beginning on August 2.

Rev. R. A. Bozeman, Louisiana Conference evangelist, has just closed a meeting with Rev. J. C. Hearn, on the Desiard charge, Louisiana Conference. There were nineteen accessions to the church—sixteen on profession of faith. Mr. Leslie Spinks is associated with Brother Bozeman as singer. Brother Bozeman is with Rev. A. S. J. Neill in a meeting at Glenmora, La., this week.

Rev. J. A. Price, pastor of the Scotland charge, Mississippi Conference, was recently operated on for appendicitis at the Baptist Hospital, Jackson, Miss., Dr. E. H. Galloway performing the operation. We are glad to learn that Brother Price is making speedy recovery. During his illness his work is being looked after by Rev. Otto Little, a local preacher of the charge.

The death of Dr. Donald Watkins, of Natchez, Miss., in a hospital in New Orleans, on the morning of June 19, brought great sorrow to many friends as well as to his family. He was a member of the distinguished Watkins family of Mississippi, prominent in church and State, he himself being a physician of note. The Advocate extends sincere sympathy to his sorrowing relatives and friends.

Rev. F. N. Sweeney, of Franklinton, La., has recently been with Rev. A. L. McQueen, of the Springfield circuit, in two good meetings—one at Maurepas and the other at Hubbs Chapel. There were eleven accessions on profession of faith, of whom five were former Catholics. Both churches were greatly revived. Brother Sweeney would like to assist in a few more meetings if any of the brethren can use him.

At the third quarterly conference of Centenary Church, McComb, Miss., final action was taken for the issuing of bonds to the amount of \$100,000 for the building of a new church, and the work will soon be under way. A new parsonage, adjoining the lot where the new church will stand, has been secured and Brother Sells and his family are now occupying it. Brother Sells is doing fine work in McComb, and this new church will be a monument to his earnest endeavors and those of his loyal official board and members.

Rev. A. S. Oliver, pastor of the La Branch Street Church, McComb, Miss., is in the midst of a building program. The foundation of a new church has been completed and work on the walls

is progressing rapidly. The plans and specifications call for a brick structure well equipped for modern church work, a building that would do credit to any city. Brother Oliver has entered upon this work with faith in God and confidence in the loyal support of his membership and the friends of the church. The financial resources of his congregation are limited, and without outside help he cannot succeed. Already such help has begun to come in. Prayer is asked for the continuance of such help—it will be an investment that will bring large returns to the glory of God and the extension of the Kingdom.

THE MENACE OF RELIGIONLESS POWER.

By Bishop W. A. Candler.

"Will our civilization survive?"

This is the rather startling question raised and discussed by Mr. Eugene S. Bagger in an article published recently by the New York Times.

The reading of Oswald Spengler's book, entitled "The Downfall of the Western World," seems to have given occasion and inspiration to Mr. Bagger's article.

He brings out the fact that Spengler does not believe humanity is going forward under the impulsion of an evolutionary process which insures betterment everywhere, so that to-day is better than yesterday and to-morrow will be better than to-day. On the contrary, he says, Spengler teaches that human history does not move toward an ideal state, but in cycles and cultures like the growth of plants; that each culture sprouts forth from its native soil, reaches full bloom, decays and dies, and returns to the earth from which it is born; that each and all of the civilizations of the past, such as the Egyptian and Babylonian, and Greco-Roman were marked by such "cultural cycles," each of which had as its life span approximately a thousand years; that Western culture issued out of the Dark Ages about the year 1000 A. D., reached its zenith near the end of the seventeenth century, entered its Indian Summer in the eighteenth century, began its ultimate decline in the nineteenth century, and will complete its course and die about the year 2000 A. D.

Of course, as any sober mind will perceive, Spengler's theory is an ingenious speculation, and his generalizations are of the sweeping variety which never commands the confidence of well-balanced intellects.

However, they stimulate thought and give rise to some anxiety, concerning the future of civilization. Such was the effect of Spengler's book upon the mind of Mr. Bagger. From reading the volume he was moved to ask, Will our civilization die as the ancient civilizations of the past have perished?

Accordingly he submitted to the five most prominent historians of Great Britain, namely, Dr. Ernest Barker, Sir W. M. Flinders Petrie, Professor J. Holland Rose, Mr. G. M. Trevelyan, and Professor Alfred E. Zimmern, the following questions:

1. Is it possible to forecast the future by analogies drawn from the past?
2. Is the destruction of European civilization conceivable?
3. Will the development of science promote or avert such destruction?

The replies made by these eminent historians to the first and second of the questions varied much, but their answers to the third showed unanimous agreement in the conviction that the greatest danger menacing the civilization of to-day is the abuse of the achievements of science; that the mastery of the forces of nature by the man of the twentieth century has endowed him with stupendous power which he is not fit to exercise; and that unless his growth in morality catches up with the development of his power his civilization is bound to be destroyed by himself.

These dreadful conclusions are not the nightmare dreams of the ignorant, nor the super-heated imaginations of the fanatical; but they are the deliberate and unanimous judgments of five of the

most celebrated of the living historians of the present day.

And their conclusions derive considerable support from the events and experiences of the World War, which has been justly characterized as "a scientific war" in which super-human agencies of destruction were employed, and which came near to the destruction of the civilization of Europe. Its waste of material resources and its sacrifice of human lives were the most appalling ever recorded in all the history of mankind. It deified power, and worshiped might as the deity before which right should bow in slavish adoration and bend in servile subjection.

But has the near approach of the most powerful nations to this abysmal destruction sufficed to warn the modern man of the menace to civilization with which immoral and religionless power threatens it? Not at all.

The increase of power has gone on with enormous speed since the World War, while the force of morality has remained stationary or perhaps has actually declined. Education, especially scientific education, has advanced, while religion has been enfeebled by the rationalistic teachings of some, who assume to be its wisest exponents and most ardent advocates.

Here, for example, is the case of a preacher in New York, to whose arrogant and imperious liberalism a church, which had been previously evangelical, abjectly surrendered a few weeks ago. In his introductory sermon he adverted to the perilous moral conditions prevalent in our time, and proposed as a defense against these dangers, the lax teachings to which his own preachments are conformed; the renunciation of historic Christianity which he called contemptuously "conventional Christianity;" and the modification of the eternal truth, which the church of all ages has believed, to suit the whimsical notions of callow youths rebellious against all wholesome authority.

Well, he might as wisely propose to arrest a destructive tornado in its wild sweep by flying before it the kites of school days.

What this preacher, who seeks publicity more than he does the power of Gospel, means by "conventional Christianity" is the only religion that has sufficient potency to save our civilization. His specious attempt to incite immature youth to rebel against the faith of their fathers falls only a little short of incendiarism against the best elements in modern civilization. Fortunately, the great majority of the purest and best young people of our country are identified with the evangelical churches, and they will give little heed to this man's appeal to them to follow his liberalistic leadership.

Faithful pastors should instruct and warn the young people of their flocks against any of them being misled by such folly. Some careful instruction concerning the authority and meaning of the Holy Scriptures and concerning the history of Christian doctrine will be quite a sufficient antidote to save sensible young men and maidens from the poisonous effects of such nonsense.

The instructors who teach the youth of the country in our educational institutions should specifically and powerfully show forth the infinite superiority of settled truth and fixed principles of right above mere power.

For some time some things have prevailed in our colleges and universities which have tended to minify mental and moral values and to magnify the physical out of all proportion. Thereby scholastic ideals have been defiled and degraded. The hero of the campus in very many institutions is not the scholar, but the athlete and the gamester. Thus muscular power is elevated above mental strength and moral force. Thereby is propagated very subtly and very surely a philosophy of power, which cannot fail to affect for evil modern civilization in both its national and international relations. When collegiate life is dominated by games, which amount almost to mortal combats, in which everything is sacrificed for victory, inflammatory results follow which contribute to national and international conflagrations.

Hear the conclusion of the whole matter: A civilization that is highly charged with religionless power has in itself awful forces of self-destruction.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Charles Dickens wrote a book called "Great Expectations." This title may well be applied to the work of the present-day pastor, especially if this preacher is endowed with gifts and graces above the average minister. Not only is he the busy servant of his immediate flock, wherein are found rams, ewes, kids and lambs; but that larger animal, the public, claims a goodly share of his time, toil and talent. And out of the abundance of its activities it crieth loudly ever and anon for service.

The American public is given to much speaking and loveth an orator, as a hunter loveth the sound of horn and pack. The preacher's constituency is the entire shooting match, with the spectators and camp followers thrown in for good measure. And every town, hamlet, village, society, lodge and school is on the trail for men who are akin to a Beecher or a Bascom. Loving the people and loving his call and duty, it is a struggle with the popular preacher to refuse any invitation to speak on public occasions. But wisdom and caution will come from experience. A man's first duty is to his own. His strength must be conserved, if he gives to those committed to his immediate care and ministry the best there is in him mentally and spiritually. We may change an old adage and say, "Keep your church, and your church will keep you." The great pastors of Southern Methodism I have known, with rare exceptions, were found in their own pulpits every Sabbath, and busy with local church affairs during the week. No man can serve two masters, and I am quite sure he cannot serve a dozen or a score. Concentration of thought and purpose on the work in hand, will save much wear and tear of brain and nerve and win success in the end.

* * *

Men are passionately fond of digging into the past. Archaeologists seem persuaded that hidden in some prehistoric tomb, lie riches or facts that are of inestimable value to men now living. The beginnings of life, history, the starting points of the goal from which the race took its origin, fascinate and enthrall earnest seekers of knowledge and truth. Back theré, in the eternal silences, we think we may learn of things that may settle some of the great questions that to-day continually confront thinking men.

Now papyri from Egyptian vaults may spell great facts of history to the race, and scientists may claim to trace life from a plasm to a soul, and set the world agog with wondrous and strange hypothesis concerning the inception, continuance, and development of species; yet, after all, we live, move, and have our being in the everliving present. The inborne witness of a truth to a man's conscious, knowing soul is the last—the ultimate proof to him of its reality. One known fact is worth ten thousand theories in the great equation of finding and solving the problems that confront us. In all honesty, does this not bring us to the point, or rather stress the value of experimental religion? The sign infallible, the blessed witness of the Holy Spirit and the conjoint witness of one's own spirit. Just so long as our people have these assurances, the heathen may rage and the scientist imagine vain things concerning the origin of man, or write dusty screeds from dustier tombs. The faith once delivered is safe. The joy of Christian life, the thrill and touch of the Christ in holy fellowship, is the battlement for the ages.

"Zion stands by hills surrounded,
Zion kept by power divine."

628 Kings Highway, Shreveport, La.

TOO MUCH TO DO.

Many people complain that they have too much to do. This is a common excuse when individuals from whom a good deal may be expected are asked to contribute time and money to an important enterprise. This is a busy world, and its pace is accelerating, yet we are not to think of the ancients as exactly idlers. Even in the early church—as in the circle at Jerusalem, with apostles for its ministers—things did not run altogether smoothly. There arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministrations. This was a regulation church quarrel—and, by the way, the churches do not quarrel a tenth as much as do the secular worlds that whirl around them—so the apostles had to take notice of it. Could they themselves not have served well as deacons and almoners? Yes. Had they done so? No. Why? They had too much to do. They were looking after morals and motives rather than after money and meals. These interests are not incompatible, but the emphasis has to be somewhere, and the apostles pleaded that it was not seemly that they should leave indoctrination and soul-building to serve as caterers and waiters. So the tasks were divided and passed around among a larger group of workers. This meant, in a word, readjustment. The apostles could not neglect or discontinue the important work with which they were charged, but it was possible to rearrange tasks so as to put the burden on the back best able to bear it, and to leave others free for tasks that suited their peculiar powers.

In many cases it may be literally true that one individual has too much to do. In that case there should be an elimination of some of those activities—indeed, it might not be a bad thing to do if every one, at the close of any particular day, were to review it and ask, "What thing could I well have omitted this day? What useless wastes of time and energy occurred?" More people would have both time and money, when asked for either for a good cause, if they did not fritter away means or mind on comparatively trivial matters, which advance them not at all toward an adequate achievement in life.

It is by no means easy, of course we must admit, so to arrange one's work in advance, or execute it as one goes along, as to keep the most important thing always in the forefront, or deny oneself to callers and interruptors who have no right to one's time. The principle that should govern our daily life, however, is clear—to have in view a high goal, to be swayed by a dominant purpose, to cut out mercilessly all dead wood or incidental accretions, and, all the while, to carry a reserve of energy, money, and time, capable of meeting the "run on the bank" when, by any turn of circumstance, it is precipitated upon us. There may be a hint here, too, for pastors of churches, who tactfully, and perhaps with the assistance of their coworkers who are officials, may apportion out the church tasks among the congregation so that each may be led, co-operatively and heartily, to do that for which he has time and talent.

This is a great world in which we live, and we must be great enough, in ourselves and in our visions, to match and master it. For one thing we always have time enough—and that is, to do our duty.—Zion's Herald.

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to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, BROTH-ER W. F. WALKER, was born near Newton, Miss., Sept. 25, 1853, and passed out of this life into that larger life beyond at 2 a. m., June 8, 1925. Had he lived until Sept. 25 of this year, he would have attained the ripe age of 72 years. On Feb. 5, 1874, he was married to Miss Ellen Rhodes, of Rankin County, near Shiloh church and camp ground. Having plighted their troth, they lived happily together for fifty-one years. There were born to this marriage six children, all of whom are living and have families of their own, and all were by his bedside when the end came. Brother Walker had been a resident of Laurel, Miss., twenty-four years and, being widely known throughout this city, was highly respected and honored by all who knew him, and those who knew him intimately loved him. He had been a faithful and loyal member of the Methodist church for many years, and a charter member of the West Laurel Methodist church, having assisted in laying the first brick that went into its foundation. As long as he was able to get around he was always in his place at the services of his church, and his presence was invariably an inspiration to his pastor. He will be missed in the life of his community, and especially in the activities of his church. Brother Walker leaves behind him to mourn their loss his widow, Mrs. W. F. Walker, three sons, three daughters, and eighteen grandchildren. The sons are: W. C., B. J., and Seymour Walker, all of Laurel, Miss. The daughters are: Mrs. Lala McSwain, Mrs. J. L. Lawrence, of Laurel, and Mrs. Ella Myers, of Crystal Springs, Miss.

His pastor,
JOHN W. RAMSEY.

LOUIS DAYTON PAYNE, or "Jack" Payne, as he was familiarly known to his many friends, passed into his reward with God on Thurs-

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DEPT. N. O.

day, May 28, 1925, at 8 o'clock p. m. His death was a surprise and a shock to the whole community, having been sick only one week. "Jack" was devoted to his family, and manifested a love for mother and father that is beautiful to think about. His devotion to right was, also, so deeply manifested that it formed one of the most beautiful pictures that could be placed in life's memory. In his semi-conscious condition he would keep saying: "If it is right, I can do it. I can do anything that is right." Knowing that he was going to die, he said that he was ready, and that he was happy in God's love. It was the writer's privilege to be with him in his last hours, and he is happy in the definite assurance of the fact that "Jack" is enjoying that greater life with God. Having exchanged his home of earth for that Home above, he awaits the coming of his loved ones whom he has left behind. He preceded both father and mother, Mr. and Mrs. E. N. Payne; three brothers, Claude N. Payne, Dewey W. Payne, and Robert E. Payne, and one sister, Mrs. T. J. Holland, all of this place. The love and respect which were enjoyed by "Jack" were evidenced by the large crowd attending the funeral services. The writer has never seen a larger crowd at the funeral service of a young man. The service was conducted by Rev. H. B. Hines, pastor of the local Methodist church, assisted by Rev. J. R. Tatum, president of the Arkansas Methodist Protestant Conference; Rev. W. W. Fincer, pastor of the local Methodist Protestant church, and Rev. J. P. Durham, pastor of the local Convention Baptist church.

"Were death denied, poor man would live in vain,
Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, hasten to the skies.
When blooming Eden gathers on our right,
The king of terrors is the Prince of Peace."

H. B. HINES.

MARRIED.

By Rev. T. B. Cottrell, at Vicksburg, Miss., Oct. 15, 1924, MR. B. A. ZENFELL to MISS ALMA JUMPER, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, at Gibson Memorial parsonage, Nov. 11, 1924, MR. W. O. JOHNSON to MRS. EUDIE M. PATE, both of Warren County, Vicksburg, Miss.

On Nov. 13, 1924, on the river bank, Vicksburg, Miss., by Rev. T. B. Cottrell, MR. LEO C. VOLLENGER to MISS MYRTIE O. MUREHEAD, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, Dec. 24, 1924, at Gibson Memorial parsonage, Vicksburg, Miss., MR. JOSEPH J. HENRY to MISS KATIE HUFF, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, Dec. 25, 1924, at Crawford Street Methodist Church, Vicksburg, Miss., MR. EMMIT RODGERS to MISS THEODORE BOWERS, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, Jan. 1, 1925,

at 2516 Oat Street, Vicksburg, Miss., MR. ELLIOTT W. COCKRELL to MISS JENNIE RITCHIE, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, Feb. 11, 1925, at the Gibson Memorial parsonage, MR. JOHN HOLLIS COLLIER to MISS JOSIE MARLE WILLIAMS, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, March 6, 1925, at 2310 Washington Street, Vicksburg, Miss., MR. B. E. MORLER to MISS MYRTLE MAPP, both of Catchings, Miss.

By Rev. T. B. Cottrell, March 17, 1925, in Jonestown, Vicksburg, Miss., MR. W. S. WILKINSON to MRS. NELLIE HARVEY, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, April 4, 1925, at the Gibson Memorial Methodist Church, Vicksburg, Miss., MR. GEO. R. WHEELER to MISS WINNIE LEE STEINWINDER, both of Laurel, Miss.

By Rev. T. B. Cottrell, April 14, 1925, at the Shrine Circus Tent, Vicksburg, Miss., MR. L. H. JORDEN to MISS FLORENCE RODGERS, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, April 19, 1925, at Gibson Memorial parsonage, MR. CHAS. F. GRIMES, of Baton Rouge, La., to MISS CARRIE DURKEE, of Shreveport, La.

By Rev. T. B. Cottrell, April 4, 1925, at the Gibson Memorial parsonage, Vicksburg, Miss., MR. THAD CUNNINGHAM to MISS LENA EASLEY, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, May 13, 1925, at Gibson Memorial parsonage, Vicksburg, Miss., MR. J. W. FOSTER to MISS MALLENO COTTEN, both of Yokena, Miss.

By Rev. T. B. Cottrell, May 24, 1925, at Gibson Memorial parsonage, MR. F. F. MANGUM, of Avera, Miss., to MISS BILLY BENTON, of Valley Park, Miss.

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By Rev. T. B. Cottrell, at the Gibson Memorial parsonage, May 31, 1925, MR. J. W. BANKSTON to MRS. M. J. HENDRICKS, both of Hinds County, Miss.

By Rev. T. B. Cottrell, June 6, 1925, at the Gibson Memorial parsonage, Vicksburg, Miss., MR. E. L. FOSTER to MRS. GLADYS SHARPE, both of Vicksburg, Miss.

EVANGELISM.

Evangelism is the inspiration of the local church in an effort for local cultivation. The missionary program is the inspirational program for intensive cultivation of the membership for the deepening of faith and all Christian graces. Evangelism and the missionary program are reciprocal spiritual impulses that supply the momentum of the kingdom.—St. Louis Advocate.

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MISSIONARY EDUCATION IN THE LOCAL SUNDAY SCHOOL.

By Otie G. Branstetter.

In order to make missionary education a practical and thoroughgoing program, it has been found expedient to place this educational task in the hands of a missionary committee, and this committee should be formed to meet the needs of the local school. The following general principle may be used as a guide in making up such a group:

In the C-type school, the committee may be composed of three members from the school at large, and in the departmental school it may be composed of the heads of the various departments and one or two others selected from the school at large. In either case, the Sunday school superintendent should be an ex-officio member of the committee. No effort must be spared to aid the missionary committee in understanding its task and responsibilities. It should meet regularly and study systematically some book, such as Diffendorfer's "Missionary Education in the Home and School." Two notable experiments in making the missionary enterprise educational are embodied in "A Parish Program of Missionary Education" and "China in the Local Parish," and they would be of invaluable assistance to the missionary committee. Both of these books are written accounts of actual and successful programs of missionary education put on by Prof. John C. Archer, and can be procured from the Missionary Education Movement, 150 Fifth Avenue, New York City, for 50 cents each.

There is space to mention only briefly the mediums through which the committee may carry on its educational program:

1. Arrange for a worship program with a distinctly missionary atmosphere, to be given on each fourth Sunday. Programs for all age groups and types of schools can be secured from the Department of Missions and Sunday School Extension, 810 Broadway, Nashville, Tenn. In the Sunday School Magazine every month there are missionary programs written for

the C-type Sunday school, and in the Worker's Council there is a page of programs written for the various departments.

2. Inform your school as to what phases of work their missionary offering—the regular fourth Sunday collection—may be directed. Remind the various classes and departments that our church has been made responsible for the evangelization of a certain portion of the world, and it can meet its obligation only as the local churches loyally support the Board of Missions in the work it has already undertaken. When a local school sends its missionary offering to a mission field directly, it is not helping Southern Methodism meet its obligation as a church.

3. A bulletin board conducted to meet the needs of the various age groups can be made invaluable as a means of teaching the children in the Elementary Department to share with others, and teaching our adolescents to respect and admire other peoples and giving them facts of world needs and vocational opportunities in home and foreign mission work, and of stimulating the adults to lives of deeper consecration and more far-reaching Christian stewardship.

4. Posters can be used to exhibit the needs of non-Christian lands and to challenge the thinking of the school on missions. Material for posters can be secured from the various church publications and from the Department of Missions and Sunday School Extension.

5. Suitable missionary incidents, facts, stories, etc., may be collected by the missionary committee and distributed among the various teachers to illustrate the regular Sunday school lesson every Sunday.

6. Great enthusiasm can be aroused and benefit derived from the idea of the whole church studying and thinking together in the church school of missions.

7. A splendid missionary pageant may be given that will utilize all the age groups in the church school in presenting it, either in the actual performance, or in making costumes, scenery, etc.

8. It would be most educational for the members of a local school to have contact with peoples of other countries. There are usually a number of people of foreign birth or foreign parentage in our communities who are hungry for association with us in our church and social life. Would it not be well to invite them into our Sunday school? Christ would.

9. Stereopticon lectures on a number of the mission fields can be secured from the Home Cultivation Committee, Lambuth Building, Nashville, Tenn.

10. Handwork for the Elementary Departments, such as directions for making a Japanese house or an African village, can be secured from the Missionary Education Movement, in New York City.

11. The interest of the members of the school may be enlisted in missionary history, stories, and biography. These books may be exhibited and advertised in various ways in order to put them in circulation. These books are sometimes bought by the church school and kept in circulation by some one appointed for that task. A list of books suitable for all ages can be procured from the Department of Mis-

sions and Sunday School Extension in Nashville.

12. Missionary items of all kinds clipped from magazines, church papers, newspapers, or received from Nashville, if kept on file, will be found most helpful in educating your school to a genuine interest in missions.

THE TWO PRAYERS.

Last night my little boy confessed to me

Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man, ?
Like daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting thee with faith sincere."
—Andrew Giles, in New York Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Jackson, June 28.
Springfield, at Huff's Chapel, July 4.
Istrouma, July 5.
Kentwood, July 8.
Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.
Bogalusa, July 12, 11 a.m.
Pearl River, at Talisheek, July 12, 3 p.m.
Baker, at Blackwater, July 14, 15.
Zachary, July 16.
Denham Springs, at Alford's Chapel, July 18, 19.
Livonia, at Rosedale, July 19.
Washington, at Mt. Hermon, July 25, 26.
Franklinton, July 26.

H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Crowley, June 28, 11 a.m.
Maxie, at Iota, June 28, 7:30 p.m.
Rayne, July 5, 11 a.m.
Indian Bayou, July 5, 7:30 p.m.
Lafayette, July 12, 11 a.m.
New Iberia, July 12, 7:30 p.m.
Sulphur, at Edgerly, July 19, 11 a.m.
Lake Arthur, July 19, 7:30 p.m.
Lake Charles, July 26.

J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Standard, at Pollock, July 5; preaching, 11 a.m.
Chestnut, at Chestnut, July 7, preaching, 11 a.m.
Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
Heflin, at Ashland, July 14, preaching, 11 a.m.
Ringgold, at Jamestown, July 19, preaching, 11 a.m.
Cotton Valley, at Bethel, July 21, preaching, 11 a.m.
Columbia, at Grayson, July 23, preaching, 11 a.m.
Trout and Good Pine, July 26, preaching, 11 a.m.
Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
Minden, Aug. 11, 8 p.m.
Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.

K. W. DODSON, P. E.

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Glass Heads—Steel Points
Hang up heavy framed pictures with
Moore Push-less Hangers
"The Hanger with the Twist"
10c pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

New Orleans Dist.—Third Round.

Morgan City, July 5, morning service.
Patterson, July 5, evening service.
Lydia, at Pecan Island, July 12.
Slidell, July 19.
Covington, at Waldheim, July 26.
Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23

Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.
W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Marion, at Bird's Chapel, June 27, 28.
Arcadia, July 1, 8 p.m.
Simsboro, at Hilly, July 3.
Bernice, at Summerfield, July 4, 5.
Dodson, at Dodson, July 8, 9.
Dubach, at Lisbon, July 11, 12.
Revival at Harmony Chapel, July 12-19.

Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.
Homer, Aug. 9, 11 a.m.
Revival at Arizona, Aug. 9-14.
Gibbsland, at Bryceland, Aug. 16.
Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
Revival at Simsboro, Aug. 24-30.

W. D. KLEINSCHMIDT, P. E.

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The Vegetable Compound is a dependable medicine for women of middle age. Let it relieve you of nervousness, that feeling of strain and those annoying hot flashes so common at this time.

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MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
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Oakland, Nebr., Feb. 28, 1920
Anglo-American Drug Co.,
Gentlemen:
I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. Cutting teeth is made easy by the use of Mrs. Winslow's Syrup. Most sincerely,
(Name on request)
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215-217 Fulton St., New York

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Sardis District is in the lead in ordering programs for the observance of Sunday School Day—only one charge has failed to heed the call of the children. Columbus District lacks two charges, the Corinth lacks two. The other districts could do as well as those districts mentioned. It only takes honest, persistent effort on the part of some one man or woman.

Thirty-four schools have reported missionary instruction and the fourth Sunday offering for our European mission. "The Rebirth of Protestantism in Europe," a small book of twelve chapters, has been sent to every pastor and superintendent in the Conference. This book was sent with the hope that it would be read and used in giving the people information as to conditions in this important field. It is a sorry piece of business to criticize and belittle our leaders, but it is just about as bad to sit down and do nothing. I believe God prefers to have a man fight him than to be ignored. If the misdirected energy that is used to hurt the cause of missions could be directed toward our God-given task we could do something worthy of our church. How long, O Lord, how long shall we hesitate?

The revival season is upon us, and hundreds of meetings will be held during the next two months. There is no substitute for deep consecration that allows the Holy Spirit to lay hold upon the preacher and the people. No kind of organization, nor any amount of manipulation can take the place of the convicting and saving power of the Holy Spirit. We all know this is true. Nevertheless the Spirit does not expect us to sit down and wait for him to do the things we can do. The first thing to do is to pray and get others to pray until we can feel the presence of God, until we get his answer. The next thing is to visit every home within reach to find out personal and home conditions. This is done best by having a house-to-house visitation made

by mature and reliable people that they may get first-hand information as to what the people are thinking and planning. A good visit is often more effective than anything we do. Another important item is to teach a group of people how to present Christ to the unsaved. In other words, we should multiply the number of soul-winners. To make our work a success, we need to use the revival method, the teaching method, and the personal work method together. No one method should be used to the exclusion of the other. Literature for making a survey and literature to help train a group in presenting Christ will be furnished free of charge. Give it a trial.

In the brief notice sent to the Advocate last week concerning the close of the Conference Training School at Grenada, mention should have been made of J. B. Reynolds, of Booneville. This man brought thirty-one people from Booneville and vicinity. His appreciation of the need of trained leaders made him invest several hundred dollars in this enterprise. He is giving liberally to missions, to revivals, to local work, to Grenada College, but his contribution toward training leaders in his own and neighboring churches will possibly bring the largest returns toward building the kingdom of any money he invests. All honor to J. B. Reynolds!

Another gratifying thing about the school is, we had thirty-five preachers in attendance and forty-seven young people taking training for future leadership. Look at the churches that are merely existing and the churches that are forging ahead and ask yourself why the difference? The preachers and the laymen who are taking training now will be forced to lead in the near future. The horse that holds back and kicks is unhitched and left by the roadside or swapped off for one that will pull.

MISSISSIPPI CONFERENCE NOTES.

I have seen nothing of my notes in regard to the Biloxi Standard Training School, the meeting of the Mississippi Conference Elementary Council, and the Hattiesburg District Institute. All three of these meetings were very fine and helpful.

The Hattiesburg District Institute received the commendation of the General Sunday School Board. The marked success of this meeting was because of the active interest of Rev. Robert Selby, the presiding elder. If we could have a like meeting in each district, it would revolutionize our whole work.

From July 5 to 9, there will be held the first Standard Cokesbury School in the Mississippi Conference. Rev. W. P. George, of Saucier, is enterprising this school. Will you not pray that God will definitely bless this effort and that the whole circuit will receive an uplift from the work?

At the time of writing these notes, seventy-four Sunday schools have sent in offerings for the support of the European work. We have received approximately \$225 this month for this fund. We wish to thank each and every one who is taking part in this movement. We ought to have at least a hundred and fifty schools sending in offerings each month, and our offerings should run an average of \$400 a month. This would enable the Mississippi Conference to discharge its ob-

ligation to this most needy field, and at the same time it would offer a splendid opportunity to educate the childhood of our Conference in Missions.

Our income this month from Sunday School Day and other sources will practically pay our bills. This is very gratifying to us. As far as we are able to see now, the offerings for Sunday School Day are a little better than last year. If the same proportion keeps up, we will be able to meet our bills as they fall due. We want each person who has given us help to know that we appreciate it, and that we are anxious to serve them to the best of our ability.

The work of O. C. Hull has met with the approval of the General Sunday School Board and they have complimented our Conference very highly because of his labors. Do not forget Brother Hull in your prayers. The Hattiesburg District is using Brother Hull now for a campaign in an effort to survey each community and place Programs of Work in each school. This is a most laudable and worthwhile effort.

There are seven names on the Honor Roll for Sunday School Day. -I am hoping that we will have seventy-five names before the meeting of the Annual Conference.

JOHN C. CHAMBERS.

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Mrs. J. M. Wyatt, A. B.—A. B. Mississippi State College for Women. Graduate student of University of Mississippi and University of Chicago, Summer sessions. Special courses in Religious Education, Southern Methodist Leadership School, Lake Junaluska, N. C.; Approved Instructor of the Southern Methodist Sunday School Board; Teacher of Latin, Somerville Female College, 2 years; Instructor in English and Latin, Grenada College, 2 years; Instructor in History and Psychology, Whitworth College, 1 year; Instructor in European History, Mississippi State College for Women, 4 years; Instructor in Latin, University Training School, Oxford, Miss., 6 years.

PROFESSOR OF MATHEMATICS:

Miss Ida M. Knepper, B. Ed.; B. S.; A. M.—B. Ed. State Teachers' College, Cape Girardeau, Mo.; B. S. University of Chicago; A. M. Columbia University; Professional Diploma in Mathematics, Columbia University; Graduate student University of Chicago, Summers 1919 and 1922; Nine years Chair of Mathematics, Galloway College.

PROFESSOR OF SCIENCE:

Mr. L. B. Roberts, B. S.; A. M.—B. S. Millsaps College; A. M. Cornell University; Three years graduate work toward Ph. D., Cornell University.

PROFESSOR OF ENGLISH:

Miss Mary Fletcher Stackhouse, A. B.; A. M.—A. B. and A. M. University of South Carolina; Chair of English, Marvin College; Y. W. C. A. Secretary, Greenville, S. C.

PROFESSOR OF HISTORY:

Miss Willie D. O'Kelley, A. B.; B. S.; A. M.—A. B. Southern College, La Grange, Ga.; B. S. Teachers' College, Columbia University; Professional diplomas in History and English from Columbia University; Chair of History, Queen's College, Charlotte, N. C.

PROFESSOR OF MODERN LANGUAGES:

Miss Fannie S. Williams, A. B.; A. M.—A. B. Woman's College of Alabama; A. M. Teachers' College, Columbia University; Six months study University of Paris, France; Assistant teacher of French at Columbia University, Summer Session 1924.

PROFESSOR OF EDUCATION:

Miss Annalu Hightower, A. B.; A. M.—A. B. Wesleyan College, Macon, Ga.; A. M. Emory University.

PROFESSOR OF LATIN:

(To be supplied.)

DEPARTMENT OF MUSIC.

Miss Gertrude Mutton, B. M.—B. M. Nebraska Wesleyan University Conservatory; two years assistant to Director of Music, Nebraska Conservatory; two years student in Berlin, Germany; for two years Directress of Music at Whitworth.

PIANO:

Miss Marjorie Benzler, A. B.; B. M.—A. B. and B. M. Whitworth College.

VIOLIN AND PIANO:

Miss Helen Myers, B. M.—Student of H. C. Porter, of Danville, Ill., Student of Alois Truka, of N. Y. American Conservatory of Music, Graduate of Jean Ten Have, of Cincinnati Conservatory of Music.

VOICE AND PIANO:

Mrs. B. M. Settler, B. M.—Studied with Madam Eliot, of New York; also pupil of King Clark, of Paris.

DEPARTMENT OF EXPRESSION:

Miss Eugenia V. Sullivan will teach both Expression and Art. She studied Art at Cooper Union Art League, New York, and Cherry Studio, St. Louis. She studied Expression at Montgomery College, Main Studio, N. Y.; and Clark Studio, St. Louis. She has had wide experience in some of our best colleges of Virginia and Georgia. During session 1924-25, she has been successful in her work here at Whitworth College.

DEPARTMENT OF HOME ECONOMICS:

Miss Janie Adams, A. B.; H. E.—A. B. and Home Economics Diplomas from Grenada College; Student of George Peabody College and University of Wisconsin.

DEPARTMENT OF PHYSICAL EDUCATION:

Miss Ethel Cain, A. B.—A. B. and Physical Education Diplomas from Mississippi State College for Women; Student of American College of Physical Education, Chicago, Instructor in Physical Education in George Peabody College, Summer session, 1925.

DEPARTMENT OF COMMERCE:

Miss Angelina Crymes.—Graduate of Atlanta Business College; two years teacher of commercial branches Flora MacDonald College, Red Springs, N. C.

COLLEGE OFFICIALS:

I. W. Cooper, A. M., D. D., President; Mrs. J. M. Wyatt, Lady Principal; Dr. J. T. Butler, House Physician; Mr. B. M. Settler, Secretary; Miss Willie Williams, Housekeeper; Mrs. Myra Millsaps, Matron.

HIGH SCHOOL FACULTY:

Mrs. T. E. Pond, Advisory Officer.
Principal and Professor of Latin and French, Miss Francis Crawford, A. B.—A. B. Woman's College of Alabama.
Professor of English and History, Miss Annie Wert Nance, A. B.—A. B. Randolph-Macon Woman's College.
Professor of Science and Mathematics. (To be supplied.)



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SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

J. D. Nesom, pastor at Rayville, sends a clipping from the Richland Beacon News of the big fifth Sunday Men's Bible Class Rally in the Monroe District. He says: "It was truly a great affair." Mr. S. M. Reynolds, president of the Men's Bible Class at Monroe, was chairman of the great rally. This clipping stated that much praise for the success of this meeting was due to Rev. J. D. Nesom. Prof. H. B. Hale, of Ruston, taught the lesson, and Rev. N. E. Joyner, the presiding elder, preached the sermon for the great occasion. Rev. S. W. B. Colvin is superintendent of adult work in the Monroe District.

* * *

Dr. J. W. Shackford, secretary of the General Board, calls our attention to the fact that the General Board recommends the observance of January, February and March as a special season of evangelism for Sunday schools in towns and cities, and he also recommends that the rural schools observe the season that suits them best, which we all know is the summer months. We will be glad to send any church which will write us literature on evangelism.

There was a meeting of the executive committee of the fifth Sunday State-wide rally at Shreveport last week. This committee met in Dean R. E. Smith's class room at Centenary College, and the following leaders were present: Dean R. E. Smith, superintendent of Adult Work; T. L. James, of Ruston, president of the State-wide Bible Class Federation; W. S. Holmes, chairman of the Conference Board; Rev. A. J. Gearheard, Secretary-Treasurer of the State-wide Bible Class Federation, and C. D. Atkinson, Conference Superintendent.

* * *

The writer had the pleasure of visiting in the Lake Charles District last



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

NOT EQUIPMENT BUT THE MAN MAKES THE DIFFERENCE.

Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest, best traits in a boy. His instructors are so selected that this one idea may prevail, viz— to develop personality in a boy of the highest type.

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Write to Mr. L. I. Mills, Sec., Morgan School, Petersburg, Tenn., who will send you a catalog and tell you what Morgan School can do for your boy.

Sunday in the interest of the Standard Training School for that district. He visited Leesville in the morning and De Ridder in the afternoon. Both of these churches have good Sunday schools. He was very much impressed with the Bible classes at each place. He learned that the pastor of each place was the teacher of the Men's Bible class. The De Ridder class claims to be the largest class in the district. There is very much interest in these classes. During our visit in that section of the district we had a conference with Rev. and Mrs. A. K. McLellan, of Barham, who are Conference and district officers.

C. D. ATKINSON,
Conference Superintendent.

HATTIESBURG DISTRICT OFFICERS AND GOALS.

We, the Findings Committee of the Hattiesburg District Sunday School Institute, recommend the following persons for officers for the ensuing year:

Secretary, Prof. Claude Williams; Assistant Secretary, Will Holloway; Adult and Home Superintendent, A. W. Evans; Elementary Superintendent, Mrs. C. W. Sullivan; Intermediate, Senior and Young People's Superintendent, Dr. G. C. Terrell; Missionary Education, W. C. Moody; Leadership Training, J. T. Leggett.

We pledge ourselves to accept as a minimum goal for this district the C-type standard of efficiency as outlined on page 15 of the June issue of the Workers' Council.

Respectfully submitted: Otto Porter, A. J. Davis, Mrs. M. M. Black, W. A. Holloway.

A Standard of Efficiency for the District of the "C" Type.

1. A District Board. Duly organized and meeting at least quarterly.
2. Officers. A District Superintendent, an Elementary Superintendent, and a Superintendent of Leadership Training.
3. Training of Officers. Each district officer having the Standard Teacher-Training credit on Organization and Administration of the Sunday School and taking annually for credit one additional unit.
4. District Grouping. The district divided into convenient groups for the purpose of holding group meetings at least twice a year in each group, provided that one district-wide meeting may take the place of one series of group meetings.
5. Classification of Schools. The schools of the district properly classified and records made based upon their ability to attain their respective Programs of Work.
6. Programs of Work. Seventy per cent of the schools adopting and working to attain appropriate Programs of Work.
7. Progressive Schools. One-third of the schools of the district attaining the rank of "Progressive Schools."
8. A Training School. A District Standard Training School held annually.
9. Sunday School Day. Seventy per cent of the schools observing Sunday School Day and sending an offering to the Treasurer of the Conference Sunday School Board.

When a district has attained points 1, 2, 4, and 5 it becomes a Progressive District. When additional points 3 and 6 are attained it becomes an Advanced

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School term begins Tuesday, September fifteenth.
Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

District. When all the points are attained it becomes a Standard District.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Thrd Round.

Mentorum, at Mount Zion, Saturday, June 20, 11 a.m., and Sunday, June 21, 11 a.m.

Americus, at Hurley, preaching, Sunday night, June 21; Q. C., Monday, June 22, 11 a.m.

Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.

Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.

Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.

Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.

Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.

Stillmore, at Stillmore, Sunday night, July 26.

Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.

Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.

Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.

Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.

Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.

L. L. ROBERTS, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Oakdale, 4 p.m., June 7.

Oberlin, at Hopewell, June 21, 11 a.m.

Elizabeth, at night, June 21.

Boyce, 11 a.m., June 28.

Kurthwood, at night, June 28.

Melville, at Jacoby, 11 a.m., July 4.

Evergreen, at Simsport, 11 a.m., July 5.

Marksville, July 5, at night.

Alexandria, July 6, at night.

Pineville, July 7, at night.

Natchitoches, July 12.

Eunice, at Petreville, 11 a.m., July 19.

Opelousas, at night, July 19.

Evaugeline, at Chicot, Aug. 2, joint

Sunday school meeting of whole work.

Bunkie, at night, Aug. 2.

Lecompte, 11 a.m., Aug. 9.

Glenmora, at night, Aug. 9.

Melder, at Forest Hill, 10 a.m., Aug. 12.

Pelican, at Benson, Aug. 14, 10 a.m.

Provencal, at Oak Grove, Aug. 15, 11 a.m.

Pleasant Hill, at Beulah, Aug. 16.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

TO THE WOMAN'S MISSIONARY SOCIETY OF THE MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE.

Dear Friends: Since this page has been dedicated jointly and equally to the Louisiana, the Mississippi and the North Mississippi Conferences, and since we are all one big missionary family anyway, we are very anxious that Mississippi have her share of representation on this page. The present page-editor has received only one communication from Mississippi and just a few other articles have been sent direct to the Advocate. Let me urge you to send all communications to the editor of this page; they will be published quite as soon as when sent direct to the Advocate—and please send more material.

Louisiana and Mississippi need fellowship with each other on this page; a rubbing of shoulders, so to speak; an exchange of plans and new ideas. Come on Mississippi, with some P—ublicity, P—ush, and P—ep! We need you.

From one who spent her best school days in your Mississippi State,
THE EDITOR OF WOMAN'S PAGE.

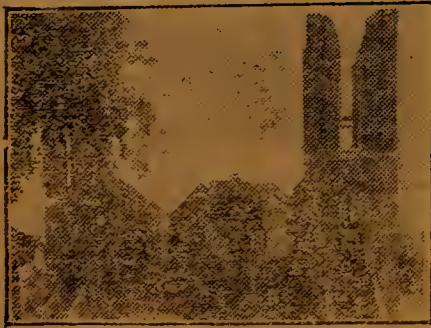
MINDEN DISTRICT MEETING.

The Woman's Missionary Societies of the Minden District held an all-day meeting in the Winnfield Methodist church, June 10, 1925, the District Secretary, Mrs. J. F. Giles, presiding.

"The Kingdom Is Coming," was the opening hymn, followed by an earnest prayer by Rev. Mr. Caraway, pastor of the Winnfield church.

The devotional was led by Mrs. V. G. Hyams, of Natchitoches, who asked Mrs. Giles to sing, "When I Think of His Love to Me." Scripture lesson Mat. 27:22 and Heb. 6:6. Mrs. Hyams talked on "What shall I do with Jesus, which is called Christ?" The greatest hour in our lives is when we decide for Christ, it is the Golden Hour. Young People, do not resist the voice of Christ as he calls for you, it is dangerous to delay. When we accepted Christ we got all of him, but did he get all of us? Do we welcome Jesus as an honored guest or do we neglect him? Our hearts were made for Jesus

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to dwell in. When we feel the voice of loneliness, it is Jesus calling "Come to Me." . . . "What shall I do with Jesus, which is called Christ?" in the home? Do we talk about Jesus to our loved ones as we do other things? Do we commune with him as we should? Do we tell our little children of his love? "What shall I do with Jesus, which is called Christ?" in the church? When we neglect the church we neglect Jesus. The church is in great need of leaders to-day. Jesus requested that we feed his lambs. When we meet him face to face it will no longer be, "What shall I do with Jesus?" The days of grace will be gone. It will be, "What have I done with Jesus?" Let us take him into our lives, our homes, to live with us; into our church, and send his Word to souls who do not know him.

Mrs. Giles asked, "What shall we do with Jesus?" in the Minden District? We should have a oneness of purpose, mind, spirit and a perfect love. She spoke of the epic of the M's. M—embership, M—oney, M—eetings, and M—issionary Education. She reminded us that Louisiana and East Oklahoma are in a contest this year for an increase in members. She urged that we overpay our pledges, for all amount over the pledge will be used to support a rural worker for the State of Louisiana.

The district was divided into zones, composed of two or more Auxiliaries. At the close of the morning session a delightful chicken luncheon was served by the Winnfield Missionary Society.

The afternoon session was called by singing "Jesus Paid It All," followed by sentence prayers.

Christian Stewardship was presented in a very impressive way by Mrs. W. T. Cunningham, of Natchitoches. Tithing our money is not all there is to stewardship. Tithing is merely an acknowledgment that God owns all. We are just giving him what belongs to him. Then there is stewardship of time. How do we use God's time?

Reports from each Auxiliary. Mrs. Hyams told of the School Bag Gospel League, of New York, which promotes a free circulation of the Scriptures among the children of any community desiring it.

A splendid talk on Bible and Mission Study was made by Mrs. Z. T. Gallion. We study the Bible to get a revelation of God himself. Systematic Bible study is essential.

Publicity was discussed by Mrs. Cunningham. She urged each Auxiliary Publicity Superintendent to send reports of interesting meetings to the press.

Every one was greatly inspired by the meeting, and thanked the Winnfield Society and their helpers for their wonderful hospitality.

MRS. REX HOLT,
Secretary of Meeting.

BATON ROUGE DISTRICT MEETING.

The Woman's Missionary Societies of this District met at Franklinton on

May 20, at 2 p. m., Mrs. H. N. Brown, our newly elected District Secretary, in the chair, and Miss Reames, secretary of the meeting.

After the roll call by the secretary, a cordial welcome was given by Mrs. Love.

Mrs. J. B. Magee, of Hamomnd, presented the Young People's work in a most interesting way; she told of the splendid program put on by the children of Alexandria during our Missionary meeting. She suggested that children dramatize program whenever it was possible.

Mrs. Carré made some stirring and inspiring remarks in regard to the necessity of the Children's work being reported. Mrs. Tisdal, of Bogalusa, also read a paper on the Children's work.

Our District Secretary presented Mrs. Carré, our State Corresponding Secretary, whose talk was uplifting and soul-inspiring. She told of the zone system being used in the Auxiliaries, in which everybody in the church was invited to take part; the purpose being to furnish information, inspiration and prayer; the zone work will be wrought through prayer, without a great deal of prayer we will not accomplish what we should in the work.

The Foreign work in our midst was presented, and it was suggested by Mrs. Carré that we study with them.

Mrs. Charles Crisler read an interesting and instructive paper from Mrs. Shofield on the Social Service work; the Jesus way of presenting this work was stressed.

Eight Juniors from the Franklinton Society were present. A report of their work was given by one of the little girls, Adele Simmons.

A report from all the Junior Societies was called for by our secretary; several responded.

Mrs. Carré told of the grand Missionary meeting held in Washington, D. C. She said in all the talks there was only one message, "To live the Jesus way."

The Scarritt Training School in Nashville was described and commented on by Mrs. Carré.

Reports from the different Auxiliaries were very encouraging. There is much work for us all to do, for "the Harvest is truly white." Pray for the Baton Rouge District. We want to do a great work for our Master.

Respectfully submitted,
MISS FANNYE REAMES,
Secretary of Meeting.

THE SEED IS IN THE CLOD.

The seed is in the clod, my friend,
The sun is in the sky,
The world may reek with rottenness
But God is still on high!

The fog has settled down, O world,
The traveler's trail is dim;
The night is starless as a tomb
Along the world's wide rim.

But faith is still alive, alert,
And love is everywhere;
In every broken heart that lifts
Amide the gloom, a prayer!

And hope still strums its lonely string;
A single star still gleams;
And music such as angels sing
Still drifts along our dreams.

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makes the cheeks rosy. 60c

Still, kindness unfolds her wings
Along life's somber skies
And charity wipes wistful tears
From this world's weeping eyes.

World-brotherhood is still alive
Though stricken to the sod;
It waits amid the muck and mud
To hear the shout of God!

"Arise, ye stricken dreams of men!"
God calls from shore to shore;
"A brotherhood of human kind
Shall reign on earth once more!"

The seed is in the clod, my friend,
Nor shall it ever die,
Though weak and worthless human wrecks
In abject sloth we lie.

The seed of hope, and faith, and love,
Of brotherhood, sublime,
Was shot into our frames of faith
Before the dawn of time.

The rose shall blossom from the muck
In his good time and day;
The seed is in the clod, O world,
And God shall have his way!
—William L. Stidger, in New York
Advocate.

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Ugly Spots

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

REVIVAL AT ELLISVILLE, MISS.

Dear Brother Carley: We have recently had a very helpful and spiritual revival in our church at Ellisville, beginning on Sunday, May 24, and closing on Wednesday night, June 3. Some of our best workers were away and a number of our people were sick, but the attendance was good and the interest also. Prayer meetings for the men and women were conducted before and during the meeting, and two prayer groups for children and young people during the meeting. The young people's prayer meeting will be continued, meeting once each week on Wednesday afternoon.

The preaching by Dr. Rolfe Hunt was clear, strong, and spiritual. No one heard the messages without being deeply impressed with his earnestness of heart and strength of mind. The influence of his sermons will abide long after he has left us for other fields of service. The singing was under the direction of Rev. J. L. Carter, who so ably led the song and prayer services two years ago. Much interest was manifested in the song services, and much good was accomplished by them. The presence of Rev. J. R. Jones, of Laurel, and his family at many of the services was very helpful.

We had nineteen additions on profession of faith and nine by certificate during and immediately after the meeting. Partly as a result of the meeting, we had banner delegations at the Sunday school institute at Hattiesburg, June 4 and 5, and at the Epworth League Assembly at Brookhaven, June 8-14. We have four more meetings on the charge, and ask the prayers of the brethren.

J. B. CAIN.

Not Well Since
Three Years Old

Catarrh of
the Ear
Neighbor
Recommended
PE-RU-NA



The experience of Mrs. J. C. Dacus, 1621 Booker St., Little Rock, Ark., was not an unusual one. It was in fact a repetition of what has happened in thousands upon thousands of instances. She had a running condition of the ear from the time she was three years old.

In spite of treatment it persisted and became very offensive. One day a neighbor recommended Pe-ru-na and La-cu-pia which had relieved his wife of the same trouble.

Mrs. Dacus used three bottle of each of these quick acting remedies and reports that the discharge and offensive odor are both gone.

Her disease was one of the very many forms taken by Catarrh and is known as chronic Otitis.

Wherever the catarrhal condition is located Pe-ru-na reaches it.

May be purchased any place in tablet or liquid form.

"CAUGHT IN THE SQUEEZE."

By W. L. Y. Davis.

"Caught in the squeeze!" was the way a man explained his trouble the other day. "I was caught in the squeeze!"

We went into the Bureau of Engraving and Printing at Washington. A new ten-dollar bill came forth from the press. It seemed greatly agitated and seemed to think life was hardly worth living.

I said: "You think you have been damaged, I heard you groan when the great jaws of the press came together. I saw the type teeth of that maw bite into you. We all knew it hurt. But you have a new value now. You will pay the rent of some poor widow. You will now purchase medicine and health for that sick man. You will be used likely first to reward the one who speaks the words that will found a happy home. You may help pay the matriculation fee of some ardent youth at the university. You will be able to bring a vagrant boy back to his mother. You will pay the taxes of a man who has been praying for help. You will have a long life of good deeds, and people will always be happy when you appear.

"And when you were caught in the squeeze, you whined! You are as foolish as some men I have known!"

If ever a ten-dollar bill got a lecture, that one was highly educated before I had finished.

Caught in the squeeze, are you? Man, you are just being made legal tender. You have a power now you never knew before. A new key to the hearts of men has been placed into your hand.—Western Christian Advocate.

KINDNESS.

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees;
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day
Until life's end;
"Once unto me he played the friend."

We cannot say
What lips are praising us to-day.
We cannot tell
Whose prayers ask God to guard as well
But kindness lives
Beyond the memory of him who gives.

—Edgar A. Guest.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—Third Round.

Verona, at —, June 27, 28.
Smithville, at —, p.m., June 28, 29.
Amory ct., June 30.

L. P. WASSON, P. E.

Corinth Dist.—Third Round.

Guntown, at Pleasant Valley, June 26.
Mantachie, at Oak Grove, June 27, 28.
Dumas, at Wier's Chapel, June 29.
Blue Mountain, at Shady Grove, June 30.
Chalybeate, at State Line, July 1.
Tishomingo, at Paradise, July 2.
Belmont, at Dennis, July 3.

Pott's Camp, at Macedonia, July 2.
Hickory Flat, at Bethel, July 7.
Booneville Circuit, at Blackland, July 14.
Wheeler, at Hebron, July 15.
Mooreville, at Andrew's Chapel, July 16.
Marietta, at —, July 17.
Silver Springs, at Paul's Chapel, July 18, 19.
E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Crawford and Mayhew, at Kilgore, May 31.
Columbus District S. Training School, East Side, at Macon, June 29-July 4.
Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.
Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14.
Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14.
Kosciusko ct., at Bethel, July 8.
Ethel, at Bethel, July 8.
Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.
Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.
Noxapater, at Rocky Hill, July 10.
Sturgis, at Big Creek, July 16.
High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.
Cedar Bluff, at Steel's Chapel, July 23.
Ackerman and Wier, at South Union, July 27.
Chester, at South Union, July 27.
South Union Camp Meeting, at South Union Camp Ground, July 24-31.
JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Third Round.

Lake Cormorant, at Robinsonville, June 28.
Coahoma and Jonestown, at Coahoma, June 29.
Clarksdale, June 30.
Gunnison and Sherard, at Deeson, July 1.
Rosedale and Hill House, at Malvina, July 2.
Merigold, at Shipman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.
Friars Point, at Friars Point, July 12, night.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Longview, June 27, 28.
Price Memorial, June 28, 8 p.m.
Smith's Chapel, July 4, 5.
Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Third Round.

Waterford, at Lebanon, June 26.
Lamar, at Rice's Chapel, June 27.
Ashland, at Wesley, June 28.
Sallis, July 4, 5.
Ebenezer, July 10.
Lexington, July 12.
Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

Sardis Dist.—Third Round.

Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m., preaching, July 5, 11 a.m.
Hernando, Q. C., June 10, 7:30 p.m., preaching, July 5, 7:30 p.m.
Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.
Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.
Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.
Horn Lake, at Eudora, Q. C., July 3, 11 a.m.
Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.
Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.

Sure Relief
FOR INDIGESTION



Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.
Crenshaw, at Sledge, Q. C., July 12, 11 a.m.
Charleston, Q. C., July 15, 7:30 p.m.
Tyro, at Tyro, Q. C., July 18, 11 a.m.
Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.
Shuford, at Pisgab, Q. C., July 24, 11 a.m.
Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

I trust each pastor will read the Disciplinary questions to be answered at third quarterly conference and be prepared to answer each of them.

I shall look to the pastors to notify the stewards of the time and place of the quarterly conference on this round.

J. TILLERY LEWIS, P. E.

One of the greatest things the Centenary has done is the feeding of thousands of refugee university students who fled from Bolshevism to continue their education at Prague.



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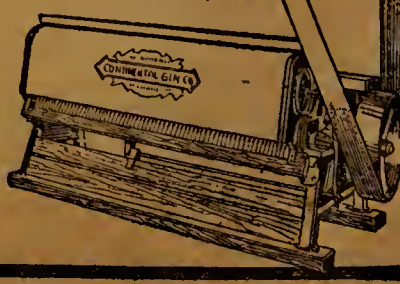
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FIFTH SUNDAY DISTRICT RALLY OF ADULT BIBLE CLASSES, AT THE NORTH MINDEN DISTRICT.

The Minden District Bible Class Rally was held at Sibley, Sunday, May 31, 1925, in accord with the program which was outlined by Rev. K. W. Dodson, presiding elder of the Minden District, and Rev. C. D. Atkinson, Conference Superintendent of Sunday schools.

Rev. R. T. Pickett delivered the address of welcome and introduced the chairman, A. H. Horton, superintendent of the Adult Bible School Work for the Minden District. Prayer was offered by Rev. Raleigh Fulton, of the Wesley circuit, after which the Sunday school lesson was ably discussed by Mr. R. C. Purcell, of Plain Dealing.

Dr. L. Longino, of Minden, discussed Christian Education in a broad and comprehensive manner; his address was considered one of the strong features of the program.

Hon. John N. Sandlin, of Minden, delivered an inspiring and instructive address, taking as his subject, "Law Enforcement." He also stressed the need for organized effort on the part of churches and Sunday schools.

The chairman discussed the importance of organizing the men in church and Bible school work, and conducted a round table discussion, in which a number of delegates took part. Mr. B. F. Griffith, who represented the Men's Bible Class from Minden, made a splendid talk against the modern idea of evolution and in defense of the Bible story of creation. The Baptist minister of Sibley also discussed the evolution question, and strongly endorsed the stand which William Jennings Bryan takes upon the subject.

The singing of old hymns featured the services in the forenoon. Rev. Mr. Pickett stated that dinner had been prepared by the ladies of Sibley for all present. Rev. Mr. Fulton pronounced the benediction, after which a real feast was spread.

The conference was well attended, the attendance being estimated at around five hundred.

Afternoon Session.

Mr. J. F. Giles, of Spring Hill, was introduced to the audience, and made a strong appeal on behalf of Christian Education. He stressed the importance of giving the right type of education to coming generations if we are to perpetuate our religious and other educational institutions.

At this point a business session was held. Mr. M. A. Conley, of Coushatta, was selected secretary, and made a record of all data called for by the chairman.

The secretary called the roll, and the following churches and Sunday schools were represented by strong delegations from the Adult Bible Classes: Brushwood, Coushatta, Evergreen, Hall Summit, Haughton, Minden, Plain Dealing, Ringgold, Sibley, Spring Hill.

The entire convention voted to take as their special for 1925 the bringing up of the Sunday school membership in the district to the church membership in the district.

All Sunday schools represented agreed to send delegations to the State-wide rally to be held in Alexandria the fifth Sunday in August.

A committee on Christian Education was appointed as follows: Dr. L. Longino, Mr. Tom Sherwin, and Mr. J. F. Giles, who will report at next meeting, which will be held in Plain Dealing the fifth Sunday in November.

A. H. HORTON,
Adult Superintendent.

PRAYERS AND RADIO.

A new invention is helping to revive an old custom.

Morning prayers, when the whole

family gathered together daily for spiritual refreshment, used to be as much a part of the life of early America as spinning-wheels and town council meetings. But with the rapid growth of cities and commuting and hurried breakfasts, they have become more and more rare.

Now they are being revived in Boston and vicinity by radio. "The Morning Watch," a service broadcast daily by the Boston Y. M. C. A., from Station WEEI, has been attracting increasing interest. Prominent ministers lead the services for the thousands who listen in.

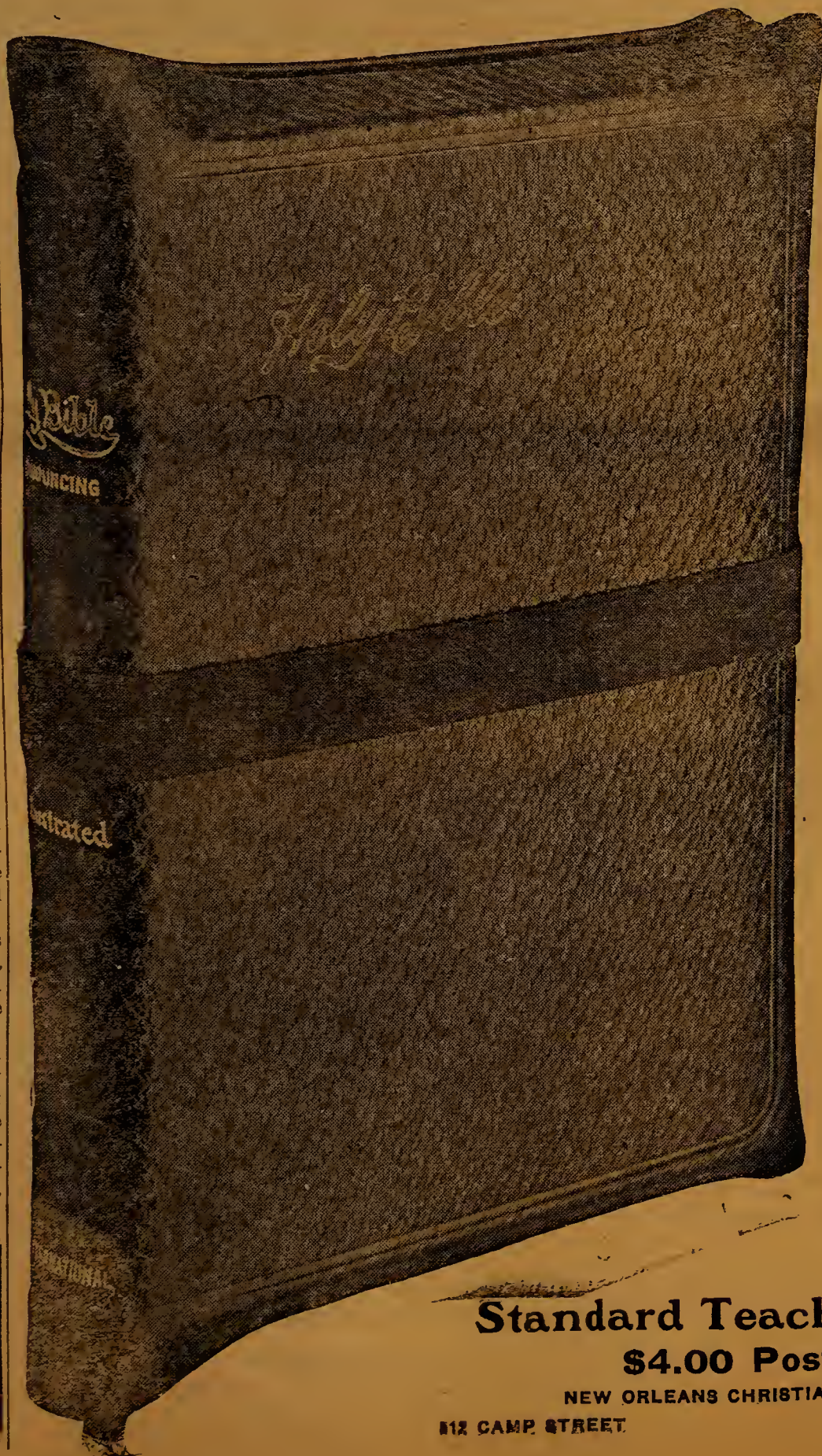
Through letters from professional and business people, farmers, shut-ins, and from old and young, it has been discovered that a great many New Englanders welcome this reversion to the habits of their forefathers. One letter reads:

"The Morning Watch is inspiring to all of my family. I now feel that my day is started correctly, and my optimism, so necessary in a surgeon's life, is maintained at 100 per cent."

Another from a farmer's wife tells of the long busy day in the farmhouse, and ends: "I think you understand how easy it would be to live for work alone. My faithful helper and I always stop for your Morning Watch. It helps."

Another member of the circle is an old woman living near the tip of Cape Cod who never has a chance to go to a church service.—Selected.

WANTED, OLD ENVELOPES FROM LETTERS written before 1875. Old United States and Confederate stamps wanted. Highest prices paid. George Hakes, 290 Broadway, New York City.—Adv.



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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3551

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 2, 1925.

CHAS. O. CHALMERS, Manager.

THE PREACHING OF THE PIONEER CIRCUIT RIDERS.

By Rev. H. H. Smith.

They could preach. It is said that Bishop Coke, a Doctor of Civil Laws from Oxford, misled by their homespun suits in thinking them common men, was so surprised on hearing them preach that he exclaimed in his impetuous manner: "I can't preach a bit. I can't preach a bit."

There were few D.D.s among the pioneer circuit riders—Brush College did not confer many honorary titles. "Why doesn't your church have Doctors of Divinity?" asked a clergyman of Jesse Lee. "Our divinity isn't sick and doesn't need doctors," was the witty reply. (By that test, as some one has said, our theology has grown very sick since that day.)

The pioneer circuit riders earnestly sought the baptism of the Spirit upon all their labors, and if they preached and did not have "liberty," or feel the presence of the Holy Spirit, they regarded it as a dull, dry discourse and often resorted to prayer and fasting. The result was that God greatly honored their ministry as they preached the Word "in demonstration of the Spirit and of power."

They lived at a time when religion was at a low ebb in many communities. Along the frontier especially there were few churches, and middle-aged persons were sometimes found who had never heard a Gospel sermon. No wonder they would drive thirty miles or more to a camp meeting and remain ten days to hear the Word of God proclaimed. And no wonder many were pricked in their heart and fell to the ground helpless, as they heard for the first time the Law proclaimed as from Sinai, with its awful penalties, and realized how fearfully they had violated it. At some of these great camp meetings as many as 500 have been known to fall prostrate at the altar during a single service. Sometimes the meetings were carried on all night. We are awed as we read of the marvelous displays of divine power at some of these camp meetings. We give just one instance:

"At one of the camp meetings there were two young men, bitter rivals, who had sworn to shoot each other on sight. There was great excitement when it was known that both of these men were on the grounds. A bloody encounter was expected. But the power of the Gospel reached their hearts, and they both went to the altar, each one knowing the other was there. As the preacher talked to them at the altar, he took their pistols from their bosoms, and carried them to his tent. They were both powerfully converted, and when they rose from the altar they embraced each other, which greatly affected the whole congregation."

They preached the fundamental doctrines of the Bible and were not drawn off by side issues. We are told that there was once in the Virginia Conference a very strong doctrinal preacher by the name of Peter Doub. His presiding elder (later Bishop Early) had him preach to a large assembly, but requested that he "keep in the main channel and not go up the branches after little fish." After preaching very acceptably for a while, he looked at his presiding elder and said: "There are some good fish in those branches." "Never mind them, Peter, keep straight on," was the reply.

Bishop McConnell says: "The first mark of Methodism is its emphasis on Christian experience. Religion had very little life in it when Wesley came. * * * For Wesley it meant a conscious living and personal relation to God." The pioneers regarded "experimental religion" as one of the chief corner stones of Methodism. When one of these old-time preachers was asked what he did when he "got in the brush," he replied, "I tell my experience, cry, shout and wind up by calling for mourners." When Father Taylor, the sailor preacher of Boston, got tangled in a sentence, he cried out, "I don't know how I got into this sentence or how I shall get out, but one thing I know, I'm bound for glory." They spoke from deep conviction, like the old lady who kept talking about her conversion so much that some one asked her how she knew she was converted. "Because I was there when it happened," was the instant reply.

It was well that they placed great emphasis on experimental religion, for the popular teaching of that day ran somewhat on this wise: "If you seek religion, you won't find it; if you find it, you won't know it; if you know it, you haven't got it; if you get it, you can't lose it; if you lose it, you never had it." The teaching of the Methodists ran quite the reverse: "If you seek religion, you will find it; if you find it, you will know it; if you know it, you have got it; if you get it, you may lose it; if you lose it, you must have had it."

Oh, that Methodists everywhere to-day would make "experience the crowning evidence," as Bishop Granbery called it.

The sermons of the pioneers were not noted for their brevity. Sermonettes had not yet been invented. When one heard the Gospel only once in two or three months he was eager to drink in as much as possible. Peter Akers would sometimes hold forth from three to four hours when he became warmed up on an interesting doctrinal subject. On one occasion, a man got up to leave the church, and the preacher shouted after him, "Stop, sir, I'm not through yet." "Go on, sir," said the man. "I'm just going to dinner, and will be back long before you are through."

Their preaching was practical and pointed. It did not apply to "everybody in general and no-

body in particular." It was Nathan-like, "Thou art the man." Here is an example of Father Axley's pointed preaching: "Now, here are a great many fat, sleek-looking professors of religion, but there is something the matter with you. You are not what you ought to be. Most of you here are farmers; you have seen wheat which was plump, round and good-looking to the eyes, but when you weighed it, it weighed only 45 to 48 pounds to the bushel, instead of from 60 to 63 pounds. Take a grain between your thumb and finger, squeeze it, and out pops a weevil. Now, you good-looking Christian people only weigh, like the wheat, 45 to 48 pounds to the bushel. What's the matter? When you are squeezed between the thumb of the law and the finger of the Gospel, out pops a whiskey bottle and a lot of other meanness."

Many sinners were awakened by these practical applications of the Gospel, through the influence of the Holy Spirit. When Hope Hull was preaching, he pointed his finger at Lorenzo Dow, who was a reckless youth, and said, "Sinner, there is a frowning Providence above your head, and a burning hell beneath your feet, and nothing but the brittle thread of life prevents your soul from falling into endless perdition. 'But,' says the sinner, 'what must I do?' 'You must pray.' 'But I can't pray.' 'If you don't pray, then you'll be damned,' and stamped his foot. Dow said: "It came like a dagger to my heart. I came near falling backwards, and caught hold of my cousin by my side for fear I would fall into hell." This led to his conviction and conversion.

The pioneers preached extempore and were not handicapped by a manuscript. When Peter Cartwright heard a young college-bred preacher read a sermon, he said it reminded him of a gosling that had got the straddles by wading in the dew. Their preaching showed they were in earnest, physically as well as morally, for they made use of the whole body in preaching. Sometimes they "screamed"—which Wesley forbade his preachers doing—but even this was an evidence of their earnestness. It could not be said of them as it was said by a street preacher (Bishop Taylor), who was struck with the extraordinary earnestness of an auctioneer: "If we could get the ministers to cry aloud as earnestly over living immortal souls as this man does over spoiled cheese at two cents a pound, what a waking-up they would produce among the sleeping thousands of this land."

When the old-time Methodists met for worship, preachers and people often shouted aloud the praises of God. Perhaps they placed undue emphasis on the emotional side of religion; but have we not gone to the other extreme? I was glad to read these words by Dr. Snowden in his Notes on the Sunday school lesson in connection with the

(Continued on eighth page.)

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IT ISN'T THE CHURCH—IT'S YOU.

If you want to have the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing really new.
It's a knock at yourself when you knock your
church;
It isn't the church—it's you.

When everything seems to be going wrong,
And trouble seems everywhere brewing;
When prayer meeting, Young People's meeting,
and all,
Seem simmering slowly—stewing,
Just take a look at yourself and say,
"What's the use of being blue?"
Are you doing your "bit" to make things "hit?"
It isn't the church—it's you.

It's really strange sometimes, don't you know,
That things go as well as they do,
When we think of the little—the very small
mite—
We add to the work of the few.
We sit, and stand round, and complain of what's
done,
And do very little but fuss.
Are we bearing our share of the burdens to bear?
It isn't the church—it's us.

So, if you want to have the kind of a church
Like the kind of a church you like,
Put off your guile, and put on your best smile,
And hike, my brother, just hike,
To the work in hand that has to be done—
The work of saving a few.
It isn't the church that is wrong, my boy;
It isn't the church—it's you.

—Selected.

CANADA CONSUMMATES UNITED CHURCH.

(In view of the fact that the organic union of the Methodist, the Presbyterian, and the Congregational Churches of Canada into the United Church of Canada constitutes an epoch in ecclesiastical history, we give an account of the formalities attending the consummation of the union.—Editor.)

After twenty-years of discussion and the patient taking of step on step in the long process, the final organic union of the Methodist, Presbyterian and Congregational churches of Canada became an irrevocable fact on June 10, 1925. The event on its legal side was automatically effective on that date by act of the dominion parliament which, in response to the petition of the three constituent bodies, had previously created a corporate entity to be called the United Church of Canada and decreed that it should begin its corporate existence on June 10. But the participating churches signalized the day with a ceremony which profoundly impressed the whole religious life of the nation. Three hundred and fifty official delegates to the first general council of the

United Church of Canada—150 Presbyterians, 150 Methodists and 50 Congregationalists—met in the huge Arena at Toronto, and with over 8,000 others consecrated the union with prayer and praise and the celebration of holy communion. The event was without precedent since the birth of Protestantism, and its consummation was achieved with dignity and reverence and joy in a ceremony adequately expressive of its profound spiritual significance.

Union Demonstrated.

When the hour for the ceremony arrived, the Arena being filled with its vast audience, three streams of delegates, representing the uniting churches, marched down the long aisles to the front sittings reserved for them, the whole audience singing as a procession, "The Church's One Foundation." At the head of the three processions were Rev. S. D. Chown, D.D., general superintendent of the Methodist church; Rev. George C. Pidgeon, D.D., moderator of the Presbyterian general assembly, and Rev. W. H. Warriner, D.D., chairman of the Congregational union. A devotional service, a ceremony hallowing the union, the actual signing of the basis of union by the three official heads of the participating bodies, and finally the celebration of the communion constituted the forenoon's program. Richly printed forms of the entire ceremony were in the people's hands and gave dignity and impressiveness to the event. No detail was left to extempore attention, but all had been thought through in advance and had been projected with spiritual understanding in a form of service worthy of the great hour. The communion service was administered with as much good order as it could have been in a modest chapel. The 8,000 communicants received the bread and wine in not more than a half-hour. Reverently and joyously the congregation sang the great hymns of the church: "O for a Thousand Tongues," "O God of Bethel by Whose Hand," "O Lord, Thou Art My God and King," and "All People that on Earth Do Dwell," led by a choir of 200 voices and an orchestra many of whose members, moved by the inspiration of the day, sang as they played. Profound emotions stirred the worshipers, and their song was as the voice of many waters.

The communion service was opened with an address by Rev. Prof. Samuel P. Rose, D.D., of Montreal, who interpreted the Lord's Supper in the light of the epochal events that had brought the three churches together. The cross, he said, was not a method of dying but a way of living. "When I Survey the Wondrous Cross," was sung and an appropriate prayer offered by Dr. Pidgeon, who proceeded to administer the sacrament, the bread and wine being distributed by 200 elders, stewards and deacons. When the vast concourse of people had received the bread and wine communion was partaken of in unison. Dr. Pidgeon then offered prayer, in which he asked that bonds which had been broken might be re-united, and after the singing of the hymn "O Spirit of the Living God," he pronounced the benediction, and the historic service ended. The hymns sung at the service were representative of the three uniting churches.

Delegates Sign New Roll.

At the afternoon service, in the same place, with an equal audience, the chief formality was the signing of the roll by the 350 delegates to the first general council of the United Church of Canada. The three groups representing the uniting denominations arose and marched forward in three lines. The roll was signed by the 150 Methodist delegates, 150 Presbyterian, 40 Congregationalist, and 10 delegates representing the many unconnected union churches which henceforth will have fellowship with the United church. The afternoon was then devoted to addresses by the leaders representing the three co-operating bodies. On the platform with the speakers were the outstanding officials of the three bodies. Noteworthy among them were Rev. Dr. S. D. Chown, Hon. N. W. Rowell, K. C., Rev. Dr. T. Albert Moore, Rev. Dr. James Endicott, Rev. Dr. Jesse H. Arnup, representing the Methodists; Rev. Dr. A. Candier, Rev. Dr. C. A. Mackinnon, Rev. Dr. R. P. MacKay, Rev. Dr. Robert Laird, Rev. Dr. W. G.

Wallace, representing the Presbyterians; Rev. Dr. W. H. Warriner, Rev. Dr. W. T. Gunn, Rev. J. W. Pedle, H. W. Barker and Rev. Dr. D. L. Ritchie, representing the Congregationalists; Hon. W. R. Motherwell, federal minister of agriculture, and Hon. Joseph Thompson, speaker of the Ontario Legislature, also had places on the platform.—The Christian Century.

STANDARDIZING OUR CHURCH COLLEGES.

By Rev. Stonewall Anderson, D.D.

In response to an urgent need, definite rules of measurement for determining the class or rank of institutions of learning have been worked out and are generally accepted. There are rules for high schools or academies, colleges, and universities. They apply to the range, quantity, and quality of the work done; they have special reference to equipment in teaching force, libraries and laboratories. Well equipped teachers and adequate libraries and laboratories are expensive. It is a well known fact that tuition fees, though they may be as large as the trade will bear, fall far short of furnishing funds sufficient to meet the expenses of college and university education. For this reason the rules require that non-tax-supported colleges and universities must have a certain amount of endowment, thus insuring an annual income over and above tuition fees. A standardized institution is one to which the rules have been applied, and which, according to the rules, is entitled to the rank which it claims.

We hear some criticism of educational rules and of their application. It has been said that personality cannot be standardized, that educational processes cannot be measured in terms of entrance units and session hours, that standardization is an effort to substitute mechanical rules in education for the personal efforts and influence of the instructors, for scholarly traditions, for a wholesome, stimulating environment, and for high ideals and sound discipline—that it tends to reduce institutions to a monotonous uniformity, every college becoming like every other college. These objections all go wide of the mark. No right-thinking educator expects to standardize personality or to measure educational forces by endowment requirements. Standardization is not intended to take the place of any other educational agency or influence in college or out of college. Because two or more institutions are able to meet the requirements which entitle them to be classed as colleges, does not mean that they are alike in every particular. Indeed, they may be vastly different, different in their entrance requirements, in the range, quality, and quantity of the work offered and required, and in their equipment. A monotonous uniformity would be a calamity. No such uniformity exists. Standardization does not tend to make it exist. There are vast differences now, and perhaps always will be, between standard colleges. No college should feel for a moment that it has reached its goal of excellency when it is entitled by the rules to be classed as a college.

To require high schools and academies to reach certain standards before they are allowed to confer certificates of graduation upon their students is a protection which their patrons are entitled to at the hands of educational authorities. One good reason for standardizing colleges is to protect their patronage against being wronged educationally. An increasing number of students are traveling the whole educational road, from the grades through the university. It is a humiliating experience for the graduate of a college to apply to a university for admission and to be told that his degree is worth only about sixty or seventy-five per cent of its face value.

Standardization also draws a line about the fields of education as cultivated by the grades, the high school, the college, and the university. It bids each class of institution to stay in its own field, and relates the several fields to each other. In this way sound education is promoted, an economical division of labor is insured, facilities for securing an education are furnished for all the people according to their ability to take advan-

tage of them, and passage from one class of schools to another by students is made practicable.

The Methodist Episcopal Church, South, was one of the first to set up an agency for standardizing its schools. Many of its colleges meet and go beyond the most exacting requirements. Some of them have barely crossed the dead line. Those that have not been able to meet the requirements are now making most earnest efforts to do so. Colleges that refuse or fail to measure up to accepted standards are doomed. The prime object of the Education Movement is that the colleges of the church may secure funds sufficient to meet the educational demands that are upon them. This matter was in mind when the original apportionments to the several colleges were made. The very life of some of our colleges depends upon the fidelity with which the pledges to the Christian Education Movement are paid. Friends of our colleges need to rally to their support and to redeem their pledges immediately.

THE QUESTION OF INSTRUCTIONS.

By Rev. N. G. Augustus.

From a recent press dispatch we learn that the College of Bishops has declared that delegates elected to our Conferences are not bound by instructions of the electing bodies as to how these delegates shall vote. It is true there is no statute law in this church on the subject. Neither is there such a law in any body politic. There are reasons for the non-existence of such laws. Delegated bodies must pass on many questions, most of which have not been the subject of public discussion.

Sometimes questions arise which are entirely new. The very number of such questions precludes the possibility of all being discussed and instructed upon. The inventing of the principle and practice of representation in legislative and governing bodies is of comparatively recent date. The States of Greece, where the first experiments of men in the high art of free government were first made, were small in numbers. Aristotle's Ideal State was one of ten thousand people. In such a small State, after the elimination of those not qualified for the exercising of political rights, those who were actual participants in government were so few in number that all so qualified might be present and take part in the actual business of voting and governing.

When masses of men were members of a body politic, personal presence and participation in legislation became impossible and the idea and practice of representation came into play. The word "representative" carries with it the idea of agency. There is a radical difference in idea between a ruler ruling in his own right and a representative representing and standing in place of those possessed of the sovereign right to govern themselves. In the light of to-day, with its central idea of popular sovereignty, governments and governmental officials are but the agents of society. These latter but have their being to carry out the will of the real sovereigns, who in the political philosophy of this age are the people. In view of these principles, whose conscience shall govern, the conscience of the sovereign people or the conscience of the agent and servant?

The doctrine that the private conscience of the individual (in this case an elected servant or agent) may set at defiance the principles of government, once found expression in the historically famous phrase, "the higher law," and the "higher law" rent in twain this great government and cost the lives of countless men.

Representative means agency and nothing else. And when a great public issue is discussed and the will of the electing sovereignty is expressed, the representative or agent is bound. As a practical matter, the agent is trusted to fulfill his trust. The electing sovereign has the right to expect and demand that the agent or representative will carry out the will of the electing sovereign. Without the reposing of such a trust and its general fulfillment by representative agents, a free government would be impossible. In prac-

tice, few men have been found unfaithful to such a trust.

The guarantee that representative government shall not fail is the possession by the agent so trusted of "that sensitive nerve that men call honor."

This confidence in elected delegate, servant, representative that he will carry out the will of the sovereign who made him, this confidence taken away, the whim of the servant under the spurious name of individual conscience being set over deliberately expressed will of the electing sovereign, there is an end of ordered government, and in its place we have anarchistic individualism.

If the "higher law" of the individual conscience, the conscience of an elected servant is to prevail, why should electors, the sovereign people, if you please—why should these electors take the trouble to acquire information and form conclusions and express their views on matters of government at all?

We come here to the end of all real representative government.

Sherman, Miss.

STORY OF CHARLES WESLEY'S CONVERSION.

By Rev. F. B. Hill.

Dr. W. W. Drake, the esteemed presiding elder of the New Orleans District, recently announced he had made a discovery. It was not published to the world, but locally, to the ministers attending the weekly fraternal gathering of Methodist ministers in New Orleans. He had read that Mark Twain had found that the English were mentioned in the Bible, and for proof of the same quoted the verse, "Blessed are the meek, for they shall inherit the earth." That may be one reason why I have not troubled the editor of our Advocate with any scribblings of my pen for so long a time.

Now comes Brother S. J. Davies, in "Safety Signals," and says so many good things about my country and countrymen that I am tempted to write a little. I thank both Dr. Drake and Brother Davies for their kind statements.

A year ago I sent you, Mr. Editor, a paper, which you published, on "Methodists' Greatest Day," viz., May 24, when John Wesley says: "In the evening I went unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine while he was describing the change which God works in the heart through faith in Christ I felt my heart strangely warmed, I felt that I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the laws of sin and death."

Rev. Luke Wiseman says of this incident: "Wesley passed from the warm heart to the right faith; Charles Wesley began with the head, and it all came from his heart; John began at the heart, and it all came at the head."

John said he must go and tell Charles about this warmed heart. Your readers will remember that Charles had got converted three days before on Whit-Sunday morning at 10 o'clock. A woman was the instrument of his conversion. She woke up in a fright on the Friday night before, because, she said, Jesus had appeared to her in a dream and had told her she was to go and speak to Mr. Charles Wesley, who was very ill and likely to die. Indeed, John thought he was dying. The good woman was afraid, but she said she was distinctly told to go and say to Charles, "In the names of Jesus of Nazareth, rise up and thou shalt be healed of all thy infirmities." So she went along to where Charles was, at Brother Bray's. She went up to his bedroom door, and was just going to run away, when something that had brought her there kept her there, and with great trepidation she delivered her message.

Charles heard her voice, "In the name of Jesus of Nazareth, rise up." He said, "What is Mrs. Musgrave doing here?" It was, of course, Mrs. Turner, and the mistake would suggest that she

was in such a state that her voice had altered. He heard the message. Something said, "Why, this is faith. You have been praying for faith; now then exercise it." So he got up straightway, and was healed in body and mind, praising God.

The next day he started to write a hymn. Afterwards he feared it was a sin of presumption. Brother Bray heard of it and asked him to read it. He did so:

"Where shall my wandering soul begin
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire.
How shall I equal triumphs raise
Or sing my great Redeemer's praise?"

"Did you write that all out of your own head, sir?" asked Brother Bray.

"Yes, Bray, I did."

"Have you any more?"

"Yes, there's another verse—

"O, how shall I the goodness tell,
Father, which Thou to me hast shewed?
That I, a child of wrath and hell,
I should be called a child of God.
Should know, should feel, my sins forgiven,
Blest with this antepast of heaven."

"Hallelujah," cried Bray, "you wrote that from your own heart?"

"Yes, out of my own heart."

"And you mean it—you feel it—

"Should know, should feel, my sins forgiven?"

"Yes, Bray, I do."

"Well, sir, but what does antepast mean? I don't understand antepast of heaven?"

"Well, Bray, antepast—well, antepast means foretaste."

"Well, put foretaste in instead, sir; it will be a lot better."

"But there must be three syllables, my dear friend. It wouldn't go."

"Well, sir, could we sing fo-re-taste?"

Charles finished the hymn and told John he had written it to celebrate his conversion. "Oh, let me see it," said John. "Very good—very good. Now let's sing it." So they did.

Lecompte, La.

TO THE SUBSCRIBERS OF THE CHRISTIAN EDUCATION MOVEMENT, MISSISSIPPI CONFERENCE.

Dear Friends: The month of July has been set apart in which time special effort is to be made to collect all past-due subscriptions to the Christian Education Movement. Bishop Ainsworth has written a letter to the preachers and the presiding elders calling special attention to this matter.

We desire to put on a campaign in each charge so there may be co-operation between the pastor, the collectors, and the subscribers. The amount has been subscribed and the people have done reasonably well. Let us move together in this matter and clear up all past-due subscriptions, so that when the period of our fifth and last subscription reaches us we can go over the top in this important work.

The campaign for Christian Education has resulted in a quickening of the conscience of our people and our schools; colleges and universities are more largely attended than before. This is true of the State schools as well as of the church schools. We must erect larger building for Missions and provide an endowment for Whitworth.

Cordially,

J. M. MORSE,
Secretary-Treasurer.

Light of Eternity, Light Divine,
Into my darkness shine,
That the small may appear small
And the great greatest of all.
Light of Eternity, shine.—Anon.

THAT ADAMIC NATURE.

By Rev. J. Tillery Lewis.

Of course the Darwinian evolutionists laugh at the thought of Adamic depraved nature. They smile with a sort of patronizing smile at the thought of any kind of depravity. As they see nature, there is nothing depraved. In the process of evolution they see errors and mistakes, but there is nothing depraved about that, since the blind force, whatever it is, that is evolving has no moral responsibility either to its own self or to another. Things are just blindly and aimlessly unfolding toward no known or definite end, just drifting, drifting, drifting toward an unknown, uncharted sea of undefined, unknowable greatness or nothingness. Well, this article is not written for animals of that tribe. All such will kindly pass this article by because this is meant for saner brains than are those who are so low in the scale of evolution that they cannot conceive of themselves as having descended from an origin higher than monkeys.

That Adamic nature, with which all humans are cursed, is that materialistic urge within mankind that seeks to capture the citadel of the soul's thinking and willing and force the individual into that line of thinking and activity that is in keeping with fleshly desires, despite the rights of others, or of moral and spiritual laws. That Adamic nature is a believer in the Darwinian theory of evolution, or any other theory of life that excludes the Bible doctrine of God and human responsibility to God. That Adamic nature is self, me, I, we and us in the largest letters and most important positions at all times and in all places, while the rest of the human family should count themselves happy to do us obeisance. Stand aside, you fools of humanity, while I, we us pass by! That is the spirit of the Adamic nature. Might is right, the end justifies the means, are two of the basic and cardinal foundation rocks upon which the Adamic nature builds. The masses, either in church or State, are but so many sheep to be sheared for the glory and profit of the big I. We, who are in positions of authority, are the elite. Within our pates are all the worthwhile brains of this mundane sphere. The rest of you common people of earth must follow where we lead, without question or murmur. Thus thought King John in his Adamic nature, but his subjects thought differently. Thus thought another English king, but the American Colonists thought differently. Thus thought Kaiser Bill, but the world thought differently. When any single son of Adam, or combination of sons, begins to ponder thus as to their own greatness, and the insignificance of the rest of the human family, they sooner or later get their inflated bubble of egotism punctured, and they should.

Jesus came to destroy that Adamic nature out of all of us and put humanity upon a loftier and higher basis of thought, purpose and action. Jesus came to teach us that truth, righteousness, justice and love are bigger, better, finer, loftier, more abiding and more eternal than is any living human personality who excludes the Bible doctrine of God out of his thinking. He who is Christlike in his thoughts and attitudes desires to do nothing over the protest of an overwhelming majority just because he has the power to do so. That Adamic nature in us all, if we yield to its counsels, will admonish each of us to take what advantage we can in any way, anywhere and anyhow. Jesus came to drive that disposition out of us.

That Adamic nature does not die out of us when we are converted to Christianity. It only becomes a prisoner in the dungeon of our souls. It is there an unwilling prisoner who constantly beats against the bars and is always clamoring against any contemplated action of a saint that keeps it in bondage and leads the saint into that line of thought and action that is unselfish, righteous and just. No saint has yet attained unto the glory land who did not refuse to give voice to his Adamic nature. In the lives of some saints the old Adam seems to be more alive and vigorous in his protest against the prison life than is

he in the lives of other saints. But I suspect the apparent difference in our lives, who are struggling against the Adamic nature, is more seeming than real. None of us knows the inward struggles of the other. Each of us may be daily fighting more heroic battles against the old Adam that is within us than the other dreams is possible.

"Fight on, my soul, till death
Shall bring thee to thy God;
He'll take thee, at thy parting breath,
To his divine abode."

Sardis, Miss.

A GREAT TRIP—BUT HAPPY AT HOME.

Dear Brother Carley: I have been promising myself ever since our return from the East to drop you a line and let you know that we have returned. But I haven't.

Well, we had a great trip. There was not a hitch or miscarriage or an unpleasant circumstance at any place or time on the whole journey.

We met friends at Louisville, Washington, Baltimore, and New York, who were lovely to us and showed us the sights.

Of course, all your readers have seen all that we saw; therefore I will not write of that. But my soul was stirred as we viewed Mount Vernon and the sacred tomb of Washington; Arlington and the home of R. E. Lee; the tomb of Woodrow Wilson, and the unknown soldier's grave; Lincoln's monument; Bishop Asbury's monument. In Washington we worshiped in Mount Vernon Place Church on Sunday.

In Baltimore we stood with uncovered head at the grave of Bishop Asbury, and viewed the spot upon which the Lovely Lane meeting house stood, where the Christmas Conference was held in 1784. We seemed to feel the presence of God there—the very ground was sacred.

In Philadelphia we saw Independence Hall, the old Liberty Bell, and the Centennial building and contents.

New York was too big for us to see anything much but the skyscrapers and crowds of people that blocked traffic on streets and subways. We saw where the rich lived and where they were buried. New York is the headquarters of modernism. We received some first-hand propaganda. The educational institutions there and at Philadelphia and Baltimore are poisoning the minds and souls of students and teachers throughout the United States.

We are both glad to get back to Mississippi to our humble parsonage and the work God has given us to do.

Our reception by our own people on our return would have made any heart overflow with gratitude. When we drove up to the parsonage, there were a large crowd of the elect ladies of the Woman's Missionary Society trying to break into the parsonage. We told them that they could have the key and take possession of the whole house. They did. They told us to drive on and return later. We did, and found such a dainty lunch and well filled pantry, and hearty greetings and expression of joy at our being their pastor and pastor's wife, etc., that we felt richer than the Rockefellers.

We thank God for all these blessings and renew our consecration to our people and the kingdom of Christ.

Magee, Miss.

W. M. WILLIAMS.

A SHUT-IN MOTHER OF THE ELECT.

By Mrs. J. S. Purcell.

'Twas such a beautiful spring day when I first had the pleasure of going out, in company with my pastor and hers, to visit this dear woman who is inspiring this little sketch. However, we had heard of her faith and courage in the little town where we lived, a distance of six miles from her country home. We knew, too, that she was a great sufferer from rheumatism and that she had been confined to her home for years with this ail-

ment. We also knew that she sent her church dues in to the stewards, and that very often delicacies of various kinds found their way to the parsonage pantry. Just how she managed to do all this in her crippled condition can only be explained by the fact that she loved much, and love always finds a way.

Owing to the long invalidism of this mother (I shall call her Mrs. Cline), I had rather expected to find a run-down, dismal-looking place as her home; but imagine my surprise when the car halted before a neat, inexpensive cottage, surrounded by a veritable riot of color and beauty. It seemed that half the flowers of the botanical world had gathered there in this front yard to smile a welcome to every visitor. But of course they did not just happen to be there; it had taken months and years of love and care to produce such a scene of loveliness. The arrangement of the walks, hedges, trees and shrubbery would have done credit to any landscape artist. As I made my way up the violet-bordered walk, my eyes took in the many-tinted perennials, lilacs, snow-drops, calacanthus, iris, with here and there an arbor-vitae or a silver maple tree to add variety to the colorful scene. As I marveled at this wonderful display of glorious color and beauty, my mind became engrossed with the thought of what Mrs. Cline might have been and done had she been well and strong in body. But on second thought, I decided that perhaps the very afflictions and disappointments had but made her heart more sensitive to God's beauty and love tucked away in Nature's bosom.

I began talking of the beautiful scene around us, but her mind at present was not on her flowers and yard. She was talking of her children, and by the time we reached the porch, overshadowed by the fragrant honeysuckle and the Marchiel Neil rose, her subject had commanded my deepest interest. How could I be other than interested when we have six children of our own with us and another darling little girl, who has ventured out into the heavenly world beyond our sight, but still held her own warm place in our hearts? Mrs. Cline is talking, so my mind is drawn from its tender reverie.

In response to my inquiry, she replied: "Yes, I have five children; two are married and living in Texas. The oldest single, is a son, at present away from home attending college. You know him, perhaps, for he was licensed to preach last year."

Yes, we had heard of this boy and the wonderful part the mother was performing in stimulating him to get an education in the face of extreme poverty.

Mrs. Cline continued: "And I am so glad I can help John, for I feel at times that I do so little. He has a room on the campus and boards himself. On Tuesdays and Fridays of each week I do a lot of baking and send him by parcel post such eatables as can be packed. You see, this keeps down his expenses, and 'tis such a joy for me to do my bit."

Somehow, I felt that she had caught the meaning of the Master's teaching—he that is greatest among you is one that serves—so I nodded assent as she continued: "This little baking is such a small part for me, but it is my bit, and I always put in a spray of greenery or some flowers to remind John of home."

"And the other two children?" I ventured.

"Yes, my single daughter is teaching and will be home soon, and she is so much help to me—always cleaning and straightening the house. You know I am little good at house-keeping with this rheumatism."

"I do know that this flower garden in front is a continual feast of beauty to eye and soul; so why worry over the house?"

"Well, perhaps you are right. But back to the children; our youngest boy is attending a consolidated school nearby and is making his own expenses largely. He does farm work for the principal and looks after the poultry. I am so eager for all the children to get a good education, be useful citizens; and more than anything else, I want them to represent Christ to a needy world."

Here was this mother, a shut-in for years, and after an hour's conversation not a depressing note had been sounded. All her words had breathed hope, cheer, and an unfaltering faith in God. She believed that her children must succeed in the truest sense of the word; and they will, for all the angelic forces of earth and heaven will surely aid the efforts of those possessed of such courage and faith. She could have complained and murmured about her afflictions; she could have said that her life was narrow and that she was not getting a square deal. But none of these things moved her. She had an abiding faith in whom she believed.

The pastor was picking up his hat preparatory to leaving, when she said:

"Not yet, for I want you and your wife to sing some of the old songs for me. I so rarely hear the hymns I love, though I often read them. Here's the Bible, you might read and have a word of prayer, too, before you go."

There was Scripture reading, a word of prayer, then we sang the songs so dear to her heart—"Rock of Ages," "Nearer, My God, to Thee," concluding with that hymn that has comforted thousands, "How Firm a Foundation."

I remember once to have heard Miss Ellen M. Stone, who was captured by the Turks and held for a large ransom, say, during the course of a talk she was giving on her three months' captivity, that this last song, with the Twenty-third Psalm and the other Scripture and poems she had memorized in childhood, kept her from losing her reason during that awful period of captivity.

During the afternoon's visit my mind took a backward glance, twenty years long, to one of those Friday afternoon speaking occasions that have struck terror to so many youthful hearts. I had for one of these occasions memorized Grey's Elegy from beginning to end, and recited it in a monotone, for the entertainment and edification of my hearers. So from the sub-conscious realms of my mind, the thought suggested itself that knowledge and learning had not unrolled their ample pages to this good woman, for her early life had been devoid of educational opportunities, largely; but surely her heart was pregnant with celestial fire, and that under more kindly circumstances she would have reached a more spectacular place in life. But just then, I remembered that the student-preacher boy had just won first honors in his class, and then I wondered did ever children have a more inspiring mother than the subject of this sketch. Then I realized that her strength lay not in things and accomplishments, though these are good in their places, but was rooted in her unbounded faith in God and his goodness; for several times during our visit she had spoken so tenderly of his graciousness and kindness to her.

So with a bowed head and an humble heart, I bade her adieu, feeling that I was on holy ground, and that I had truly been in the presence of one of the great unsung heroines of the modern age. Wesson, Miss.

NEWS FROM WHITWORTH COLLEGE

Dear Dr. Carley: Dr. I. W. Cooper, President, is now announcing the completed faculty both for Whitworth College and for its high school. will be entirely separate from the college, under its own principal, next session. It will be housed in Margaret Hall, the largest building on the campus. Offices and classrooms will be on the first floor, bedrooms on first and second floors.

Whitworth begins her new day of larger educational opportunity as a senior college, under happy auspices and with bright prospects.

The old students have registered well for the session 1924-1925, and new applicants for registration are being listed daily.

Friends throughout the Mississippi Conference are responding generously to the call for book donations to the library, which must be brought up to the minimum requirement of 6,000 volumes by the opening of next session. Let others follow suit in contributing to this worthy cause.

The new slogan, *Watch Whitworth Win*, is rally-

ing the Board of Trustees, the ministers of the Conference, the patrons, student body and alumnae to concerted, co-operative efforts to help Whitworth win and hold a distinguished place among the higher educational institutions of Southern Methodism.

At its recent assembly, held in Whitworth College, the Mississippi Conference Epworth Leaguers pledged \$1,000 to the Whitworth endowment fund. All honor and praise to these loyal young Methodists.

The new lady principal is being most cordially received and treated on her soliciting trips throughout the Whitworth territory, for which she makes grateful acknowledgment.

Cordially,

MRS. J. M. WYATT,

Lady Principal Whitworth College.

THE FOUR FUNDAMENTAL FAILURES OF THE AMERICAN HOME.

The home is at present a turbulent haven, an uncertain citadel. But why?

In my opinion the four things that chiefly threaten the security of the American home today are these:

1. The lack of honesty within the home.
2. The lack of a proper business basis for the home.
3. The lack of a sense of proportion within the home.
4. The lack of courtesy and of fun within the home.

Take honesty first. It is a fundamental thing; it means to a home what foundations mean to a house; and yet it is a thing in which the average American home is remiss.

"What! Not honest in my home?" I hear the protesting chorus rise all over the country from East to West. "There you are certainly mistaken. Why, I always punish my children for not telling the truth!"

Yes, we instruct our children to tell the truth, and we sometimes punish them for not telling the truth; but nevertheless, we do not train them to tell the truth. Training must be made up of example as well as of precept, and it is right here that the American home so frequently fails. In fact, our children often get their first start in equivocation in the very places that should be their strongholds against deceit, their own homes.

"Mother, you're wanted at the phone!" piped the six-year-old son of a friend the other afternoon as we sat drinking a cup of tea in her pleasant home.

"Find out who is calling, and say that mother isn't in just now," she commanded.

"I don't know what I'm going to do with Billy," she confided a little later. "He's as bright as a new coin, he's obedient in everything else, he's affectionate and helpful—but he's the most dreadful little liar! I punish him for fibbing nearly every day of his life, and yet I can't seem to get him to discriminate between honesty and dishonesty. What do you advise?"

"You might try always telling the truth to him," I suggested—a little dryly, I fear.—From an article by Mrs. John D. Sherman, in the Delineator.

WHY A HAPPY GIRL IS A SAFE GIRL.

By Alice Mary Kimball.

Is your daughter safe? Or, in other words: Is she happy?

A really happy daughter won't break away from home standards and become a flapper daughter.

Happiness is the feeling of peace, security, and joy which comes to people who are developing normally according to the law of their own natures. Unhappiness is the misery of thwarted growth.

Near the desk where I am writing is a window-box in which some sick nasturtium plants are struggling: dwarfed little scrubs, with yellowing, parasite-mangled leaves and doomed, shrunken buds. Being plants they don't know how badly

off they are, and so it wouldn't be accurate to call them unhappy; but when a similar smothering of growth happens to a person who can feel the pain of it, that person is unhappy and in danger.

For the girl who isn't a child nor yet a woman, who is passing through the difficult betwixt-and-between stage, the wholesome avenue for well-rounded growth is through action and play. There is a way whereby she can gain self-confidence and have plenty of fun doing it. She can acquire increased self-respect and becoming dignity and at the same time find exciting outlets for high spirits. She can equip herself as a responsible home-maker while cultivating her distinctive personal charm.—From the Designer Magazine.

LADDIE.

"My laddie, O my laddie, I am wistful as I clasp
Your little hand within my own, and think how
many men
Gone far from earth and memory, beyond our
mortal grasp,
Are living and are breathing, dear child, in you
again.

"My laddie of the golden hair, there stand at
God's right hand
His saints who went through blood and flame,
the yeomen of our line;
And there are seraphs singing in the glorious
better land
Whose heart-beats kept, when here on earth,
the pace of yours and mine.

"Kneel, little laddie, at my side; there's no de-
fense like this,
An evening prayer in childish trust, and let
him scoff who may;
A daily prayer to God above, a gentle mother's
kiss,
Will keep my little laddie safe, however dark
the day."

—Selected.

Into the remote and dangerous fields of Manchuria and Siberia the Centenary has carried the Methodist message.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

—Faber.

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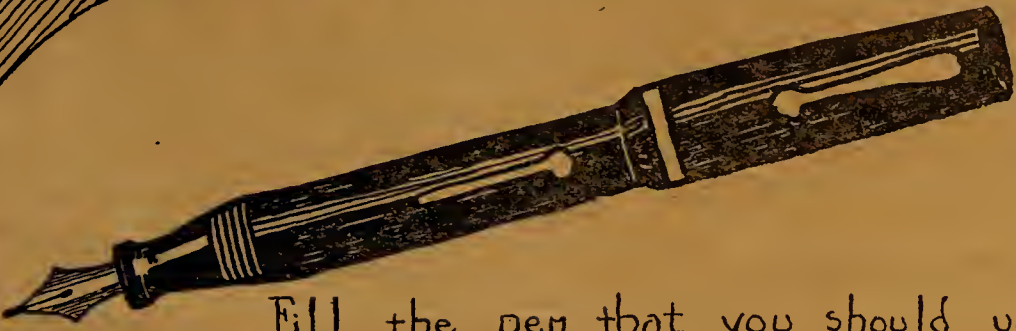
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NEW ORLEANS, LA.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
 Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

SPECIAL EFFORT



Fill the pen that you should use —
 and use it;
 Count the cash that you should send —
 and send it.

FOR

SUPERANNUATE ENDOWMENT

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Write out a check for all you've collected
 To gladden the hearts of those we've neglected

The Home Circle

WHEN FATHER IS IT.

When it rains all day or the weather is rough,
And dull in the house we sit,
There is fun to be had playing blind man's bluff
When father is "It."

We tie a big handkerchief over his eyes,
He moves very quick for a man of his size,
And knows where we are by our laughter and
cries,
When father is "It."

The little girls creep up and tickle his ear,
When father is "It."
He doesn't quite catch them, but comes pretty
near,
When father is "It."
They pull at his coat tails, he gives a great start,
Then spins around twice and is off like a dart,
We dive n'eath his fingers with loud-beating
heart,
When father is "It."

He whoops and he prances, he capers and bounds,
When father is "It."
We're a set of wild heathen, to judge by the
sounds,
When father is "It."

Tom laughs till he has to lie down on the floor,
And Archie and Joe—you should just hear them
roar,
For we feel that we simply can't stand any more,
When father is "It."

—Selected.

NO SIGN OF A POUT.

With a scowl on her face Dorothy May Peterson awoke. It was Saturday morning, and her mother was going shopping without her. That was why the scowl was there. Because Dorothy did not like to be left at home, she had made up her mind to pout all day long.

As she lay there frowning, her big sister called to her from the foot of the stairs, "Hurry down to breakfast, Dorothy, before it gets cold."

"I don't want any breakfast," answered Dorothy, as cross as she could be. But she got up and dressed and looked at her cross little face in the mirror.

"I don't care!" she muttered.

When she went downstairs she found that her mother had left on the early train. Her sister tried to make her smile. "Come, Dotty, eat your breakfast," she said and pulled out Dorothy's chair.

But Dorothy wouldn't smile, and she wouldn't sit down to breakfast. She took a piece of bread and butter and went outdoors and slammed the door behind her. Presently she started down the street toward her friend Elsie's, but she was still scowling.

Elsie saw her coming and ran to meet her. "Dorothy, just look at Daisy's new dress!" she cried, and she held up her favorite doll.

Dorothy gave a little sniff. "I don't see why you made a new dress for such a pug-nosed doll as Daisy," she said. "She's very homely!"

The happy smile left Elsie's bright little face, and her lips began to quiver. Very slowly she turned away and went into the house.

Dorothy had not meant to hurt Elsie's feelings, but she still felt cross; so she only said, "I don't care!" and went on to her cousin Ruth's.

She found Ruth in the back yard, singing at the top of her voice. No wonder she sang! All her dolls' clothes were hanging on the line so early in the morning.

"Hello, Dorothy!" she called gaily. "Come and look at my wash. Doesn't everything look lovely?"

"The stockings are hung up the wrong way," Dorothy grumbled.

For a moment Ruth looked as if she wanted to be cross, too; but she changed her mind and went into the house.

"I don't care!" said Dorothy sullenly, and went into the next yard, where Rose Day was combing the snarls out of her little dog's hair.

Rose looked up with a smile when she saw Dorothy. "Doesn't Jip look sweet?" she asked.

"He looks dirty," answered Dorothy, though her voice wasn't quite so cross this time.

Still, Rose got up and carried the dog into the kitchen. It was hard to keep Jip clean. He seemed to love the dirt.

"I don't care!" Dorothy said again as she saw Rose go. With her head in the air she walked out of the yard and across the street to Jeanette Miller's. Jeanette was practicing on the piano, and so Dorothy walked right in. Of course Jeanette was glad to see her.

"Listen to my new piece," she said, and began to play it.

Dorothy listened just one minute. Then she cried out: "That isn't the way to play it. You don't keep the right time."

Jeanette stopped playing and wheeled round on the stool. Her dark eyes were flashing. "If you don't like the way I play it, play it yourself," she said, and ran upstairs.

"I don't," began Dorothy, but she didn't get any further, for two big tears rolled down her cheeks.

She wiped them away and turned back toward home. She was thinking hard. When she passed Elsie's house she saw Elsie on the porch with Daisy in her arms. The doll's long curls shone in the bright sunlight.

Suddenly Dorothy crossed the street and called out: "O Elsie, Daisy's hair is beautiful!"

Right away Elsie ran down by Dorothy. "Isn't it?" she cried.

"And the new dress is lovely," Dorothy added.

By that time Elsie had her arm round Dorothy, and Dorothy had her arm round Elsie, and Dorothy felt a great deal happier.

She stayed and played with Elsie awhile, then went back to Ruth's house, where Ruth was just taking down the wash.

"Ruth, I wish you would tell me how you keep the colored dresses from fading," Dorothy said, and this time she smiled instead of scowling.

"Why, I just wash them by themselves and hang them in the shade," Ruth explained, and she smiled, too. "Will you help me fold them?"

As soon as the clothes were folded, Dorothy went over to see Rose, who was tying a big red bow on Jip's collar.

"Jip looks so soft and silky—I don't see how you got all the tangles out," Dorothy said.

Rose looked pleased. "Jip is very good," she answered. "He lets me comb him until every tangle is gone."

A little later, Dorothy crossed the street and called on Jeanette again. Jeanette wasn't very friendly at first.

"Will you please play your new piece for me again, Jeanette?" Dorothy asked shyly. "I like to hear you play the runs. You play them ever so much better than I do."

Jeanette sat down to the piano. "I'll play it if you will help me get the time right," she answered with a smile.

In a minute, both little girls were as interested as could be. They made duet of the piece that sounded so good that Jeanette's mother came to hear it.

Dorothy went home at luncheon time. She was smiling happily, for every one of the girls had promised to come and play with her in the afternoon. When she brushed her hair and changed her dress there was no scowling face in the mirror, and when she went to meet her mother there was no sign of a pout.—Frances L. Johnson, in *Youth's Companion*.

LITTLE HANDLES.

Bennie had been to kindergarten. It was his first day there, and when he came home mamma was anxious to know what he had learned.

"What did you learn to-day, my dear?" she asked.

"'Bout little handles," Bennie said quickly.

"Little handles?" mamma said in surprise.

"Yes, ma'am; our teacher told us we must never forget our little handles."

But mamma did not understand. She had been careful to give Bennie his pencils, his sponge, his book, and his lunch when he started to school, but she had no idea that he needed anything like little handles.

"You didn't have any," she said.

"O, yes, ma'am!" cried the boy. "I used them every time."

Then Bennie couldn't help feeling just a little bit proud to think that he knew something that mamma did not.

"You see, mamma," he went on, "it isn't something to carry; it is something to say, like 'please' and 'thank you' and 'ma'am' and 'good morning' and 'good afternoon,' and things like that. Our teacher calls them 'little handles,' and says we must always use them. I knew about them before, of course, but now I'll be more likely to remember them."

And although Bennie does forget the little handles sometimes, he is nearly always a polite boy, and people like to have him in their company.—Exchange.

THE ECHO BOY.

All his life of five years Donald had lived in a big town. Then all at once his father and mother moved to the country. Donald ran about all over the new house to see what every room was like, and then went out into the garden. At the end of the garden was a gate which led into a meadow, and beyond this again was a wood.

After Donald had examined the garden he walked into the meadow, his little dog, Spot, following. He felt that he should like to go through the gap in the hedge, but the wood looked rather dark. He thought he would like to have Spot quite close to him, so he called out, "Spot! Spot!"

To his surprise some one in the wood began to call Spot, too.

"Hello!" cried Donald. "Who's there?"

"Hello!" cried the other. "Who's there?"

"You're not very polite!" cried Donald, thinking that the other boy might have answered his question.

"You're not very polite!" came back the answer.

Then Donald was quite sure that the other boy was mocking him, and he grew quite angry.

"You're a rude boy," he said.

"You're a rude boy," returned the other.

"I'll send my dog at you!" cried Donald, now thoroughly angry.

"I'll send my dog at you!" came back the answer.

Now, Donald was very much afraid of all dogs except his little Spot, so he turned and ran back to the house in a great fright.

He found his mother and burst into tears. "There's a horrid, rude, wicked boy in the wood," he gasped between his sobs, and then he told his mother all the story.

"Oh, Donald," she said, "do you know if you had called out nice, kind things you would have had nice, kind things called back to you? It is only the Echo Boy in the wood."

Then she told him as well as she could what an echo was, and when she had finished she said: "All the way through life, Donald, you will always be meeting echo boys and girls. Give kindness and courtesy, and you will receive kindness and courtesy; but if you give unkindness and rudeness, you will almost certainly get it back."—Exchange.

Like a magnificent temple, civilization has been rising through the centuries. . . . It is built of granite, cut from the Gethsemanes of history. . . . Its foundations are built of convictions, its pillars of hope, its vaulting of lofty purpose, and its windows of faith. Its cement is the blood of suffering, and its decoration the loves of heroes. It is the edifice man has built in which to house the social side of his nature. It contains and will conserve all contributions ever made to human weal.—Rev. J. W. Lee.

New Orleans Christian Advocate

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE PREACHING OF THE PIONEER CIRCUIT RIDERS.

(Continued From Page 1.)

triumphant entry into Jerusalem: "The most prominent feature of this procession was its enthusiasm. These people were not afraid to shout. They believed in Jesus with all their might and expressed their devotion in Oriental outbursts of joy. * * This is a spirit that is evaporating out of our religious life and that we need to keep and intensify. We are growing so reserved and formal that we are afraid to speak out in religious meetings. Our boiling enthusiasm cools into fastidious speech and then freezes into silence."

What may we learn from the pioneer preachers? First, there is one thing "boy" preachers and ministerial students who are eager to leave school before their education is finished should not learn. They should not for a moment entertain the thought that, as many of the pioneer preachers had only the bare rudiments of an education and became successful preachers, therefore a thorough education is not necessary for the work of the ministry. Had the pioneers been better equipped for their work they would have accomplished more good. No one knew this better than Bishop Asbury, who was a zealous advocate of education and built the first Methodist school in America.

We should certainly learn something from the evangelistic spirit of the pioneers. It was the burden they felt for lost souls that explains their consecration and sacrificial labors. Ebenezer Newhall, stirred by the spiritual destitution of the people of Vermont, is an example of how the pioneers sought the lost.

"Often I rested my weary limbs by sitting down and reading my Bible and praying. Soon I came to a small opening, found a log cabin, stopped, read, sung, and prayed with them. Then on again I went. I found a very poor woman in a log hut. I invited her to go to the meeting. She said, 'I have no clothes.' I said, 'Don't stop for that; just wash you clean and go. God may meet you there and wash away your sins, and clothe you with salvation.' 'But I have no shoes.' 'No matter, God may put on your feet the Gospel shoes.' 'Then I have no bonnet.' 'Well, God can put on your head a crown of life.' 'Neither have I any cloak.' 'Dear woman,' said I, 'make no more excuses, throw a sheet over your shoulders, and if you find Jesus as you may, you will not be sorry.' Then on he went, and finally came to the meeting he had appointed. There, sure enough, was the poor woman, with rags sewed on her feet, a sheet over her head, and her children by her side.

As preachers, we should not fail to learn from the pioneers that there is a preparation of the heart as well as of the head—a preparation they never neglected. A quotation from the diary of Bishop McKendree will, perhaps to some extent, explain the secret of their great spiritual power in preaching:

"Being already at my preaching place since 8 o'clock, I have been with Jesus in this forest, in deep exercise. My Book is sweeter than common. O, what spirit I find in the Word of the Lord! I read it much and with great delight—often on my knees. I take my flight, on wings of faith and love still mounting higher to the celestial world. One-half hour humbly prostrate on my face, to converse with eternity! And such deep views and bright conceptions of eternal things I never had before in all my life. But I must go; the congregation is assembled, and my watch says eight minutes to 12 o'clock. Farewell, sweet and solemn place! Lord Jesus, go with me! Amen: Amen."

Blackstone, Va.

PERSONAL AND OTHER NOTES.

Mr. W. W. Cochran, Lucedale, Miss., has been a subscriber to the Advocate for forty years. Blessings upon him!

Mrs. Myrtle Triplett, of Dossville, Miss., is another old friend of the Advocate, having been a subscriber for twenty-five years.

Mr. M. M. Satterfield's reply to the open letter by Rev. Geo. H. Thompson in last week's issue of the Advocate, received too late for publication this week, will appear in next week's Advocate.

Having given up the pastorate of the Felicity Church, the editor of the Advocate and his family had the delightful (?) experience of moving from the parsonage into another house last week. The new home is at 1424 Octavia Street.

Rev. G. A. Klein, one of our best known and most successful general evangelists, spent a few days in New Orleans recently. He called at the Advocate office, where he and the editor renewed the friendship of college days.

A good meeting at Batesville, Miss., has just been closed, in which the pastor, Rev. W. M. Young, was assisted by Rev. J. H. Holder, who preached for eight days to the delight and edification of large congregations.

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, who is a teacher of the Woman's Board in Cuba, has been made president of the Irene Toland School, Matanzas, Cuba. Her many friends will rejoice at this deserved recognition of her ability.

On account of a cancelled engagement, Rev. Henry T. Young, general evangelist, De Ridder, La., has an open date of ten days beginning July 27, which he would be glad to have taken. Brother Young is at present in a great meeting at Doyline, La.

Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans, has been with Rev. G. A. Morgan in a meeting at Bastrop, La., during the past week. During his absence last Sunday, the pulpit of the First Church was filled by Rev. A. M. Serex, assistant pastor.

Rev. F. B. Ormond, our pastor at Silver City, Miss., accompanied by his wife, has been spending several days in the city, visiting their son-in-law and daughter, Mr. and Mrs. H. G. Mataxas. Brother Ormond paid the Advocate office appreciated calls while in the city.

Rev. Claude P. Jones, Mississippi Conference evangelist, began a two-weeks meeting with the pastor, Rev. A. J. Coburn, at Kentwood, La., on Sunday, June 21. He is being assisted by Mr.

Lester Aldrich, musical director and soloist. Large congregations are attending the services and much interest is being manifested.

Relatives of Rev. and Mrs. Gayle C. Beanland, of the West Africa Presbyterian Mission, are in receipt of a cable message announcing the birth of a fine little son on June 7, 1925. Mrs. Beanland will be remembered as Miss Lillian Williams, daughter of Rev. W. M. Williams, of the Mississippi Conference.

Westmoorland College, San Antonio, Texas, has just completed a successful campaign to raise \$340,000, the total amount subscribed being a little over \$305,000. That splendid and liberal layman, Mr. Robert McFarland, challenged the city and friends of the institution by offering to give \$150,000 if they would raise another \$150,000. The challenge was very promptly accepted and the money has been subscribed.

Dr. I. W. Cooper, president of Whitworth College, announces that the faculty is now complete. Miss Maxine Smith, A.B., of Vanderbilt University, has been elected to the chair of Mathematics and Science in the high school, and Miss Dorris Hawkins, A.B. and A.M., of Vanderbilt University, has been elected to the chair of Latin in the college. The Whitworth faculty in high school and college will compare favorably with that of any other institution.

The 35th annual Bluff Creek Camp Meeting, in East Feliciana Parish, Louisiana, will begin on Friday night, July 31, and continue through Sunday, August 9. Rev. R. M. Brown, of Morgan City, La., will be the leading preacher. A good hotel is maintained on the grounds, and visitors will be welcome. All pastors are especially invited to attend. O. E. Townsend, of Oaknolia, La., is president of the camp meeting association, and H. C. Lipscomb, Oaknolia, La., is secretary, of whom full information may be secured.

Rev. J. V. Bennett, Mississippi Conference evangelist, has recently assisted Rev. J. W. Booth in a fine meeting at Ponchatoula, La. There were overflow congregations at the night services, and much good was accomplished. The congregation at Ponchatoula will occupy the new Sunday school annex on the first Sunday in July. The annex has twelve rooms and is thoroughly equipped for devotional and social activities. The Central Training School will meet at Ponchatoula, August 31-September 4.

Descendants of all the officers and seamen who served on the famous fighting frigate, "Old Ironsides," now rotting at her moorings in the Boston Navy Yard, are undertaking to raise \$12,000 for a new mainmast and its rigging as their part of the \$500,000 fund to restore the historic ship. Commander Arthur Bainbridge Hoff, retired, who is the nearest male descendant of Commodore William Bainbridge, who commanded the "Constitution" when she destroyed the British frigate Java off the coast of South America in 1812, is sponsoring the movement.

At the meeting of the board of directors of the Seashore Divinity School on Thursday of last week, the following officers were elected for the ensuing year: president, Rev. J. T. Leggett, of the Mississippi Conference; vice president, Rev. H. W. Rice, of the Alabama Conference; secretary, Rev. H. M. Ellis, of the Mississippi Conference; treasurer, Rev. H. M. Andrews, of the Alabama Conference; dean and director of publicity, Dr. H. H. McNeill, of the Alabama Conference. The report of the secretary showed that the largest number of students in the history of the school had been enrolled this year.

Rev. E. S. Lewis, presiding elder of the Grenada District, North Mississippi Conference, authorizes the Advocate to say that, on account of continued illness, Rev. W. C. Galceran, Jr., has been relieved of the Waterford charge, and Rev. William L. Robinson has been appointed to fill out

the unexpired term. Brother Robinson has been in Emory University this year, pursuing a course of study looking to the securing of the Bachelor of Divinity degree. He is a graduate of the Mississippi Agricultural and Mechanical College. He is already on the ground and hard at work. Brother Galceran hopes to be able to resume work at the next Annual Conference. He was in high favor with the people of his charge, and they give him up with sincere regret.

A QUOTATION, WITH SOME COMMENTS.

By John D. Ellis.

Quotation: "To baptize means to immerse, to plunge under, to bury: Bible baptism represents the death and burial of the Lord Jesus."

1. The above quotation probably expresses the views of immersionists generally.

2. If "Bible baptism represents the death and burial of the Lord Jesus," then John's baptism was not Bible baptism.

John announced the immediate appearing of the Messiah, without preaching his crucifixion, burial, and resurrection.

The people to whom John preached had little thought about the death of Christ, and certainly no idea of his crucifixion, burial, and resurrection. Even the apostles themselves, whom the Messiah tried to teach for three years, were slow to entertain the thought of his death, and after his resurrection from the dead were slow to believe.

John let fall such expressions as "the Lamb of God," but the people hardly foresaw his death and resurrection. They were more occupied with his immediate appearing, and with thoughts about his life.

John baptized vast throngs, but he did not give expression to the thought that their baptism must "represent the burial of Jesus."

Such an idea is modern: It has misrepresented long enough, and done too much sectarian duty.

3. Several scriptures give intimation of what John thought about water baptism.

He baptized in several places, like Bethabara, the Jordan, and Aenon, and the people were baptized by him, "confessing their sins."

They realized that they needed forgiveness and cleansing, of which their water baptism was the sign and seal. Its very significance was the same as circumcision, which is spoken of as "circumcision of the heart," and which equals regeneration and sanctification by the power of the Holy Spirit.

The Jews, who were polluted by nature and guilty by practice, were taught by John's use of water to expect the forgiveness of their sins and the cleansing of their corrupt hearts.

John called the people to repentance, and made their baptism the profession of repentance, and the avowed beginning of a new life, with the hope and expectation of forgiveness and cleansing.

Finally, the Messiah came to him to be baptized, but John forbade him, saying: "I have need to be baptized of thee."

John did not regard that the sinless Saviour needed purification, but that he himself needed it: he regarded, also, that his sinless Savior was qualified to impart purification.

For six months he had preached to the multitudes, saying: "I indeed baptize you with water * * * he shall baptize you with the Holy Ghost, and with fire."

John's baptism with water symbolized the Holy Spirit's baptism, which cleanses the human heart, and empowers for service.

4. John's idea was never repealed, and remains under the Christian dispensation fully developed.

Even Ananias, several years after our Lord's ascension, said to Saul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

The same truths are still present, that baptism is the outward sign of forgiveness and cleansing, and the seal of that righteousness which is by faith in Jesus Christ, through the power of the Holy Spirit.

5. According to the immersionists, water baptism must "represent the burial of Jesus Christ," otherwise it is not Bible baptism. Such an idea perverts the Scriptures, and makes null and void every instance of baptism of which we have Bible record.

6. The theory robs also the Lord's Supper of its mission, and gives us two sacraments identical in meaning: "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

His death embraces his broken body, and shed blood, even all his sufferings on earth. The Lord's Supper carries us up to the very time he left the earth, and leads us to expect his return.

Water baptism is concerned more particularly with the thought of forgiveness, cleansing, and the empowering by the Holy Ghost, which is the very sum and substance of God's covenant with mankind through Christ.

The ordinance also initiates into the Christian profession and into the benefits of the atonement: "For ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ."

Faith in Christ is formally professed in baptisms, and the candidate puts him on as a man puts on a garment, for utility, benefit, and all the rest.

7. According to this unscriptural view of water baptism, an individual by a sacrament can show forth his Lord's death only one time, viz.: when he is immersed! But according to the real teaching of Scripture, he can show forth his Lord's death every time he partakes of the Lord's Supper, which he may do every few days, or weeks, or many times a year.

8. If a Christian says: "I would like to do something often to commemorate our redemption through Christ, and especially his resurrection," he can keep the Christian Sabbath, the first day of the week, the day our Lord arose from the dead.

9. If "Bible baptism represents the death and burial of the Lord Jesus," then according to the statement of immersionists, physical death is baptism, and burial in a graveyard is baptism: According to their own statement, their performance in putting under the water is a type which prefigures the Ante-type: like a model which has resemblance to the great pattern. Now, if being put under the water is a baptism which represents the burial of Christ in the tomb of Joseph, then the burial of Christ in the tomb of Joseph was baptism. Immersionists cannot escape the logical conclusion of their own statements. Will they stand hitched at this point?

When there is a death in the community, are they willing to announce from the pulpit, and upon the printed funeral notice, that the dead man's baptism will take place at the graveyard at a certain hour? Is it their custom? Why not do so, if "baptism means to bury?"

Are they willing to apply their theory to the Scriptures? For instance, Acts 2:29: "Men and brethren, let me freely speak of the patriarch David, that he is both baptized, and baptized, and his baptism is with us unto this day."

Also Acts 5:10: "The young men came in, and found her baptized, and carrying her forth, baptized her by her husband."

Immersionists put emphasis upon being put under the water to represent our Lord's burial, but they subdue and keep in the moonlight the conclusion of their statement, viz.: The burial of Christ in the tomb of Joseph was baptism.

They give emphasis to the covering up in water for sectarian purposes, but they really reject their own teaching, that the literal burial of Christ in the tomb was baptism.

The buryist who accepts his own teaching is annihilated further on in this argument.

10. It cannot be said that there is anything in the immersionist's mode of water baptism that represents the death of Christ on the cross: He was elevated above the earth, even "lifted up" in death: Immersion sinks down. He was put to death by crucifixion, with blood streaming from his hands and feet. "One of the soldiers with a spear pierced his side, and forthwith there came out blood and water."

Sprinkling and pouring represent his death more perfectly by far than being covered up in water. He literally died while sprinkling his own blood; and we come to his blood of sprinkling, which sprinkles our conscience from evil.

11. Jesus was not let down into a hole in the ground when he was buried: neither was he covered up with soil, but he was carried into the new, commodious, rocky tomb of Joseph, wrapped in a linen cloth. There is no record that he was placed in a coffin. A napkin was placed around his head, but there is no statement that his face was covered.

Early in the morning, the first day of the week, the women went to the tomb to anoint him. When the stone was rolled at the door of the tomb, he was inclosed, but he was inclosed with commodious walls of rock, with nothing touching his body except the linen cloth, and in all probability with face, hands, and feet free.

His friends would have completed his burial by anointing his body, had it not been for his resurrection, which startled them.

Thus, by looking into facts, we see no resemblance between a sudden pop of the upper part of the human body in water, and the death and burial of Jesus Christ.

Christ's entire body was placed in the tomb of Joseph: the immersion preacher "buries" only half of the candidate's body, after the candidate laves the lower half by wading in waist deep. When the candidate walks out, he walks out half laved and half buried, which he thinks is a perfect representation of the burial of Christ in the tomb of Joseph.

12. Here is a Scriptural truth not very comforting to immersionists: Six days before Christ's death, Mary poured rich ointment on his head for his burial. Matt. 6:12. "For in that she poured this ointment on my body, she did it for my burial."

How do immersionists like the fact that Jesus was buried by Mary six days before his death by pouring?

How do they like the idea of their burial in water for baptism, as having been consecrated by affusion? If what they say be true, that the burial of Christ in the tomb of Joseph was baptism, then his baptism was hallowed, memorialized, and consecrated by the mode of pouring.

It does not meet all the facts to say that Mary simply embalmed him,

The Greek word which is used (entaphiazō) means "burial," "to inter," "to perform the funeral ceremony," "rites," etc.

Mary embalmed him, and consecrated him, and all that, but she also buried him: She had foreknowledge of his death and burial: She knew that he must die, and her act in burying him won her Master's approval.

How do immersionists like the idea of burying Christ six days in advance by pouring?

What becomes of their theory that to plunge under represents his burial?

If Mary were on earth to-day, she would make a good member of any church that baptizes by affusion, but the waterists would not have her, with her idea of burying by affusion.

Mary's deed of pouring actually prefigured the shedding of Christ's blood on Calvary; and in pouring ointment on him she was conforming to Jewish custom in burying.

Water sprinkled, or poured on the head of a candidate, represents faith in Christ as the world's Redeemer, and that circumcision of heart, through the power of the Holy Ghost. It is the Divine mode of consecration, and of exhibiting utility.

(To Be Continued.)

Shubuta, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. W. Tucker, Bogalusa, La., 17; Rev. T. B. Cottrell, Vicksburg, Miss., 11; Rev. J. M. Guinn, Marks, Miss., 3; Rev. H. R. McKee, Benton, Miss., 3; Rev. W. M. Hester, Algoma, Miss., 2; Rev. A. A. Simms, De Soto, Miss., 3; Rev. L. F. Alford, Meridian, Miss., 5.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MISS ELIZABETH POWELL was born May 3, 1879, and died April 20, 1925. All of her life was spent on a farm near Stonewall, La., where her grandfather Powell settled before the Civil War. Their mother being a Methodist, Miss Elizabeth and her sister Bess united with their mother's church. The former was baptized and received into the church about twenty-three years ago by Brother J. M. Alford, who was her pastor at that time. To say she lived a sincere Christian life and was always loyal to her church is stating it mildly. Their home was always the preacher's home. Father and mother preceded Miss Elizabeth to their heavenly home a number of years ago. The deceased was a great sufferer for many years, and while she was devoted to her sister, brothers, other relatives, and an innumerable number of friends, yet she frequently mentioned her desire to join her Saviour and redeemed loved ones. She had been in the Shreveport Highland Sanitarium for several days, and all were very hopeful of her improvement; hence sudden death from cerebral hemorrhage was a surprise to her loved ones and many friends. The writer conducted the funeral services at the old home place in the presence of an unusually large audience, and burial was in the family cemetery.

"It's sad to meet on earth no more,
But trusting in Jesus, we'll meet on
the shore

Where tears will all be washed away,
And we'll sing God's praise through
an endless day.

So let's keep the armor bright,
And walk with Jesus in the light.
Then when our days come to an end,
Our voices with him in heaven shall
blend."

LEE R. SPARKS.

Grand Cane, La.

HOMER BASCOM GILMORE, JR., was born April 3, 1898, and died May 24, 1925. He is survived by his parents, Rev. and Mrs. H. B. Gilmore, two brothers and five sisters. He joined the church early in life, and was

active in church work. He served as president of the Senior Epworth League for a while. After graduating from high school, he happened to an accident which resulted in his being an invalid for the remaining part of his life. However, he did not spend his time idly, but during his affliction he took subscriptions to magazines, and entertained himself much of the time reading good literature. Some time before he died his eyesight failed him so he could not read for himself, and then some member of the family or friend would read to him. The Sunday school lesson was taught in the home every Wednesday afternoon for his benefit and pleasure. Homer was always very patient and cheerful during his afflictions. His loved ones miss him so much, but they weep not as those who have no hope. Homer had faith in God, he believed in prayer, he testified to a conscious salvation, he was ready to go when the call came. May God richly bless the bereaved loved ones and friends.

His pastor,

A. J. DAVIS,

IN MEMORY OF MY DEAR AUNT, MISS PAULINE RANDLE,

Who Died in the Service of the Master
in Korea on May 10, 1925.

Dear Christ, the one we loved so well
is gone,
But life, perhaps, is sweeter farther
on.

She heard thy call to duty over there,
And tried with a smile thy cross to
bear.

She carried the gospel across the sea
To those who stood in need, great
need of thee.

She labored there for thee, with love
so true

That men, watching her, saw a reflec-
tion of you.

Five long years she labored there for
thee,

Then sailed back home to spend a
little while—

A year—close to loved ones to be;
Then off again with a cheery, win-
some smile.

A month or two back in her field to
work,

She never knew what it was to shirk.
She gave herself so freely, gladly, too,
That you beckoned her on, a greater
work to do.

O God! Standing before thy throne,
her soul

Awaits thy word; having reached her
goal,

She lays her burden gently down,
And bows her head to receive the
saintly crown.

Her devoted nephew,

JAMES T. RANDLE.

Memphis, Tenn.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our friend and co-laborer, M. E. DAKIN, who, on May 19, 1925, passed to his reward; therefore be it resolved:

1. That the Methodist Episcopal Church, South, of Shaw, Miss., has lost a devoted, generous and truly consecrated member.

2. That the Sunday school has lost a faithful and loyal student.

3. That the Woman's Missionary Society has lost a true and sympathetic friend—one always ready to lend a helping hand, say a word of encouragement.

4. That while our hearts are heavy with sorrow at the departure of this good man, we bow in humble submission to his divine will and are thankful in our hearts that we were privileged to enjoy the friendship of this man of God.

5. That a copy of these resolutions be spread upon the minutes of the Woman's Missionary Society, a copy be sent to the New Orleans Christian Advocate for publication, and a copy be sent to the bereaved family.

Signed: Mrs. M. B. Brister.

Bishop W. B. Beauchamp has supervision of Methodist Missions in Europe which is entirely a Centenary product. He has recently organized three Conferences, Czechoslovakia, Belgium, and Poland.

The Centenary has purchased and put in operation a great Central Building at Brussels.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Bayou Pierre, at Pleasant Ridge, July 4, 5.

Barlow, at Lebanon, July 11, 12.

Monticello, at Oma, July 19.

Wesson and Beauregard, at Wesson, July 22.

Foxworth, at Sandy Hook, July 26.

McComb, Pearl River Ave., July 30.

Osyka, at Holmesville, Aug. 1, 2.

Meadville and Bude, at Meadville, Aug. 9.

Scotland, at New Hope, Aug. 11.

Pleasant Grove, at Sartinsville, Aug. 15, 16.

Tylertown, at China Grove, Aug. 23, a.m.

Fernwood, at Knoxo, Aug. 23, 3 p.m.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Petal, at Batson, July 5.

Silver Creek, at Oakvale, July 8.

Sumrall, July 12.

Eucutta, at Boyles Chapel, July 18.

Heidelberg, at Philadelphia, July 19.

Collins, at Gilmer, July 21.

Mount Olive, at Sanford, July 22.

Magee and Sanatorium, July 26.

Lucedale ct., at Cox Chapel, Aug. 2, a.m.

Lucedale, Aug. 2, p.m.

Leaksville, at Clark's Chapel, Aug. 4.

New Augusta, at —, Aug. 9.

Main Street, Aug. 16, a.m.

Broad Street, Aug. 16, p.m.

Richton, at Blodgett, Aug. 23, a.m.

Court Street, Aug. 23, p.m.

Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Thlrd Round.

Satartia, at Mt. Olivet, July 4, 11 a.m., July 5, 7:30 p.m.

Eden, at Lake City, July 5 11 a.m., 2 p.m.

Flora, July 11, 12.

Yazoo City, July 12, 4 p.m., 7:30 p.m.

Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.

Canton, July 19, 20, 7:30 p.m.

Camden, at Forest Hill, July 25, 26, 11 a.m.

Sharon, at Lootville, July 26, 3 p.m.

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Meridian Dist.—Third Round.

DeKalb, at New Hope, July 4, 5, 11 a.m.

Cleveland, at Pleasant Grove, July 5, 6, 3 p.m., July 6, 11 a.m.

Porterville, at Briggs Chapel, July 11, 12, 11 a.m.

Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.

Matherville, at Stateline, July 18, 19, 11 a.m.

Shubuta, July 19, 3 p.m., 7:30 p.m.

Quitman, July 26, 11 a.m., 2 p.m.

Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.

DeSoto, at —, Aug. 1, 2, 11 a.m.

Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.

Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.

Bucaturunna, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.

Waynesboro, Aug. 10, 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Third Round.

Laurel, Kingston, at Antioch, July 5, 11 a.m. and 2 p.m.

Laurel, First Church, July 5, 4:30 p.m.

Laurel, West End, July 5, 8 p.m.

Rose Hill, at Hopewell, July 11, 12.

Newton, July 12, 8 p.m.

Burnside, at Longino, July 17.

Neshoba, at Deemer, July 18, 19.

Philadelphia, July 19, 20.

North Leake, Friday, July 25.

Carthage, at Goshen, July 26, 27.

Trenton, at Pine Grove, Friday, July 31.

Shiloh, at Shiloh, Aug. 1, 2.

Walnut Grove, at Freeny, Friday, Aug. 7.

Harperville, at Contrell, Aug. 8, 9.

Union, at Conehatta, Aug. 14, 16.

Let all committees have reports ready.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Natchez, 11 a.m., July 5.

Washington, at Mars Hill, 3:30 p.m., July 5.

Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.

Vicksburg, Crawford Street, 7:30 p.m., July 12.

Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.

Nebo, at —, 11 a.m., July 26.

Harriston, at Harriston, 7:30 p.m., July 26.

Hermanville, at Sarepta, 11 a.m., Aug. 2.

Rocky Springs, at Willows, 11 a.m., Aug. 9.

Utica, at Cayuga, 11 a.m., Aug. 16.

Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

BOHNE & WILT, Booksellers, and Stationers, 1528 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
 Editor, Mississippi Conference.....Ralph Hays, Hattiesburg, Miss.
 Editor, Louisiana Conference.....Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The following report of the fourth Assembly of the Mississippi Epworth League at Whitworth College, Brookhaven, Miss., as reported by Rev. P. D. Hardin in the "Methodist Messenger," will be of interest to those who were, and those who were not, present at the Assembly:

"We are closing to-day the greatest Assembly of the four, considered from every standpoint. Attendance was at least one hundred more than last year; up to noon Saturday there were registered 450 of the finest young people in the world; had more preachers than ever before. Had six of the seven presiding elders."

(The total registration was 502, with 50 preachers, including the above mentioned presiding elders.)

"Bay Springs charge, with four Leagues, one at each of the churches, had 17 delegates, the pastor and the presiding elder present.

"The following officers were elected for the ensuing term: President, J. H. Weems, Hattiesburg; Vice President, Rev. B. M. Hunt, Gloster; Secretary, E. R. Lowrey, Meridian; Treasurer, L. F. Alford, Meridian; Era Agent, Miss Lucy Mae McMullen, Jackson.

"After twenty years faithful service as president of the Epworth Leagues of the Mississippi Conference, Mr. W. D. Hawkins retires from this position,

and Mr. J. Harry Weems, of Hattiesburg, was elected as his successor. Brother Hawkins, however, continues in the active work as dean of the Assembly.

"At the close of the business session of the Assembly Friday noon, Miss Addie Greeley very happily, in behalf of the Leaguers of the Mississippi Conference, presented a beautiful silver pitcher to Mrs. W. D. Hawkins, in appreciation of her unselfish devotion and valued assistance in the work. Mrs. Hawkins at present and for several years has served as chief chaperone of the Assembly. Mrs. Hawkins, in accepting, thanked Miss Greeley for her referring to her as 'Mother of the Assembly.'

"Following the presentation of the pitcher to Mrs. Hawkins, Mr. J. H. Weems, Secretary of the Assembly and President-elect, with well chosen words, told of the effort to express appreciation to Mr. W. D. Hawkins, retiring President of the Assembly, which had taken the form of a leather-bound and engraved volume, containing letters which had been secured from numerous officers of the Conference and Assembly who had been fellow-workers with Mr. Hawkins in past years. These letters, breathing confidence and devotion, form a testimonial of which any one may justly feel proud.

"Also, immediately following the presentation of the book of letters, Mr. Weems presented a large and handsome silver loving cup to Mr. Hawkins, engraved with the symbol, and as follows: 'Mississippi Conference Epworth League, 1900-1908 and 1913-1925—W. D. Hawkins, Whose Faithfulness Hath Made Us.' The years indicate the periods of service as President. Mr. Hawkins replied, accepting in terms of deep affection.

"Beautiful and inspiring was the Sunday night consecration service, conducted by Mr. Hawkins, when 200 young people pledged themselves to special service for the Master, 'however, whenever, wherever.'"

The following resolution, which was unanimously adopted by the Assembly, will, I hope, claim the attention and support of every Leaguer in our Conference:

"To the Leaguers of the Mississippi Conference we hereby submit the following resolutions:

"Resolved, That we, the Epworth Leagues of Mississippi, pledge ourselves to live true to the ideals of the Epworth League and the Methodist church, and to refrain from the following amusements which are against these ideals; desecration of the Sabbath, dancing, card playing, immoral moving pictures, degrading literature, and any other amusements which would lower our moral standards, but will endeavor at all times to put Christ foremost in our lives.

"Signed: Martha Watkins, Amanda Lawther, Mary Ellen Wilcox."

Live up to that pledge, and watch results!

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Sardis Dist.,—Third Round.

Coldwater, at Brook's Chapel, Q. C., June 10, 11 a.m., preaching, July 5, 11 a.m.
 Hernando, Q. C., June 10, 7:30 p.m., preaching, July 5, 7:30 p.m.
 Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.
 Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.
 Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.
 Horn Lake, at Eudora, Q. C., July 3, 11 a.m.

Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.

Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.

Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.

Crenshaw, at Sledge, Q. C., July 12, 11 a.m.

Charleston, Q. C., July 15, 7:30 p.m.

Tyro, at Tyro, Q. C., July 18, 11 a.m.

Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.

Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

J. TILLERY LEWIS, P. E.



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OF course there's a reason for the greater popularity of Luzianne. Folks who try it grow to like it's different taste so much that they spread the good news and soon it becomes the favorite.

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GUARANTEE Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.

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Ⓢ This lovely 6-cup coffee set, of first quality Bavarian China, is offered to get you to give Luzianne a real good trial. Save the coupons and send to us or ask your grocer to get the coffee set for you. Remember they're worth \$2.50 to \$3.50 at a retail store. Be sure to get them.

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Lydia E. Pinkham's Vegetable Compound Helped where Other Medicines Failed

Walpole, N. H.—"I have used Lydia E. Pinkham's Vegetable Compound and find it has improved my health wonderfully. For months and months I was not regular and had terrible pains. They used to affect my side so I could not work. I read of others being helped by the Vegetable Compound, so I thought it might help me. I am very



much better now, strong enough to do my own housework, and have two dear babies to care for besides. I tried other medicines before taking the Vegetable Compound, but I was never treated for my troubles. I speak highly of the Vegetable Compound to my friends and recommend it to any woman for run-down and nervous condition."—Mrs. T. H. FULLER, Walpole, New Hampshire.

Over 200,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 out of every 100 of the replies say, "Yes" and because the Vegetable Compound has been helping other women it should help you. For sale by druggists everywhere.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The first session of the Kosciusko Standard Training School in leadership training enrolled 83 and issued 66 credits: 12 in the "Organization and Administration of the Sunday School," 26 in "Pupil Study," 18 in "Principles of Teaching," and 10 in the "Junior Pupil." Seven preachers, four superintendents, thirty-three young people getting ready to teach, and the remainder, teachers in service. The spirit of the school was all that could be desired. The entire student body, representing thirteen patronizing schools, voted to have a similar school next year. Rev. J. B. Randolph, presiding elder of the Columbus District, gave complete backing to the school. Rev. A. S. Raper, pastor at Kosciusko, and Mr. B. G. Webb, superintendent of the local Sunday school, have worked in season and out of season for the success of this enterprise.

The Methodists of this town are building a church that will be one of the most complete houses for religious instruction, for worship and service in this section of the State.

Word comes that we are to have an enrollment of more than 200 in the school to be held in Booneville, July 6-11. Since our announcement of this school we have added Rev. C. C. Alexander, of Tupelo, to the faculty. He will teach Intermediate-Senior Psychology. Booneville has a layman that is the peer of any I know in the State when it comes to backing up the program of training leaders. There is but one John B. Reynolds in North Mississippi.

MISSISSIPPI CONFERENCE NOTES

We had the very great privilege to be at Sumrall from the 21st to the 24th. I enjoyed the visit very much indeed. We had hoped to have a training class at this time, but circumstances prevented completion of the work. I hope to return at an early date and complete the task started.

Seventy-five Sunday schools are now contributing to the Mission Special for Europe. We will have something over two hundred and fifty dollars to distribute to this cause this month. If the brethren continue to fall in line and respond, we will be able to meet our obligations to this cause.

Eighty Sunday schools have contributed to Sunday School Day this year, and \$372.46 has been sent in by these eighty schools. The following charges are Honor Roll Charges: Bar-

low, Pleasant Grove, Benton, Capitol Street, Satartia, Americus. To be on the Honor Roll, each Sunday school in a circuit must send a contribution for Sunday School Day and the stations and half-stations contribute for Sunday School Day an amount equal to ten cents per member of the enrollment reported in the Conference Minutes.

We have three training schools to be held in our Conference: the Newton District Training School, Newton, August 30 to September 4; the Hattiesburg District, at Hattiesburg, September 6 to 11; Capitol Street, September 13 to 18. If these schools are to be the spiritual blessings they should be, the praying people of the Conference must pray through to victory before the Lord. The General Board has given us exceptionally good faculties and with the support of the prayers and faith of the people, we will have a mighty victory for God.

Pray for the work and the workers.

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Monroe Sunday School Day offering was \$75. Only three schools in the State have sent in larger amounts.

Rev. J. C. Price, member of our Conference Board and pastor at Mangham, writes: "We had a meeting of the sub-district yesterday and organized our Cokesburg Training School. We had a fine meeting at the parsonage, and all agreed to read a book on their particular work."

Mr. T. J. Kendrick, the wide-awake superintendent at Jena, writes for literature on Adult Work. His school was well represented at the recent Standard Training School in the Minden District at Rochelle.

The Lake Charles Standard Training School opened this week and the prospects are that we will issue fifty or more credits at the close of this school. The following ministers are taking credits in this school: Brothers J. B. Williams, E. J. Giles, A. K. McLellan and L. E. Crooks. One of the outstanding features of this school was that it was well attended at the assembly period at 10 o'clock, at which district Sunday school matters were discussed.

The writer had the pleasure of visiting the Sunday school at Dodson last Sunday. The pastor, Rev. Claude Mayo, was attending the Divinity School at Biloxi. Dodson has a fine superintendent, Mr. Deer.

Plans are on foot to make the fall issue of the Outlook a "Progress Number," and we expect the co-operation of our leaders in this special number.

C. D. ATKINSON,
Conference Superintendent.

CHILDREN'S WEEK OBSERVANCE, OCTOBER, 1925.

Do you believe this? That the only way to have a Christian nation is to grow one? That what we desire in a nation must first be put into the children?

To help parents and the church more fully to appreciate their wonderful opportunity in producing a Christian nation, many denominations have set apart a week to be known as "Children's Week," when each church is asked to have a part in this great observance.



The Man of the Hour

Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments, and calling on the living relatives right now. Your profits will be large. Send in the coupon today.

Coggins Marble Company.

14 Main St., Canton, Ga.

I am the right man. Please send me the right information.

Name.....

P. O.....

This is the fifth year that our church has had a part in this great continent-wide movement.

This year plans are being made for the largest and best Children's Week observance ever held.

What is the purpose?

What constitutes an observance in the church?

Purpose: That parents and the church may realize their responsibility for their children's religious education and provide for it.

Local church observance includes:

1. Homes of pupils visited by Sunday school teachers.
2. Church school meeting held at a time when the most parents may attend.
3. Forward step.

The church pledges itself to do one definite thing to meet the most urgent need of the children.

October, or as near thereto as possible, has been chosen for Children's Week observance throughout the South. Any week during this period that will suit your church best may be used.

Materials may be secured free of cost from your Conference Sunday school office, or from Elementary Department, 810 Broadway, Nashville, Tenn. The two leaflets on "Arrangements" and "Forward Step" will give full information as to the observance. A pageant, "The Voice of the Future," will be used at the church school meeting. This is so simple that any church may use it, and at the same time we feel that it will be the most effective way of presenting the message.

Since "The race moves forward on the feet of little children," let's provide Christian example and other religious instruction that these little feet may walk in the paths that lead to the Heavenly Father.

Will your church observe Children's Week?

THE VOICE OF THE FUTURE.
Pageant for Children's Week, October, 1925.

The Baptist, the Presbyterian, and

the Methodist denominations of the South offered a prize of \$350 for a pageant to be used during Children's Week observance this fall. A joint committee was appointed to decide on the one to be used. A large number of pageants from all over the country were submitted. "The Voice of the Future" was the one chosen, and will be used by these denominations. The writer would not accept the prize offered for this, as she desired to make this contribution to the cause of childhood.

The chief feature of Children's Week observance is the church school, or Parents' Meeting, at which time the pageant is to be given. The truth presented in this way will make the greatest appeal and the most lasting impression as to the value of religious instruction for the child.

As the teachers visit in the homes of their pupils during the week, they will invite the parents to attend this meeting. Every effort should be made to have the largest possible attendance on this occasion.

The pageant is so simple that it may be used in the small country church as effectively as in the largest city church. It will not be necessary to provide a platform or additional furnishings. It requires only about thirty minutes to give it, and will be more effective if given at night.

"The Voice of the Future" was published in the July issue of the Workers' Council, but only the names of the songs to be used are indicated therein. The pageant is published in pamphlet form, giving the songs in full.

All material, the pageant, leaflets on "Arrangements" and "Forward Step," a report blank and a beautiful poster may be secured free from your Conference Sunday school office, or from Elementary Department, 810 Broadway, Nashville, Tenn.

Each year a number of churches observe Children's Week, but do not make a report, hence it is impossible to know just how many churches are

(Continued on Next Page.)

ATHENS COLLEGE, ATHENS, ALABAMA

Founded 1843

"Governed by Women for Girls and Women"

A College of Liberal Arts conferring A. B. and B. S. Degrees. Professional Courses in Education approved by State Department of Education.

School of Music conducted in handsome building erected for that purpose, equipped with all modern conveniences. Pipe Organ, electric motor, installed this year. B. M. Degree awarded to students completing course in School of Music.

Rivers Academy, a high grade Fitting School for girls of over twelve years of age under same Administration. Certificate of graduation from Rivers Academy accepted by universities and colleges.

School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

SUNDAY SCHOOL.

(Continued From Page 12.)

having a part in this great movement.

Last year every Conference except four reported some observances. This year we trust that a large number of churches in every Conference will share in this enterprise and then make a report. A report blank will be sent you which is to be filled out by some one appointed especially to do this, and mailed to the District Elementary Superintendent, or to your Conference Sunday school office. This is most important.

Remember Children's Week, 1925.

Time: October, or as near thereto as possible.

Method: Home Visitation, Parents' Meeting, Forward Step.

Feature: Pageant, "Voice of the Future," for city, town and rural schools.

Free: The pageant, leaflets, report blank and poster.

Information—Material: Secured from your Conference Sunday school office, or from Elementary Department, 810 Broadway, Nashville, Tenn.

The race moves forward on the feet of little children.

FROM DUBLIN AND MATTSON CHARGE.

Dear Mr. Editor: You will please give us space in the columns of our paper, as we think perhaps some of our friends might like to know something of our labors.

Will say, to begin with, that this, in some respects, has been one of the hardest years of my ministerial labors. But in other respects it has been one of the happiest years of my life. As you know, we were moved last Conference from Oakland circuit to Dublin and Mattson circuit. We moved from Oakland to Dublin on the 13th day of November, 1924. (Wife says, an unlucky day, and it seems so.) About the time we got straightened out ready to get down to business, we were stricken with the "flu" and confined to our room for about two or three weeks; then, just as we were able to be up and get out, wife was taken with it, and was confined to her bed for about the same length of time; then on the 22nd of January this year the parsonage was destroyed by fire. But the good people of Dublin and Mattson came to our rescue, stood by us to the last, and furnished us a nice home until we could erect another parsonage. Now we are in one of the prettiest little parsonages in the North Mississippi Conference, at a cost of about \$4,500. We were out of a home just four months to a day.

I must say that I never served a more loyal people than I find here. They seem to be ready to do any and everything they can to make a poor preacher and his family happy. This is the bright side. No kickers on the charge, I am glad to say. They all stand by the preacher, and are ready

to help him make the thing go. We have one of the very best Woman's Missionary Societies to be found anywhere. I wish I had the time and space to tell of some of the numerous things they have done, and are doing. God bless these good women. There is not a single member of this charge that has on the holding-back straps, thank God. The tugs with some of them are worn, but the hold-back straps have long since been severed from their harness.

We are in the midst of our revival meetings. We began on the 14th at Mattson, preaching twice a day through this week. Beginning at Dublin on the 21st for a week's siege, Brother J. J. Brooks was with us for two days this week, preaching two inspiring sermons. I would have been glad if other of our young men besides myself could have heard these great sermons. We are always glad to have our predecessors to come back and assist us when they can.

We covet the prayers of all the readers of the Advocate.

Fraternally,

W. J. WOOD, P. E.

FROM BALDWIN, MISS.

Dear Brother Carley: We have just closed a good meeting at Baldwin, assisted by Rev. J. A. George, of Ripley, Miss. Brother George is a good, earnest, faithful preacher and is not afraid to condemn sin of all kinds. The meeting ran ten days. The interest was good from the beginning, some members were added to the church by profession of faith, quite a number reconsecrated themselves for a better life and over \$8000 was raised to build a new church, for which we had been planning but had not made a beginning.

Baldwin has a beautiful new parsonage out of debt, and with a new church will have splendid church property and a good people to serve. I am now on my fourth year and hope to make it the best of the four.

J. J. GARNER, P. E.

In Europe, sixty missionaries, evangelists, and colporteurs are engaged in organized work in churches, schools, hospitals, and orphanages.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Ocean Springs, at Nugent, Q. C., Saturday, June 27, 11 a.m.; preaching, Sunday, June 28, 11 a.m.
Lyman, at Lyman, preaching, Sunday night, June 28; Q. C., Monday night, June 29.
Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
Stillmore, at Stillmore, Sunday night, July 26.
Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning Aug. 16, 11 o'clock.
Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.

Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.

Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.
L. L. ROBERTS, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Springfield, at Huff's Chapel, July 4.
Istrouma, July 5.
Kentwood, July 8.
Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.
Bogalusa, July 12, 11 a.m.
Pearl River, at Talisheek, July 12, 3 p.m.
Baker, at Blackwater, July 14, 15.
Zachary, July 16.
Denham Springs, at Alford's Chapel, July 18, 19.
Livonia, at Rosedale, July 19.
Washington, at Mt. Hermon, July 25, 26.
Franklinton, July 26.
H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Rayne, July 5, 11 a.m.
Indian Bayou, July 5, 7:30 p.m.
Lafayette, July 12, 11 a.m.
New Iberia, July 12, 7:30 p.m.
Sulphur, at Edgerly, July 19, 11 a.m.
Lake Arthur, July 19, 7:30 p.m.
Lake Charles, July 26.
J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Standard, at Pollock, July 5; preaching, 11 a.m.
Chestnut, at Chestnut, July 7, preaching, 11 a.m.
Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
Heflin, at Ashland, July 14, preaching, 11 a.m.
Ringgold, at Jamestown, July 19, preaching, 11 a.m.
Cotton Valley, at Bethel, July 21, preaching 11 a.m.
Columbia, at Grayson, July 23, preaching, 11 a.m.
Trout and Good Pine, July 26, preaching, 11 a.m.
Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
Minden, Aug. 11, 8 p.m.
Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.
K. W. DODSON, P. E.

New Orleans Dist.—Third Round.

Morgan City, July 5, morning service.
Patterson, July 5, evening service.
Lydia, at Pecan Island, July 12.
Slidell, July 19.
Covington, at Waldheim, July 26.
Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23.
Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.
W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Simsboro, at Hilly, July 3.
Bernice, at Summerfield, July 4, 5.
Dodson, at Dodson, July 8, 9.
Dubach, at Lisbon, July 11, 12.
Revival at Harmony Chapel, July 12-19.
Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.
Homer, Aug. 9, 11 a.m.
Revival at Arizona, Aug. 9-14.
Gibbsland, at Bryceland, Aug. 16.
Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
Revival at Simsboro, Aug. 24-30.
W. D. KLEINSCHMIDT, P. E.

Alexandria Dist.—Third Round.

Melville, at Jacoby, 11 a.m., July 4.
Evergreen, at Simsport, 11 a.m., July 5.
Marksville, July 5, at night.
Alexandria, July 6, at night.
Pineville, July 7, at night.
Natchitoches, July 12.
Eunice, at Petreville, 11 a.m., July 19.
Opelousas, at night, July 19.
Evangeline, at Chicot, Aug. 2, joint Sunday school meeting of whole work.
Bunkie, at night, Aug. 2.
Lecompte, 11 a.m., Aug. 9.
Glenmora, at night, Aug. 9.
Melder, at Forest Hill, 10 a.m., Aug. 12.
Pelican, at Benson, Aug. 14, 10 a.m.
Provencal, at Oak Grove, Aug. 15, 11 a.m.
Pleasant Hill, at Beulah, Aug. 16.
REV. C. C. WIER, P. E.

Emory University

ATLANTA, GA.

HARVEY W. COX, Ph.D., President

ONLY UNIVERSITY IN THE SOUTHEAST OWNED AND CONTROLLED BY THE GENERAL CONFERENCE OF THE M. E. CHURCH, SOUTH.

NINE FULLY ACCREDITED DIVISIONS.

1. THE COLLEGE OF LIBERAL ARTS (Emory College) founded in 1836 and offering the degrees of Bachelor of Arts, Bachelor of Philosophy, Bachelor of Science, and degrees in Education.
Goodrich C. White, M.A., Dean.
2. THE SCHOOL OF MEDICINE (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine.
Russell H. Oppenheimer, M.D., Dean.
3. THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity.
Franklin N. Parker, D.D., Dean.
4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws.
Charles J. Hilkey, Ph.D., J.D., J.S.D., Dean.
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration.
Edgar H. Johnson, Ph.D., Dean.
6. THE GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science.
Theodore H. Jack, Ph.D., Dean.
7. THE EMORY SUMMER SCHOOL, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees.
Ralph E. Wagner, Ph.D., Director.
8. THE EXTENSION DIVISION, including the Department of Correspondence Instruction.
Ralph E. Wagner, Ph.D., Director.
9. THE EMORY UNIVERSITY ACADEMY (The Old Emory College plant, situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements.
Rev. Albert W. Rees, A.B., Principal.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter. Fall Quarter opens September 25, 1925; Winter Quarter, January 5, 1926; Spring Quarter, March 22, 1926.
For general University catalogue and other information, write the Registrar, Emory University, Georgia.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE

[Separate Entrance on Bourbon Street]

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

AN OPEN LETTER.

Dear Friends of the Adult Missionary Society: When, in 1878, General Conference granted authority to organize missionary societies its permission was: "The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children."

From nigh on to half a century this duty has been laid upon the womanhood of our church, and in many places they are following its call and the task is being beautifully and adequately performed.

A mighty factor for righteousness are the nearly 124,000 children enlisted in the missionary societies. Our aim is so to train them that they may carry on; that when they inherit the church from us theirs will be a wiser, more spiritual leadership than is ours.

Although we have a mighty army of children banded together for missions the field is not half occupied. There are twice as many adult auxiliaries as there are children's, so there remains much to be done if we would perform our task. In the pages of history we read God sometimes removes from the reach unseized opportunities. May we women of Southern Methodism not prove recreant to our trust!

Robert Speer said, "Show me the womanhood of a nation and its childhood and I'll tell you how much they have of Christ."

John R. Mott said at that great Washington convention: "We must win the present generation for Christ. We cannot do without the priceless assets of their hopefulness, idealism, power of vision, spirit of adventure and warfare and their unspent years."

Both your Conference Superintendent and I are hoping that if you have not both Baby and Junior Divisions in your Society, you will soon organize them.

Sincerely yours, in the name of him who took a little child and put it in their midst,

ALTHEA JONES,

Council Superintendent of Children's Work.
Houston, Tex.

A SERIOUS ACCIDENT—AND PRAYER.

We are surely distressed to learn that our new Superintendent of Supplies, Mrs. L. D. Chaffe, while returning with her Sunday school class from a picnic, at Houma, was badly injured in a car accident. She said as she opened the Louisiana News and saw her name on the Prayer Special she felt how great was her need of these prayers, and thanked God for sparing their lives in this serious accident. We are very glad to know she is improving rapidly, and we give some of her

Take KOZOL instead of

aspirin for Headache, Colds, Flu, Neuralgia, Rheumatism and pains from similar ailments. It is safe and does not affect the heart. Not habit forming—25c at your Druggist, or by mail from WARNER DRUG COMPANY, Nashville, Tenn. Manufactured by KOZOL LAB., Nashville, Tenn.

account of the work, which in spite of her bruises, is still on her heart.

"Our Auxiliary is doing faithful work as usual. The Tina Tucker Circle brought their little girl, Vivian, to New Orleans (from MacDonell Wesley House) to have her examined by physicians. We had a fine day with her, and it was indeed a revelation to her to see this great city.

"This Circle is to be congratulated on supporting such a promising girl. We get the very best reports of her. We have just sent a fresh supply of summer clothes to Helen and Hazel, our two girls at Vashti. Our social service department is administering to the sick in Charity Hospital each week. In fact, every department is doing active service."

MANSFIELD WOMAN'S MISSIONARY SOCIETY INNOVATION!

The Missionary Society of the First Methodist Church enjoyed an interesting and unique meeting last Monday afternoon, when they met in the beautiful woods near Ricks Wells. The devotions were conducted by Mrs. J. Alfred Williams, after which Miss Ruth Fraser gave a beautiful story, and the lesson was given by Mrs. F. H. Bradshaw in her usual interesting manner. At the close of a short business session a delicious picnic luncheon was enjoyed. Time for home going came all too soon, as this meeting was indeed a most memorable one.

THE FRIENDSHIP HOUSE DEACONESS AND ANNIE MAY'S TEN WISHES.

"You quit that, Willie; ma said for us not to feed the baby while she was gone." It was Annie May who spoke. Her voice was harsh and loud, so that it could be heard above the rumble of the great cotton mill just across the way. Her mother was in that mill working from 7 in the morning until 5:30 in the afternoon. Annie May, who was only 11, kept house and looked after the three younger children. Willie, her brother, was the oldest, almost a man he thought. Was he not 13, old enough now to work in the cotton mill? Therefore he felt that he had a right to tease his sister by offering the baby small bits of an old banana that he had snatched from the fruit wagon when the man was not looking.

"Willie, please quit. Don't pick her up; her back is too limber; and ma said if we touched that soft spot on the top of her head she'd go crazy. How would you like— Now just look there. You woke her up and she'll yell like everything. You've got to mind her 'cause—"

But Willie did not stay to hear the rest. He darted down the dirty back alley to join his gang for a game of marbles. Annie May had only the satisfaction of yelling after him: "I'm goin' to tell ma that you played hookey from school this mornin'."

Bits of sweet potato and bread crumbs littered the dirty floor; a pile of unwashed dishes and a frying pan cluttered the stove; flies swarmed through the unscreened windows and

doors. Every drawer of the cheap bureau was wide open; and clothing was strewn about on the trunk, on the chair, and on the unmade bed. In front of the house, the other two children were playing boat in a big open drain; they were wet and very dirty. Surely there were a great many things that Annie May ought to do before the mill whistle blew and her mother, with many other tired, lousy women, came drearily out of the big mill gate. But the baby was crying and she had to think up a way to stop her. She leaned over and joggled the squeaky springs of the bed, but the baby only cried harder as her thin little arms and legs waved about in indignant hunger. Then it was that Annie May tried playing with her baby sister's fingers and toes. "O goodness," she said, "if I had as many wishes as you have fingers and a fairy godmother hiding behind the bed to grant them, I'd wish first thing that you'd stop yelling."

As if by magic the baby stopped, for the baby had seen something that Annie May did not notice—the smiling face of the deaconess from the Friendship Community House. She was passing and peeped in the front window.

"O goody," said the tired little girl, "if only I could have my nine other wishes as easy as that." She forgot the work that was waiting for her. Grown up as she was forced to be in many ways, there was nothing she liked better than a game of "play-like." "I wish," she said in a low, mysterious voice, "I wish I could have ice cream and cake a lot of it, every single day of my life!"

Miss Lucy, for that was what the children called the Friendship House deaconess, waited a moment to hear what her little friend was saying so softly to herself. "Would it not be most nice," she thought, "if I could play like I were the fairy godmother? No, I wouldn't give her just what she wished for; but I would give her something better. I could ask her mother to let her come to one of our little cooking classes. There she could wear a little white cap and apron and be taught to cook the simple food her mother can afford to buy in all sorts of tempting ways."

But Annie May was speaking again: "And, fairy godmother behind the bed, for my third wish I'd like to have a pile of lovely dresses."

Miss Lucy winced at this. "Well, never mind," she thought, "I can answer that in a way, too. She can come to our sewing school and learn to embroider and crochet lace and even make bright dresses for herself."

BINGHAM MILITARY SCHOOL

ASHEVILLE, N. C.—"The Land of the Sky"
132 YEARS OF SERVICE. Unexcelled climate. Buildings one-story brick, cottage plan—for safety, sanitation, and service. Small classes allow individual attention. Ideal school life. Professional teachers of ability and experience. R. O. T. C. Unit, under U. S. Army Officer. All forms of athletics.
COL. E. BINGHAM, Supt. Emeritus
COL. S. E. McKEE, Supt.



DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD
THE MEMORIAL SUBLIME
LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST
STANDARD SETS—\$5,000 TO \$10,000
J. C. DEAGAN, INC.
149 DEAGAN BUILDING, CHICAGO

"But mercy me! I'd look fine living in this pigpen in such grand dresses. I wish this here little old house was a palace."

The woman at the window shifted her weight to the other foot, and stifled a sigh. She, too, had become so tired of the little boxlike, dirt-colored houses, all just alike, set in rows, and just five feet apart! How she wished that these people might have real homes, and that they could be taught to keep them clean and shining. If only the rich mill owners would pay higher wages, it would not be necessary always for the mother to work in the mill; she could stay in the home. No, she mused, she certainly couldn't give Annie May her wish to live in a palace, but she could show her how to make the untidy rooms look neat. Maybe she could find some things at the Friendship Community House that would brighten the girl's home a bit; then she could ask her to come to the little housekeeper's class, where the girls learned to sweep, and dust and scrub, wash dishes, make beds and other things. They learned how to make housework not a drudge, but a jolly game and to sing over the hard places. "For wish number five, fairy godmother," said Annie May, "I'd like to have this here mill village all green grass and big trees and bright flowers like the park."

Miss Lucy's Face fairly shone as she patted the bag in her hand. She had just bought quite a lot of flower seeds for all the bright little gardens she hoped her boys and girls would be making this spring. To-morrow she would bring Annie May a package of
(Continued on page 15)

BATON ROUGE

BUSINESS COLLEGE

A REAL BUSINESS SCHOOL

Enroll for Business
BATON ROUGE, LA.,
Corner Church and Florida Sts.

SORE EYES

Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red tiding box. Price 25c. Does not burn or hurt. DICKEY DRUG COMPANY, Bristol, Virginia.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

DUKE UNIVERSITY TRINITY COLLEGE

and Schools of
LAW---EDUCATION---ENGINEERING---RELIGION
SUMMER SESSION

A Well Endowed, Finely Equipped Institution.

R. L. FLOWERS
Secretary

DUKE UNIVERSITY
Durham, N. C.

REVIVAL AT CRANDALL, MISS.

The opening service was on May 17, at 11 o'clock a. m., and we closed with the evening service, May 31. There was great interest manifest from the beginning on the part of the people of Crandall and also the surrounding community. The attendance increased from time to time until there were from seventy-five to one hundred people who could not get into the auditorium.

Rev. Henry T. Young, of De Ridder, La., one of our general evangelists, did the preaching. The people were delighted with his sermons and edified by them. His messages were Scriptural, concise, forceful, and convincing. Brother Young made plain, in a practical way, God's plan of salvation. He stated and emphasized the fact that "we are saved by a personal faith in Jesus Christ and not by our works or any merit or worth of our own." Then, said he: "Being saved we should live daily as God would have Christian men, women, boys and girls to live." Many people said they understood the plan of salvation better than ever before.

We appreciate very much the presence of the orchestra of Quitman and their good music. The orchestra greatly assisted in the services, and the people, as well as the pastor, were delighted to have them with us.

Some of the visible results of the meeting are as follows: We received twenty-four into the church, which gives us a total of thirty-five, to date, on the De Soto charge. We organized a Woman's Missionary Society at Crandall, with fifteen members, which membership I feel sure will increase. Fifteen family altars were established. There were a number of bright testimonies to the saving power of Jesus Christ.

We have a weekly prayer meeting for the men on Thursday evening. The ladies have their prayer meeting Wednesday afternoon.

Brother Young convinced the people that he hates sin and its work in the world. He condemned sin in almost every form; but he did it in such a loving and tactful way that he won the love and esteem of the people. We will not soon forget Brother Young and his soul-stirring messages. I believe the work he does, by the help of the Lord, will remain and bear fruit to the glory of God.

The pastor's salary has been increased over that of last year.

The people showed their appreciation of Brother Young and his faithful service by making a free will offering of \$328.

We have a choice people at Crandall

and on the De Soto charge, and God is greatly blessing us.

Please remember us in your prayers.

A. A. SIMMS, P. C.

THE TRUE REWARD OF LABOR.

The very finest and most satisfactory reward of his labor any man can wish for is the skill and ability and opportunity for doing better and bigger and more significant things. We learn by doing, and as we learn to do better, opportunities open up to us. The man who has learned to do anything well is very seldom denied the chance of doing it, or of doing something that seems more worth while just because he has learned to do well in the narrower sphere. And even if we do not seem to be well rewarded for some of the things we do, no man's parsimoniousness and no ill fate will very often keep from us that very fine reward of enlarging powers and growing opportunities. We often complain against life; but what man among us has not had his chance of finding in the best sense a bigger and a better place in life through doing in the very best way the things that have come to him? The preacher who through diligence and faithfulness and hard work has become a master in his great calling need not complain too much because his salary has not always been as large as some other men have had. In learning better how to win men to the great truths of his gospel he has had the very finest kind of reward of all his labor. It is a vastly better, and in the end a much more satisfactory, achievement to become a good artist or a good farmer or a good carpenter than to make a vast sum of money through painting or farming or building houses. The finest reward for any labor or work a man may do is the skill and chance for finer work.—Christian Guardian.

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14)

nasturtium seed and Willie could haul the rich earth for her. The boys' club had already set out some new trees, and had declared that they would wallop anybody who broke a limb or tried to do any fancy climbing. Perhaps the village would never look as pretty as the park, but in a few months it ought to look bright with flowers.

Annie May had been counting off her wishes on the tiny fingers of her baby sister, and she had used up one hand. Now she took up the other, starting with the thumb. For a long time she thought hard; then she caught sight of the bright bill posted on the high mill fence; it was an ugly moving picture advertisement. "I wish I could go to the movies every single night," sighed Annie May.

The muscles in Miss Lucy's arm twitched. She hated the glaring sign. How often she had wanted to rush over and tear it off bit by bit with her own hand! Why did they show her people such dreadful things? She'd get the best of them anyhow. She'd make Annie May and the rest of the children have such a happy time at

the party Saturday night that maybe they would forget the ugly sign.

From one of the top rows of mill windows some one was waving. It was Annie May's mother signalling to the two little children to stop playing in the ditch.

"I wish ma didn't have to work in the mill," said Annie May.

"So do I." Miss Lucy forgot and spoke out loud. But Annie May didn't hear her. The best thing for her to do now was to get the children into the day nursery, so Annie May could have a chance to go to school. Just at this point Willie appeared on the little front porch. "There's Willie," said Annie May, "I wish he just had to go to school; he feels so 'bigity.'"

Miss Lucy felt so ashamed to think she lived in a State that let its boys and girls go into factories and mills at 13 years of age. There was a slight groan from the direction of the porch. "What's the matter, Willie?" asked his sister anxiously.

"Aw, nothin', I'm just chillin'."

"I wish," said Annie May softly, "I wish there wuzn't no sich things as chills." A fly tickled baby's nose and made her cry again. "Nor flies," she said as she brushed it away.

How easy it would be to grant both wishes at once. If only the city would drain off all the standing water and send the garbage wagons around once a day instead of once a week! If the people would only keep their back yards clean and screen their windows and doors!

Now there was only one wish left. The girl was holding a very wee little finger and wondering what this last wish should be. To console herself the baby put her other fist as far into her mouth as it would go.

"Now you listen carefully, fairy godmother, 'cause this is the very importantest wish of all. I wish I was as good as Miss Lucy," sighed Annie May.

There was a mist before the deaconess' eyes. She almost tripped over the two boards that formed a bridge across the wide ditch.

Just as Miss Lucy reached her own particularly dirt-colored little cottage the great mill whistle blew. Suddenly the whirl of machinery stopped, and almost at once the people began to swarm out. It was her custom to sit on her front steps when the days were warm and the mill closed before dark. Her friends had learned to watch for her, and they generally stopped to speak to her as they passed. She knew and loved them all.

Miss Lucy watched the smoke curl, dip, and rise again as it poured out of the tall, straight stack. The air was heavy with the smell of cabbage. From open doors mothers with arms akimbo shouted for boys whom they had not seen since early morning.



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"Hello, Miss Lucy. I was just thinking of you," said a voice close by. It was Annie May, who had come to draw water from the faucet.

"And I was thinking of you, too," answered the deaconess.

"That's funny, isn't it?" called back the little girl as she went off with her dripping bucket.

For a long time Miss Lucy sat in the twilight, still thinking of Annie May's ten wishes. At last she arose, saying to herself: "Yes, in the next ten to-morrows Annie May's godmother will surely help bring to pass some of those ten wishes, not only for her but for all the children of this poor, unhappy mill village."

Women of Louisiana Conference!

This little story tells just one of the many wonderful works of our Woman's Missionary Society—just one of the needs which it is trying to meet. May this simple story bring to you a fresh realization of the great importance of your loyalty to your local auxiliary, especially during the coming summer, when interest is wont to wane. Remember that the need does not wane, nor does the concern and longing of the Lord Jesus! Altogether—Louisiana Conference—let us resolve to be true to our great missionary work and help more Annie Mays to have their wishes come true!

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REV. B. P. JACO CORRECTS AN ERROR.

Dear Brother Carley: I have just read in a local paper that the Shelby Methodists had given me an Overland car, and lest the mistake should go on I write to correct the statement.

So far as I know, these good folks have not done that nor do I know they ever thought of such a thing! They gave me an Overland coupe! A fine one, too! If anybody mentions the matter, you tell them it is a coupe. When you come up you may drive it some.

Cordially,

BEN. P. JACO.

AN INTERESTING PRAYER MEETING.

Brother B. F. Lewis taught a class in the Leadership Training School at Centenary, McComb, recently, and among his pupils was the treasurer of our Woman's Missionary Society at Pearl River Avenue. He spoke of how badly the rank and file of our church membership needed to know the doctrines of the Methodist church. He spoke of how he had taken up said doctrines in his prayer meetings when he was in the pastorate and how interesting it was. This lady came right back from the School asking that I take the doctrines of the church for a few prayer meetings. I did so, using "The Methodist Armor" as my textbook.

Before I began these studies, our prayer meeting was averaging from 45 to 55. We began with "Repentance," then "Justification," then "Regeneration," then "The Witness of the Spirit," then "Sanctification," and have "The Possibility of Apostasy," "The Mode of Baptism" to study yet. During these studies our prayer meeting has averaged a little over 84, and I have seen the altar filled with seekers either for pardon or purity, and some as clear testimonies to both have been given as I have ever heard.

One night while I was away, there were 89 present. The mayor of McComb led, and he said he saw more children at prayer meeting there than he remembered ever to have seen at prayer meeting. The children come. The young people come. They sing lustily. Most of the women and men will lead in prayer and some of the children. The children, especially, are getting into their minds and hearts what Methodism stands for. We study our doctrines from the standpoint of information, edification, inspiration, and salvation, and not from an argumentative standpoint, and I don't think there has ever been a night but that some of another denomination have been present. It has meant so much to my own soul. I have, under God, put in my testimony as to the experimental knowledge of these glorious doctrines, and I've found it a means of growing in grace—and shouldn't we pastors grow in grace? I think we should. Suppose every one

who takes time to read this gets on his knees and prays for us. Thank you!

"Hitting on four,"

J. A. WELLS.

McComb, Miss.

MISS PORTER GOES TO JAPAN.

The Board of Missions is to lose from its force one of its most devoted and effective workers, Miss C. R. Porter, who has been accepted for work in Japan and will sail this fall for that field.

Miss Porter has been connected with the Board almost fifteen years, first as office assistant and then as executive secretary of the Bureau of Specials. In the latter field she has done a most creditable work. The bureau was organized under her direc-

tion, and its fine method and system are the product of her thinking. In the five years preceding the Centenary, an annual income of nearly \$150,000 was built up.

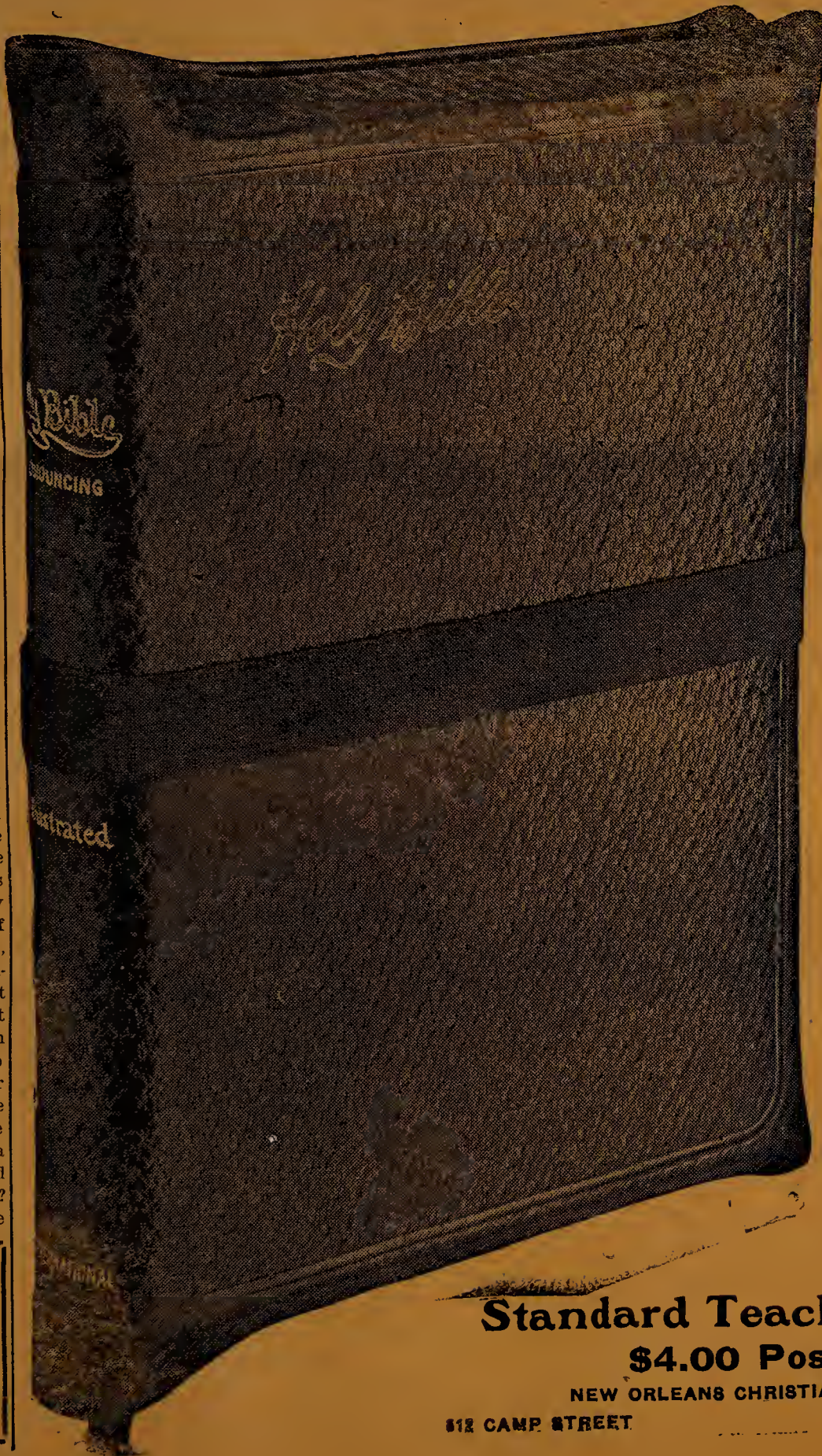
Few, if any among us, can claim as wide and intimate an acquaintance with our missionaries and their wives and children or as accurate a knowledge of our native churches and workers as Miss Porter. Her sympathetic letters and personal contacts have made her a host of enthusiastic friends, whose love and prayers will follow her to Japan. These include many foreign students in and about Nashville, to whom she has been counselor and constant friend. All this has brought a volume of correspondence to her desk and given her opportunity for rich and helpful service.

Miss Porter will be missed by the missionaries and their families. Her office was a sort of center to which

they drifted when at home, and her cheering and helpful letters were welcomed with delight. It is not likely that they will allow her to limit her services exclusively to Japan. As one missionary writes: "No, Miss Porter, as valuable as you can be to us on the mission field, the missionaries of all the fields will not consent for one field to monopolize your services. They count on you to stand by them in the Bureau of Specials."

Miss Porter is succeeded in the Bureau by Dr. P. L. Cobb, whose experience in various lines of missionary service gives him peculiar fitness for this work.

The Centenary is operating a really great and modern hospital at Brussels. Its service is making a profound impression upon the Belgian heart and mind.



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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 9, 1925

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

HOW TO HELP YOUR PASTOR.

1. Think of and treat him as a man.
2. Do not expect him to be omniscient—if you know something that you think he ought to know, tell him about it. He may know it already—and he may not.
3. Show him that you are interested in the work of the church by making constructive suggestions—but do not become offended if your suggestions are not always followed. His knowledge and experience may indicate the unwisdom of attempting what you suggest.
4. Pay him his salary promptly and in full. As a rule, it is hard for him to make both ends meet with all that has been promised him. If he gets only a part of what he has a right to expect, he is sure to be greatly embarrassed in meeting his obligations. A preacher in debt is nearly always a sure sign of a congregation in debt.
5. Go to hear him preach. An absentee member is about as inspiring as an absentee preacher. An empty pew presents a desolate prospect from the standpoint of the pulpit.
6. Tell him once in a while at least that he has preached a good sermon. You can do this without hurting your conscience, for the poorest preachers do preach good sermons now and then. Preachers are nearly as human as other people—and you know how a little commendation helps you. Withholding merited praise is as bad as pouring out fulsome flattery.
7. Do a little justifiable bragging on your church and its work—at least do not speak in lugubrious tones of the situation. If there is nothing to brag about, get busy—do something that is worth while.
8. Extend to him, as opportunity offers, the little social courtesies that will make him feel that he is your friend and neighbor—and that you are his. The feeling of isolation is a tragedy that no good man should have to suffer. You will help your pastor, too, by extending suitable social courtesies to his wife and children.
9. Expect him to take a little recreation along with his work. It is a true saying that "all work and no play makes Jack a dull boy." A yearly vacation is a fine investment for preachers as well as other folk. Some congregations consider provision for an annual vacation for their preachers a legitimate addition to their regular budgets for the support of the church.
10. Pray for him. Nothing else will help your pastor quite so much as the realization that you are praying for him definitely day by day. He prays for you because he believes in prayer and because his heart's desire is for God to bless you abundantly in all things. God answers his prayers in your behalf in ways that are beyond your understanding. God will answer your prayers,

too, in his behalf in ways that neither you nor he can understand. If you would help your pastor, above all things pray for him.

IT CANNOT BE DONE.

A recent news item in New Orleans papers: The manager of a store notified the police that he had been held up by bandits and robbed of a considerable sum of money. The police began an investigation which resulted in their accusing the manager of having "robbed" himself. After a period of strenuous denial, he finally confessed that he had taken the money himself and fabricated the story of the hold-up to hide his dishonesty. Of course he will have to suffer the penalty of his crime.

"Honesty is the best policy" from the purely selfish point of view, to say nothing of the moral issue involved. Dishonesty cannot be persisted in and detection avoided. "Be sure your sins will find you out." Then come disclosure, disgrace, and punishment. It is a strange faculty that makes men believe they can deceive their fellow-men. How much greater the folly of thinking that God can be mocked!

"HOOPS OF HORIZON."

In these days of controversy, of the setting of opinion against opinion, of the bald assertion of the absolute necessity of acceptance or rejection of certain views, it may be at least suggestive to a contemplative mind to reflect upon a sentiment expressed by Emerson in his essay on Intellect. He says:

"Truth is our element of life, yet if a man fasten his attention on a single aspect of truth and apply himself to that alone for a long time, the truth becomes distorted and not itself but falsehood; herein resembling the air, which is our natural element and the breath of our nostrils, but if a stream of the same be directed on the body for a time, it causes cold, fever, and even death. How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal whose balance is lost by the exaggeration of a single topic. It is incipient insanity. Every thought is a prison also. I cannot see what you see, because I am caught up by a strong wind and blown so far in one direction that I am out of the hoop of your horizon."

It is a difficult thing indeed to make "hoops of horizon" coincide!

WORSE THAN VULTURES.

It has recently been disclosed that magazines and other periodicals of the vilest kind are being sold at the news stands in various cities. In

some cases the purveyors of this pernicious literature have been arrested, tried, and convicted for their nefarious practices, and the Government has declared that it will continue to endeavor to prevent this debauching of the youth of our land. All good citizens will rejoice at this action and lend their hearty co-operation to every effort to put these worse than vultures out of business. It will be well for parents to ask themselves the question whether or not they are doing their full duty by their children with reference to the kind of literature they are providing for them. The young people of today are going to read something; if they are not properly directed in their reading, and if good literature is not made available for them, it is almost certain that they will get hold of the wrong kind. Careless parents have to bear a part of the blame for the delinquencies of their children.

DEFENSE DAY.

According to press reports, there was a decrease of one-third of the more than one million persons who enrolled in the first "Defense Day" test in September, 1924, in the repetition of that event on last Saturday, July 4. The naive statement is added that "War Department and corps area officials, however, apparently were satisfied with the results in view of the short time of preparation allowed them this year and the added handicap of the double week-end holiday." So far as we know, there is no real objection to our nation's maintaining a state of preparedness that would enable it to function efficiently in case of need; but there is every evidence that the people of the United States do not intend to lend themselves to a militaristic program that seems to assume that the chief business of the nation is to prepare for another war. The whole world is sick and tired for war, and it wants a movement to end all war rather than propaganda to get ready for another one. If we have to fight, we can fight—but let's try peace awhile.

WHAT BECOMES OF THEM?

Almost every day we read in the newspapers of the seizure of large amounts of contraband liquor, the arrest of the violators of the law, and their release on bond—and that seems to end it. We wonder what becomes of these bootleggers and rum-runners caught with the goods. There are usually references to "higher-ups" when the amount of liquor is large. All men ought to be alike in the eyes of the law, and these "higher-ups" ought to be punished along with the "low-downs." Rattlesnakes "out on bond" would be rattlesnakes still.

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TO CONTRIBUTORS:

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A REPLY TO REV. GEORGE H. THOMPSON'S "OPEN" LETTER.

Rev. George H. Thompson, Vicksburg, Miss.

Dear Brother Thompson: On account of the verbosity, redundancy, hyperbolism, statements by innuendo and the use of the pronoun of the first person of a hundred times or more, I presume that I should answer your article as follows, to-wit:

That you are not a good sport, but you fuss and exhibit your sore toe; that you are too loquacious if not garrulous; that your letter is so full of holes that I have not the time nor expect the space required to shoot through all of them; that I still contend that an elective representative represents those who elect him and that the electing body has the inalienable right to instruct such elected representative; that bishops have no right to make laws, and a resolution passed by them is not law in Methodism; that our Mississippi Conference committee to preserve Southern Methodism had nothing to do with the origin of my resolutions and memorial; that no member of said committee "approved," but the fact is that said member did actually disapprove said resolutions; that had I left out of the memorial the things the person to whom I telephoned advised, no doubt your flowing torrent of words would have been a very much smaller stream; that the person who was in the privacy of a home hearing only one side of a telephone message, did some guessing; that our committee has never given clandestine approval of an attack on bishops because they were born in Georgia and had the courage of their convictions to stand decently for what they thought was right; that you used more space than any other man in our Conference has used to win support to your plan and yet you say you do not know how you are going to vote at Hattiesburg; that you even talk of leaning to the judgment of the 1100 against 87 (more than 800 of whom are of the Northern Church), though you are still studying which way to vote; that, since you prefer to vote the General Conference secret ballot, will you tell how you vote "before" or "after" the preachers elect their delegates to the General Conference?

But, on account of the fact that many will read your article and, if no explanation is made of the many egregious errors therein, will think that you are correct in your inferences, innuendoes and erroneous statements (honestly made), and, on account of the reflection upon, if not insult to, the intelligence of the lady delegates to the district conference, regretfully, sorrowfully and reluctantly I am forced to answer your article in kind.

At the beginning, may I not say that, having known you as long as I have, I know that you are a sincere and good man.

This is the first time that I have ever known of a gentleman making an attack by the method of an "open letter" without sending to the one attacked a copy of said open letter by the time, at least, when it is released to the press.

From the tone and spirit of said letter, it does not sound like the George Thompson I have hitherto known and to whom I have been so

grateful, but there appears the fine stiletto of some church politician—which is inconsistent with the George Thompson of days gone by; did any one help you write or advise with you in the writing of it? Will you answer this?

First, may I ask if your letter was published for the love of God's Kingdom and to help our church, or was it published as propaganda?

While, on account of the insinuations and some statements, it will be hard for me so to do, I shall try to answer in a Christian spirit and not to hurt any one unnecessarily, and try to answer your twenty-seven paragraphs briefly, referring to them by numbers, as to quote them would take up all the space Brother Carley could allow me, and reference should be made to your letter so as to get the connection.

In reply to your No. 1, I beg to advise that on the conference floor you said, "Brethren, this is not a threat, but I shall see that every member of the conference gets these resolutions," or words to that effect. Then it is the duty of the secretary (who is a planist) to publish the proceedings of the district conference, and, as similar resolutions have appeared from other district conferences, I expected him to publish them. Did you, or any other planist, request or advise him not to publish them? I did not so request. I expected the press representative at Woodville to have them published. I did not request him not to publish them, nor did I by any means whatsoever, direct or indirect, have or ask said two parties not to publish them. Do you know why they were not published? If so, please state why. I could get them published only by paying for them or volunteering them to the press, and I suspect that you, or some other planist, would shout, "Tom-toms, to attract attention." Is your No. 1 in the Christian spirit when you say I have kept them from the press, when it is not a fact? I am sure you will pardon me for relying on your promise.

Your No. 2 is hardly in the Christian spirit when you read it in connection with the rest of your article.

Your paragraph No. 3 doesn't sound like the George Thompson I have known but another—a smooth politician. Such expressions as "beating tom-toms to attract attention" and "informed the district conference (the church must not know it)" and "you had your steam roller working so well, you could not resist the temptation to run it over everything," imputes to me motives that were not true and should suggest to you, "Judge not lest you be judged." You will also remember that you said on the floor: "I know just how Brother Satterfield feels. He was mad when he wrote those resolutions and just pounded the felt off."

At Atlanta you saw how the "steam roller" there was applied. I filed the minority report from the Committee on Church Relations and spoke against the adoption of the majority report. In my speech I said that the Mississippi Annual Conference would never stand for social equality with the Negroes, and another delegate from the Mississippi Annual Conference replied to me and said that he lived nearly one hundred miles nearer the center of the Conference, and that I did not represent the sentiment of Mississippi Annual Conference. The steam roller worked all right. At Hot Springs I was again on the Committee on Church Relations and filed again a minority report, which was exactly the majority report with the words, "provided, however, no plan shall be agreed upon that admits of or tends to admit of Negro social equality with the white race," added to Section Four of the Majority Report (I haven't my copy, so quote from memory). The steam roller was again applied.

At Chattanooga there was the best oiled and equipped steam roller in operation—so I presume "steam roller" is a sweet morsel to all Pending Planists, for one of them also spoke of it at district conference; so this is why you and your coadjutor, if you had one, used it. As I said before, I expected you and also the secretary to have the resolutions published per your threat, which you said was no threat.

In answer to your No. 4, it was necessary to call

attention to the harm that this pending plan (not unification) is doing the church, so some of the harm was enumerated. I certainly know and knew that the plan cannot be "withdrawn," and the copy I left on my desk shows that I had changed it to "defeated," and your letter is the first time I have realized that "withdrawn" was left in it. I evidently neglected to change it on the copy introduced, but you surely realize that the intention was to get Mississippi Annual Conference to get rid of this plan as far as it could and to try to get a plan to meet the objections that are offered against it. Notwithstanding the repeated assertions of some of the Planists, who cannot see any good in any one opposed to the pending plan, there are some of us who are opposed to this Negro social equality, Annual Conference stripping, and property-surrendering plan, in favor of unification, especially if those three rights are properly guarded. ("Judge not lest ye be judged.")

Your No. 5 is a quotation.

In reply to No. 6, of course the Methodist Episcopal Church votes solidly for the plan. It is only the foolish that refuse a desirable gift or a fat, juicy plum.

In No. 7, you will find by reference to the records that a minority fought the continuation of the commission under the majority report of the Committee on Church Relations—but this does not matter; if the Commission gets us a plan not suitable to the membership, should it be accepted just because the Commission got it up? Why is it the Unipending planists harp that a majority of the General Conference and a majority of the College of Bishops should decide the matter, but they are afraid to leave it to the vote of the members of the church in their respective congregations? Depends upon who has the majority, doesn't it?

Yes, it would have been quite different if the "three" (?) dissenting commissioners, the five dissenting bishops and the twenty-six dissenting members of General Conference had not had the foresight and manhood not to follow the crowd, but to point out to us the danger of the swallow-fication plan by which our beloved church would be absorbed.

With reference to your No. 8, I would merely suggest that if you allowed the membership of your church to vote upon the subject according to the solemn mandate of the Annual Conference of which you are a member, I suspect that you would be very much like your lone juror.

To your No. 9, I would reply that I believe it best not to go into details as to what the bishops have said, according to the papers, as our members have read the papers and know to what I refer; but, if you think it best, it can be done.

It is with great temerity that I differ with you, an eminent church lawyer and authority, but I have always thought Michal was a she and not a "he," and was to "be a snare" (a la Saul), and I don't like such diplomacy, though it may appeal to Sauliplanists; and I assure you that there is no Michal diplomacy in this reply, so you need fear no snares for you herein.

I presume it is you and not your coadjutor, if you had one, who says "* * * that a good Methodist should not speak evil of magistrates and ministers," and presume you say it in the Christian spirit. Yes, but that does not give them free rein to do as they please and not to be spoken of when they do wrong. If your suggested construction to speak of a wrong done by a minister is "evil," then we shall have a "priest government" sure enough. That's one reason I am opposed to this Pending Plan. It takes the Annual Conference's authority away and vests in a few and later it will surely become stronger along that line.

Your No. 10 is also a quotation.

In reply to your No. 11, the General Conference at Chattanooga was not asked that the congregations "might" vote, but that they "should" vote on the Pending Plan, and the Planists were up in arms at once (afraid of the majority of the membership—depends on who has the majority, doesn't it?), and the mover to table made the explanation that, as they already had that right, he

would move to table. Since then the Pending Planists in many quarters have done all they could to prevent said voting by congregations (I understand yours hasn't voted yet).

The said General Conference at Chattanooga did not say that the congregations could not vote on the matter, your assertion notwithstanding, but used that right as already existing for the explanation by the mover to table why it should be tabled. The General Conference is not the sole law-making body of our church, for certain things to become law must be acted on also by the Annual Conferences. This may surprise you, or rather not you, but your coadjutor, if you had one—vide the present voting on the Pending Plan, not on unification, but on a certain and distinct kind of so-called unification.

In answer to your No. 12, you will recall that when you studied logic, you should have your premises correct or your conclusions would be wrong. You presume that General Conference passed a law that they should not vote, which is incorrect, and I am surprised at this, for you claim later in your "open" letter a most remarkable memory. If the said General Conference had passed such a resolution to forbid the congregations from exercising their rights (but said Conference did not and would not have done such a thing), the College of Bishops would have no doubt arrested such action. But you proclaim your absolute following of the law, yet when your own Annual Conference, well within its powers, passes a resolution, no part of which in conflict with any law of our church—one part directory, to-wit: the time for holding the meeting to vote—and the other part mandatory, to-wit: "Second, that public notice be given four weeks in advance of the church conference that is to elect delegates to the district conference, and in this conference such action shall be taken as will advise the delegates to be elected to the district conference, on the pending plan of unification." As an eminent and consistent church authority and legal church adviser, you surely know that you should obey the mandate of your own Annual Conference and especially as there is no conflict with any General Conference law or resolution—but I believe that you are sincere in this and really did not know that the General Conference had not said that the congregations "might" not vote on the matter. If I were as ready to impute wrong motives as you or your coadjutor, if you had one, I might ask what is decaying in Denmark or when did you see the light, for, "Horror of horrors," you, the eminent church lawyer and stickler for church law, with such a remarkable memory as claimed by you in your letter, signed that very resolution, which you say would put you in contempt of the General Conference if you obeyed it. But I draw the mantle of charity and believe that your remarkable memory just slipped a cog and you again just forgot the facts in the case, for I have always found you honest and true. I might further add, if I were writing in the same spirit and tone you, or rather your coadjutor, if you had a coadjutor, wrote, that I note you say, "I am under solemn vows to keep the laws of my church and not to mend." Under your solemn vows, of which you, or rather your coadjutor, if you had one, prate so piously, isn't it your duty to hold church conference once a month? Have you held one since April 12, 1925, even though you have been requested to call the conference aforesaid? I am advised you have not. "Consistency, consistency, thou art a jewel."

To your thirteenth paragraph, may I say that Judge Turner, or any other one acquainted with our church law, would readily hold that our Conference had the right and legal authority to pass such resolutions and that the pastors of said Conference were under "solemn vows" to comply therewith, and, if there could be any difference in the responsibility, it would be especially binding on those who signed said resolutions. I am so sorry, Brother George, that your toe is so sore, and I regret that the Negro makes it worse. Somewhere else you call on me to help you keep the "nigger" under the chip, but, when it suits your purpose, you readily and piously pull him out and tell about a "Sunday school teacher (who

drilled her class) with such statements as, 'If you do not want to have to sit in churches with Negroes, and have a Negro bishop to preside over our Conference, vote against unification.' Depends whose ox is gored, doesn't it, Brother George. If she or he had drilled the children to vote for this pending plan, would you have been hurt by it? I say, "Hurrah for that teacher." I cannot pass on what she or he said as you say "such." You, an eminent church authority, will hardly deny that under the present pending plan Negroes will have the right to sit in churches with us after they have joined, and the plan says that only "* * * the member to be transferred" is to be consulted and any one can have his membership transferred to any church he desires, and the local church is not to be consulted; so that teacher was correct in her statement as to that part of it. Under this Negrophilest Pending Plan, the day can come when a Negro bishop can preside over our Conference, and that teacher, whoever he or she was, had the vision to see that the best way to cut a dog's tail off is just behind the ears. It is not what they will do, but what they can do under the pending plan that counts. You are not the only one, Brother George, who has a sore toe. I was amused at the same kind of yells from some prominent laymen when they lamented that their votes on the question had been killed by the votes of their children. I remembered that "a little child shall lead them," and some day these fathers, I feel confident, will be proud of these children for helping save our church.

Yes, Brother George, I believe everything you state as a fact, and would admonish you that after twelve years of study and praying, you haven't gotten any further than you have, that you "pray without ceasing" that the scales may fall from your eyes before Conference.

In answer to your fourteenth, I consider the respective congregations, of which the pastor is a member, the bone and sinews of the church. I am sorry Graftem is in your church. Apply your solemn vows to him.

In the latter part of your fifteenth paragraph, "Brother, how can your heart allow you to say of their action, 'such action of the College of Bishops is oligarchic and indicative of the hierarchy under which we may be placed.' " This allusion to that part of the resolutions, which, at the request of a prominent member of our conference made on the floor at conference, I struck from the resolutions, and which striking out was announced by the presiding elder, is evidently the work of your coadjutor, if you had one, for I don't believe that George Thompson, as I have heretofore known him, would give the untrue impression to our church that that was in the resolutions passed. I had them in the resolutions before struck out because I believe that the action of the College of Bishops was oligarchic and that, under this pending plan which is a step to hierarchy, said action was indicative of what we may expect, and I yet so believe.

Your sixteenth is merely another Dr. "Hill Billy" Anderson's line of opposition to the people themselves having anything to say about transferring them and their church property, but it ought to be left to the "who's who" oligarchy sure enough. In this paragraph I note that you say "* * * I do not think that any self-respecting man would allow himself to be placed in the office of bishop when he is reduced to the office of a phonograph record—just to sing when the machine moves." Yea, "A Daniel come to judgment." That is what is the matter with Bishops Candler, Denny, Ainsworth, Darlington and Dickey. If they would "just sing" when the Pending Plan or unification "machine" from the High Ups on down "moves!" But, thank God, they are in fact men whom machines cannot make do things and in spite of the fact that the "machine" will probably superannuate them, or as many of them as they can, at next General Conference. I would not be surprised if the "machine" was not being oiled for this very purpose, so as to make them pay the price. The "machine" cannot get rid of them on the "effective" plan, so probably they will enact a weight, or

height, or age, or an appetite law at next General Conference. Please remember this.

In your seventeenth, your premises are wrong, therefore conclusion wrong. It was not each church's voting, but is this pending plan that has caused the harm of which you speak. The churches vote time after time, and there are none of those harmful things resultant therefrom; it is this question that has caused such harm to the church—and this very thing is enough, or should be, to defeat it. This No. 17 paragraph is another of the Planists' subtle arguments for an oligarchy.

Your No. 18 is so childish that I shall not use the paper's space to answer except to ask where do you get your authority which says the College of Bishops voted unanimously "that it was contrary to righteousness and Methodist usage to instruct lay delegates to any conference of the church?" You, the eminent church authority, have already stated that the only law-making authority is the General Conference, so any action of the bishops, if you are correct, and I think you are not, would not be law but merely their opinion, and I believe that a majority of the members of our church know that nine of the bishops are wrong on this pending plan.

Your No. 19 does not sound like George Thompson, for nowhere have I said that the bishops are "ignorant or dishonest," and I do not believe that the George Thompson I have known would be guilty of a mis-statement of facts, especially as he has evidently been working on the "open" letter since May 22, 1925—a month—to which I must reply at one sitting at the typewriter.

In reply to your No. 20, protesting against "instructing delegates, it is a fact (pardon my differing with your construction, even though you are an eminent church law-construing authority) that a representative represents those who elect him. A body which elects has the inalienable right to instruct those whom said body elects. Bishops have no right to make laws. Even a bishop-resolution is not law in Methodism.

Why go to politics, which you so piously decry, when you impute to others the use of same? Why do you go to politics for an example of "instructing"—you, being so well informed on church history, could have used one in the church for an example. Senator Lamar was the senator and elected before that Legislature had anything to do with instructing him, and said Legislature, when Lamar came back and made his explanation, realized that Lamar was right in the question up for consideration, and Lamar was re-elected. Lamar did not question the right of the electing body to instruct the elected representative, as I recall history. But let us get an illustration from church history, the best place in a matter like this—not a theory, but facts. Did not Dr. (afterwards Bishop) Pierce state on the Conference floor that he was voting according to his "instructions," though against his judgment? If he did not, tell me for I frankly confess that I am not nearly so good authority as you, and when "Brutus says so and Brutus is an honorable man," I'll believe him. An elected delegate does not have to accept the commission, and, if he will not obey his electing body, as an honest man he would refuse to be a delegate. He is elected to carry out the wishes of those whom he represents, and not to carry out his individual wishes or judgment.

In reply to your No. 21, I would say that I still believe that our presiding elder was wrong in his ruling that "as the College of Bishops had unanimously 'resolved' that lay delegates could not instruct," therefore he would have to hold that we could not instruct our delegates. Every one who knows him knows that he did what he thought was right, and I may surprise you by saying that I had "no sore toe" on account of the ruling, and recently when he dined with me neither of us spoke of it, or, as far as I know, thought of it. The last sentence was written by Caesar drunk or your coadjutor, if you had one, and is unworthy of an answer.

Your No. 22 is another of which I am confident Caesar sober will not approve, as well as being puerile.

Your No. 23 is so full of half-truths and mis-

statements, unintentional I grant, that it will be hard to answer briefly.

Is it fair and Christian to say that there was a "secret caucus" when there was no such thing? "Tickets made out and given to voters after the manner of carpet-bag days in Mississippi," when, as far as I know, no such thing was done? "Preachers and the laymen who would not be a party to the 'secret caucus' carrying on the business of the district conference," while delegates sent there to aid in this work shut up in a room during most of the afternoon trying to put something over on somebody"—what noble Romans the first lot were in which you, of course, were.

Now, Brother George, don't you know that the facts were as follows, to-wit: that a lay delegate, not I, announced in open conference that he would like to see all the delegates opposed to the present plan for unification at 2 p. m. in the Sunday school room? There was no secret about it.

I do not know whether you know the following or not, but, judging from the errors in your statement, you must not, to-wit: two brethren asked me if outsiders or others, I do not remember the exact words, could stay, and I replied that the brother had called it for the lay delegates who were opposed to the pending plan and that they would have to ask him. I do not know whether they asked him or not, but I heard him announce that everybody could stay and that there was nothing "secret"—your statement notwithstanding—and I saw one of the parties who asked me sitting there during the meeting, but do not remember whether any others stayed or not, as it was not concerning me, as I did not call the meeting. Further, the door into the auditorium was open at least part of the time, and all could hear who were near enough. The resolutions that wounded your pedal extremity, and which wounded toe you are airing for the good and edification of the church (under those "solemn vows" I presume), were passed unanimously in their original form.

We nominated candidates to represent those opposed to the present pending plan. This was done openly with nothing concealed. Re-read what you said about the course adopted by leader, etc. Now, of course, I believe what you say, and, of course, you believe that the side that uses such tactics should be defeated. Now, as you are sincere in this, will you not investigate to see if at Chattanooga the Planists did not hold a "meeting" of the delegates and others in favor of the pending plan on the night before the General Conference—not announced openly but by word of mouth to the "who's who?" Will you not, in your just wrath against nefarious "secret caucuses," investigate and make public whether a bishop or bishops was or were present? Or whether one presided or made a talk at said "secret caucus?" Whether or not there were not several other meetings of similar nature by said people? Whether or not at one of said meetings it was not decided to elect a floor leader to run things on the General Conference floor? If such a thing did happen, you then, of course, to be consistent, will be against the plan, for they were the big "Who's who," and set the example which was followed when the Vicksburg District Conference Meeting of Laymen was called, except the latter was announced in open conference and was not secret. Will you not, in fairness, tell whether you have heard of the said rumored Chattanooga meeting before this reply is made to you? And will you not state whether or not there has been held in Jackson, or any other place in Mississippi of which you know, meetings (of course not "secret caucuses"), at which it just happened that all those present were not opposed to the pending plan? If there were any such meetings, did you attend?

Will you not state frankly whether or not at such a meeting at said place it was decided, or suggested, or indicated in any way whatever that in congregations, or charges, where the pastor was in favor of the pending plan and the said congregations or charges opposed, that the vote expected to be taken at first preaching service in March should be prevented or postponed? Have

those in Mississippi in favor of the plan held any secret caucuses?

Now this is not the reason you have not followed the mandate of our Mississippi Annual Conference, but since you have learned that the General Conference has passed no law or resolution in conflict with the one our Conference (which resolutions you signed) passed, you will, of course, under those "solemn vows" see that all the ordinances and regulations of the church are duly observed.

To your twenty-fourth paragraph, I would say that I wrote you fully of the preparation of my papers, but it reached you after your manuscript, I presume, had left you but before it was published.

I wrote said resolutions and memorial on the day before district conference convened and after I had finished my office work. I felt that I should submit them to some one for criticism. I could not to the presiding elder, for it would not be fair so to do, as he was to preside. My pastor was a red-hot Planist, and I did not think of submitting them to you: so I called a friend in Jackson and read them hurriedly to him and asked him if they were too strong, and he said they were.

I said, "If I cut out the recommendation of the voting of Annual Conference for officers of Annual Conference" and something else of which I don't remember (I had no idea of the privacy of message in a private home being revealed, or I would have written down what was said)—there was nothing to be concealed or I would never have used a telephone—and he said that the oligarchy and hierarchy ought to come out. I asked if I eliminated the things I spoke of and toned them down or made them milder, if they were all right. He said "good," or something like that. He did not approve them. I intended to re-write them, but didn't, and submitted them to a prominent gentleman on the train on the way to Woodville, and he approved. At Woodville they were approved by a minister not of our district conference, and he was the one to whom I referred when the presiding elder asked if of our Conference.

Our organization to preserve our church had nothing whatever to do with the preparation of the papers that have fallen so heavily on your sore toe—nor had any executive officer or officers approved them as presented. Of this I advised you and you had my assurance of same before you wrote your "open letter," and I cannot understand why you should try to stick the fifth rib of "the executive head;" but it was not you, but must have been your coadjutor, if you had one, for such a spirit is that of the "carpet-bag days in Mississippi," "has the flavor of the politics of Tammany Hall," "despicable enough in cheap politics and unendurable in church affairs."

In your No. 24, your remarkable memory again slips as to facts. In my speech on the General Conference floor against the unification report which would allow a "Negro social equality" plan, at the beginning said, "Every Methodist wanted unification on the right basis." I was then in favor of unification on the right plan and begged them to take a decided stand, pointing out what would happen—just as it has.

What if I did oppose laity rights for women (I do not for one moment admit I opposed)? Who is now using cheap, demagogic, low politics? Do you believe a single lady at Woodville voted except from principle and righteousness? Do you believe that if it was a fact that I had been against laity rights for women and you had stated it, it would have changed a vote?

You say, "You did what you could to deny them the rights (at General Conference and elsewhere)." You, or rather I believe it is your coadjutor, are, or rather is, so glib in making statements. I now ask the proof that I ever "did what you (I) could to deny them the rights."

Your No. 25 is merely another of the "cheap, dirty Tammany Hall politics," of not you, Brutus, but your coadjutor, if you had one, for "Brutus is an honorable man." I do not believe that "a bishop," "an editor," "a connectional officer in the church," a minister or a layman is a liar when he says he is in favor of unification, but opposed to

this plan. Let's draw the mantle of charity here, for I don't want to hurt you, because your sore toe is enough.

You again cry, "Majority ought to rule." Well, why not see what the majority of the membership wants? Why is it you Planists are afraid to leave it to the adult membership, if you believe the children haven't sense enough to vote on the question? But you believe they have sense enough to join the church, don't you?

Your No. 26 asks that we ignore the Negro question—one of the three reasons I cannot vote for the plan. You are like the little boy who yelled, "Mamma, make Johnnie quit yelling; every time I hit him, he yells." You want the opposition not to speak of the things in the plan, but just the little things you can readily explain.

I note you say, "Does any one doubt the ability and willingness of the men of the South to handle any Negro question that may arise?" Yes, we handled the question once, and God deliver us from having to handle it again. Then we didn't have a white church backing them, but this time we will have—consecrated Christians of the North who think it a sin for the Negro not to have equality in the South, and will do all they can do to see that the Negroes get it.

Then, if this plan is adopted, they have the right to join any church, and would it be honest, just, or a Christian act to say, "Yes, you can join, but we'll attend to you if you do?"

Now, Brother Thompson, I have answered you in the short time allowed me while you have taken a month to prepare yours, and I may not have answered what you wanted to know. If not, and you insist, I shall endeavor so to do. Sorry you made me use so many first persons. But do you think it is to the glory of God to be exposing our church row instead of settling it between you and me?

Yours fraternally,

M. M. SATTERFIELD.

Port Gibson, Miss.

BATON ROUGE DISTRICT CONFERENCE.

The 1925 session of the Baton Rouge District Conference, Louisiana Annual Conference, met at Centenary Methodist Church, Franklinton, La., May 19, 20 and 21, with Rev. C. C. Miller as host, and Rev. H. N. Brown, presiding elder, presiding.

This was one of the most enjoyable conferences ever held in the district, with the genial humor and ready wit of Brother Miller and others adding spice to each session, while in no way detracting from the solemnity and fervor of the inspiring messages of the brethren nor infringing on the orderly administration of the business in hand. The good people of Franklinton (which, from our observation, embraces the entire citizenship) of all faiths, were most gracious in their hospitality, and through their many courtesies assisted much in making the conference both pleasant and profitable.

Every pastor in the district was present with the one exception of Brother G. P. White, of Livonia, whose kindly face was missed from among us. With sixty or more lay delegates in attendance, each with a desire to serve the church they all love and with the most kindly feeling towards each other, the entire conference was permeated with harmony and good fellowship, thus evoking the blessings of God. We were also fortunate in having many of our connectional men and other co-workers with us, namely: Brothers Briscoe Carter, A. S. Lutz, C. D. Atkinson, Robert W. Vaughan, H. T. Carley and H. H. Ahrens, each of whom addressed the conference.

The first session of the conference was called to order by the presiding elder at 9 p. m. on the 19th, preceded by an eloquent and forceful sermon by Rev. R. W. Tucker, pastor at Bogalusa. O. H. Cline was elected secretary, and named B. H. Andrews as associate secretary. After roll call the chair appointed committees and outlined the program of the sessions to follow.

The preaching at 11 a. m. and 8 p. m., of the 20th and 21st, was done by: Rev. J. E. Selfe, pastor at Hammond; Presiding Elder H. N. Brown,

who thrilled all with a great message in behalf of the Superannuate cause; Rev. N. M. Powell, pastor at Plaquemine and Donaldsonville; and Dr. C. W. Crisler, of First Church, Baton Rouge. These services were all well attended and greatly enjoyed.

Brother Brown had so arranged his program that ample time was given to the cause of the Sunday school, which was ably presented by Brother Atkinson, assisted by B. D. Talley, District Secretary; Rev. A. S. Lutz, Conference Superintendent of Teacher Training; O. H. Cline, District Superintendent of Teacher Training, and Miss Stella Murphey, Superintendent of Missions for the district. The committee on Lay Activities was given an equal amount of time, and was represented by O. H. Cline, District Lay Leader; K. I. Bean, Associate Lay Leader, and W. S. Holmes, M. A. Walsworth, and W. L. Stokes, of First Church, Baton Rouge; and Miss Stella Murphey and C. F. A. Brown, of Keener Memorial Church, Baton Rouge. The Woman's Missionary Society held their meeting on the afternoon of the second day, presided over by Mrs. H. N. Brown, District Secretary, and addressed by Mrs. Carre, of New Orleans, and others.

The worship period of each session was well conducted by the following brethren: Rev. N. E. Alford, a local elder of Franklinton—a man ripe in wisdom and mighty in prayer; Rev. A. J. Coburn, of Kentwood—another well advanced in years and full of the love of God; Rev. B. W. Waltman, pastor at Natalbany, and Rev. B. D. Watson, pastor at Zachary.

Brother Briscoe Carter reported a poor response over the district and State to the special effort for the Missionary Centenary, and made a strong appeal for all of our people to pay these pledges at the earliest possible date. Brother Lutz, in speaking for the Christian Education Movement, said that with only \$13,000 paid on a pledge of \$39,000, this district was lagging behind and thereby crippling this great work. Brother Vaughan presented an encouraging report of the work at our orphanage, stating that \$23,000 was raised the past Easter Sunday; but with more than 150 children to care for they stood in need of more funds, many worthy children being kept out of the home because of lack of facilities for caring for them. Brother Carley, the able editor of our Conference Organ, spoke on the necessity of circulating and reading our church literature, as the great mass of our membership are not intelligently informed as to the program of their church. He also commended the Memorial Home in New Orleans for the Christ-like service it is rendering.

Taken as a whole, the reports of the pastors were very encouraging, showing a healthy growth in membership, with most of the field well provided with Sunday schools, Epworth Leagues, Missionary Societies, and other church organizations; several splendid revivals—with many more in prospect—a prosperous and contented people building new churches and advancing the Kingdom of God along all lines. To be sure, there were some discouraging notes; but let these take courage and press on.

The reports of the various committees showed painstaking work and careful thought; with a great vision of future progress as evinced by the splendid and far-reaching goals adopted.

Brother Samuel N. Jordan was recommended to the Annual Conference for admission on trial, after report from the committee. The licenses of all local preachers were renewed upon recommendation and motion.

The conference was both shocked and grieved to learn of the death of Miss Pauline Randle, one of our missionaries to Korea, and a committee, composed of W. S. Holmes, Miss Stella Murphey and Mrs. Carre, was appointed to draft suitable resolutions, which were adopted, as follows:

"The Baton Rouge District Conference has learned with sincere regret the passing away of Miss Pauline Randle, one of our missionaries to Korea. She was the daughter of Rev. Robert Randle, one of our honored members of the Louisiana Conference. Miss Pauline was a graduate of Mansfield College, well trained for the work to

which she had dedicated her life. Resolved, That we hereby express our sympathy to the bereaved father, brothers and sister, and that we invoke God's blessings upon them in this time of loneliness."

Colonel I. D. Wall, chairman of the Committee on Resolutions for the conference, presented a resolution endorsing the American Bar Association in their efforts towards a better citizenship, which was adopted. This committee also presented the following resolution of thanks, which was adopted by a rising vote, and ordered read at the night service:

"Be it resolved by the members of the Baton Rouge District Conference, of the Louisiana Annual Conference, in session at Franklinton, La., May 21, 1925, That we heartily thank the people of Franklinton and vicinity, who, regardless of denominational lines, have received us into their hearts and homes and extended to us a very gracious hospitality that will be a fragrant memory to us through all the future. That we invoke God's blessing upon them, and may the homes that have entertained us be like that of Obed-Edom where rested the Ark and the blessing of God."

Upon recommendation of the Committee on Lay Activities, the following officers were elected to serve this year: O. H. Cline, District Lay Leader; K. I. Bean, Associate in Eastern section; J. R. Abels, Associate in Central section.

The Sunday School Committee recommended the following officers, and they were elected: District Secretary, B. D. Talley; Elementary Superintendent, Mrs. B. D. Talley; Intermediate-Senior Superintendent, Mrs. R. H. Wells; Young People's Superintendent, Miss Mary Wood; Teacher Training Superintendent, O. H. Cline; Missionary Superintendent, Miss Stella Murphey.

The election of delegates to the Annual Conference consumed most of the last session, and resulted as follows:

Delegates—W. S. Holmes, K. I. Bean, Herbert Broyles, Mrs. A. J. Coburn, T. W. Lovett, S. M. Russ, O. P. Woldrip, and O. H. Cline.

Alternates—P. C. Garriss, M. A. Walsworth, W. E. Cope, and C. F. A. Brown.

The report of the Committee on Orders recommending Brother Philip Charles Garriss to deacon's orders, was adopted.

The death of Brother Campbell, of the St. Francisville work, and long a valued member of the church and this conference, was noted, and a committee, composed of J. R. Abels and H. C. Lipscomb, was appointed to draft suitable resolutions and transmit same to Rev. J. W. Newsom, pastor at that place.

Zachary and Istrouma were placed in nomination as the place for holding the next conference, and upon rising vote Zachary won by a substantial majority.

Your scribe regrets very much that unavoidable circumstances has delayed this write-up of the conference.

O. H. CLINE, Secretary.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The months of July and August are our "Clean-Up-Period" for the Christian Education Movement. This is the time when we would like to see all those in arrears pay up their pledges. It is better to keep these payments up to date rather than let them pile up until you cannot meet them. Conscience says, "Pay your pledge." What do you say?

Every Methodist in Louisiana has been expected to make a pledge for Christian Education. Time is moving on fast. It is our fifth year. Yet some have not been resurrected to this thought. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," which means, he will show you the way to do it.

Our collection on pledges has amounted to \$142,125.78. The amount now due and unpaid is \$166,316.15. The first amount has meant much to our colleges in helping them to put on improvements. But the last is a potential factor and much depends on what the subscriber will do. He can either help or hinder. Which will it be?

The gospel of Christian Education is to be proclaimed from every sacred desk. The third quarterly conference is the time to make an educational report. Why not now make a survey of your charge and give a full report on education?

The Centennial of Centenary College was a great occasion. The pageant, written by Dr. R. H. Harper, had an effective message in it. The Alumni Association voted to put up a \$25,000 building this coming year.

The Mansfield Assembly had a larger crowd than ever before. Twenty volunteered for life service. The Epworth Leaguers promised to put up an \$18,000 auditorium for Mansfield College.

Promises are good. The fulfillment of these good resolutions is better. The future outcome will reveal to us the best. Let us go on to perfection.

ALBERT S. LUTZ,
Conference Secretary of Education.

CARD OF APPRECIATION FROM THE MISSISSIPPI TUBERCULOSIS SANATORIUM.

The Hattiesburg District Conference, at its last session, which convened at Magee, Miss., appointed Rev. J. B. Cain to raise from the district a sum sufficient to place the New Orleans Christian Advocate in every ward in the Sanatorium. This he did. In the name of every Methodist who will have the privilege of reading this Christian periodical, I want to thank Brother Cain and all who contributed to this most worthy cause.

This will give one copy each week to each ward and cottage.

These patients read a great deal and will derive great pleasure and profit from your donation. These patients are making a heroic fight for health. Many are winning the victory and regaining their health. They need your encouragement. These Advocates every week will tell them that you love them and are aiding them.

Most of them love Jesus and are interested in his kingdom. Pray for them and me. All who can, visit the Sanatorium and see what is being done for these, and how they appreciate it.

Yours in appreciation,

W. M. WILLIAMS, P. C.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

The Executive Committee of the General Board of Church Extension will meet in August. Applications for aid from the Board must be sent through the local Executive Committee, and must be in hand by July 15.

All who wish to make application for aid from the General Board at this meeting will please forward their applications at once either to myself at address below, or to Rev. F. M. Freeman, Monroe, La.

ELMER C. GUNN, Secretary,
De Ridder, La.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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The Home Circle

"BRUCE."

I was duck-shooting on Silver Lake, a small body of water in one of the Central States. An edge of ice bordered the open water, extending out from the shore line about thirty or forty yards.

With gun and bag I walked out to within fifteen or twenty feet of the outer edge of ice, where I stood, concealed by some brush I had gathered, awaiting the "just before dusk" flight of mallards. They came in rather goodly numbers and I succeeded in killing several, which "Bruce," my English setter, promptly retrieved. There had been some spring thaws and the ice upon which I stood was what is known as "rubber ice," not firm and solid, and it slowly sank under my weight.

As I was wearing heavy waterproof hunting boots, I did not observe the sinking of the ice until I found myself standing in several inches of water. I knew that any sudden movement on my part would probably result in the ice giving way beneath me and, heavily dressed as I was, I would drop like an anchor to the bottom of the lake. Turning around very carefully, so I faced the shore, I stooped low. I felt the treacherous ice giving way around my feet, so I instantly sprawled forward on my stomach, spreading arms and legs as far apart as possible so as to distribute my weight over the greatest area of ice, and lay there in the bitter cold water.

I tried to hunch myself forward, but the slippery ice made progress slow—in fact almost impossible. The shore looked to be miles away. Bruce, crouching near by, eyed me with an expression the nearest to human that I have ever seen on any animal's face.

My predicament was a dreadful one, and I could imagine myself slowly freezing to death as night should come on. Finally I thought of a possible means of escape—at least worth trying. I slipped off one of my gloves and tossed it to Bruce, giving him a signal to "go!" He sensed the situation instantly, and I can see, yet, that streak of black and white as he sped across the intervening ice, and through the woods which bordered the lake.

Bruce had never been in that vicinity before, nor withing miles of it, yet he must have gone as straight as an arrow to the nearest farm-house, about half a mile distant. There he attracted the attention of a man who was doing the evening chores in the barn. The dog shook his head frantically, with the glove in his mouth, and crouching before the man gave voice to muffled barks. The farmer had the good sense to realize that somebody needed help, so he dropped everything else and followed the dog as fast as he could. He also, very fortunately and almost through an inspiration, grabbed a long rope before leaving.

Bruce piloted him to where I lay sprawled out in the icy water. My predicament was plain to be seen. The man made several attempts to toss one end of the rope out to where I could reach it, but it fell short about ten feet each time.

Bruce, who was an interested spectator, finally lost patience, picked up the end of the rope in his mouth and carefully carried out to me. It was an easy matter for the farmer to drag me over the smooth ice to the shore.

When I was safely on solid ground the dog seemed frantic with joy and did not care who knew it.

I was able, with a little help, to reach the farm-house, where I was given a steaming hot drink of some sort of herb tea, then wrapped in warm blankets, and put to bed. The next day I appeared to be none the worse for my experience.—Lewis Reynolds, in *Our Dumb Animals*.

THE ALMOND AND THE DEWDROP.

The carpenter squirrel was in bed with a toothache; his face was wrapped in a mint-leaf bandage. That was unfortunate for more reasons than one. The Fairy Queen with all her attendants had come in hurriedly to buy a box. An acorn or a beehnut box would not do. She wanted a

new kind made at once, for a dewdrop with a bit of sky in it had been discovered and must be put in a safe place and kept there until the fairies were ready to get to work on it. Six elves were holding a large dock leaf over it until the box should be ready.

It was summer and no nuts were ripe. There was an old, well-seasoned hickory nut in the shop that would have made a fine box, but the carpenter squirrel could not use his tooth to carve it with. What should be done?

Much disturbed, the fairies went away. Sam Squirrel, one of the young squirrels who worked with the carpenter squirrel, went out and sat down on a flat stone, and thought hard. After a while he had an idea. Before hazelnuts ripen they look like old ivory wrapped in fringed green silk; perhaps one of them would do. Sam gave his tail a joyful flirt. "I'm off," he said, and was gone like a flash.

But when he reached the hazel bushes his heart went pit-a-pat, for high up in the bush a blue jay sat whistling: "This is my bush, bush! All bushes belong to me!"

Of course Sam knew well enough that the boast was not true; but how was he going to prove it?

He sat down and considered. A tall pine tree stood beside the hazel bush and spread over it a broad branch that was thick with cones. Sam got up and climbed the tree, slid out to the end of the broad branch, and threw a cone directly down into the hazel bush. The jay stopped whistling; he remembered all at once that he owned some bushes in another place, and away he flew.

The moment he was out of sight Sam Squirrel dashed down the limb and into the hazel bush. The nuts were too big to put into his cheek pouches; so he bit off a twig, slung it, nuts and all, over his shoulder and ran off as fast as he could. He knew that by this time the elves must be tired of holding the dock leaf over the dewdrop.

As he was taking a short cut through an oak tree a robin jumped at him crossly and tried to drive him out on a branch that led nowhere at all. Sam Squirrel squeaked in terror, dropped the nuts and fled, completely discouraged. He could think of nothing to do but to go home and tell the carpenter squirrel what had happened to him.

All at once he came upon a picnic party under a tree. Many delicious things to eat were spread on the ground; what most took Sam's eye was a plateful of nuts. He chattered with excitement and ran a little nearer to the group.

"Oh, see that squirrel!" cried one of the boys. "He wants some of our dinner."

"Let's give him an almond," said a little girl. "That would be a new kind of nut for him to crack."

She threw one of the delicious-looking nuts to Sam, who caught it and dashed into the nearest tree with it. He took his seat on a broad limb and began to examine the treasure with curiosity. What kind of nut was this? Would it be suitable for making a box? It was very soft and had a tempting smell; when he shook it the kernel rattled.

"I'd better try the thing," he said.

He sat up straight on his haunches and began to nibble at the pointed end of the shell, which had a most delicious taste. Then he tasted the end of the kernel.

"The kernel won't be needed," he said. "I may as well eat it."

So he drew it out very carefully, and there stood the empty shell, as perfect a box as any one could wish—firm and yellow, with a pattern over the surface like the pattern on rice-seed china.

Sam Squirrel scampered around and found a roseleaf lining, a tiny acorn cup for a top, and some cobweb tissue to wrap the box in. After he had washed his face, scrubbed hard behind his ears, and combed his tail out with his claws, he snatched up the box and dashed away with it.

Twenty-five leaps and a somersault took him to the Fairy Court. When the elves saw him coming they cheered and hastily unrolled the dock leaf in which they were holding the dewdrop. When the treasure was safely shut into the box

they danced about to get the stiffness out of their arms.

What became of the dewdrop? They say it hangs at the end of the silver chain that the Fairy Queen wears on state occasions. Of course the fairies must have done something very wonderful to it, for it is just as clear and lovely now as it was at first, and yet it is smooth and solid.

Anyhow, the carpenter squirrel was so pleased with Sam Squirrel that since then he has let him come into his workshop every day and handle all his tools.—Margaret Ely Webb, in the *Youth's Companion*.

TEDDY AND THE THISTLES.

By Emma Gary Wallace.

Teddy loved to wander around by himself and see what he could find. He was always poking into out-of-the-way corners, even when he was little enough to creep, and now that he had reached the dignity of four years he enjoyed going out on the warm, sunny lawn, or following the path that led back to the barn.

Teddy's mother would come to the door of the kitchen and look out every little while to see where he was. Sometimes she would call:

"Teddy, dear, are you all right? Don't go away, and don't get into anything that you ought not to."

Sometimes Teddy thought this was very foolish, as he felt old enough to do as he pleased.

One day his mother called to him and he answered almost crossly:

"I'm all right, Mummy. I'll come in soon."

Then he wandered out beside the barn and around back of it and into the field where his mother had told him several times not to go. Teddy didn't see any reason why he shouldn't pick the flowers out there if he wanted to. So he went on and on.

He didn't know that he had been gone from the house long enough to alarm his mother, or that she had come out to the barn and was looking through a little window to see if by any chance he had gone into the field where so many thistles grew.

Just at this time, a sharp old thistle bobbed right against his fat little leg as he passed, and Teddy didn't like the feeling of it at all. Then he took hold of a purple flower to break it off and gave a sharp cry, for something needle-like pierced his tender hands. Every way he moved, he got into more thistles, until he burst out into a loud cry of pain and anger.

Teddy did not know what to do, so he did nothing. That is, he stood right still and screamed:

"Mummy, Mummy, come get me. Mummy, I can't get out. Oh, Mummy, Teddy wants help!"

After each period of wails, Teddy would stop and listen. He would look about expectantly for some one to appear, and when no one came he would scream louder than ever.

"I wonder why nobody comes," he quavered at last in a distressed voice. "I wish I had done as Mummy said, and not come out here."

Then he screamed again but no help appeared. At last Teddy shook his head and said rather loudly:

"Well, if nobody comes, I might as well try to get out of here my own self."

Teddy started to move very carefully. He kept away from the thistles as much as he could, and he put his hands in his pockets, so they wouldn't get scratched. In just about two minutes he was standing in the hard little pathway by the barn, all safe and rather surprised that he was there. He looked up and there stood his mother in the doorway.

"So you got out your own self, did you?" she smiled. "That's fine, dearie. I am proud of you, but next time, honey, do your trying before you scream for help, and maybe you won't need any help at all. Do you know now why Mother didn't want you to go out behind the barn? Remember, dear, that when Daddy or I tell you anything like that, it is because we know best, and you will be wise if you listen to us."

Teddy's face broke into a sunny smile.

"I don't want to get into the thistles again," he said.—Pittsburgh Christian Advocate.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

The work at De Ridder, La., goes well under the leadership of Rev. Elmer C. Gunn.

The work at Covington, La., Rev. A. A. Bernard, pastor, shows progress in various departments.

Duke University conferred the degree of Doctor of Literature upon Dr. Gilbert T. Rowe, Book Editor, at its recent commencement.

The new Central Methodist Church, Asheville, N. C., recently opened for service, is valued at \$750,000. Dr. Ashley Chappell is the pastor.

Rev. H. B. Gilmore, 302 Miller St., Hattiesburg, Miss., requests us to say that he is available for help in revival meetings during the summer.

The First Methodist Church of Dallas, Tex., held its first service in its new building on the last Sunday in May. This building represents an investment of about \$1,000,000.

Paul Rader is conducting the regular National Radio Chapel Sunday programs, which are broadcast over the super radio station WHT, Chicago, on the new 400 meter wave length.

Wesleyan College, the mother of colleges for women in America, is engaged in a campaign for \$1,000,000 for "A Greater Wesleyan." More than one-half of this amount has already been pledged.

Rev. T. L. Oakes, of Dumas, Miss., writes that the parsonage has just been remodeled at a cost of \$750, making it a most attractive preacher's home. Brother Oakes is happy in his work.

An inspiring "echo meeting" was held by the Leaguers of the Epworth Methodist Church, this city, on a recent Sunday evening, at which reports were given of the great Assembly at Mansfield.

Dr. B. B. Glasgow, who recently resigned the presidency of Athens College, Athens, Ala., has been appointed by Bishop Candler as presiding elder of the Talladega District, to succeed the late Dr. George C. Harris.

It is now Dr. P. E. Riley, editor of the Texas Christian Advocate, the degree of Doctor of Divinity having been conferred upon him by Southern Methodist University at its recent commencement.

At the Wednesday evening prayer meeting of the La Branch Street Methodist Church, McComb,

Miss., last week, Frank Casey, a fine young man, told his pastor, Rev. A. S. Oliver, that he had decided to surrender his life to the work of the Christian ministry.

Rev. B. F. Lewis and Mrs. Alma G. Riley, from the Mississippi Methodist Orphanage, and Rev. R. W. Vaughan, from the Louisiana Methodist Orphanage, attended the recent meeting of the Southern Methodist Orphan Home Workers' Association held at Waco, Tex.

Charles W. Pipkin, who has accepted a position to teach the subject of Government in Louisiana State University next year, is a son of Rev. E. M. Pipkin, of the Little Rock Conference. He has been at Oxford University for the past three years as a Rhodes scholar.

Mr. Hardy S. Williams, son of Rev. and Mrs. John L. Williams, this city, has just been appointed to the important and responsible position of chemist for the Presbyterian Hospital. Mr. Williams, although a young man, holds two degrees in his profession from Tulane University.

Mr. James B. Duke has added another gift of \$2,000,000 to the building fund of Duke University, making a total of \$9,750,000. With respect to material equipment, Duke now ranks fifth among American universities, Harvard, Yale, Columbia, and Chicago having larger assets.

Prof. J. M. Kennedy, who has been connected with the Jasper County Agricultural High School, at Bay Springs, Miss., has moved to Oakland, Miss., where he will be in charge of the Yalobusha County Agricultural High School. He has been a reader of the Advocate for thirty-five years—a fine record.

Rev. Leon I. McCain, our pastor at Lafayette, La., recently challenged Senator Broussard to a debate on the efficiency of the Volstead Law. The Senator declined the challenge on the ground that he did not have time to engage in an evangelistic campaign! Senator Broussard favors a modification of the law to permit the sale of beer and light wines.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conference, authorizes the Advocate to state that, on account of failing health, Rev. J. H. Foreman, pastor at Pascagoula, Miss., has been relieved of the work and Rev. James W. Sells has been appointed to take his place. Brother Sells is on the ground and going forward with the work.

Rev. Henry Bowdon, a fine product of Louisiana Methodism, will receive the degree of Bachelor of Divinity from Southern Methodist University on July 15. He would like to assist in revival meetings from that date until Oct. 1. Those interested in securing his services can communicate with him by addressing him at Southern Methodist University, Dallas, Tex.

Rev. J. S. Duke, 715 North Fiftieth Street, Birmingham, Ala., in renewing his subscription to the Advocate, says: "We attend First Church here and hear fine sermons every Sunday by Dr. George Stuart. Our men's Bible class is fine—250 in attendance." Brother Duke is connected with the Stockham Branch Y. M. C. A. He has many friends who remember his work in Mississippi.

The Woman's Missionary Society at Magnolia, Miss., celebrated on June 29 the seventieth birthday of Mrs. J. W. Sandell ("Aunt Teeny") by holding their meeting at her home. She is the widow of the late Rev. J. W. Sandell, who, at the time of his death in 1913, was a member of the Mississippi Conference. There was quite a number of modest presents. "Aunt Teeny" sang a song that she had learned in childhood by hearing her mother sing it; she gave a number of reminiscences; and, assisted by neighbors, served

delicious refreshments. "Aunt Teeny" is much appreciated and loved.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conference, authorizes the announcement that Rev. J. W. Loudenslager has been appointed to the Mentor charge in place of Rev. Hugh Goff, who has been relieved of the work, and that Rev. George Jones, son of Rev. and Mrs. W. B. Jones, has been appointed to assist Rev. W. W. Graves in the work at Columbia, Miss. Both these young men are college graduates and are well qualified to do the work to which they have consecrated their lives.

So great has been the demand for copies of the addresses delivered at the recent Emory University commencement that the university authorities have had the manuscripts printed for distribution among those interested. The booklet includes: "The History of Libraries," by Bishop Warren A. Candler; "Modern Freedom," by Judge Samuel H. Sibley, and "The Call of the Christ," by Dr. W. A. Lambeth. Copies of the addresses will be sent free upon request to the President of Emory University, Emory University, Ga.

Rev. M. L. McCormick, of the Bogue Chitto charge, Mississippi Conference, is enjoying one of the most fruitful years of his ministry. Material improvements have been made on the parsonage at Bogue Chitto and the church at Norfield, and a piano has been bought for the church at Norfield. Two prayer meetings and two Senior Epworth Leagues have been organized, and the Sunday schools and the Woman's Missionary Societies have grown in membership. The pastor's salary has been increased, and twenty-eight members have been received since Conference.

IMPORTANT NOTICE.

By appointment of the College of Bishops, I am leaving on July 15 for Stockholm, Sweden, as a delegate from our church to the Universal Christian Conference on Life and Work. I expect to be away about six weeks, and my correspondents will please govern themselves accordingly. Bishop W. A. Candler will attend to any emergency matters in my district during the time of my absence, but I would request brethren not to impose upon him any matters that can wait for my return.

W. N. AINSWORTH.

SEASHORE CAMP MEETING.

The Seashore Camp Meeting will begin on Friday night, July 31, at 8 o'clock, and run through two Sundays, closing on Sunday night, August 9. The preaching will be done at 11 o'clock and 8 o'clock each day by Dr. H. F. Brooks, of Jackson, Miss., and Rev. B. L. Sutherland, of Picayune, Miss. The service at 8 o'clock each morning will be conducted by Rev. L. L. Roberts, presiding elder of the Seashore District.

We are hoping that the people will come from all over the country and stay with us on the grounds. They may bring tents, and we will find a nice place right on the grounds to pitch them. There will be accommodations on the grounds for those who do not want to bring tents.

Come and be with us and we will do you good.

L. L. ROBERTS, P. E.

YOUNG PEOPLE'S CONVENTION.

At the meeting of the Mississippi Conference Committee for the Young People's Convention, to be held in Memphis, Dec. 1-Jan. 3, it was decided that for the sixty delegates of young people between the ages of 17 and 30 allotted to the Mississippi Conference, the Jackson, Meridian, Newton, and Brookhaven Districts should each send nine, and the Vicksburg, Hattiesburg, and Seashore Districts, eight each. Additional allotment to the colleges will be made from the Nashville office.

The seven presiding elders, with J. C. Cham-

bers, J. L. Sells, and H. G. Hawkins, were elected to compose the delegation of ten preachers; and the following were elected as the miscellaneous delegation of ten: W. D. Hawkins, E. R. Lowry, J. B. Cain, V. G. Youngblood, Mrs. Daisy McLaurin Stevens, J. L. Carter, Mrs. H. L. McCleskey, Miss Laura Rankin, V. G. Clifford, and D. R. Bridges.

Each presiding elder has been furnished the plan for organizing his district committee, which will secure and name the delegation of eight or nine from each district.

The Mississippi Conference delegation will probably meet at Jackson, and go from there in a special coach. The cost, including railroad fare, board and lodging while in Memphis, will be about \$20, more or less, according to starting point, and kind of board and lodging secured. Details of different plans for lodging will be given later. That in homes will be cheaper than that in hotels.

The next meeting of our Conference committee will be held at Capitol Street Church, Jackson, at 2 p.m., Oct. 14; and we expect before that date to know the full personnel of our delegation, so that final details for each delegate may be worked out at that time.

If it develops that our delegation may be increased, prompt notice will be given each presiding elder. Those organizations that elect delegates, or individuals desiring to be appointed as delegates, should send their names to the undersigned, or to the presiding elder of the district.

H. G. HAWKINS, Chairman.

Magnolia, Miss.

A QUOTATION, WITH SOME COMMENTS.

By John D. Ellis.

(Continued from Last Week.)

Quotation: "To baptize means to immerse, to plunge under, to bury: Bible baptism represents the death and burial of the Lord Jesus."

The method of immersionists is to give emphasis to the phrase, "buried in baptism," and disregard the paragraph of which it forms a part.

Upon reading the entire paragraph, verse by verse, the burial theory of waterists is exploded.

Verse 1. "What shall we say? Shall we continue in sin, that grace may abound?"

This is Paul's theme all the way through the paragraph. It is dangerous to continue in sin. Christians are not free from moral obligations, neither are they at liberty to throw open the floodgates of wickedness, uncleanness, disobedience, Sabbath breaking, et al.

Verse 2. "May it not be! How shall we who died to sin live any longer in it?"

We who were delivered from its guilt, and power?

Verse 3. "Or, are ye ignorant, that as many as were baptized unto Christ Jesus, were baptized unto his death."

"Unto," or "into," in the sense of participation: baptized unto the benefits of Christ's death, when baptized in his name. Also baptized unto the benefits of his burial, as the next verse shows.

Verse 4. "Therefore, we were buried with him by the baptism unto death, that as Christ was raised from the dead by the glory of the Father, so also we in newness of life should walk."

Paul does not mention the baptism the first time in verse 4, but in verse 3.

Verse 4 is a continuation of his argument, which shows that when we are baptized in the name of Christ, we are baptized unto the benefits of his death and burial. If unto his death, of course also unto his burial.

We partake of the benefits of his burial and resurrection, as truly as we partake of the benefits of his death.

What a perversion of Scripture, to represent Paul as teaching a flap of the human body in water, which must be performed, even if the flap is in a stagnant mudhole, repulsive to every sense of decency.

Enthusiasm for a false theory has led the waterists into many errors.

Paul's theme of pure, holy living, even newness of life is present all the way through the paragraph, from verse 1, downward.

To continue in sin is not only inconsistent with Christianity, but with the very profession we voluntarily make when we are baptized into the benefits of his death and burial.

What will become of many church members of the twentieth century who are antinomians, and who have little regard for the Christian Sabbath?

Verse 5 shows that we are "planted," "conjoined," "grown together," in the likeness of Christ's death.

Verse 6 shows that our old man is crucified with him, to the end that we should not serve sin.

In his letter to the Colossians, Paul shows substantially the same things, viz.: "Complete in him," "circumcised in him," "body of sin destroyed," "buried with him," "risen with him," "quickened with him," etc., all of which is against the idea that a professing Christian can let down the gaps and live as he pleases.

A good way to cure modern evils among many professing Christians is to preach from Romans 6:1-4. It even kills the theory of "liquid grave," which, a few years ago, was incubated in the imagination of a waterist.

The theory that Paul had the mode of water baptism in mind, and used "bury" synonymously with mode, is inconsistent with his own baptism in the home of Judas, while standing on the floor.

Paul in relating his experience admits that he was down, and prostrated:

"And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood by, and said unto me, Brother Saul, look up! And I the same hour looked up, upon him." Acts 22:12-13.)

Paul was down, and looked up upon him. There is no authority for translating "ana-blepo" "receive thy sight," as some versions do.

"Ana-blepo" does not mean "receive thy sight;" but it does mean "look up." In addition thereto, the preposition "eis" is used:

"Aneblepha eis auton," "looked up on him."

Paul stood up in the identical room where Ananias found him prostrated, and he stood up in order to be baptized. As he looked up on Ananias, he received his sight; and as he stood up, he was baptized.

The theory that Paul used "bury" synonymously with mode, is inconsistent with the baptism of the Romans, who frescoed the mode of their baptism on the walls of the Catacombs, the mode of affusion.

The theory is inconsistent with the prophets who said, "sprinkle," and inconsistent with the Scriptures generally.

If a waterist could find a prophet who said "immerse," he would certainly accept that prophet, but he is not seriously impressed with such prophecies as Dan. 9:24, Ezk. 36:25, and Isa. 52:15.

It seems that all Christians are the "children of the prophets" except the buryists, who in rejecting part of what they say, might as well reject all.

They tell the world also that to baptize means to "bury," but they are unwilling to apply their theory to the Scriptures, such as Luke 9:60. "Let the baptized baptize their baptized." Regarding baptism as a "purification," the word can be applied to many passages where baptism occurs, and make splendid sense: For instance, Matt. 3:11, "I indeed purify you with water * * * he shall purify you with the Holy Ghost."

The word makes good sense as applied to John: "In those days came John the Purifier."

The "liquid grave" heaven of buryists in general, and of waterists in particular, is tottering!

THE WAY JESUS WON.

By Rev. J. Loyd Decell.

Jesus said: "I am the Truth." He came as one who saw his way. Since direction determines destiny, to face the world Godward is of supreme

importance. Reconciling ideas about God and Life are the master glories of Christ's revelation. He saw through. He knew where he was going before he started. To set up the Kingdom of Heaven was a task adequate for God. It involved the individual sinner's purification, social solution and world redemption. Jesus has won! Satan is a defeated foe, not obliterated, but on the retreat.

Jesus won by manifesting God and certifying that God was available for all. "He is no respecter of person." Jesus revealed, introduced, and deposited elements of power which will ultimate in the obliteration of Satan from the realms of the saints and fasten him and his in the pit. "Until all things are put under his feet."

Jesus, through the Holy Spirit, uses the Word (Bible) and man as agencies to continue, enlarge and consummate his conquest within the unfolding and interlacing generations. His Word is dynamic and sufficient in its form. All depends now upon the human side of the program. We must win as Jesus did and as he directs. If we know the Master's method of success, we know why we fail. He had methods; what are they?

1. To Live by Dying—Vicarious suffering. Jesus did it to provide salvation. We must do it to effect salvation in our generation, and to improve the chances of the oncoming generations. Paul said, "Oh that I might know him in the fellowship of his sufferings." The good suffer for the best interests of the bad; the innocent mother anguishes for the wayward child; the Christian pays Centenary pledge for Africa. Vicarious sacrifice is the Red Road to royal success for individuals and nations. "Dead unto sin, but alive unto God," Jesus said, "for their sakes."

2. To Conquer by Surrender—Not passive patience with things as they are, but a personal surrender of all to God's will to help make things as they ought to be. Whatever the relation of "forgiveness" and "surrender" is to the fact of concomitancy, to secure pardon and neglect consecration might escape hell hereafter, but it won't make heaven here now. "Present your bodies a living sacrifice." "Here am I, send me."

3. Make Truth and Friendliness Weapons of the Fight—These were the instruments with which Jesus wrought out the Fatherhood of God and the Brotherhood of man with imperishable glory in human experience and Holy Writ. The world must know God as Father and man as brother; it can only learn as we create that vision by the practice of Truth and Friendliness. These are the weapons with which Jesus fought every wrong, put hypocrites to rout and defeated the devil. We cannot make progress in obliterating Satan from the realm of the saints without forging our warfare with these same uncarnal weapons. A worldly man is under as much obligation to believe the truth in Christ as a man is to breathe to live, or eat to grow. Sir Walter Scott said: "I have never written anything that would lessen the faith of any man in God." Would we could say our deeds made no atheists. "He shall lead you into all Truth." "Let your light so shine."

4. Win by Defeat—Willing to wait! Abiding in him is just the opposite of hurtful hurry. "Have faith in God," is antithesis to impetuous impatience. Quick reforms may result in decades of disaster. Better wait ten years than waste fifty. Time is essential requisite, the efficacy of the Cross was sufficient to effect regeneration for all at the moment of the Crucifixion; but better millenniums to win love without coercion, than the allegiance of millions by arbitrary and mechanical compulsion. The world thought the Cross was defeated, when in reality it was a sunburst, the mid-day glow of eternal victory. We cannot afford to be untrue or unbrotherly, but we can afford to "Live by Dying," "Conquer by Surrender," "Fight with Truth and Friendliness," and "Win by Defeat." "God will win if we can wait, worship, and work." May we be Christian winners. "I keep under my body lest * * *"

Jackson, Miss.

Truth, like the sun, submits to be obscured, but, like the sun, only for a time.—Bovee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

W. R. GILLILAND.

The subject of this sketch was born at Palestine, Tate County, Miss., in the year 1861, and died in Coldwater, Miss., in the same county, on Dec. 21, 1924. His family was one of the oldest and most prominent in that part of the State. He had a goodly heritage in the name of his ancestors. In early life he became identified with the commercial interests of his county, serving in the capacity of merchant and banker. He was sympathetic to those who were in need, and was always ready to contribute liberally to their support. He was a true friend, making due allowance for the weakness of human nature, and had little to say about the faults of others, but much to say about their virtues. He had a cheerful disposition and always brought sunshine to any company that he joined. His chaste humor and playful wit made him a desirable companion at any time. His mother was left a widow in his early life, and he became the head of the house and cared for her and his younger sister, Miss Hallie. His mother was called home a number of years ago, but he and his sister kept house at the old homestead till he was called to the home above. No greater devotion or tender love was ever seen by this writer than that which existed in that home. In early life he professed faith in Christ and joined the Methodist Episcopal Church, South. He had a rich experience of grace and was always delighted to serve in any capacity the church he loved so well. While he was a young man he was elected steward, and served faithfully as long as his health would permit. It was the privilege of this writer to be associated with Brother Gilliland for four years

as pastor. We never had a truer friend or more faithful officer of the church. He was afflicted during the last year of his life, but he never grew discouraged. Realizing the end was near, his faith grew stronger till the final stroke on Dec. 21, 1924, when he went home to spend the Christmas holidays with his Lord and the loved ones who had gone before. He has gone from us, but the influence of his life abides with us.

V. C. CURTIS.

FROM BATESVILLE, MISS.

Dear Dr. Carley: We closed our meeting last night here at Batesville, Miss., with Brother J. H. Holder, our Commissioner of Education for the North Mississippi Conference, doing the preaching for eight days and nights. We had a good meeting, which will be worth much to the church. We had five accessions and we hope for more. The spiritual tone of the church and town, we think, was greatly helped.

Brother Holder is one of the strong preachers of the Conference. It has not been my privilege to hear such clear, fresh, spiritual sermons for a whole week ever before. Each sermon was forceful. His exposition of the Scriptures was clear, his illustrations were apt, and his appeals were great. Surely God is using him to great good for the church and sinful humanity. There is absolutely no sensational stuff in his work, but a gospel that showed his soul on fire of the Holy Ghost. We greatly needed just the class of work we got. We are hoping and praying that our benefit will be permanent.

We have a new Epworth League, organized just before the meeting, and it truly offers real promise for service to the church. We are hoping for better spiritual conditions in our church.

W. M. YOUNG, Pastor.

LEPERS WALK MANY MILES TO REACH HOSPITAL.

Lepers from Korea often walk many miles, sometimes several hundred, to reach the hospital where they hope to be cured, writes Mrs. W. T. Reid, of Songdo. Dr. W. T. Reid, in charge of Ivey Hospital in Songdo, under the auspices of the Board of Missions of the Methodist Episcopal Church, South, and Mrs. Reid are co-operating with Dr. R. M. Wilson, president of the Kwangju Leper Home, in an effort to raise 100,000 yen to build a hospital large enough to care for the lepers of Korea.

Quoting Dr. Wilson, Mrs. Reid says that not long ago a leper, who had walked for four months to reach the place, presented himself at the Kwangju Hospital. He had begged his way and had walked for over 400 miles. His feet, she reports, were actually worn down to the bone. Dr. Wilson was able to take him into the hospital, and according to latest reports he is making a good recovery.

Lepers often come to Ivey Hospital begging for aid, says Mrs. Reid. Usually they walk, no matter what the distance. Occasionally they manage to ride on a cow's back. Since the Ivey Hospital is not prepared to care for lepers—they cannot mix with other patients—Dr. Reid does all that

he can, gives them a yen and a suit of warm clothes, since they are usually ragged and cold, and sends them on their way to walk the many miles to Kwangju, where often Dr. Wilson is not able to receive them, either because the hospital is filled to overflowing, or because he has no money for their support.

"The winter has been very severe in Korea, and more lepers have come to our doors than ever before," says Mrs. Reid. "Only yesterday we heard a wail outside our window, 'Honorable doctor.' It was a leper. We were grateful that he did not touch the door, and sent him to the hospital to receive a yen and some clothes. But if we had had forty yen we would have sent him straight to Kwangju and sent the money to Dr. Wilson, so he would have been enabled to take him in and care for him, possibly cure him."

Mrs. Reid is urging Southern Methodists to send leper contributions to Dr. Reid, of Ivey Hospital, so that he will be able to send these sufferers who apply to him on to Kwangju Hospital, where they can be cared for.

"No one," says Mrs. Reid, "can feel that he has no interest in the lepers; they are not only a menace to society, but they have souls to be saved and bodies also, if taken in time. I am trying to help, not because it is a sectarian problem or interest, but because it has a universal appeal."

The Centenary operates an English-speaking church in the Central Building at Brussels, and there are six French congregations in the same city.

The Centenary conducts regular evangelistic services in Antwerp, Liege, Nemur, Uccle, Hasselt, Herstal, Ypres, and other places.

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QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Sardis Dist.—Third Round.

Hernando, Q. C., June 10, 7:30 p.m. preaching, July 5, 7:30 p.m.
Cockrum, at Hebron, Q. C., June 13, 14; Conf. June 13, 11 a.m.
Sardis Ct., at Wesley Chapel, Q. C., June 20, 11 a.m.
Courtland, at Chapel Hill, Q. C., June 26, 11 a.m.
Horn Lake, at Eudora, Q. C., July 3, 11 a.m.
Pleasant Hill, at Baker's Chapel, Q. C., July 4, 11 a.m.
Longtown, at Mastodon, Q. C., July 9, 11 a.m.; preaching, June 28, 11 a.m.
Arkabutla, at Arkabutla, Q. C., July 10, 11 a.m.
Crenshaw, at Sledge, Q. C., July 12, 11 a.m.
Charleston, Q. C., July 15, 7:30 p.m.
Tyro, at Tyro, Q. C., July 18, 11 a.m.
Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.
Shuford, at Pisgah, Q. C., July 24, 11 a.m.
Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Third Round.

Hickory Flat, at Bethel, July 7.
Booneville Circuit, at Blackland, July 14.
Wheeler, at Hebron, July 15.

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Mooreville, at Andrew's Chapel, July 16.
Marietta, at ———, July 17.
Silver Springs, at Paul's Chapel, July 18, 19.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Third Round.

Brooksville, preaching 11 a.m.; Q. C. at Cooksville, July 14.
Shuqualak, preaching at Shuqualak July 5, night; Q. C. at Cooksville, July 14.
Macon Ct., preaching at Ridgeway, June 28, 11 a.m.; Q. C., Cooksville, July 14.
Kosciusko ct., at Bethel, July 8.
Ethel, at Bethel, July 8.
Louisville, preaching July 12, night; Q. C., at Rocky Hill July 10.
Mashulaville, preaching at New Hope July 12, 11 a.m.; Q. C., Rocky Hill, July 10.
Noxapater, at Rocky Hill, July 10.
Sturgis, at Big Creek, July 16.
High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.
Cedar Bluff, at Steel's Chapel, July 23.
Ackerman and Wier, at South Union, July 27.
Chester, at South Union, July 27.
South Union Camp Meeting, at South Union Camp Ground, July 24-31.
JOSEPH B. RANDOLPH, P. E.

Greenville Dist.—Third Round.

Merigold, at Shipman's Chapel, July 5.
Lula and Dundee, at Lula, July 5, night.
Tunica, July 12, a.m.
Friars Point, at Friars Point, July 12, night.

A. T. McILWAIN, P. E.

Greenwood Dist.—Third Round.

Vance, July 8, 11 a.m., 3 p.m.
Swiftown, July 12, 11 a.m., 3 p.m.
Sidon, July 12, 8 p.m.
Wade's Schoolhouse, July 15, 11 a.m., 3 p.m.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Third Round.

Sallis, July 4, 5.
Ebenezer, July 10.
Lexington, July 12.
Holcomb, at Ebenezer, July 19.

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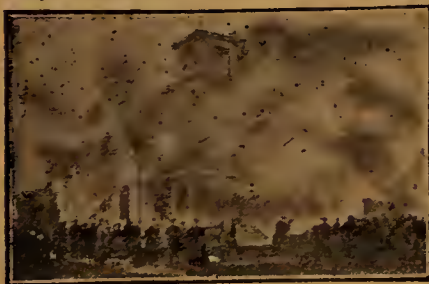
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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
 Editor, Mississippi Conference.....Ralph Hays, Hattiesburg, Miss.
 Editor, Louisiana Conference,
 Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

ECHOES FROM THE ASSEMBLY.

Dear Leaguers of the Mississippi Conference: The more I hear of the Assembly, the more I regret not being able to attend. Just read what your Governor thought of it, and of you! I am sure you will thrill to his expressions of faith in you young Christians, and respond by endeavoring to live up to his high expectations:

"My Dear Miss Preston: This is just a little note to let you know how much I was impressed with the fine meeting of the Epworth League Assembly which was recently held at Whitworth College.

"I do not think it was ever my pleasure to face a more splendid body of young men and women than was before me on that occasion. I am more than ever impressed with the fact that the future is absolutely in the hands of our young people and in this time when it seems that so many are trying to advance their own personal interests in doubtful ways, when the ends which so many have in view are unworthy, when so many have given themselves up to self-gratification and ease, and when so few are willing to withstand the temptations of the day, to practice self-denial and make the necessary sacrifices which God requires for proper living and leader-

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ship—it is refreshing to know that representative young men and women of the great Methodist denomination of South Mississippi are working, studying, and resolving to prepare themselves to be leaders of this new day in the world. Just a few stalwart men and noble women with high resolve and noble purpose, willing to dare for the right, with hearts throbbing with desire for service, who want to live lives of honor and glorify God, can save the future. What greater ambition can the youth of to-day have than to purpose in his heart, like Daniel of old, that he will not defile himself; to practice self-denial, to stand any hardships that may be required for that development necessary for Christian leadership in the complex life in which he must live to-day?

"With best wishes for the success of this great work, I am,

"Sincerely your friend,

"W. L. WHITFIELD, Governor."

From Mrs. W. E. Potts, Conference Superintendent of the Junior League, comes the following report of the Assembly:

"The Epworth League Assembly just closed at Whitworth College, with an enrollment of 502, was the best the Mississippi Leaguers have attended. Every young person felt that it was good to have been there, and they were veritably upon a mountain top of Christian experience.

"There must have been some reason for this decidedly successful Assembly. First of all, God gave us consecrated men and women as our instructors during the week. We owe the success of the Assembly to these faithful servants. Rev. R. T. Henry, returned missionary from China, was an inspiration to the entire body, and we cannot overlook the 'Pep-Man' from the North Alabama Conference, Rev. W. Graham Echols, and, last but not least, our 'information bureau,' Rev. Ralph E. Nollner, from the Central Office. We thank the Central Office for sending this man of God to mingle with our young people of South Mississippi. We thank him for his inspirational messages at the vesper and morning watch services, in class, and out of class.

"We feel that we owe a great deal to our own Governor Henry L. Whitfield for the message he brought us on 'Christian Citizenship.' He held his audience spellbound for more than an hour, and we young Christian people feel that Mississippi is going to be a better State in the future because of our Christian Governor. Governor Whitfield, we want you to help us lift high our banner, 'All for Christ.'

"We would not overlook one of our very own Epworth Leaguers, who brought a stirring message, 'Service, the Master Passion,' to the Assembly. We are all proud of Hon. Francis Harmon, son of one of our ministers.

"The morning watch and vesper

services were spiritual feasts throughout the week, especially the Sunday morning and evening services, when several hundred young people came forward and joined the Band of God's Minute Men, and when several of the finest young men and women stirred our hearts as they told what the Assembly, their first, had done for them. Among these were Misses Hilda Parker, Martha Watkins, Eunice Walker, and Messrs. Alex McLean, Phil Grice and Ernest Black. All stated they would never miss an Assembly, unless providentially hindered.

"Among those who added much to the services with their messages in song were the Millsaps quartet, Mes. Price, Sells, Clark, Miss Williams, Revs. J. M. Lewis, O. S. Lewis, Carter and Harkey.

"Stunt night was thoroughly enjoyed. We congratulate those who won honors—Hattiesburg first, Meridian second, and Jackson third.

"There is a great deal of sadness in our hearts as our beloved president, W. D. Hawkins, who has served us so faithfully for twenty years, leaves us as chief executive, but we have mustered him into service already as dean of our Assembly—we love Mr. Hawkins, and his services shall never be forgotten. To show our appreciation a beautiful loving cup and Memory Book were presented to him; and to our Assembly 'Mother,' Mrs. W. D. Hawkins, a handsome silver pitcher, fittingly engraved, was given, as a token of love and esteem, by her 500 children.

"We welcome Dr. Walter Featherston as our President Emeritus.

"We feel that the Epworth League work in the Mississippi Conference is in a new day and is going forward by leaps and bounds to conquer the world for Christ. Pray for us during the coming year, that each of us may 'Know Him Better.'"

Mrs. T. M. Ford, of Lorman, reports that the Lorman League Sunday night adopted the resolutions that were drawn up and adopted at the Assembly, as follows:

"Resolved., That we, the Epworth Leaguers of Mississippi Conference Epworth League, pledge ourselves to live true to the ideals of the Epworth League and the Methodist church, and to refrain from the following amusements which are against these ideals: desecration of the Sabbath, dancing, card playing, immoral moving pictures, degrading literature, and any other amusements which would lower our moral standards, but will endeavor at all times to put Christ foremost in our lives."

I am sure Mrs. Ford expresses the views of all earnest Leaguers as she writes further: "We feel it would be a most wonderful thing if every League in our Mississippi Conference were to adopt these resolutions, and we feel that it is quite fitting that our Lorman League should be the first to do so, inasmuch as Martha Watkins' father was reared in our community."

The Lorman League may not be ahead of the other Leagues in adopting the resolutions, but they are the first to report such adoption. I would like to hear from every League in the Conference to that effect. Also, if your League is doing big things, let me hear from you, or doing small things

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in a big way, which is better. This space in the Advocate belongs to you; help me fill it with good tidings.

Cordially,

LOUISE PRESTON.

Silver City, Miss.

ELEMENTARY COUNCIL GOALS.

At a meeting at Hattiesburg recently the following goals were adopted by the Elementary Council of the Mississippi Conference for the ensuing year:

1. Thirty-six Sunday schools pledged by elementary superintendents of districts to hold Children's Week in October.
2. Forty Departments pledged to attain Standards.
3. Five Elementary Institutes to be held.

I am asking the co-operation of our preachers and the presiding elders for the advancement of this great work in the Mississippi Conference. We have seven wide-awake District Elementary Superintendents that have the work very much on their hearts and are anxious to assist the Sunday schools to do more efficient service for the Master; but we need the co-operation and help of the pastors, Sunday school superintendents and presiding elders to accomplish the work set forth by the Sunday School Board.

MRS. J. E. OAKEY,

President Council.

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DEPT. N. O.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

When you receive a copy of "The Red Book of Ten," recently issued by the General Sunday School Board, read it and keep it for reference.

Read the first article in the July number of the Sunday School Magazine if you want to feel the influence of the Christ-like spirit as this spirit pours out of the heart of Dr. E. B. Chappell, our Sunday School Editor.

We have sent out programs to more than 200 schools. As soon as the program is rendered, send the offering to the treasurer, J. E. Stephens, Grenada, Miss. We need the money to pay for training schools.

Any preacher who desires to have one or more courses taught should write me thirty days before the class is to be taught. We have only three young women who have volunteered to do this work during July and August. Miss Hazel Holley is teaching a class at Murphy this week.

Our training school at Macon had an enrollment of 45; we issued 42 credits. The outstanding feature of this school is the number of splendid young men who were with us. It is cause for rejoicing when we see these fine college-bred men coming for training that they may take part in the work of the kingdom. Although this was the hottest week of the year, the people were earnest and faithful in their work. Rev. S. H. Caffey, the pastor, has done a fine piece of work in making this school such a decided success. There were nine churches represented in the school and six preachers did credit work. Rev. J. B. Randolph was Educational Director, and earned his twenty-second credit in this school.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The second session of the Lake Charles District Training School has just closed, issuing about fifty credits, against twenty-two last year. Seven Sunday schools were represented: Lake Charles, 29; Lake Arthur, 4; Sulphur, 4; Rayne, 3; Indian Bayou, 5; Barham, 3; De Ridder, 3.

One of the outstanding features of this school was the Assembly Period at 10 a. m. each day, at which the faculty and other district Sunday school workers led a helpful and inspiring period.

The writer spent last Sunday at Vivian and Oil City. He noted with interest the growth of these Sunday schools, especially at Vivian. The pastor at Vivian, Rev. R. T. Ware, is anxious for a training school for his workers this fall. Vivian has the honor of having the largest Senior Epworth League in the State. We had the pleasure of speaking to the Epworth League while there.

Sunday afternoon at 3 o'clock, at First Church, Shreveport, there was held a district council meeting, presided over by the district secretary, Prof. D. B. Raulins. This council planned for a district-wide Sunday school conference to be held on Friday, July 10. Prof. Phelps, of Centenary College, a member of the Con-

ference Board; Dean R. E. Smith, Conference Superintendent of Adult Work; Mr. J. W. Sharp, of Mansfield; Rev. Byron Harwell; Rev. R. T. Ware, and Rev. W. W. Holmes, the presiding elder, were present.

The Alexandria District Sunday school conference was held at Magnolia Park, June 26. There were fine talks made on Sunday school work by Dr. Brooks, Rev. H. L. Johns, of Natchitoches, and Mrs. R. C. Culpepper. Several plans were put on foot to promote Sunday school work in the Alexandria District. Much interest was shown in the coming district training school at Alexandria.

Among the Louisiana delegates to Mount Sequoyah will be Rev. and Mrs. A. K. McLellan, of Barham; Rev. H. L. Johns, of Natchitoches, and Mrs. J. W. Swift, of Columbia.

The Elementary Departments of the Lake Charles Sunday school have been recently checked, and all departments made a fine showing and will receive recognition from the Central Office soon.

Dr. A. S. Lutz, Conference Superintendent of Teacher Training, set for his goal this year, 1925. Up to date, records show we have secured 340 credits, including Standard and Cokesbury credits, or awards. Only three of our standard training schools have been held.

The Lake Charles school set a new standard for "Recreation" during the recess period. This feature was under the direction of Miss Pauline Wynn, daughter of Dr. and Mrs. Wynn, of Lake Charles. Miss Wynn has been specializing in Religious Education at Boston University since her graduation at Southern Methodist University at Dallas. The Lake Charles school appreciated her services. Miss Wynn will have charge of Recreation in the Girls' Camp Conference at Junaluska.

* * *

Up-to-Date Report from Sunday School Day Offering.

Alexandria District—Alexandria, \$101; Leconte, \$6; White's Chapel, \$5.08; Boyce, \$10; Pelican, \$4.32. Total, \$126.40.

Baton Rouge District—First Church, \$77; Bogalusa, \$30; Keener Memorial, \$25; Istrouma, \$8.79. Total, \$140.79.

Lake Charles District—Lake Charles, \$50; Zwolle, \$4.65. Total, \$54.65.

Ruston District—Ruston, \$50.

Monroe District—Wisner, \$16.30; Oak Grove, \$15; Monroe, \$75. Total, \$106.30.

Minden District—Winnfield, \$35; Olla, \$5. Total, \$40.

New Orleans District—First Church, \$100; Carrollton Avenue, \$35; Rayne Memorial, \$14.82; St. Mark's, \$11.51; Felicity, \$11.35. Total, \$172.68.

Shreveport District—Mangum Memorial, \$9.61; Mansfield, \$28. Total, \$37.61.

By Districts—New Orleans, \$172.68; Baton Rouge, \$140.79; Alexandria, \$126.40; Monroe, \$106.30; Lake Charles, \$54.65; Ruston, \$50; Minden, \$40; Shreveport, \$37.61. Total, \$728.43.

C. D. ATKINSON,
Conference Superintendent.

WHAT IS TO BE REPORTED IN "TOTAL SUNDAY SCHOOL ENROLLMENT?"

By M. W. Brabham.

There is a wide difference in understanding and practice as to what is intended to be reported to the Annual Conference in the statistical table calling for "total Sunday school enrollment," or "total enrollment in all departments." This confusion has resulted in making the figures in our Conference journals unreliable to a great degree. That there may be uniformity of understanding and practice in this matter, the General Sunday School Board is co-operating with the Annual Conference Boards looking to a clarification of the situation during this year.

The chief difficulty seems to arise from the difference of interpretation as to what is the "Sunday school enrollment." In the judgment of the Sunday school workers who are giving all their time to the study of such matters as this, the meaning of "total Sunday school enrollment" should be interpreted as follows:

1. All officers and teachers, all Cradle Roll members, all Home Department members, all pupils in every class or department.

2. If the school maintains a list of members termed "active" and another "inactive" or "associate," these legitimately belong within the report.

3. If the school has a plan whereby it drops members from the roll during the year because of death, removal from the community or other permanent reason, these members should not be included in the report to the Annual Conference.

4. If the school has a plan whereby it drops names temporarily or transfers them to an "inactive list" as indicated in Section 2 of this article, these names should be included in the report to the Annual Conference.

5. The column calling for "total enrollment in all departments" as a matter of course should correspond to the total which would appear by adding the several columns preceding, namely, those indicating "Number in Cradle Roll," "Number in Home Department," "Number in all other departments," "Number of officers and teachers." The only reason for calling this matter up in this connection is that so frequently these totals are not actually the same when compared.

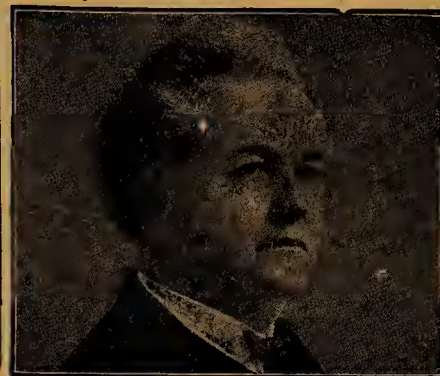
At this point it may not be amiss to call attention to the fact that there is an increasing interest in records for local Sunday schools. This betokens a better report to Annual Conferences. Our pastors are urged to encourage good records in their schools and to

make use of them in determining what figures are to be reported to the Annual Conference.

The Methodist Episcopal Church, South, has rather prided itself on the accuracy of its records, and rightly so. The only way to merit this praise is to avoid guessing and rough estimates.

Well in advance of the fourth quarterly conference, pastors should call attention to the necessity for accurate figures and request the superintendent to supply him with dependable information. This will not only enable the pastor to report correctly to the Annual Conference, but it will serve to remind the superintendent of the importance of his report to the quarterly conference.

(Continued on Next Page)



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

666

Cures Malaria, Chills
and Fever, Dengue or
Bilious Fever.

WHAT IS TO BE REPORTED?

(Continued from Page 12.)

It is confidently believed that there are a good many more thousand Methodist Sunday school members than our reports indicate, and the careful accounting for them will no doubt reveal this. However, even though the careful reporting should show that we have fewer members than are now reported, we are chiefly concerned that our records shall show our actual membership.

If there is a desire for information as to record systems for the local school or methods of increasing membership in a permanent, thoroughgoing manner without resorting to high pressure contests of one sort and another, communications should be addressed to your Conference Sunday School Board headquarters, or to the Department of Sunday School Administration, 810 Broadway, Nashville, Tenn.

FROM A FORMER MISSISSIPPIAN.

Good afternoon to the boys of the old Mississippi and the North Mississippi Conferences!

I have just been attending one of the greatest meetings of my life, conducted by Rev. Will Hogg. Boys, Hogg is some preacher! He is making believers out of some of these Western "on for hells."

I wonder where is dear old Brother Hopper. If he is living, he is looking for Jesus to come "on the clouds." My, when I heard him preach on the Second Coming of Christ, my hair would rise on my head! I thought he would have been here long ago. I am looking for him, Brother Hopper, every day.

And J. A. Wells, Roy H. Kleiser, Loyd Decell, McKeithen—these boys' prayers would almost raise me to the third heaven when they would pray in the "upper room" in old M. M. C. God bless their hearts—I am still in love with them.

Boys, I am still on the "Highway." My, how I would like to join with you in an old-fashioned camp meeting somewhere! It won't be possible in this life; but "when we all get to heaven," what a day of rejoicing it will be! Drop me a line, boys, if you happen to read this.

I am thinking of visiting my mother, in Winnsboro, La., on July 25. I have fifteen days in August I would like to spend in old Mississippi in a revival.

Fraternally,

A. C. SEARCY.
Albuquerque, New Mexico.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.
Baton Rouge Dist.—Third Round.
Ponchatoula, at Lee's Landing, Saturday a.m. and Sunday p.m., July 11, 12.
Bogalusa, July 12, 11 a.m.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Pearl River, at Talisheek, July 12, 3 p.m.
Baker, at Blackwater, July 14, 15.
Zachary, July 16.
Denham Springs, at Alford's Chapel, July 18, 19.
Livonia, at Rosedale, July 19.
Washington, at Mt. Hermon, July 25, 26.
Franklinton, July 26.
H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.

Lafayette, July 12, 11 a.m.
New Iberia, July 12, 7:30 p.m.
Sulphur, at Edgerly, July 19, 11 a.m.
Lake Arthur, July 19, 7:30 p.m.
Lake Charles, July 26.
J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
Heflin, at Ashland, July 14, preaching, 11 a.m.
Ringgold, at Jamestown, July 19, preaching, 11 a.m.
Cotton Valley, at Bethel, July 21, preaching 11 a.m.
Columbia, at Grayson, July 23, preaching, 11 a.m.
Trout and Good Pine, July 26, preaching, 11 a.m.
Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
Minden, Aug. 11, 8 p.m.
Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.
K. W. DODSON, P. E.

New Orleans Dist.—Third Round.

Lydia, at Pecan Island, July 12.
Slidell, July 19.
Covington, at Waldheim, July 26.
Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23.
Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.
W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Dubach, at Lisbon, July 11, 12.
Revival at Harmony Chapel, July 12-19.
Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.
Homer, Aug. 9, 11 a.m.
Revival at Arizona, Aug. 9-14.
Gibbsland, at Bryceland, Aug. 16.
Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
Revival at Simsboro, Aug. 24-30.
W. D. KLEINSCHMIDT, P. E.

Alexandria Dist.—Third Round.

Natchitoches, July 12.
Eunice, at Petreville, 11 a.m., July 19.
Opelousas, at night, July 19.
Evangeline, at Chicot, Aug. 2, joint Sunday school meeting of whole work.
Bunkie, at night, Aug. 2.
Lecompte, 11 a.m., Aug. 9.
Glenmora, at night, Aug. 9.
Melder, at Forest Hill, 10 a.m., Aug. 12.
Pelican, at Benson, Aug. 14, 10 a.m.
Provencal, at Oak Grove, Aug. 15, 11 a.m.
Pleasant Hill, at Beulah, Aug. 16.
REV. C. C. WIER, P. E.

WHAT A BOY CAN DO.

Here are some things a Christian boy can do who wants to work for Jesus:

Be frank.

Be polite.
Be obliging.
Obey his parents.
Keep himself tidy.
Refuse to do wrong.
Never use profanity.
Never learn to smoke.
Be useful about home.
Keep out of bad company.
Never laugh at a coarse joke.
Learn his lessons thoroughly.
Never make unnecessary noise.
Never be disrespectful of old age.
Be kind to his brothers and sisters.
Take the part of those who are ill used.

Never make fun of another because he is poor.

Fail, if he cannot pass his examination honestly.

Never tell or listen to a story he would not repeat to his mother.—Selected.

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LADY PRINCIPAL AND PROFESSOR OF RELIGIOUS EDUCATION.

Mrs. J. M. Wyatt, A. B.—A. B. Mississippi State College for Women. Graduate student of University of Mississippi and University of Chicago, Summer sessions. Special courses in Religious Education, Southern Methodist Leadership School, Lake Junaluska, N. C.; approved instructor of the Southern Methodist Sunday School Board; teacher of Latin, Somerville Female College, 2 years; instructor in English and Latin, Grenada College, 1 year; instructor in European History, Mississippi State College for Women, 4 years; instructor in Latin, University Training School, Oxford, Miss, 6 years.

PROFESSOR OF MATHEMATICS.

Miss Ida M. Knepper, B. Ed., B. S., A. M.—B. Ed., State Teachers' College, Cape Girardeau, Mo.; B. S., University of Chicago; A. M., Columbia University; Professional Diploma in Mathematics, Columbia University; graduate student University of Chicago, Summers 1919 and 1922; nine years Chair of Mathematics, Galloway College.

PROFESSOR OF SCIENCE.

Mr. L. B. Roberts, B. S., A. M.—B. S., Millsaps College; A. M., Cornell University; three years graduate work toward Ph. D., Cornell University.

PROFESSOR OF ENGLISH.

Miss Mary Fletcher Stackhouse, A. B., A. M.—A. B. and A. M., University of South Carolina; Chair of English, Marvin College; Y. W. C. A. Secretary, Greenville, S. C.

PROFESSOR OF HISTORY.

Miss Willie D. O'Kelley, A. B., B. S., A. M.—A. B., Southern College, La Grange, Ga.; B. S., Teachers' College, Columbia University; Professional diplomas in History and English from Columbia University; Chair of History, Queen's College, Charlotte, N. C.

PROFESSOR OF MODERN LANGUAGES.

Miss Fannie S. Williams, A. B., A. M.—A. B., Woman's College of Alabama; A. M., Teachers' College, Columbia University; six months' study University of Paris, France; assistant teacher of French at Columbia University, Summer Session 1924.

PROFESSOR OF EDUCATION.

Miss Annalu Hightower, A. B., A. M.—A. B., Wesleyan College, Macon, Ga.; A. M., Emory University.

PROFESSOR OF LATIN.

Miss Dorris Hawkins, A. B. and A. M., Vanderbilt University.

HIGH SCHOOL FACULTY:

Mrs. T. E. Pond, Advisory Officer.
Principal and Professor of Latin and French, Miss Francis Crawford, A. B.—A. B., Woman's College of Alabama.
Professor of English and History, Miss Annie Wert Nance, A. B.—A. B. Randolph-Macon Woman's College.
Professor of Science and Mathematics, Miss Maxie Smith, A. B., Vanderbilt University.

One Hundred and First Session
Opens September 23, 1925

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PRESIDENT'S OFFICE

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ZONE PROGRESS.

Dear Women: Just a word to tell you that the zones are coming along finely. Mrs. Harrell writes that Monroe District has four organized: (1) Leader, Mrs. S. M. Collins, Monroe; (2) Mrs. A. S. Hill, Lake Providence; (3) Mrs. S. H. Whatley, Rayville; (4) Mrs. Richard Hatch, Buckner. Mrs. McDonald reports for Lake Charles District: (1) Mrs. J. B. Williams, Lake Charles; (2) Mrs. R. C. Holt, Rayne; (3) Mrs. F. M. Miller, Abbeville; (4) Mrs. O. E. Williams, Many; she has two or more zones to arrange. All districts are lining up their zones and getting ready to meet. Some have met and are much pleased with the interest. One leader wrote that she had nine churches in her zone and only three auxiliaries. She did not ask what to do with the other six churches, but said she knew that she was to find a way to have nine auxiliaries! Many women are finding joy in leading the Young People and Juniors. They belong to the zones; have you thought of that? Women are praying for Louisiana, and the Lord is leading Louisiana Christians. Are we girding ourselves for the journey that is before us, over the rough places to the mountain top, where we see the vision?

Our district secretaries are far up, they are seeing the vision, and the white fields in the valleys where many of us are lingering. With what joy and thankfulness they watch each woman and child come out of the shadow onto the upward trail!

With love,

MRS. D. BEACH CARRE,
Corresponding Secretary.

ZONE MEETING AT VIVIAN.

The Woman's Missionary Societies of the Methodist church from Belcher, Gilliam, Ida, Mooringsport, Oil City and Vivian held their first meeting of Zone No. 1 of the Shreveport District at Vivian, Tuesday, June 16. The meeting was called to order by the chairman of the zone, Mrs. H. B. Wren. Quite an interesting and instructive program was rendered and was as follows:

Hymn, "Sisterhood of Service," tune 655 in Hymnal.

Prayer, Rev. S. L. Riggs, Mooringsport.

Scripture lesson, Mrs. I. W. Bussa. Solo, Mrs. L. A. Johnson.

FRECKLES

Sun and Wind Bring Out Ugly Spots.
How to Remove Easily

Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

Simply get an ounce of Othine—double strength—from any drug or department store and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask for the double strength Othine, as this strength is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail, Othine Laboratories, Inc., Buffalo, N. Y.

Recognition service. This was responded to by representative from each auxiliary giving the name of a worker and a short sketch of her work in the home-field.

Prayer for the workers, Mrs. P. J. Stevens.

"Our Literature and How Best to Use It," Mrs. J. C. Allen, of Shreveport.

"Study and Publicity as Pursued by a Rural Church," Mrs. J. J. Lay, Gilliam.

"What Is a Zone in Regard to the Missionary Societies?" Mrs. C. A. Loyd, of Ida.

"The Purpose of the Zone, of What Can We Do to Make It the Very Best," Mrs. I. L. McIntyre, of Oil City.

"Belle Benuett, Her Life," Mrs. J. W. Peyton, of Shreveport.

Demonstration of how a Missionary Society should not be conducted, by the Mooringsport auxiliary.

Mrs. J. M. Collins, District Secretary, was introduced, and gave an inspirational talk that was thoroughly enjoyed by all.

Because of the absence, on account of illness, of Mrs. G. M. Hicks, of Belcher, Mrs. J. C. Allen, of Shreveport, acted as substitute, giving an impromptu talk that was very interesting and instructive.

Mrs. J. W. Peyton also substituted, and held the rapt attention of the audience by telling of Miss Belle Bennett's life. So much enthusiasm was felt that \$110 was voluntarily subscribed for the Belle Beunett Memorial, an institution for training missionary workers at Nashville, Tenn.

The talks made by Mrs. J. J. Lay, of Gilliam; Mrs. C. A. Loyd, of Ida, and Mrs. McIntyre, of Oil City, were splendid, and created in the hearts of the hearers an earnest desire that Zone No. 1 should be the best.

The demonstration put on by the Mooringsport auxiliary was well given and caused much laughter.

The meeting adjourned to a beautiful grove, where a splendid dinner was served by the Vivian auxiliary.

After lunch, a short business session was held and committees appointed.

A program committee, consisting of the secretary of the zone, Mrs. S. L. Riggs, as chairman, with Mmes. W. E. Brie and Keith Scogin of Oil City, acting in conjunction for the next meeting to be held in Oil City in September.

An auto committee, to use their cars to go out and bring those who cannot attend, will be appointed by the president of the auxiliary of the town where the meeting is to be held.

After a quiz, conducted by Mrs. Collins, a social hour, under the direction of Mrs. T. A. Reed, was enjoyed by all.

Every one left feeling it was good to have been at the meeting and looking forward to the next session to be held in Oil City.

ZONE MEETING AT LAKE CHARLES.

Immediately after the annual meeting, Mrs. J. B. Williams, president of the Lake Charles auxiliary, arranged

a most interesting zone meeting. This was in accord with advice given at the State meeting. It proved a very great benefit and inspiration to those attending.

Representatives were present from the Gleaners, second Missionary Society of Broad Street Church, and from Vinton and Sulphur.

The devotional was very impressively conducted by Mrs. J. O. Carson. The theme, "Friendly Appreciation of an Alieu," was presented in a clear and forceful manner by Mrs. Carson.

The vice president, Mrs. W. C. McElveen, and the following superintendents, Mrs. J. E. Ney, Mrs. J. Ed. Eaves and Mrs. R. L. Hale, gave brief reports of their particular line of work.

Reports of the recent annual conference held in Alexandria were divided into three sections and rendered in an interesting way by Mrs. J. B. Williams, Mrs. J. E. Tobin and Mrs. C. H. Jardine, delegates to the conference.

A duet, "Mother, Home and Heaven," sung by Mrs. Bradley and Mrs. R. L. Hale, and accompanied by Mrs. E. L. Clement, was a pleasing number.

Delightful refreshments were served, and the meeting came to a close with an earnest desire and strong determination to hold again such a meeting in the near future.

MRS. R. L. HALE,
Publicity Superintendent.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Barlow, at Lebanon, July 11, 12.
Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.
Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.
W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Sumrall, July 12.
Eucutta, at Boyles Chapel, July 18.
Heidelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.
Lucedale ct., at Cox Chapel, Aug. 2, a.m.
Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Flora, July 11, 12.
Yazoo City, July 12, 4 p.m., 7:30 p.m.
Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.

AGENTS WE WANT AGENTS in every community to handle our money-making proposition. We guarantee our responsibility. Write for FREE SAMPLES and particulars. Address Dr. Link Medicine Co., 2646 Elm Street, Dallas, Texas.

Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lootville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Meridian Dist.—Third Round.

Porterville, at Briggs Chapel, July 11, 12, 11 a.m.
Lauderdale, at Electric Mills, July 12, 3 p.m., 7 p.m.
Matherville, at Stateline, July 18, 19, 11 a.m.
Shubuta, July 19, 3 p.m., 7:30 p.m.
Quitman, July 26, 11 a.m., 2 p.m.
Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
DeSoto, at —, Aug. 1, 2, 11 a.m.
Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.
Bucatanuna, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.
Waynesboro, Aug. 10, 7:30 p.m.
M. L. BURTON, P. E.

Newton Dist.—Third Round.

Rose Hill, at Hopewell, July 11, 12.
Newton, July 12, 8 p.m.
Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.
Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.
L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Rolling Fork and Cary, at Rolling Fork, 11 a.m., July 12.
Vicksburg, Crawford Street, 7:30 p.m., July 12.
Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

BATON ROUGE BUSINESS COLLEGE

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Chill Tonic**

Destroys Malarial Germs
in the Blood. 60c

FROM REV. GEORGE P. FIKES.

Dear Brother Carley: Enclosed I am sending renewal for the Advocate. Your paper is like a weekly letter from home, as you know I was born and reared at Rose Hill, Jasper County, Miss., and preached in the Mississippi Conference till 1918. Last September I came to this, the Southwest Missouri Conference, from the North Arkansas Conference, and was appointed to Waynesville charge, in the Springfield District. This is the county seat of Pulaski County, in the Ozark hills of this State—a great place to live for health and scenery. No cotton grows in this section of the State. Stock and grain are their chief industries.

Many "old-timers" are living in this hill country. Our church work here goes forward. There was one of the greatest bank failures here two years ago that ever occurred in this State, almost breaking up some of our best members, yet the church interest is not neglected by them. We have paid \$260 on a parsonage debt, nearly \$100 for parsonage furnishing and more than \$600 for church furnishing and repairing—all in cash. The presiding elder's and pastor's salaries and Conference collections are all "up to date."

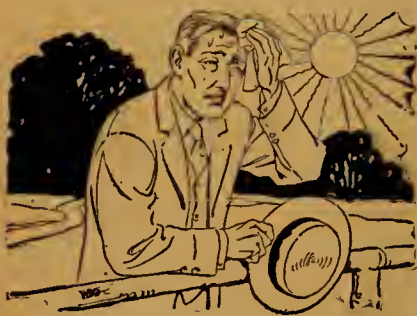
I have been kept busy this year—no time to hunt or fish. I have preached the baccalaureate sermons for three high schools in this county this spring, and have performed sixteen marriage ceremonies (almost up with Brother T. B. Cottrell, of Vicksburg, Miss.). I am not rich in fees, for, as a rule, the fee is small; for license costs only \$1 in this State. We have had no revival meeting yet, but have received eight valuable members in the church, with another class to follow soon.

Cordially yours,

GEORGE P. FIKES.

Waynesville, Mo.

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You need good health to carry you safely through the summer's heat. Build up your resistance with QUINA-LAROCHE. If you are sleepless, nervous, easily tired, QUINA-LAROCHE will help you wonderfully. It contains the elements your body requires to build strength and provide the energy and vigor you need to withstand an enervating hot spell.

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The Old French Tonic Wine

HOW TO TEACH A SUNDAY SCHOOL CLASS.

By J. B. Ainsworth, M.D.

In the beginning of our discussion of the principles of teaching a Sunday school class, it is well for us to realize that nothing else counts so much in teaching as character. Personality weighs more than words. Spoken words often fall on deaf ears, but the spirit of the teacher, his moral and spiritual ideals, the atmosphere he carries, the disposition he manifests, these add to or detract from his spoken words and continue to speak when he is silent. Words are readily forgotten, but the personal influence of a noble man or a good woman who is a teacher goes forth with the pupil to abide with him in ever-present power. Teachers are remembered far more for what they are than for what they say.

The teacher's first pupil and his last is himself. Every one who assumes the responsibility of teaching a class should take advantage of every opportunity to acquire the proper training. "Thou that teachest another, teachest thou not thyself?" is an inquiry to which every teacher should give earnest heed. The teacher should persistently strive to develop personality, constantly to grow in grace, and strong in power of mind, integrity of will, beauty of spirit, in knowledge, in generosity, in all the Christian graces. No good quality can be thought of which the teacher can afford to do without, if it is possible for him to obtain it. Some of the personal qualities that may be cultivated by the teacher and which are of special importance in the work of teaching are:

Love. All the laws of teaching are summed up in this: "Thou shalt love thy pupils." Let a teacher have genuine love for his pupils, their interest, and their development, and no matter how he may be handicapped, he will win out in the end. The teacher should learn to love his pupils. Make each pupil in the class a special study. Dig deep enough into his nature and you will find in every child, youth, and adult, that which is worthy of your admiration and true regard.

Good Humor. A smile, a cordial welcome to the class, a handshake, if they wear the stamp of genuineness, have an almost irresistible appeal to all ages. Fortunate indeed is the teacher who has the gift of seeing the funny side of things. A teacher needs to be light-hearted and happy; to know how to play as well as pray; to be able to enjoy a joke as well as to be deeply serious.

Self-Control. Few things are more essential in a teacher than self-control. Many things will happen to try your patience and vex your spirit, but you must not allow yourself to be irritated by them. Learn to avoid anxiety, restlessness and hurry.

Enthusiasm and Conviction. The teacher must have enthusiasm and conviction to succeed. Conviction will give carrying power to the truth he teaches. Only enthusiasm can kindle enthusiasm. Show your class that you are interested in them, not merely by words, but by acts and deeds, and you have solved one of the greatest problems of teaching.

Know the Lesson Material Well. No teacher can hope to interest and instruct a class unless he masters the lesson himself. When a teacher attempts to teach a class without properly preparing the lesson, he can rest assured that he will not go far before the class realizes the fact that the teacher does not know the lesson. We should always remember and never forget the fact that we have to have something to teach if we want to instruct any one.

The teacher should be regular in attendance. Nothing will cause a class to lose interest in Sunday school quicker than for the teacher to be absent from the class. When a teacher is absent every few Sundays, the pupils soon come to the conclusion that the teacher is not interested, and they become careless and lose interest. At times, circumstances make it necessary for the teacher to be absent, but when such is the case, the teacher owes it to the class to have some one competent to take his place, and at the next meeting of the class the teacher should explain his absence.

Proper Method of Teaching. Granting that the teacher has properly prepared the lesson, the method of teaching same to the class is a very important question. We have several excellent types of instruction—each teacher will have to decide which method is best for his class. The question is a means of getting information in daily life. Personally, I have found the question and discussion method the best for my class. When we desire information, we ask for it. The same use may be made of the question in teaching a class. While preparing the lesson, the teacher should write down a list of questions and the questions should be original if the best results are to be expected. The habit of merely asking the ready-made questions in print in the book or lesson material will not stimulate interest on the part of the pupil, and in our opinion this method cannot be too strongly condemned.

Always Ask the Question Before Naming the Pupil. Let each member of the class feel that he may be called upon to answer the question. After asking the question, always name some particular pupil to reply to the question. Insist upon the pupils' answering only when called upon. Never fail to ask every pupil in the class at least one question, and insist upon his answering it in his own words. Do not confine your questions to a few of the biggest pupils, but be impartial. Study your pupils and ask each pupil such questions as you think he is able to answer.

Teach Your Class That You Expect the Attention of All. If some member of the class is so unthoughtful as to talk or laugh in class, I have found one of the best ways to correct this is for teacher to keep perfectly quiet; finally the pupil will see that he is disturbing and interrupting the lesson; then when you have the attention of the entire class, go on with the lesson.

Ask questions in such a manner that they will bring out a discussion of all the important points in the lesson. Use variety in your questions. Do not fall into the habit of asking your questions to certain members of your class every time; if we do this, each member feels that he knows who is

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to be called on first each time.

I am partial to the question and discussion method of teaching because it requires effort on the part of the pupil, it stimulates his mental activity, the question not only leads the pupil to think, it may be used to lead the pupil in his thinking to new and more significant conclusions, thus developing the best talents in the pupil.
Star, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Carriere, at W. C., Q. C., Saturday, July 4, 11 a.m.; preaching, Sunday, July 5, 11 a.m.
Picayune, preaching, Sunday night, July 5; Q. C., Monday, July 6.
Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.
Stillmore, at Stillmore, Sunday night, July 26.
Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.
Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.
Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.
Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.
Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.
L. L. ROBERTS, P. E.

WOMAN'S BACK STOPPED ACHING

I Suffered Three Years. Relieved by Taking Lydia E. Pinkham's Vegetable Compound

St. Paul, Minn.—"I have a little girl three years old and ever since her birth



I have suffered with my back as if it were breaking in two and I have felt as if something were falling out all the time. I also had dizzy spells and was sick at my stomach every month. I had read several letters of women in the newspapers and the druggist recommended

Lydia E. Pinkham's Vegetable Compound to my husband for me. As a result of taking it my back has stopped aching and the awful bearing-down feeling is gone. I feel stronger and do all of my housework and tend to my little girl. I have also taken Lydia E. Pinkham's Liver Pills for constipation. I have recommended these medicines to some of my friends and you may use this letter as a testimonial if you wish. I will be pleased to answer letters of other women if I can help them by telling them what this medicine has done for me."—Mrs. PRICE, 147 W. Summit Avenue, St. Paul, Minnesota.

FROM KENTWOOD, LA.

Dear Advocate: Our revival, in which we were assisted by Rev. Claude P. Jones as evangelist, and Prof. Lester Aldrich as song leader, closed last night, resulting in fourteen accessions to our church, thirteen of whom were on profession of faith; the church was greatly revived. At the closing service, almost the entire audience pledged themselves to do all they could to keep the revival fire burning. Mrs. Jones presided at the piano during the closing days of the meeting, to the delight of all. Upon the whole, we feel we had a great meeting.

I want to say for the benefit of the brethren that if they want efficient and lasting work done in their revivals, they will make no mistake in securing the services of this trio. Brother Jones is not only a pleasing speaker, but he brings soul-stirring messages. Brother Aldrich is a master in his art, and presents the gospel message in song to the edifying of all. Mrs. Jones is not only an artist at the piano, but she has that attractive and pleasing personality that makes her work effective. May God multiply their kind.

We are expecting great things for God in the future, and ask the prayers of all to that end.

Fraternally,

A. J. COBURN.

DRYS REFUTE WET PLEAS.

The current number of the North American Review contains ten articles on prohibition by leading opponents of the Eighteenth Amendment. The September number will contain eleven articles discussing similar phases of the question from the dry standpoint. Some of the contributors in support of the prohibition side of the controversy are:

Horace D. Taft, head master of the Taft School at Watertown, Conn., and brother of the Chief Justice of the Supreme Court; Hon. Richard J. Hopkins, of the Supreme Court of Kansas; Hon. John J. Cooper, representative in Congress and labor leader; Dr. Howard A. Kelly, of Johns Hopkins University; Professor Thomas N. Carver, of Harvard University; Mrs. Cornelia J. Cannon, essayist and publicist; the Rev. Walter A. Morgan, chairman of the Law Enforcement Commission of the Congregational Churches of America; R. H. Scott, of the Reo Motor Company; James J. Britt, head of the legal division of the Prohibition Unit.

These articles will furnish a complete answer to the best arguments which can be presented by the wets. They should be in every library and should be read by every public official and leader of public opinion. By special arrangement with the publishers this quarterly, which sells at one dollar per number, can be secured from the Anti-Saloon League of America at fifty cents a copy, including postage and addressing, if orders are received not later than July 25. Why not send it to the leaders in your community and State? Get others to contribute to a fund to do this. Send your orders, giving the name and address of the parties to whom the periodical is to be mailed, accompanied by check in payment, to the Anti-Saloon League, 30

Bliss Building, Washington, D. C. This is a rare opportunity for you to do a splendid piece of work for the cause.

WAYNE B. WHEELER.

A CHRISTIAN'S FINANCIAL CREED.

By Harris Franklin Rall.

1. My money is mine only in trust. It belongs to God, just as I do.

2. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or India or New York or Colorado.

3. God is counting upon this money for his work. It is to build his churches and preach his gospel, train his workers and send them out, teach

and heal and save his children, and bring in a new kingdom of righteousness and brotherhood and peace.

4. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

5. I should set aside a definite proportion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

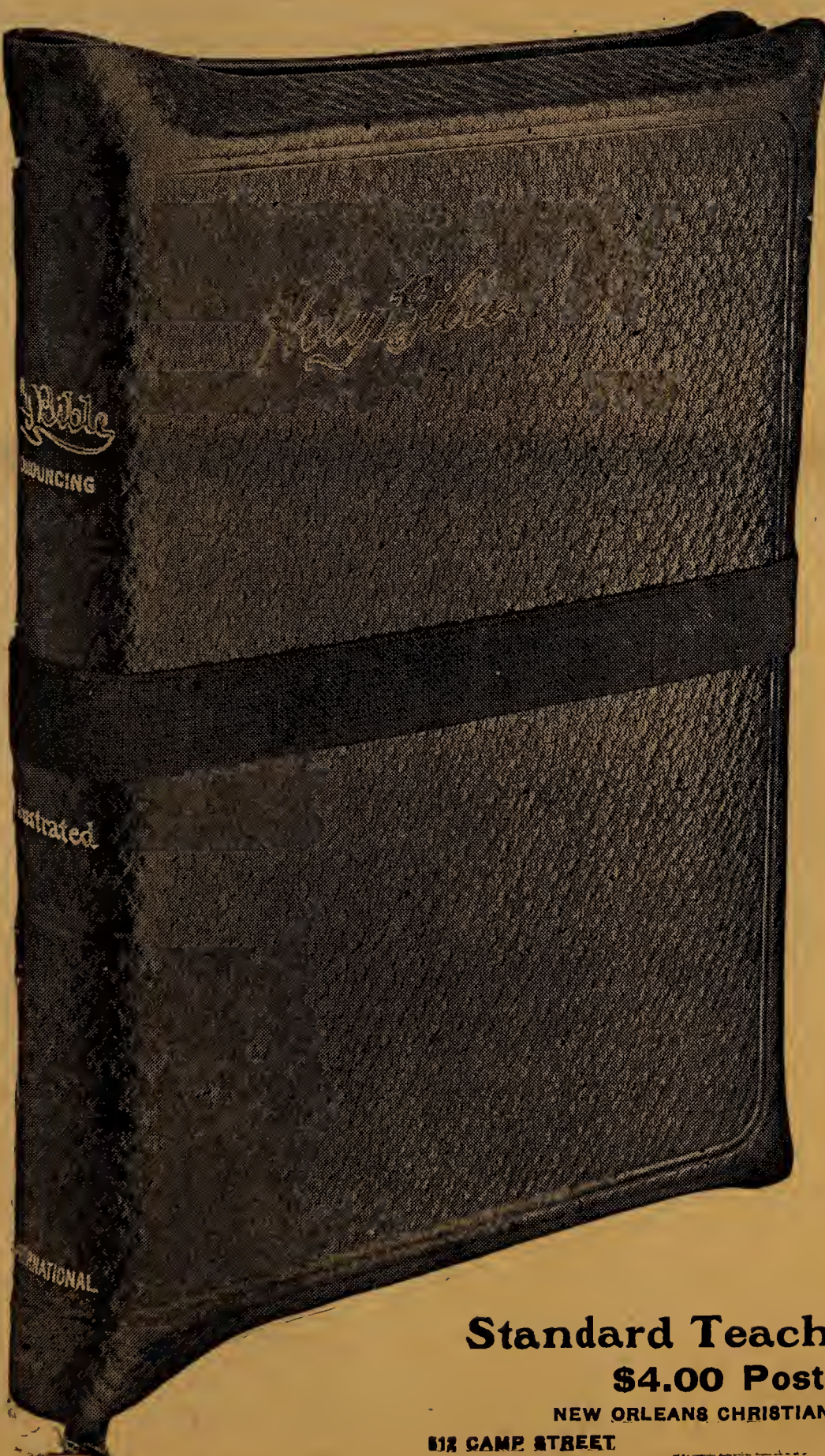
6. The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe (one-tenth) in ancient Israel, and surely I

am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

7. I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the church and its work that I may give wisely. I should give systematically. I should pray with my giving.

In addition to what has been spent by the Centenary in direct relief, supplies sent for the relief work in Poland are conservatively valued at \$2,000,000.

A Centenary orphanage at Uccle cares for a large number of little children made orphans and homeless by the war.



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Miss Nellie Clark July 1925
Millsaps Campus

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, JULY 16, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE SUNDAY SCHOOLS AND THE EVANGELIZATION OF EUROPE.

Our three mission fields in Europe have been assigned to the Sunday schools for support. These fields constitute a great and challenging missionary special which should command the interest of every person interested in hastening the coming of the Kingdom of God upon earth. Those who are qualified to speak point out the facts that Protestantism faces the greatest crisis hour in her history in Europe; that Protestant responsibility was never so great in that field of opportunity; that Christ alone can solve the problems of the turbulent, distressed peoples of Europe, and Protestantism alone interprets Jesus in terms of character and life, and that Methodism can render a great service in Europe if she will but realize her opportunity. All Sunday schools are asked to study the book, "The Rebirth of Protestantism in Europe," that their interest, sympathy, and prayers may be enlisted, and that they may do what they can by directing the fourth Sunday missionary offering to the support of our work in the European field. The development of missionary interest in the Sunday school means the ultimate evangelization of the world.

THE METHODIST YOUNG PEOPLE'S CONVENTION.

Preparations are steadily going forward for the Methodist Young People's Convention, to be held in Memphis, Tenn., Dec. 31-Jan. 3. The Convention has been rigidly limited in size to 5,000 delegates and visitors. It will doubtless be the greatest gathering ever held of the young people of the Methodist Episcopal Church, South. Membership in it will be a distinguished honor and attendance upon its sessions a rare privilege. The probability is that many who would like to attend will not be able to do so on account of the limited number that can be accommodated. Those who wish to attend should submit their names to the proper authorities in each Conference as soon as possible, that the delegations may be made up in as satisfactory a way as possible. The presiding elders are the chairmen of the district delegation committees, and names may properly be submitted to them.

NOT ENOUGH YET.

According to Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training and Life Service, the number of traveling preachers in the Methodist Episcopal Church, South, is steadily increasing, though the supply is still not equal to the demand. Several years ago, the church made use of 1,200 supplies to fill its appointments; a year ago, this number was reduced to 809; and during the fiscal year ending

March 31, 1925, the number was still further reduced to 744. This is a condition that should cause gratification; but we ought not to be content until every appointment is filled by a preacher in full connection.

As Dr. Bennett well says, the work of the supplies is appreciated, and no reflection whatever is to be cast upon them. They have labored well—and some very efficient work is being done by them to-day—but the times call for men who are thoroughly equipped, educationally and in every other way, for the most glorious and at the same time the most exacting work that has ever been committed to mortal hands—the work of the Christian ministry. We need to emphasize from our pulpits and in all other practicable ways the subject of a call to the ministry, with the faith that God will lay this high form of service upon the hearts of an increasing number of the choice young men of the church and that they, having heard His call, will immediately yield themselves, body, mind, and spirit, to the inexorable demands of this sacred vocation. What a wonderful thing it would be if every preacher could point to some "son in the gospel" through whose labors his own ministry would be lengthened for years to come! The Lord often honors his servants by making them the instruments through which he calls other laborers into the vineyard.

IT HURTS—BUT IT DOES GOOD.

The application of the law through which a building that has been used as a place for the illegal sale of liquor may be closed for a year, hurts the property owner "powerful bad"—but it does a lot of good. A building in the very heart of the commercial district of New Orleans has recently been ordered padlocked for a period of one year because the tenants had flagrantly violated the Volstead Act. We imagine the owners, after suffering the loss of revenue for a year, will be a little more careful as to the kind of business carried on by new tenants.

"O YE OF LITTLE FAITH."

If we may judge by the voluminous comments appearing in the press concerning the Scopes trial now in progress in Dayton, Tenn., there are some timid souls who fear that Christianity itself is in the balance—that the outcome of the trial will determine whether Christianity shall continue to be regarded as the supreme religion of the world, or whether it shall be thrown into the discard and a bald materialism, without hope and without God, substituted for it. We frankly confess that we have no such fear. The validity of the gospel of the Incarnate Son of God does not hinge upon the decision of twelve men sitting in a jury box. The reality of the Christian religion is so thor-

oughly attested by the experience of millions of people that no court, even of the widest jurisdiction, can lessen its authority or diminish its power.

As a matter of fact, it appears to us that neither Christianity nor evolution is on trial. The elements in the case are very simple: Was the Tennessee Legislature within its constitutional rights in passing the anti-evolution law? If so, did Professor Scopes violate that law? When those two points have been decided, the whole case has been decided. No matter what the decision of the jury may be, Christianity will go on its way, conquering and to conquer. "Thy Kingdom come," was no empty prayer the Master taught his disciples.

GOOD FOR CLARKSDALE!

The newspapers last week carried an item to the effect that a proposed "bathing beauty contest" in Clarksdale, Miss., had to be called off because not a single entry was received. We sincerely rejoice to chronicle the fact that this beautiful delta town has added to its reputation for maintaining high standards by refusing to sanction what has become a most objectionable form of entertainment. Good for Clarksdale!

THE WESTERN ASSEMBLY.

The Louisiana Conference is within the territory of the Western Assembly, located at Mount Sequoyah, Fayetteville, Ark., and it has an official representative upon the board of managers. Just as Lake Junaluska serves the church east of the Mississippi River, so Mount Sequoyah serves it west of the river. We deem it worth while to call attention of Methodists in this territory to the beauties and privileges of Mount Sequoyah, which are said to be fully equal to those of Lake Junaluska, and commend it to the favorable consideration of those who like to receive inspiration and religious culture along with their vacations.

CHRISTIANITY THE ONLY HOPE.

In his suggestive volume, "Characteristics of the Christian Life," Dr. C. M. Bishop well says: "In the long days of perplexity and distress through which civilization has been making its precarious way since the World War, the only hopefulness of spirit concerning the final outcome has been that which was inspired or suggested by the Christian view of history and humanity. Only upon the theory of an overruling intelligence governed by a loving purpose, the theory of the universe revealed in Christ, can any light whatever be seen to fall across this wilderness or any path through its entanglements be found. The Christian prophet or poet or statesman alone discerns any road that leads to peace or in the direction of progress and human prosperity."

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

UNDERMINING "OUR JOY AND CROWN."

By Bishop James Cannon.

There are two hindrances to the development of our Mission work to-day which I wish to bring to the attention of the readers of the Advocate, namely, Thoughtless Selfishness (if there can be such a thing) and Poisonous Propaganda.

For the past seven years part or all of my episcopal district has been composed of Mission Conferences, and should I consult merely my personal preference, I think I should ask for similar work for the rest of my active ministry. The vision which St. Paul had at Troas, calling him to come over into Macedonia and help us, carried him to Philippi, and the result of his obedience to the heavenly vision was the Philippian church, which he declares in the Epistle to the Philippians to be "my joy and crown." In this glowing language, the great apostle expresses the attitude of the true missionary, and of a truly missionary home church toward the native churches which have been developed as the fruit of their labors. The glory of the church at Antioch was that it sent out Barnabas and Paul to plant native churches in other lands. The "joy and crown" of our church to-day is the development of native churches in countries where Paganism, Confucianism, Mohammedanism, Buddhism, Shintoism, or a veneered and degraded type of Christianity, propagated and maintained by Romanism, has held the people in the bondage of sin and in ignorance of the true gospel of our Lord and Savior Jesus Christ. A man who travels in our mission fields, going into the homes of our missionaries, our native preachers, our native members, and into the native church life, is stirred to the depths as he sees the faith, the courage and the consecration, accompanied by willing self-denial, all of which are essential, ever-present factors of missionary life and growth. Few men who labor in the homeland with the historic background of Christian thought and life, with the ever-present acknowledgment of the supremacy of the teaching and of the character of Jesus Christ, can ever realize what it means, and what faith, courage, and consecration it requires to labor persistently year in and year out among a pagan people, dominated by degraded superstitions and beliefs, or among people to whom Confucius, Buddha or Mohammed has been proclaimed for centuries as superior to any other teacher the world has ever known. Faith, courage, consecration to a superlative degree are absolutely necessary qualifications for a successful missionary in heathen lands, and wherever missionaries are persisting and succeeding in their work, it requires absolute proof (not surmises, rumors, generalities) that their work is not based on Faith plus Courage and Consecration.

Are Our Missionaries Inferior?

It is the glory of our church that she has sent out for nearly seventy-five years, and that she is sending out to-day men and women who are not one whit behind the missionaries of other churches in faith, courage and consecration. Surely, steadily, with ever-increasing momentum

and success, we have been building up native churches which are to-day "our joy and crown." In China, Japan, Korea, Mexico, Brazil, Cuba, the Congo, and since the war in Belgium, Poland and Czechoslovakia, God has blessed the labors of our missionaries in the salvation of souls and in the establishment of permanent churches, missions and conferences. The Centenary offerings made it possible not only to erect greatly needed church buildings, hospitals and schools, but also to re-enforce our depleted missionary ranks with scores of choice young men and women, joyously giving their lives to work for the Master in the hardest fields. It is distressing indeed that their efforts should be hindered by selfishness and poisonous propaganda.

Thoughtlessness—Selfishness.

I have been speaking during the past year more frequently than heretofore on Sundays and week days wherever opportunity has permitted in various sections of the church, trying to give our people the facts concerning our work and our present great needs in the Mission field. I have usually laid the greatest emphasis where it was placed in the recent episcopal address, upon the "Comparative values" of those things upon which our people spend their money, and I have earnestly endeavored to face men and women with the facts, that they must positively, certainly give an account to the Master whom they claim to serve, if they place the non-essentials of life (automobiles, radio sets, moving pictures, sports and games, tobacco, luxurious dressing and dainty food) above the great purpose of our Lord and Master "To Seek and to Save the Lost." I have tried to show how pitiful the sum of one or two million dollars will appear in the day of final account, beside the hundreds of millions, aye, even billions, which his professed followers are spending for what they know he would class as unnecessary and non-essential, as compared with the salvage of lost souls. I have spoken over 130 times in the past twelve months, and rarely has there failed to be a genuine response to the tremendous appeal made by the awful facts themselves, both of the needs of the field and of the comparatively trifling sums given by the members of a church, more prosperous and wealthy than the Christian church has ever been in its past history.

Poisonous Propaganda.

But as I have traveled here and there, I have found to my amazement and distress that some very good people have been affected in their attitude toward our missionaries and affected in their contributions to our Mission work by accusations which are being made by certain persons concerning the teachings of some of our missionaries. The bitterness and recklessness of those making these accusations are sufficient to make one shudder that any one claiming to be a Christian could willingly assume the awful responsibility of persistently denouncing missionaries and those who have the direction of our missionary work, and of persistently and deliberately trying to scuttle and to submarine the great missionary ship carrying the gospel to many nations, because the writers of such articles, arrogating to themselves the right to sit in judgment upon the beliefs, the motives and the activities of missionaries, bishops, missionary secretaries and the members of the Mission Board, have come to the infallible decision that some missionaries in the China Mission Conference hold views which are contrary to the teachings of Methodism.

Now I do not agree that any proof has been presented to anybody up to the present time that there are any missionaries in our China Mission who hold, or who teach views which justify their recall from the field, to which they have honestly and sacrificially given their lives, and this point I will amplify further on. But suppose it should be true that there are some members of the China Mission Conference who are not in agreement with Methodist standards and teachings; is that any sufficient justification for attacking persistently the great missionary enterprise of the church? Are Korea, Japan, Brazil, Mexico, Cuba, the Congo, Belgium, Poland and Czechoslovakia

to live without the gospel because there is a question in some minds as to the doctrinal soundness of some members of the China Mission? Are we to send no more missionaries? Are we to recall those already on the field who are admittedly not only consecrated, but entirely Methodist in their teachings, because some people in the church are not satisfied as to the beliefs of some missionaries in China? Suppose it be true that the College of Bishops and the Board of Missions are mistaken in their belief that it is not necessary to recall any of the missionaries in China because of un-Methodistic teaching; is the membership of our church to give no more money for the salvation of the lost in the twelve countries where we are carrying on Mission work, because the bishops, the secretaries and the Board of Missions are mistaken in their judgment concerning some missionaries in China?

"Willful Men."

As President Wilson described those who endeavored to hamper the Government in the prosecution of the war as "willful men," surely those who are trying to prevent our people from sustaining our great mission work, "our joy and crown," are exceedingly "willful men," apparently perfectly willing, indeed anxious, to cut the very tap root of our missionary activities, if their views as to the orthodoxy of a few missionaries are not sustained. And in the accomplishment of this purpose, some of them have not hesitated to denounce orally and in print, almost to the point of villification, those whose only offense has been that they have honestly and sincerely stated facts as they believed them to exist.

Charges Not Yet Proven.

I have been a Methodist preacher for forty-three years. I was an editor for twenty-five years, and a college president, teaching Bible courses, for twenty years. I have never hesitated at any time when occasion required it to take my position on any matter pertaining to the life, the work and the teachings of our church. I believe and I teach the "historic faith of our fathers," and no one has ever dared to assert that I have given forth any uncertain sound. While not a heresy hunter, I am concerned that the teaching of our church everywhere shall be genuinely Methodist, and certainly not less so in our Mission fields. A missionary is helpless indeed who does not preach Jesus Christ as the Divine Lord and Savior, "who bore our sins in his body on the tree," and who was raised from the dead by the power dwelling in himself of an endless life.

I was present when Brother C. W. Rankin presented his charges before the Board of Missions. I voted that he be given a hearing both on the floor and in committee. I heard all that he said, and I heard the statements made by Bishop Lambuth and Dr. Nance in reply. The Board of Missions decided that he had not shown that any missionary in China should be recalled, and I do not see how we could have voted otherwise. I was present when Miss White made her statement to the Board of Missions in 1924. She was given ample time, the matter was fully discussed in committee and by the Board, and I agreed with the other members of the Board that there was no sufficient reason given for calling home any missionary in China.

Reports of the Bishops.

Bishops Lambuth, McMurtry, Hay and Boaz have all been in charge of the China Mission Conference since the agitation arose concerning un-Methodistic teaching. Every one of the Bishops has reported to the College of Bishops and to the Board of Missions that he has made thorough personal investigation, and not one of them had found anything to justify the recall of any missionaries for un-Methodistic teachings. At the last meeting of the College of Bishops, Bishop Boaz made an unusually fine report, going into particulars, and at the conclusion of his report he was requested by the unanimous vote of the College of Bishops to prepare a statement in line with his report for publication in our church papers. He read the statement to the College of Bishops before it was given to the press. There was no criticism of the statement by any one

of the bishops, and certainly there was every reason to suppose that it met with the approval of every one of them. All of the bishops are members of the Board of Missions, and are all fully cognizant of the accusations which have been printed and circulated throughout the church. No one of the bishops has demanded the recall of any of the missionaries. As General Superintendents of the church, they are responsible for the maintenance of discipline and of doctrinal soundness. As members of the Board of Missions they are equally responsible with every other member for the policies of the Board. Not one of the bishops, so far as I know, has either privately or publicly expressed the opinion that any of our missionaries in China should be recalled because of the accusations which have been brought against them of un-Methodistic teachings. Personally, I do not know any missionary in any of the fields in my district who has ever given any indication of holding un-Methodistic beliefs. I have talked freely with the bishops in charge of the Mission fields other than China concerning conditions therein, and I have never heard them express any concern as to the doctrinal soundness of any of the missionaries in their district. The truth is that no man or woman is likely to offer for the sacrificial service of the Mission fields unless every thought has been brought into captivity to the Divine Lord and Master.

Duty to Protect "Our Joy and Crown."

I believe that the time has come to say to our people throughout the church that the attacks which are being made upon members of the China Mission, upon the secretaries of the Board of Missions, and upon the Board of Missions itself are unbrotherly and unchristian in form and method, and are lacking in genuine courage and sanctified common sense. They have the appearance of being used for propaganda purposes to justify the attitude of the individuals who made them. If there are those who are honestly concerned for the welfare of our great Mission work, and who honestly believe that there is un-Methodistic teaching by certain persons in the China Mission Conference, let those who are zealous for the integrity of our teaching bring specific charges against specific individuals, not in the newspapers (which is a cheap and unbrotherly exhibition of apparent bravery and orthodoxy), but in due form as prescribed in paragraph 275 in the Discipline, and thus demand an official investigation and a trial of the party or parties in question. That is far more honest, more brotherly, more sensible and less hurtful than to flood the church with charges against missionaries, presiding bishops, missionary secretaries and the Mission Board, disquieting consecrated members of the church, who are uninformed as to the facts in the case, and who because of their own honesty of purpose and love for the church cannot conceive how anybody can utter or print or circulate such statements, unless there is great need for so doing, and unless every other possible effort has already been made to purge the church of un-Methodistic teaching.

Which More Trustworthy?

The utterly unbrotherly and unchristian character of this method of attack upon our missionaries, and the damaging effect of such poisonous propaganda has compelled me to write thus fully to all the church papers. I trust that all our editors and our preachers and our laymen who hear and see this propaganda, knowing that it is being widely circulated among our people today, will earnestly, positively and persistently endeavor to give to our people generally the antidote of real facts to counteract the poison of this unbrotherly and vicious propaganda. Our people should be told that these attacks are not supported by any of the bishops, or by any of the General Secretaries of the church, by the Board of Missions (which is composed of eighty members of our church in good standing, elected by the General Conference), nor by any of our duly accredited Conference organs, but that these charges are being made by those who seem to rejoice in the circulation of such unbrotherly and

disruptive propaganda, who have either not sufficient courage, or sufficient love for the church, or sufficient real zeal for her integrity to bring charges in proper form to purge the church of those who they claim are "disseminating, publicly or privately, doctrines contrary to our Articles of Religion." That is the honorable method for those who really long for doctrinal purity. What superior record of love for the lost, of faith in the saving power of Jesus Christ, of persistent courage and self-denying consecration do the disseminators of this poisonous propaganda present to our people, to justify a belief in their accusations, as over against the official administration of those who have been charged by the church (the bishops, secretaries and Board of Missions) with the responsibility of the proper management of our Mission fields, and who certainly merit by their past record the confidence of our people as over against those poisonous propagandists?

Whatever may be the motive, good or evil, of these propagandists, the great outstanding fact is that they are undermining the foundation of the "joy and crown" of our church, and the time has come to protect "our joy and crown" from their attacks, whether they proceed from ignorance, or personal prejudice, or mistaken zeal.

Washington, D. C., July 1.

THE EMORY UNIVERSITY EXPANSION PROGRAM.

Carrying the unanimous endorsement of the Board of Trustees and of the Alumni Council, a \$10,000,000 expansion program for Emory University during the next ten years has been announced by President Harvey W. Cox. The preliminary plans were enthusiastically approved by more than 600 alumni at the annual reunion in June.

The expansion program, which is made imperative by Emory's phenomenal growth during the last ten years, in which time the university's annual expenses have increased from \$190,000 in 1915 to more than \$900,000 in 1925, calls for the addition of \$6,500,000 to the university's endowment and for the expenditure of \$3,500,000 in the construction of new buildings.

President Cox declared that the university had reached the point where it must either curtail its growth or increase its facilities, and both trustees and alumni agreed with him that to do anything but the latter, in face of the present crying need for Christian education, was unthinkable.

Principal among the urgent endowment needs outlined by the president are \$2,000,000 for the School of Medicine; \$2,000,000 for the Wesley Memorial Hospital, which is now operated as a department of the university, and \$1,000,000 for a Teachers' College. Other endowment projects listed in the \$10,000,000 program are \$500,000 for the department of Religious Education and Social Service; \$750,000 for the School of Theology; \$250,000 for the School of Law, and \$250,000 for the endowment of a students' building, gymnasium, athletic field, and artificial lake.

New buildings to be provided for during the ten-year period are a \$600,000 scholastic building and a \$200,000 dormitory for the Teachers' College; a \$500,000 gymnasium, students' building and athletic field; a \$400,000 auditorium; a \$200,000 dining hall; a \$200,000 Religious Education building; a \$200,000 dormitory, and a \$150,000 history and language building for the College of Liberal Arts; a \$200,000 Nurses' Home, and a \$150,000 Pathology building for the medical branches, and a \$175,000 general administration building.

The expansion program, which will be carried out under the slogan "Ten Million in Ten Years," is not the product of a hasty dream or of spasmodic action on the part of any one man or group of men, but it had been slowly and carefully worked out by the university and alumni officials over a period of many months before any announcement was made. It includes only those items absolutely needed to put Emory on a par, in facilities and equipment, with the other great universities of America, among which it already ranks in quality of scholastic work done.

The program in full follows:

College.	
Religious education and social service:	
Building	\$ 200,000
Endowment	500,000
Dormitory	200,000
History and Language building.....	150,000
Theology.	
Endowment	\$ 750,000
Building	25,000
Law.	
Endowment	\$ 250,000
Building	25,000
Teachers' College.	
Endowment	\$ 1,000,000
Building, scholastic	600,000
Dormitory	200,000
Medicine.	
Endowment	\$ 2,000,000
Pathology building	150,000
Chemistry building	75,000
Hospital.	
Endowment	\$ 2,000,000
Nurses' Home	250,000
Administration building	125,000
General.	
Students' building and gymnasium, athletic field, and swimming pool and lake	\$ 500,000
Endowment for above	250,000
Y. M. C. A. building.....	100,000
Dining Hall	200,000
Auditorium	400,000
University administration building....	175,000
Total	\$10,125,000

"Emory has made too much progress in the last ten years to stop now," declared one prominent alumnus, in commending the president and trustees for their foresight and vision. "What the university has done in the past has put it on the threshold of an institution which will fulfill the dream of its consecrated founders to establish for our church, east of the Mississippi River, a Christian university which should be the equal in faculty, equipment and work done to any university in the country. With 6,500 alumni and the university's entire constituency behind this program, it cannot fail."

President Cox expressed the hope that the amount of money needed would be doubled, in order that divisions and schools of the university not now provided for in the program may be expanded as the needs require.

THE TWO KINGDOMS.

By T. M. Evans.

We have constantly studied the birth of the new King, and lessons on his ascending the throne.

It is a physical impossibility for two sovereign powers to exercise sovereign jurisdiction over the same subject matter, within the same territorial limits, without serious conflict and disastrous results to each, usually resulting in civil war.

To illustrate this question: When the United States Government was established, each of the several States of our Government was then, and is yet, a sovereign power, exercising not only police power, but international power also, and in order to establish a federation, each of the sovereign States granted to the Federal Government exclusive jurisdiction over all interests and international subject matter, and some other subjects enumerated in the Constitution, reserving the sovereign power of the State to alter or to amend the Constitution in the manner provided for in the Constitution, and reserving all police power to each State within its territory.

But from where did we get our sovereign jurisdiction? When God created Adam, which was the last act of his creation, he gave Adam dominion over the fish of the sea, over the fowls of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth on the earth, and every herb bearing seed, and every tree, and every beast of the earth, and everything that creepeth upon the earth, wherein there is

life, except the Tree of Knowledge of Good and Evil (Gen. 1-2).

God pointed out to Adam the Tree of Life in the midst of the Garden, of which he could eat and live forever, and then he pointed out the Tree of Knowledge of Good and Evil, and warned Adam that "in the day thou eateth thereof, thou shalt surely die."

Dominion.

Dominion is defined to be lordship; highest power and authority; control; ownership or right to property; sovereignty or lordship. So that Adam became a sovereign power, which made him the ruler of earth, and all that in it was, except the Tree of Knowledge of Good and Evil, which God reserved unto himself. If there is anything in the definition of words, he held the utmost power, superior to all others.

So it will be observed that man derived his sovereign power of State from God, the same source from whom Christ derived his sovereign power of his kingdom. Adam's kingdom was of the earth; Christ's kingdom was of heaven and not of this world.

After Adam transgressed by eating the forbidden fruit and came under condemnation of the law and sentence of death, God granted him a respite for many years, and permitted him to retain his sovereign power over the things of the world. (See Gen. Ch. 3.)

There is no record that God gave Adam any suggestion as to the form of government or manner of exercising his sovereign power; but when God called Moses to lead his people out of Egyptian bondage, he gave Moses the Ten Commandments as the principles of civil government, or the subject matter over which he was to have jurisdiction, but made no suggestion as to the form of civil government or mode of procedure.

It was Jethro, Moses' father-in-law, who advised Moses to appoint judges, and gave him counsel as to the administration of his government. (See Ex. Ch. 18.)

But God separated the church and State by setting aside Aaron and his sons to the priesthood, and the sons of Levi to wait upon the altar in the Temple, to whom were assigned all ecclesiastical subject matters.

It will be observed that nearly all of the trouble during the history of the Jewish nation grew out of the abuse of the jurisdiction, either of the civil government or the ecclesiastical government. Saul lost the throne by attempting to exercise ecclesiastical authority. (See 1st. Sam., chapter 13, verses 8 to 23.)

God recognized the inherent right of self-determination of people as to the form of civil government, and directed Samuel to leave it to the people as to the choice between a kingdom and a government by judges. (See 1st Sam. chapter 8.)

The necessity of civil government was co-existent with the creation of man and matter, or rather the creation of the world. Society could not exist without it, however righteous men might have been. But when Adam transgressed the law by eating the forbidden fruit, he did not only come under the sentence of death, but his whole nature was transformed, and the works of the flesh were manifest, which were these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revilings, and such like." Therefore, the difficulties of the civil government were greatly increased and more difficult to administer; but civil government only benefits the human family during this life, and could only punish the wrongs committed, and could in no way remedy the evil done.

After Adam's transgression, all of the sovereign powers of the earth could not restore the dead to life, or sight to the blind, or hearing to the deaf, or create in man a new heart, or restore within him a right spirit; therefore, there must be some other sovereign power exercised over these things that would not pertain to the sovereign power of this world, and which in no way conflict with the sovereign power of this world. So, after Adam's transgression, God covenanted with Adam that he would send his Son, Jesus Christ, to take upon

himself a body of flesh and blood in the form of a man, and who would not be subject to death, having been begotten of the Holy Ghost, and innocent of any sin, that he might shed his blood and give himself as an atonement for the transgression of man, and when that atonement had been made, he would establish his kingdom upon earth; and that the Holy Spirit would be sent into the world, which, just as the Virgin Mary conceived Christ of the Holy Ghost, man might conceive the Holy Spirit within his heart, and be born again, and become a new creature in Christ Jesus in this life, and bear the fruits of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lust."

And that all who believe in Jesus Christ might become subjects of his kingdom, when Christ came into the world, he established his church as the visible body of his kingdom on earth, which is composed only of those who voluntarily accept the atonement of Jesus Christ, and entertain the Holy Spirit, and receive the new birth, and who have become subjects of the kingdom of Jesus Christ.

Moses' jurisdiction was the jurisdiction conferred upon Adam, the administration of law; Christ's jurisdiction is the jurisdiction of love and mercy.

The law preserves that which is pure, but cannot redeem or restore to purity that which is impure, but, to the contrary, must punish and destroy the impure. Christ says (Math. 9, verse 13): "I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Again in John, chapter 6, verse 15: "Ye judge after the flesh, I judge no man." Math. 22, verse 21, Christ again says: "Return therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." When brought before Pilate to answer if he be a king (John 18, verse 36), Jesus answered: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate, therefore, said unto him: "Art thou a king?" Jesus answered: "Thou sayest that I am a king." "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." "Every one that is of the truth heareth my voice." And in Luke 17, verses 20 and 21: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold the kingdom of God is within you."

It will be observed that Christ's kingdom is not established on earthly thrones, or within political subdivisions, but is within you.

"And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." (Jer. 24-7.)

"But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward part, and write it in their hearts; and will be their God, and they shall be my people" "And they shall teach no more every man his neighbor, and man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31, verse 33-34.)

"And I will give them one heart, and one way, that they may fear me forever, for the good of them and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put fear in their hearts, that they shall not depart from me." "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul." (Jer. 32, verses 39, 40, 41.)

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and

from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ezek. 36, verses 25, 26, 27.)

The relation of the Jewish race to Christ prior to his coming corresponds to the relation of the Christian denominations of the world to Christ since his coming, but there is this distinction—we must not confuse the Jewish race with the Jewish civil government.

The Jewish race was distinguished as God's people just as distinctly before Moses' time and after the fall of the Jewish nation, when they became subject to foreign powers, as they were in the height of the glory of the Jewish kingdom. It was only the civil government of the Jewish kingdom that fell, and was subordinated to the conquerors; but the fall of the civil government had no effect on the distinction between the Jew as a believer of Jehovah, God, from the heathen governments of the world at that day, and the Jewish church continued with its priests and its prophets after the fall of the civil government, and they were God's people in whatever land they were thrown, from Jacob's return to his native land; until Moses was called to deliver his people from Egyptian bondage, they were known as the children of Israel, Jacob's name having been changed to Israel. Daniel and the other Hebrew children taken captive were as much God's people as any Jewish king on the throne.

The prophets in their denunciation of the Jewish government were not meddling in politics and criticizing the administration of civil government, or civil officers, acting within the jurisdiction of civil government, when the prophets denounced them as harlots; but the Jewish government at that time was building altars to heathen gods, and supporting the priests of Baal out of the public treasury, thereby meddling in ecclesiastical matters. It will be remembered that Christ called himself the Bridegroom, and his church the Bride, and it was considered infidelity of the Jewish government in building heathen altars, and supporting the prophets of Baal, that the prophets compared them with the Bride and denounced such conduct as that of a harlot. It will be remembered that the Jewish nation was warned against making entangling alliances with heathen nations.

It would seem from the resolutions and expressions from many gatherings of Christian people to-day, and Christian denominations, that entangling alliances with heathen nations are now very desirable, and those of us who are opposed to it are subjected to severe criticism.

The fact is, that whenever the ministry turns the pulpit into a lecture platform, for moral and political lectures on political subjects, and the church organization or the auxiliary departments thereof are turned into law and order leagues, or civic organizations for political or police purposes, they belittle the institution organized by Jesus Christ, by undertaking to exercise jurisdiction over the things of this world, and neglect to fulfill the divine commission to go and preach the Gospel of repentance toward God, and faith in the Lord Jesus Christ to the uttermost bounds of the earth.

Gulfport, Miss.

HOW TO GET A BETTER PREACHER—AND ALSO A BETTER CONGREGATION.

By R. H. Bennett, D.D.

As it was in my own Conference, I'll tell it. At a session in Portsmouth, Va., two gentlemen talking together in the hotel lobby were approached by a third man, who said, "Please tell me what this is I hear everybody talking about in town, conference, conference." One of the men replied, "Why, that is where the Methodist preachers get together every year and swap sermons." "Well," said the third man in a plaintive tone, "I'll be hanged if our preacher don't get stuck every time." Are you in that fix? Do you crave

stronger pulpit pabulum? Are you tired of a steady diet of veal? Is the congregation undernourished? Do the sermons seem to be drawn mainly from "Life" and the daily papers? Do you say, my soul loatheth this light bread? Are you cruel and irrevrent enough to say that your sermon-testing stomach is fed up on this temperamental gruel, and surfeited on a steady diet of broth from the dessicated jawbone of an ass? Are you the hearer who reported that his pastor, after an hour's leisurely linguistic meandering, with the thermometer flirting around 95 degrees, said in stately measured measures, "Now just one word in conclusion, which I will divide into three heads?" Whereupon the little boy in the pew said in despair to his mother, "Oh, mamma, he's going to blow himself up again."

Shame upon you! If you think it is easy to preach, get up in the pulpit and try it. Try it for three months, and see how many in the congregation will still come to hear you. Maybe that preacher cried half of Sunday night over that sermon because no one seemed interested or helped by it. Be careful of what you do. There is a verse in God's Word that ought to seal the mouths of ten thousand critics on their way home from church. It falls upon such criticism like a fifty-ton trip hammer. It reads, "Touch not mine anointed, and do my prophets no harm."

"The pulpit, therefore (and I name it filled
With the solemn awe that bids me well beware
With that intent I touch the holy thing)
Must stand acknowledged, while the world shall
stand,

The most important and effectual guard,
Support and ornament of virtue's cause.
There stands the messenger of truth. There
stands

The legate of the skies, his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders, and by him in strains as sweet
As angels use the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own and trauis by every rule,
Of holy discipline to glorious war
The sacramental host of God's elect."

Gadding Minds.

But maybe the sermon wasn't so bad after all. There are few sermons that have not enough Gospel in them to save and feed a hungry soul. It takes a hearer as well as a speaker to make a good sermon. The best artillery can get little result firing into a fort of mud. And mud is what many a mind is filled with in God's house on the Sabbath. Faces lifted politely toward the pulpit desk hide many a mind galloping all over the earth, figuring on stock prices, corner lots, movie shows, joy rides, summer trips, the color or the eyes of the one and only, and a thousand other petty cerebations.

A great platform lecturer said it took him six months to get up a new lecture, and that it was an abiding mystery to him how a preacher could get up three new sermons a week. Maybe he would now say two and one-half sermons, as the mid-week prayer meeting seems to call for only half a sermon in many cases. Sympathetic listening has turned many a poor preacher into a good one. A distressed father and mother begged their pastor to intercede with their son, just entering upon the lurid path of dissipation. But the pastor said: "I am willing to talk to him, but it will do no good. You have criticized me so much before your children that my influence with them is destroyed." There is a gaping precipice here without a bottom that should give us pause and put a padlock on our tongues. A congregation by its talk can help make or break a preacher. They can often make a successful preacher of an ordinary one, or they can tend to reduce a Chrysostom to a despised curate. Vast and fearful responsibility here, brethren! You largely hold his success in the hollow of your hand, in the curve of your tongue, in the lift of your eyebrows or the shrug of your shoulder.

Church Sleepers.

Then there is the other side. If people as a custom do not listen, though there may be some exceptions, the preacher ought to hold himself responsible. A verger said to an American tourist in Westminster Abbey, "Many of the leading citizens of the Empire sleep all over this church." The American said, "We have the same trouble in our country, but we either improve the ventilation or get another preacher." It is almost an axiom that any man of average common sense and mental ability who will work and study and pray can succeed as a preacher. God has not made the success of the highest office in the world to depend upon brilliancy, blue blood or boosting. Not many mighty, not many noble are called, but he has chosen the weak things of the world to confound the mighty. In view of the certainty of success if a man applies himself, a preacher who does not study and work and pray should be handled with a high hand and an outstretched arm—and he will be. Public opinion will do it. Such a man creates his own Frankenstein. Bishops and cabinets are largely the expression of public opinion, that well-nigh omnipotent force, mightier than hierarchies, battleships, or constitutions. And if there is any inference from Scripture, there is a hot corner in the next world for a lazy preacher. The temperature, however, will be high there also for a lazy or critical congregation. The ministry is no pink tea, but one of the greatest tasks on earth. It sometimes means an earth of iron and a heaven of brass, anxious days and sleepless nights, but ever in the true heart is ringing a chime of silver bells, sweeter than all the notes of earth, which says: "Fear thou not, for I am with thee. Be not dismayed, for I am thy God."

Crying in Church.

Maybe the preacher ought to have cried over that sermon. It is a lot better to cry over a sermon before it is delivered than after, or even during its delivery. A moderately tearful delivery is not a bad thing if the congregation weeps with you, but it is fatal if the lachrimosity of the audience does not keep pace with that of the preacher as the performance goes on. A visitor said to the sexton of a church where frequent tears marked the preacher's delivery: "Your preacher seems to cry a good deal." "Well, boss," said the ebony Levite, "if you had to preach as often as he does and did not have any more to say than he has, you'd cry, too."

Congregations are not as a rule exacting. Englishmen say nothing impresses them in America more than the patience of American audiences. In England if a man does not grip them in a debate in the first few sentences, the audience calls him down. A boy said the difference between criminal execution in England and in America was that in England they hang their culprits, and in America they put them to death by elocution. But audiences are not exacting. They will listen to any man who has really studied and prayed over his sermon. They may not agree with all he says. Like the good old lady, an expert sermon taster, when she heard heresy from the pulpit, they may even murmur under their breath, "Thank God, that's a lie," but they will still listen. And if a man has not really studied and prayed over his sermon, they know. "You can't fool a horsefly."

A Noble Band.

But I am not going back on my boy preachers, or on my men preachers either. Most of them are the salt that saves the earth, and are leading noble, self-sacrificing lives. God bless them! They are trying to do their best in these new and strenuous times. But there are some of these "young turkeys" in the ministry that apparently would rather die than do anything else, who neglect their studies and fail in their grades. They need a vigorous handling by Annual Conferences. Pray God they may get it at the next session, if they are still behind.

And then there is the educated inefficient—large on books and short on common sense—a college and seminary graduate maybe, worrying presiding elders or bishops to give him a big appointment because he has been to school—when he doesn't get the work done. Not only some

parents, but also some Loan Fund Boards, are compelled to confess, "I poured in the gold, and there came out this calf," while men without a silver spoon of college and seminary opportunity go to the top and deliver the goods. What good is the pedigree or grooming if the horse can't trot? There is such a thing as going stale on books. This is not an argument against education, but it is a declaration of hope and promise for the man whom an unkind fate has prevented getting the technical preparation of the schools. He may still go to the summit, as he has done in a number of notable instances, and wear a well deserved crown for winning against great odds. Let no such man be discouraged. The place to learn to preach is in the ministry, and no man need be despondent because he has not been able to enjoy full scholastic opportunities. Time and books and application and thought and prayer may still equip him.

Of the things which I have said, this is the sum: Let us as pastors and presiding elders and friends raise the money for worthy volunteers, both boys and girls, in our congregations who need an education. It is the easiest money I have ever tried to raise as a pastor. What better fun should a man whom God has entrusted with some of his means want, than to invest it in a young man or woman by giving or lending the little amount to equip them for a great life, the donor saying with increasing satisfaction, "I have not been able personally to obey the farewell order of my Lord, 'Go ye into all the world and preach the Gospel,' but I have provided a substitute, and that will be my crown of rejoicing in that day."

I knew a case where a rugged young preacher was sent to an appointment. The intelligent stewards saw that he was a man of real promise, but raw and uneducated. As the Conference year drew to a close, they raised the money to send their pastor to college. He became a man of prominence and usefulness in one of our great Annual Conferences.

The Cure.

The main burden of my song, however, is that if congregations want better preachers, there is a remedy. There is hope for them. Pay up your Christian Education pledge to the Aid Fund for needy students, and you will get it back in better pulpit deliverances. That is as sure as mathematics. Brother Goslow and Sister Waitabit, be sure to send in promptly your check for that subscription. Do you realize that your reputation for integrity is involved in this business of keeping your solemn promise? The wheels of the Lord's chariot are seriously dragging right here. The bearings are grinding out. Will you not furnish a little oil and gas? You have promised to do so. And we started on this trip depending on your promise. Keep your vow. "It is better not to vow," says the Bible, "than to vow and not pay."

Hear these heart cries from burdened pastors, all uttered within the last few weeks:

"Can you do anything to help me get an education?"

"I am going to sacrifice everything to get additional training."

"No one knows the struggles I have passed through to get what education I have."

"Oh, if I had only had a chance at college!"

"If I had only been prepared!"

"I feel keenly at times the inferiority of my education."

"The right kind of help when I went into the ministry would have saved ten years of my life and given ten more years to our Master. Only my faith in God has saved me."

"I would give everything I ever hope to have if I could have graduated from ———— College."

"If I had worlds, I would give them to have had the chances that other men have had."

Now hear the Dean of one of our theological seminaries: "I am receiving numerous inquiries about help and preparation for ministerial work. There is no telling how much we could do if we had adequate funds to help our young men."

Brother Reader, you are the jury. I place the case in your hands for the proper verdict. Can you fail to draw that check promptly and mail it? And if you wish a volunteer to educate, I can supply you. Write me. It would be a great adventure for you.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Send Your Quota To-day to the Board of Finance, St. Louis, Missouri

The outcome of the Church's Special Effort for Superannuate Endowment will determine the income for her Forgotten Man. Therefore, every Charge in the whole Connection should strive diligently to pay its quota in full. It can be done if a determined effort is made to accomplish the task.

THE MAGIC BOX THRILLS

Study the accompanying picture and the truth which it illustrates will thrill you to the toes. The process is very simple, namely: You pay your quota to the Board of Finance, Security Building, St. Louis, Mo.—the quicker the better; the amount you pay is caught up in the machinery of Superannuate Endowment, invested in good interest-bearing securities, and thereafter a certain income goes from the investments to the support of the Forgotten Man; and the amount of the income is not affected by unfavorable conditions, such as drouths, floods, freezes, etc., but remains a dependable sum under all conditions for the support of the claimants. This fact should make all of us the most ardent supporters of endowment. There is a magic in it which charms.

Endowment Dollars Never Quit

When you get them, you keep them—they are never spent, but invested. They not only stay with you, but they pay liberally for their keep—the income from their investment pays the bill. Superannuate Endowment dollars during the past year earned nearly \$100,000, and now on wings of

love this income is flying to the help of Southern Methodism's Forgotten Man. Next year this endowment will repeat the process, and so on through all the years to come. Can you think of anything more beautiful or helpful? You should be very happy because you have had a part in making it possible. Just think, your fidelity in raising your quota and paying same

to the Board of Finance is thus memorialized in the thinking of the Church throughout all generations to come. It shall always be said of you that you did your part to accomplish this good thing. If, however, you have not yet done your part, you cannot claim a place in the picture. But you still have a chance to make amends—what will you do with it?

OLD FOLK'S PAY DAY IN ZION

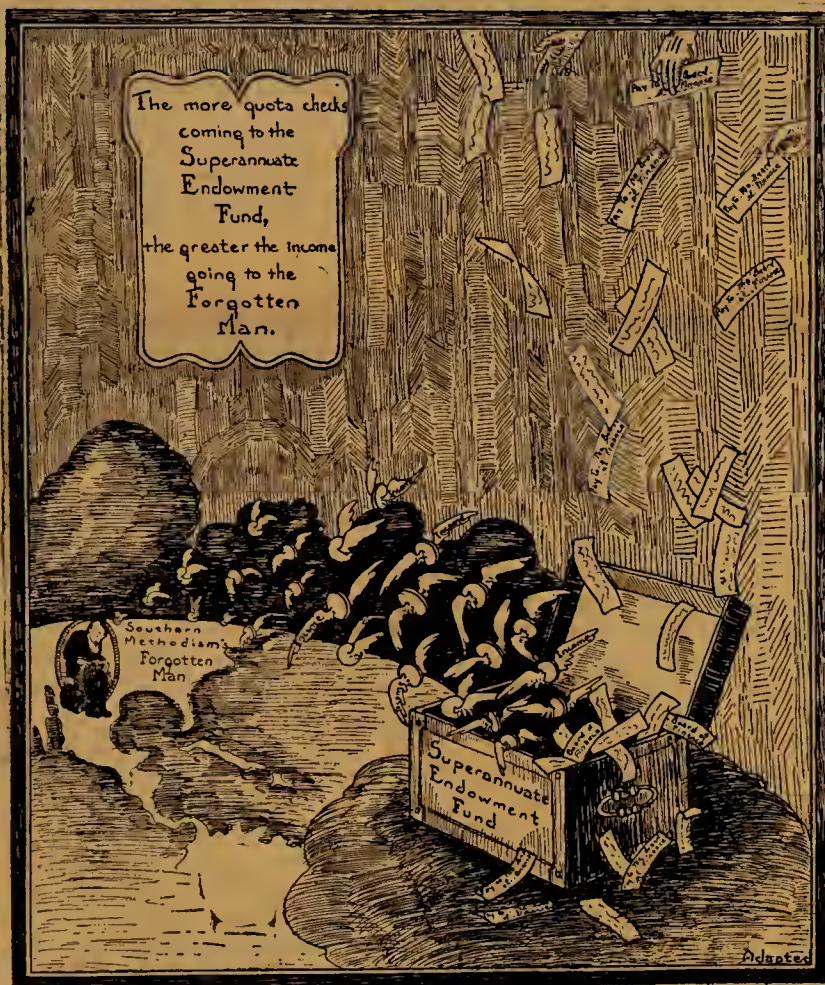
On July 1 checks were mailed to the claimants in payment

of their pro ratas of the annual income from the General Fund. What joy there will be among these faithful old servants when they receive these checks, not so much on account of the amount of them, but because of a conviction that the Church cares. Some of these checks reach nearly to \$100 each, but not many. That seems a small sum, but there are claimants who will look upon such an amount as a deliverance from poverty's mill. You who have made this possible, does it not help you to know that your efforts have been the means of comfort and joy to these old heroes in the time of their need? If you should expect pay for your part in this program, which of course you do not, here is reward enough to last you until the Judgment. If you could read the letters of thanksgiving now coming to the Board from the claimants, you would continue to work to raise your Special Effort quota with real abandon.

Payments Should Pour In Now

Payments on quotas

should now pour in to the Board of Finance in every mail. The Annual Conferences are fast approaching and this money should be in the hands of the Board before your Conference meets, if possible, or certainly not later than the first day of the Conference. This matter should have your close attention if you want what your Charge pays to appear in Statistical Table No. 4 of your Conference Minutes. Send the cash to-day to the Board, and keep sending it until every dollar reaches the Board for report in the Minutes.



If the Church Does Not Remember Her Forgotten Man, Who Will?

The Home Circle

THE BLUE J.

There's a naughty little Blue J;
Who likes so much to TTT;
That he flies around the garden,
And picks Aunt Lucy's PPP.

Aunt Lucy's very sorry;
When his naughty pranks she CCC
As she goes out to the garden
To tend her hive of BBB.

All summer she's been willing,
His mischief to X-XXX;
But she says if he doesn't stop it,
Drastic measures she must UUU.

This naughty little Blue J,
Is very smart and YYY;
And he has a merry twinkle
In his round black III.

While other people work,
He talks and takes his EEE;
This naughty little Blue J,
Who likes so much to TTT.

—Christian Observer.

SALLY'S LITTLE FRIEND.

By May Genevieve McGee.

Sally was wide-awake, but still in bed. The sun was trying to peep in at the shutters, but Sally thought that she would wait until mother called her.

While she was in bed, a dear little friend came to see her.

Who do you think it was? She had on the loveliest red dress, but how strange to come so early in the morning! This little friend came to the window and sang to Sally, and when Sally heard the rich, full notes she knew that it was one of her bird friends, and she felt sure that it was the cardinal, or, as she called her, "my red-bird."

The bird said, "Quick, quick, quick, quick."

She said it over and over, but Sally was getting sleepy again, so she replied, "Wait awhile, my dear little friend. I think I shall sleep a little longer."

But the cardinal was so anxious to see her that she sang again, "Quick, quick, quick, sweet."

"Thank you," answered Sally, "for calling me sweet. But I won't get up now. It is too early."

But that little redbird would not leave. Actually, she did not stop to take her breath. She sang that same song over and over again, and kept calling Sally "sweet." "It is no use to try to sleep," said Sally finally. "My little redbird really wants to see me."

So Sally got out of bed and dressed in a great hurry, and then she threw the shutters wide open, and there was the visitor in a gorgeous red suit, and with something that looked like a black ribbon around her bill. The bird was sitting on a branch of the tree directly in front of the window.

It was a beautiful spring day, but very chilly, so Sally said: "You dear little cardinal, what are you singing about this chilly morning? It doesn't feel a bit like spring. Are you hungry? I just know you are! That's the reason you came so early. All right, I'll get you some breakfast, and put it on the sill, and leave you all alone while you eat it."

Sally went downstairs and minced some suet and some bread crumbs, and then placed them on the sill. She also scattered bird seed, for the cardinal is very fond of all kinds of seeds.

Now, the cardinal was not a bit hungry, as she had already got her own breakfast, but she was too polite not to eat when Sally was so kind, so she consumed nearly all the prepared food.

Then she flew around to the tall evergreen in front of the house, and sang another song to Sally. It was "Pretty, pretty, pretty, pretty, sweet."

It really seemed as if the cardinal was getting vain. Of course, she was a beauty, but it will spoil anybody to be thinking about herself and her clothes.

The cardinal knew that her bright red dress looked charming as she sat amid the dark green, so she found a place on the very highest point of the tree, where the whole neighborhood could see her.

Sally looked up at her and then the cardinal gracefully threw her head on one side. Her little throat and her entire body quivered, as she joyously sang, "Pretty, pretty, pretty, sweet."

Sally looked up at her again and said: "Dear little cardinal you must not be proud. Mother always tells me I must not be proud when I wear a pretty dress. She says no one loves proud people. If you are proud, I won't love you, and I won't give you any more breakfast."

The cardinal flew away when Sally said that, and the little girl was grieved. She felt sure her redbird was angry, but she said to herself: "I know that I did right. I knew that I ought to tell her. She is too sweet to be proud."

Sally told her mother all about the visit of the redbird, and she also told her that she was afraid the cardinal was a little conceited and proud of her new spring suit.

"I am sorry to tell you," replied her mother, "but the cardinal is not very friendly. She does not go very much with the other birds. She will leave a tree as soon as another bird flies to it. She loves you so much, Sally, perhaps you can teach her to be friendly with everybody, and forget her clothes and try to make everybody happy with her beautiful song."

"I shall try," Sally answered, "for she is a darling."

In an hour or two, the cardinal came back, and Sally was very happy as her friend sang to her, for she feared she might never visit her again.

Sally came to the window and said: "So glad to see you again, and I know you won't be proud any more, will you?"

"Zip, zip," answered the cardinal, and Sally knew she was promising to be good. And then the cardinal sang again, and the beautiful song sounded out so that it was heard in all the homes, far and near. Some were rich, some were poor, but all of them felt happy on this chilly spring day as they heard the joyous bird-notes. The cardinal found out that the best way to be happy is to make others happy.

So Sally and her redbird are the best of friends.

The cardinal stayed around the house all afternoon, and sang her prettiest spring notes. As she flew away, Sally called after her, "Be sure and come back real soon."

"Sweet, sweet!" said the cardinal in reply.—Zion's Herald.

WHAT JEAN SAW THROUGH THE WINDOW.

"Oh dear," sighed Jean, "I wish I didn't have to wash the breakfast dishes every morning before I go to school. It takes so long and is so uninteresting."

"Look out of the window as you work," suggested mother. "I often do, and I see lots of pleasant things to think about."

"There is nothing to see but the barn," said Jean.

"There is the willow tree," said mother, "and the fields and hills, too."

"The willow tree has no leaves on it," objected Jean, "and the fields and hills are covered with snow, and it's cloudy and cold and everything."

Jean surely seemed downhearted that morning. She could hardly avoid looking out of the window, though, for the sink where she worked stood right before it, and in a moment or two she saw Prince, the old black horse, appear in the corral beside the barn. Father had just let him out after his night of rest in his stall. How glad he was to get out! He tossed up his head and pranced about, kicking up the snow in all directions. He had to break the ice in the water trough with his nose before he could drink, but he didn't mind at all, and took a long, cold drink with evident pleasure.

He seemed so gay and happy that Jean's mouth began to turn up a little at the corners just from watching him.

Father came out of the barn presently, on his way to the chicken coop to feed the hens. He was whistling a lively tune, and seeing Jean in the window, he waved his hand gaily in her direction. Of course, Jean waved her hand in reply, and the tiniest little smile appeared in answer to his jolly greeting.

Then all at once there was a great fluttering and twittering as a flock of little brown birds settled down in the bare branches of the willow tree. How they did chatter and fuss! Then suddenly they discovered some grain on the ground near the tree, and down they swooped, all together, and picked and picked, and chirped and twittered in great glee over the fine breakfast they had found. Jean's eyes grew brighter as she watched them, and the tiny little smile became a good big one.

All this time the dark gray clouds that covered the sky had been growing brighter and brighter, but quite unnoticed by Jean. Now, all at once the jolly big sun popped right through and shone straight into her face.

"Why, hello," said Mr. Sun, "if here isn't a girl with her work all done, and just see how early it is!"

"Why, it is done, isn't it?" said Jean in surprise, and she laughed right out loud.

"It didn't seem to take long either, with so many pleasant things to see."

Then she hung up her dishpan and her mop and skipped happily away to get ready for school.—The Christian Science Monitor.

A WORLD WITH A SKY.

Some unfortunate people live in a flat world—a world that has length and breadth, but no height. With no lift of mind and heart toward God, they are, as one great thinker describes them, merely "living earth-worms."

When, however, a man lives in a world with a sky, then the out-of-doors is for him "God's out-of-doors," as Henry Van Dyke suggests in his Foot-path to Peace.

The French farmers in the Angelus bow their heads in reverence as the sound of the vesper bell comes floating across the fields. But there are hosts of American farmers into whose souls the church bell has not yet rung the thought of God.

The farmer who lives in a world with a sky feels that his acres are really holy land. When he turns the swamp into an orchard and makes two spears of grass grow where one grew before, he thinks himself as sharing in the creative work of the Almighty. It was One who tramped the hills about Nazareth who suggested that since God gives color to the flowers of the field, and looks after such common birds as sparrows, he may be trusted to see that the children of men, who put their trust in him, have all their needs supplied.

With an anonymous poet the farmer who lives in a world with a sky can say:

"The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-born hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born—
Out in the fields with God."
—The Country Gentleman.

Old Man: "Son, can you direct me to the bank?"

Kid: "Yes, sir, for a quarter."

Old Man: "Isn't that mighty high pay?"

Kid: "Not for a bank director."—Exchange.

Grocer: "What kind of soap do you want, young man?"

Kid: "Give me the kind that has the most perfume in it, so as ma'll know when I wash my face and not make me do it over again."—The Progressive Grocer.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Rev. L. W. Cain has received 47 members into Parker Memorial Methodist Church, this city, since Conference.

Rev. W. H. Giles, our pastor at Rayne, La., will attend the Leadership Training School, Lake Junaluska, N. C., August 5-19.

Mr. G. A. Perkins, agent of the Louisiana depository of the American Bible Society, reports that for the month of June 10,009 Bibles, Testaments, and portions of Scripture were distributed.

Dr. and Mrs. R. H. Wynn and daughter, Pauline, of Lake Charles, La., passed through New Orleans on Tuesday of this week, en route to Lake Junaluska, N. C., making the trip in their car.

Rev. and Mrs. S. A. Seegers are on their honeymoon, having a wonderful trip through the West. At last accounts they were in San Francisco. Brother Seegers is pastor of the Second Methodist Church, New Orleans.

Rev. J. W. Price, Wesson, Miss., pastor of the Scotland charge, writes that he is still improving from his operation for appendicitis. He expresses his thanks to all those who have remembered him in this time of suffering.

Mrs. Sam Gwin, of Lexington, Miss., in renewing her subscription to the Advocate, states that the paper was given to her by her mother as a bridal present on May 25, 1865, and that she has been a subscriber ever since. Blessings upon her!

Rev. B. W. Lewis, our pastor at Stillmore, Miss., and family are spending a while at Biloxi. Brother Lewis occupied the pulpit at Main Street Church last Sunday, preaching both morning and evening to good congregations. Rev. O. S. Lewis, the pastor, having gone on a trip.

Mr. W. G. Waltermire, singer and personal worker, now residing at Peoria, Ill., wishes to inform the brethren that for the remainder of this year he will assist pastors in their revival meetings, and that he is now open for calls. He may be reached by telegram or letter at Peoria.

Dr. Edmund D. Soper, professor of the history of religion in Northwestern University, has been elected dean of the School of Religious Training that is being developed as a part of Duke University. He will enter upon the duties of his position in September. Rev. H. E. Myers, now pastor of Memorial Church, Durham, N. C., has been

elected to the chair of English Bible and Christian Doctrine. Professor Harvie Branscomb, formerly of Southern Methodist University, has been elected to the chair of New Testament.

Rev. C. O. Miller, local elder, of Ovette, Miss., writes that he has no special engagements for the late summer and fall, and that he would be glad to help the brethren in their meetings. He refers to Rev. G. H. Thompson, Rev. W. B. Jones, and Rev. P. H. Howse as to his fitness for the work.

Dr. W. W. Holmes, presiding elder of the Shreveport District, has been appointed by Bishop Hay as chairman of the Louisiana committee for the Young People's Convention to be held in Memphis, Dec. 31-Jan. 3. A meeting of the committee was held in New Orleans on Thursday evening of last week.

Rev. R. L. Armstrong entered upon his duties as pastor of the Felicity Methodist Church, this city, last Sunday. He has just received the degree of Bachelor of Divinity from Southern Methodist University. He was cordially welcomed by the congregation, and he begins his work under most favorable circumstances.

The following are the delegates from our church to the Universal Conference on Life and Work, to be held in Stockholm, Sweden, August 19-30; Bishop James Cannon, Jr., Bishop W. N. Ainsworth, Bishop W. B. Beauchamp, Dr. A. J. Weeks, Dr. R. H. Bennett, Dr. L. S. Barton, Dr. W. F. Quillian, Mrs. Hume R. Steele, Rev. Geo. Warfield (missionary to Poland), Rev. J. A. Harman.

Rev. and Mrs. J. E. Williams, of Poplarville, Miss., announce the engagement and approaching marriage of their daughter, Willie May, to Rev. Clyde Hubert Gunn, of the Mississippi Conference. The marriage will take place in the Poplarville Methodist church on August 12. The Advocate extends all good wishes in advance of the happy event.

Rev. John W. Ramsey, of Laurel, Miss., has just closed at Hinton church, on the Ellisville charge, what the pastor and people declared to be the greatest revival in the history of that community. There were six additions to the church, which was a clean sweep of all material in that locality for the Methodist Church. Methodism was more firmly established than ever before. The pastor, Rev. J. B. Cain, is completing his fourth year on the Ellisville charge, and is in high favor with his people.

One of the most notable weddings of the season was that of Mr. Robert W. Wier, of Houston, Texas, and Miss Mary Randolph Norwood, of this city, on Tuesday evening of this week, the ceremony being performed by Rev. C. C. Wier, presiding elder of the Alexandria District, a brother of the groom. Mr. Wier is one of the wealthiest and most prominent citizens of Texas, and the bride belongs to one of the distinguished families of Louisiana. A large number of guests came in private cars from Texas for the event.

Rev. Wm. L. Robinson, our pastor at Waterford, Miss., writes: "We have just closed a very successful revival here at Waterford. Rev. J. T. Gullett did the preaching for us, and we had the best revival that has been witnessed here in quite a number of years. The church was revived and a Sunday school and an Epworth League organized as a result of the meeting. Brother Gullett is a man who preaches the gospel earnestly and faithfully. He is a man who knows how to handle a difficult situation. We are very much in love with him and want him to be with us again."

The many friends of Mr. Robert O. Randle, not only in Louisiana but throughout the church, will learn with great sorrow of his death in the Touro Infirmary, this city, on last Saturday afternoon, after a long illness. Brother Randle was a son of Rev. Robert Randle, an honored superannuate

member of the Louisiana Conference. He was a distinguished attorney of this State and prominent in all the work of the church. He was a member of several recent General Conferences. He made a gallant fight for life, but the germs of an insidious disease finally conquered his robust constitution and indomitable will. The Advocate joins his friends in extending heartfelt sympathy to his devoted wife and sorrowing loved ones. His body was carried to Monroe, La., his home, for interment.

DEATH OF REV. R. S. ISBEL.

My Dear Dr. Carley: This will convey to you the sad news of the demise of Rev. R. S. Isbel. He died at 1 o'clock, Wednesday morning, July 8, 1925, at the home of his daughter, Mrs. R. R. Redditt, of Columbia, La. He was buried from the Methodist church at 3:30 o'clock, Wednesday afternoon, the pastor officiating, with Dr. F. M. Freeman, pastor at Monroe; Rev. W. H. Jordan, pastor at West Monroe, and Rev. D. C. Barr, pastor at Oak Ridge, assisting. Brother Isbel was laid to rest in the beautiful Hill Cemetery of Columbia, La.

Brother Isbel was admitted into full connection with the Louisiana Annual Conference in 1875. He was ordained deacon in 1874, and elder the next year. He loved his church and sincerely believed and loved her doctrines. A good man and faithful servant of the church, having faithfully served his day and generation, has fallen on sleep.

S. S. BOGAN.

Columbia, La.

THE SINGULARITY OF JESUS.

"All the city was moved, saying, who is this?"
Matt. xxi:10.

By Payton A. Sowell.

(A brief foreword: Years ago, while I was pastor of a "good Tennessee church," I had a charming interview with a theological professor, of the place I was living, of "Jesus, in the thought of the Ages." This sermon is the outgrowth. It was preached at an Annual Conference in Shelbyville, Tenn.)

I shall count myself happy to know I had done my best to set Christ before the minds of men, in a sense in which he deserves, that they may satisfactorily believe on him.*

This lesson, as all the lessons of Jesus intended for mankind, has a physical setting which in their places have due charm as well as the purely aesthetical.

There was a great concourse of deeply interested people moving towards Jerusalem, and finally through the streets, and towards the Temple. Their minds and hearts were intensely charged with religious enthusiasm. It was the time of the Paschal Feast: the lambs and beasts prescribed by the Ritual Law were to be slain and blood was to flow; religious endeavor was made, in the attempt to please God.

Jesus had spent his last Sabbath on earth. He and his inner circle of friends added to this growing throng as they wended their way to the city and the Temple.

I need not undertake to say why, but Jesus revealed an unaccustomed willingness to publicity: and for the first time seemed willing, and really lent himself to popularity. He evidently was pleased that the multitude cast their garments and threw branches of trees in the way, and he "sat thus" on the unbroken colt and rode in triumph, and was glad at the shout, "All hail to him who cometh in the name of the Lord!" This vast multitude made the hills ring with the question, "Who is this?"

All men must answer and are answering this question. They thought then that they answered it. Some said, "He is a prophet;" some said, "He is a good man;" some said, "He is the prince of devils."

Since that day many answers have been given.

They have been good and bad, ignorant and scholarly people, who have answered. Jean Paul Richter, a learned skeptic, has said: "He is the purest of the mighty: He is the mightiest of the pure: He with his pierced hands has lifted empires off their hinges, and turned the stream of centuries out of their channels, and commands the ages."

As the years and centuries come, the thought of the incarnation becomes more and more the problem. Once we have been settled in the belief of the Virgin birth, there is no other settlement to make.

How shall we proceed in the settlement?

There are many methods. The Mystics may dream, and through the sub-conscious functions of the mind the answer is beautiful. Historians may search the records of the ages—the buried cities of the ancients, the folios of the centuries, have a message of him. Poets sing in measures their interpretation of him.

But we speak sanely when we say: "Jesus himself is the best and only real explanation of himself." He is interpreter and interpretation.

He is original and without a parallel in history, fiction or religion. "Truth needs no color, with its color fixed, beauty no pencil, beauty's truth to lay, best is best if never intermixed."

Jesus needs no artist, no historian, no mystic to establish his claims.

In his person he is singular. Two natures dwell in one person, (a) very God, (b) real human. These natures, though in one person, are unmixed. He thought, spoke and acted as God. He thought, sympathized and suffered as a man. Yet each nature was perfectly normal.

He was singular in that he was sinless. Of all records temporal and spiritual he is the only person without sin. In a sense, Peter knew him as no person in human history knew him. He said: "He is without spot." Judas of Kerioth knew him in a sense no one else did. He said: "I have betrayed the innocent blood." Pilate knew him from an angle no one else could. He said: "I find no fault in him." Paul saw him with the scales from his eyes fallen to the ground. He said: "He knew no sin." Jesus laid the challenge at the feet of the centuries: "Who of you convicteth me of sin?" If one, the very slightest infringement can be proved, or exists in his life, he would be hurled from his place in the faith of men and angels.

He was singular as a teacher. Many great men have taught, taught lofty truths, but none as he. The greatest of the ages, besides him, were "Reflectors." Not so with Jesus. At 12 years, he confounded the doctors. Not a reflection of others, but as "one having authority." The greatest besides him, "quoted authority." He said: "Verily, verily, I say unto you." His enemies said: "Never man spake like this man." He needed no school to fertilize his mind for his work. He "knew what was in man." Before the "question was asked, he answered."

His priesthood was singular. All religions are enriched with priests. All, without a single exception, besides him needing offerings for the sins of others, had to offer sacrifices for their own sins also. They needed altar and sacrifice—besides all the high assignments to their office: He was altar and sacrifice in himself.

His kingdom was singular. There has never been a democracy or anarchy like his kingdom. All other kingdoms have visible centers, his none; he has no army or navy. His kingdom is as real in the heart of a European or African as any earthly kingdom is. It is as much present in the world as it is in heaven. It is in the world, and in no sense is it of the world. Commodore Maury says: "There is a river in the ocean. In the severest droughts it never fails, in the mightiest floods it never overflows. Its source is the Gulf of Mexico. Its mouth is the Arctic Ocean. The world has no other such a majestic flow. It is more rapid than the Mississippi and the Amazon. Its volume is a thousand times larger. Its waters as far out of the Gulf as the Carolina Coast are indigo blue. They are so distinctly marked that their juncture with common sea waters may be traced with the eye."

Surely this is a marvelous expression of wis-

dom and power in nature: a river flowing for thousands of miles through liquid embankments of the Gulf and ocean, yet maintaining its color, quality and identity.

This phenomenon in nature has its counterpart, only a thousand times more wonderful, in Grace.

The River of Salvation, the kingdom of Jesus, has its source in the infinite love of the Infinite Father, and was first visible to man in the promise in Eden. Its course has been through all the generations of the ages. Its gracious flow has touched and warmed the hearts of all races of men. It has touched prince and pauper, throne and hovel, and yet in no sense is it of them. Its mouth is the Crystal Sea, described by St. John in Revelation. Its color is crimson, made so by the life-blood of the king. Borne on its bosom are millions of believers.

It is a joy to believe we are the beneficiaries of this kingdom of grace. And as the long campaign waxes, and the skies redden with a new morning of eternal life, though invisible to the human eye, yet even more real than if it was, the "banner of the Cross" floats over us, and says to us, "In this conquer."

We rejoice in believing that our feet are keeping time to the music of grace, as we march in the ranks of the heavenly kingdom; as it is composed of the believing of all ages, and we help swell the noise of the tread of that great army marching into the twelve gates of the city.

Long ages before our day, the head of the line passed up and in. It was led by Abel; out of all the races of men, the believing have been passing up and in.

In our day, we have seen many great captains go in; before we were here, Luther, Wesley, Asbury, McKendree; then Soule, Paine, McFerrin, Marvin, Doggett, Keener, and Pierce followed the earlier company, and went in. Out of our homes and at the snapping of the chords of love, they have gone up and in. I sometimes believe I hear them say: "Fall in! Go in with us!"

Biloxi, Miss.

THE OLD MASTER.

To the Memory of John West, Master of Arts, Waynesboro Academy, 1870-73.

By Bishop H. M. DuBose.

A voice prevails from out my past,
A memory of exceeding grace;
And I behold him, face to face,
In masque of life divinely cast.

A soul that sternly bore its part
And challenge answered where he stood
And fed from founts of inward good
The pulsings of a perfect heart.

Content with wage of empty hands,
He built where love alone may build,
And in himself his task fulfilled
And walked as through enchanted lands.

To-day adown the years I rove
And stand before a belfried hall,
The Gate of Awe, the Dome of All,
Our simple Eton of the grove.

Blest be the powers that spoke its fate,
Blest be the choice that fixed it there,
And blest its spell of unaware,
And that meek will that made it great.

A toast to textbooks buckram clad,
To vellumed quartos long renowned,
The deepest classics, triple crowned—
But his the thought that made me glad.

The beech tree's arch was cool and dim,
And violets scented all the wood;
But sweeter in that solitude
The dear old master words of him.

"Live now," he said, "'tis life and soul,
And not the letter of desires."

I saw the beck of Attic fires
And heard Olympian thunders roll.

And through the grove a mage light shone,
Where walked the ghosts of mighty fame;
The shades a Delphic shrine became,
And our low dome a Pantheon.

Out from that awesome belfried frame,
Out from that winsome woodland zone,
Issued the seal of life's white stone
And on it written my new name.

For knowledge is of passion's lips,
A mystery drawn from life to life:
I joy to read in peace or strife
The pledge of that apocalypse.

Blown are the trumpets of my years
And void the vials of my woe;
But I have heard God's horsemen go
And found the rainbow of my tears.

I wait to hear the voices swell
Of archons in the crystal streets;
I wait—and still my own heart beats;
But life is life, and all is well.

The world is one: there is no sea;
But whispers come from out life's deep
Of trysts we kept and still shall keep,
That dear old master soul with me.

Teach still, thou seer of face serene,
Thou poor who madest many rich;
Thou God-born of an earthly niche,
Mine eyes would see what thine have seen.

REV. M. B. SHARBROUGH DIES.

We stop the press to insert this sad news, received in a telegram from Rev. H. M. Ellis, dated July 14: "Rev. Malachi B. Sharbrough died at Wiggins at 5 o'clock yesterday morning; buried at Brookhaven this morning at 10 o'clock."

CASEYVILLE CAMP MEETING.

The Caseyville camp meeting will begin on Friday night, July 31, and close Sunday, Aug. 9. Rev. C. M. Dunnaway, of Georgia, one of the general evangelists of the Southern Methodist Church, a man of ability and experience, will do the preaching. Rev. Thomas O. Prewitt will have charge of the singing. Ministers will be entertained free. Come, Mr. Editor, and be with us and we will do you good. Let everybody pray that we may have a glorious, old-time revival of religion.

All ministers invited and everybody else.

J. W. PRICE, P. C.

Wesson, Miss.

POSITION WANTED.—A Christian lady desires position in school or college as matron; has had experience. Address Grace, care of the New Orleans Christian Advocate.

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Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On April 23, 1925, MRS. H. R. WIMBERLY passed to her reward. After six days' illness she gave up the fight, and God said to her, "come, go home with me." She said to her loved ones before the operation, "If I never come to, you know where to find me." She was a Christian in her creed. She held firmly to the things that underlie our religion. There was no uncertainty nor any confusion in her intellectual apprehension of the vital facts and principles of Christianity. She was a Christian in her faith. She put her trust in Jesus Christ and entered into a living experience of fellowship with him. Therefore she was brave; therefore she was always a Christian, unafraid—never had a fear but that she would be what God wanted her to be. Sister Wimberly was a Methodist. She loved the Methodist church. Her service showed that she knew the Methodist history and doctrines. She stood for every Methodist principle. She never complained about anything she had to do to carry the work of the church to full fruition. She was ever looking for the signs of the souls in men. She followed and served her Lord with joy and with strength, and we shall be thinking of her many times in the coming days. The paths of peace beyond the toiling and the striving are hers in the great beyond with that multitude of the heavenly host who walk in white and bear palms in their hands.

T. J. HOLLADAY.

MRS. W. H. ROBERTSON was born in Fayette, Miss., on Dec. 16, 1853. She died in Baton Rouge, La., at the home of Mrs. Draughan (her daughter) on June 7, 1925. In early life she accepted Christ as her personal Savior, and at the age of 17 she united with the Methodist Episcopal Church, South. She was married to Mr. W. H. Robertson on Dec. 20, 1883. To this union were born seven children—five boys and two girls. The husband and the seven children survive. From her youth she was a devout Christian, a faithful wife, and a devoted mother. It can be truly said, she made home happy. Her example of patience and of service to others will long abide as an inspiration in the minds of those who knew her. She knew God as her Father and enjoyed talking of his love for his children. A short time before she passed out of this life she stated that she was conscious of God's presence and that she

SORES

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was ready for the call. Her body was brought back to McNair, Miss., and buried from her home church. The funeral service was conducted by Rev. M. J. Miller, her pastor; Rev. J. L. Smith, and the writer.

M. L. McCORMICK.

Bogue Chitto, Miss.

THE BIBLE.

Dear Brother Carley: One of the most hopeful signs of my charge is the emphasis laid on the Word of God and the way that emphasis has been received.

Recently at Wesley House Misses Taylor, Kuntz, Ellis, and Frieland, women connected with the work under the Woman's Council here, taught a vacation Bible school. It was a school—a Bible school—and the Bible was taught. More than a hundred pupils enrolled in that school. It was wonderful how eager the children were to come; how eager parents not of our faith were that their children should get the teaching in that school. The Woman's Council has planned no wiser work. What that school was and is to the Eastern part of Biloxi we are planning to make a similar work at South Back Bay church in the northern part of Biloxi.

Brother Charles Assaf is now holding our first meeting in the new church. We are hoping and praying for great things. We have good congregations and good attention. We have ten benches already made, costing about \$12 each, and we only owe \$25.

Factory people are asking if we will have a day nursery with our new South Back Bay church. Brethren, what shall I answer them? Twelve hundred dollars will pay for house and lot we already have, and improve it so that we could begin the work in the fall during the oyster season. Remember, we must not go in debt; but let us answer those needy people—we will have the day nursery. Send contributions to Dr. B. Z. Welch, or to me at Biloxi, Miss. We send out no authorized collector.

Fraternally,

WALDO W. MOORE.

"BUT BARNABAS"

"When a fellow needs a friend"—that was the case of Saul, before he had fairly become Paul, in Jerusalem. After his conversion he essayed to join himself to the disciples at the then headquarters of the Christian faith, with the sole result that "they were all afraid of him." This was a natural enough state of things, for Saul had a reputation to live down, and another one to build up. It takes time to establish a good name, whether for science, philosophy, or religion. This was a kind of freezing-out process, "but Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way"—so authenticating his Christian status and message. After that Paul had little trouble in keeping in with the real leaders of the church.

"But Barnabas"—he was the friend in need to Paul. Who was this befriender of the greatest Christian convert? He was Joseph the Levite, who sold his property for the common

good, and so won the title of "a son of comfort." He was a kindly, benevolent man, and showed the irenic spirit in a time of crisis. He was a man of broad sympathies, and saw the good that there was in others, rather than the evil. Such broad-mindedness is usually associated with faith in men, and in God's increasing purpose for humanity. The others feared and doubted and misjudged, "but Barnabas" believed in Paul, and proved a true friend. Later, alas! the two men fell out, the divisive issue being John Mark, yet seem finally to have been reconciled, at least to the point of appreciating each other's fine work. The last we hear of Barnabas was when he sailed to Cyprus, where he doubtless left his mark for good. An epistle attributed to him is probably spurious. He was, by and large, a good man, and if it had not been for the greater fame of Paul would have attracted more attention than he has received from commentators and Bible readers. Certainly there is a general and constant need for sons of comfort, irenic souls, open-minded leaders, and synthetic personalities who will seek to knit the separate types of Christian character into one strand which will pull the world to God, rather than unravel the golden cords in order to extricate and throw away a few threads whose hue is not quite according to a preconceived color scheme of opinion.

"But Barnabas"—the world always needs some individuals who will thus dare misjudgment at the hands of their fellow-workers, challenge opposition, scatter doubts, champion the weak, encourage the new converts, and take a strong, timely part in the process of making Sauls into Pauls. Perhaps there is somebody in our neighborhood, misjudged and disparaged, to whom we may act the part of a Barnabas. The brethren trust us, and they will trust him, too, when we succeed in bringing out his good qualities to their admiring satisfaction. It is time to look up our weaker acquaintances and associates, and discover who are really Christian brethren. If we have the spirit of a Barnabas we shall find that our Lord and we have more friends in the world, even in Jerusalem, than we imagined. —Zion's Herald.

WHAT YOU GIVE AWAY.

Carve your name high o'er the shifting sands,

Where the steadfast rocks defy decay.

All you can hold in your cold, dead hand

Is what you have given away.

Count your wide conquest o'er sea and land,

Heap up your gold, hoard as you may.

All you can hold in your cold, dead hand

Is what you have given away.

Build your pyramids, skyward let them rise,

Stand gazed at by millions, cultured they say.

All you can hold in your cold, dead hand

Is what you have given away.

—Selected.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Thrd Round.

Carriere, at W. C., Q. C., Saturday, Wiggins, preaching, Sunday, July 26, 11 a.m.; Q. C., Monday night, July 27.

Stillmore, at Stillmore, Sunday night, July 26.

Logtown, Q. C., Saturday night, Aug. 15; preaching, Sunday morning, Aug. 16, 11 o'clock.

Bay St. Louis, preaching, Sunday night, Aug. 16; Q. C., Monday night, Aug. 17.

Mississippi City, preaching, Sunday, Aug. 23, 11 a.m.; Q. C., Monday night, Aug. 24.

Wesley Memorial, preaching, Sunday afternoon, at 6 o'clock; Q. C., Wednesday night, Aug. 26.

Biloxi, preaching, Sunday night, Aug. 23; Q. C., Tuesday night, Aug. 25.

L. L. ROBERTS, P. E.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Sardis Dist.—Thrd Round.

Tyro, at Tyro, Q. C., July 18, 11 a.m. Mt. Pleasant, at New Salem, Q. C., July 19, 11 a.m.

Shuford, at Pisgah, Q. C., July 24, 11 a.m.

Oakland, at Oak Grove, Q. C., July 25, 26; Conf. July 25, 11 a.m.

J. TILLERY LEWIS, P. E.

Corinth Dist.—Thrd Round.

Marietta, at —, July 17. Silver Springs, at Paul's Chapel, July 18, 19.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Thrd Round.

High Point, at Macedonia, July 18; preaching at White Hall July 19, 11 a.m.; Center Ridge, July 19, at 3 p.m.

Cedar Bluff, at Steel's Chapel, July 23. Ackerman and Wier, at South Union, July 27.

Chester, at South Union, July 27. South Union Camp Meeting, at South Union Camp Ground, July 24-31.

JOSEPH B. RANDOLPH, P. E.

Grenada Dist.—Thrd Round.

Holcomb, at Ebenezer, July 19.

E. S. LEWIS, P. E.

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SOUTH.

I am beginning to feel lonely; I have been a member of the same identical congregation in the Methodist Episcopal Church, South, during thirty years, and had hoped to live and die in that communion. I have read all the articles on "Unification," for and against, that have come my way. I note with much interest that few laymen seem to be interested in this question. Preachers I find lined up on both sides; from the tone of the articles I have read, it seems that the majority favor the plan under discussion.

I am not in favor of the proposed plan for a number of reasons. I should be very sorry to see the church which my grandfather helped to organize and maintain, and which an uncle, now in glory, and my honored father have worked and prayed to help make a success, quit business and give over its work to another body. I hope that this will not be done; a careful reading of this plan indicates that this will happen if the proposed plan is adopted.

I hope that our church will not thus surrender its glorious heritage.

RICHMOND RANDLE.

Memphis, Tenn.

LYNCHING.

There are not wanting signs that the forces of law and order are making headway against the practice of lynching in the South. The number of lynchings is on the decrease and there is a gratifying number of instances in which officers of the law are foiling attempts at mob punishment of alleged criminals. There have recently been two instances of this in Texas alone. These things are encouraging! They give promise of an increasing disposition to let the law take its course. But "the crime of the South" will not diminish of itself. Nor can a few brave sheriffs scattered here and there put an end to it, although they may discourage it. Lynching will disappear only when public sentiment stops tolerating technical dilly-dallying in criminal courts and begins meeting out due punishment to men who presume to take administration of the law into their own hands. The lynching evil is in reality a test of the ability of a people to govern themselves. Its elimination depends upon successful operation of governmental machinery and willingness to submit to constituted authority. To temporize with it, therefore, is to endanger the very foundations of society. And for that reason, if for no other, the law-abiding element of the public should exert greater and increasing effort to improve the administration of justice in criminal courts, thereby depriving apologists for the mob of their principal argument, and to bring into court and punish every man who dares take the law into his own hands. —Chattanooga Times.

WELCOMING NEW AMERICANS.

The rousing welcome arranged by Brockton, Mass., and surrounding towns for newly naturalized citizens on "Citizens' Day," June 30, has "taken on a world-wide aspect," according to recent reports. Parts of the program will be radio-broadcast from

station WEEI. It is expected that more than 10,000,000 people in this country and abroad will be reached through motion pictures, articles and letters, carrying from New England "a message of good citizenship."

The idea of "Citizens' Day" originated in the Cosmopolitan Club of the Y. M. C. A., and nearly every organization in the city co-operated to help carry it out. Its aim, "to emphasize the great value of love, fellowship, brotherhood, fraternity, co-operation and good will in welding together all peoples and in solving many of the problems having to do with race relations," received the support of priests, ministers and rabbis of the community, who, on "Good Citizenship Sunday," June 28, agreed to speak on the general topic of neighborliness and friendship as a preliminary to the June 30 events.

More than 250 men and women served on "Citizens' Day" committees. Owners of factories and stores agreed to close at noon so that employees might be present at the celebration.

It was estimated that more than 10,000 persons would march in the parade, and that from 30,000 to 40,000 would be in attendance at the Fair Grounds, where the scene was laid for the major portion of the program. James J. Davis, Secretary of Labor, was invited as the speaker and guest. Governor Fuller, of Massachusetts, was asked to represent the commonwealth, and the mayor of Brockton to represent that city in extending a welcome to the new Americans.—The Fortnightly.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Monticello, at Oma, July 19.
Wesson and Beauregard, at Wesson, July 22.
Foxworth, at Sandy Hook, July 26.
McComb, Pearl River Ave., July 30.
Osyka, at Holmesville, Aug. 1, 2.
Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.
Tylertown, at China Grove, Aug. 23, a.m.
Fernwood, at Knoxo, Aug. 23, 3 p.m.
W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

Eucutta, at Boyles Chapel, July 18.
Heidelberg, at Philadelphia, July 19.
Collins, at Gilmer, July 21.
Mount Olive, at Sanford, July 22.
Magee and Sanatorium, July 26.
Lucedale ct., at Cox Chapel, Aug. 2, a.m.
Lucedale, Aug. 2, p.m.
Leaksville, at Clark's Chapel, Aug. 4.
New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Bentonla, at Fletcher's Chapel, July 19, 11 a.m., 2:30 p.m.

Canton, July 19, 20, 7:30 p.m.
Camden, at Forest Hill, July 25, 26, 11 a.m.
Sharon, at Lottville, July 26, 3 p.m.
J. LOYD DECELL, P. E.

Meridian Dist.—Third Round.

Matherville, at Stateline, July 18, 19, 11 a.m.
Shubuta, July 19, 3 p.m., 7:30 p.m.
Quitman, July 26, 11 a.m., 2 p.m.
Pachuta, at —, July 26, 7:30 p.m., July 27, 10 a.m.
DeSoto, at —, Aug. 1, 2, 11 a.m.
Enterprise, at —, Aug. 2, 3 p.m., 7:30 p.m.
Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.
Bucatunna, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.
Waynesboro, Aug. 10, 7:30 p.m.
M. L. BURTON, P. E.

Newton Dist.—Third Round.

Burnside, at Longino, July 17.
Neshoba, at Deemer, July 18, 19.
Philadelphia, July 19, 20.
North Leake, Friday, July 25.
Carthage, at Goshen, July 26, 27.
Trenton, at Pine Grove, Friday, July 31.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

Shiloh, at Shiloh, Aug. 1, 2.
Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Rolling Fork and Cary, at Rolling Anguilla, at Sunflower Chapel, 3:30 p.m., July 19.
Nebo, at —, 11 a.m., July 26.
Harriston, at Harriston, 7:30 p.m., July 26.
Hermanville, at Sarepta, 11 a.m., Aug. 2.
Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.

W. B. JONES, P. E.

MANY HOUSEKEEPERS TOO ILL TO WORK

How Many Are Finding Relief from Weakness and Pain. Mrs. Brandenburg a Notable Case



MRS. EMIL O. BRANDENBURG
6613 37TH STREET, MILWAUKEE, WISCONSIN

Milwaukee, Wisconsin. — "I was in a badly run-down condition and I would get weak spells and terrible headaches. I felt so badly last year that I could not do any housecleaning. The minute I would lift or stoop it seemed as if I was going to fall to pieces. I told a neighbor how I felt and she said that Lydia E. Pinkham's Vegetable Compound was surely the right thing for me. I took four bottles then and in the fall of the year

I took three. I had been treated by a doctor, but he gave me an iron tonic and that did not help me. It seemed that the tonic did not have in it what the Vegetable Compound did. That gave me the strength and ambition I needed and I have gained in weight. This year before I started to clean house I got four bottles of the Vegetable Compound and am taking it right along. I tell all my friends about it and how much good it does me. They can notice it because I have gained in weight. I weigh 118 now and do all my work myself again." —Mrs. EMIL O. BRANDENBURG, 651 37th Street, Milwaukee, Wisconsin.

Mrs. Earl's Recovery

Horace, Nebraska. — "I had terrible pains and backache, so bad that I could hardly move, and I would have to lie down at times. I read advertisements of Lydia E. Pinkham's Vegetable Compound and I was so sick that I thought I would try it. My husband knew it was good as he knew a woman it had helped. It took all my pains away and I don't have any backache now. I do my own housework, take care of a few chickens and my garden, and have a little girl three years old to look out for. I recommend the Vegetable Compound to my friends and I will answer all the questions I can, if any one writes to me." —Mrs. ADA EARL, Box 28, Horace, Nebraska.



The Man of the Hour

Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments, and calling on the living relatives right now. Your profits will be large. Send in the coupon today.

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I am the right man. Please send me the right information.

Name.....

P. O.....

REPORT OF REV. CHAS. ASSAF FOR THE MONTH OF JUNE.

Jackson District.

On June 7, I was called by Mrs. J. M. Ware, who is chairman of the Jail Service Committee from the Capitol Street Church. She requested me to hold the service in the jail at 3 p.m. We had a good service. Two signed cards to join the church, and these cards were turned over to the respective pastors. Several others reconsecrated themselves to God and his service.

Brookhaven District.

On June 14, with Rev. J. W. Price. I preached three times on his charge, once at New Hope, once at Hawkins Chapel, and at the sawmill town on the charge. Several people came to the altar for prayer and reconsecration. Sixteen signed the cards to join the church, and I turned these cards over to Brother Price to receive them into the church.

I arrived at the Divinity School on the 15th, and took the course for admission on trial into the Conference. While here Brother Daniels asked me to preach for him at North Back Bay. I preached twice for him. During the 11 o'clock service two joined the church. One of these came to us from the Roman Catholic Church. Her husband was already a member, and it made the people glad to see her come.

We held a service in Mississippi City for Brother Daniels. We had a good time.

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Any physician will tell you that "Perfect Purification of the System is Nature's foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs—once or twice a week for several weeks—and see how Nature rewards you with health.

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ROCHE'S
EMBRICATION

Fights Whooping Cough and Croup

I held six services this month, and 20 people signed cards for church membership.

Brethren, pray for me and my work.
CHARLES ASSAF.
Jackson, Miss.

FROM THE FRENCH FIELD.

Dear Brethren: There is nothing I am more concerned about just now than that God should revive his church in America. I believe it is the only hope for our republic, for I don't believe that a republican form of government can last without righteousness. It seems to me that every patriot, every man who loves his country, ought to be anxious that the church of God should be quickened and revived.

I think you will find that revivals or awakenings are perfectly Scriptural. In all ages God has been quickening his people. I don't know that they had any before the flood; if they had, perhaps there wouldn't have been a flood. But they didn't believe in it, and the flood was the result of their wickedness. But after the flood, in the days of Moses, there was a mighty awakening down in Egypt, and in the days of Samuel, when Eli's family had gone astray. In the days of Elijah midnight darkness had settled upon the land, and God used him to bring about a mighty revival.

So Methodism believes in revival, because Methodism comes from the midst of a revival under Charles and John Wesley and George Whitefield. God have mercy on a Methodist who doesn't believe in revivals.

I have just closed a very fruitful revival at Bayou Blue. The Rev. J. P. Bonnacarrere did the preaching, and part of the singing. Brother Bonnacarrere was born and reared under the yoke of the Roman Catholic Church, and was really converted during the past three years. This is his first year in the ministry, and he is developing into a very useful minister. Brother Bonnacarrere lives at Franklinton, La., serving on Washington circuit. He did a nice piece of work at Bayou Blue, for which I am very thankful to Almighty God.

We had two accessions—one by profession of faith, and one by certificate. Thank God for all the joiners; but the thing that the Lord is looking for is less joiners and more shiners. We had fifteen who reconsecrated themselves to God. A joiner without being a shiner is useless to our church and God's kingdom.

G. A. LA GRANGE, P. C.

FROM DUBACH, LA.

Dear Brother Carley: At the mid-week prayer service of July 2 a new idea was promoted by the pastor which seems to be working nicely. I thought I would give it to you, and about a month later I would write you again and tell you more of the results.

For the past few months the church at Dubach has not been enjoying its religion to any great extent. All the services are well attended; the Sunday school superintendent says we have the best Sunday school for this season of the year we have ever had; the prayer service is well attended; yet there is a note of indifference

sounded so often, the members just do not seem to be happy along the way.

The Woman's Missionary Society held its Zone meeting a few days ago at one of my churches, and some children presented the play, "Something Lacking," at this meeting, to the delight of all who were present. It depicted a lady who could not seem to be happy anywhere or at anything. The "Quiet Hour Twins" came in to settle all her troubles; they suggested ten-minute Bible reading and secret prayer each day as a remedy that would surely cure all her ills. With this idea, I came home to try out my people and see if that was our trouble. To my great surprise, I found only five out of a possible twenty-five had read as much as one chapter in the Bible in the past week. I will not mention

here the number who had had their secret prayers during the week. One week later, July 9, we had twenty-two present at the prayer service, with fifty-three chapters read, and eight of this number had kept up their daily secret prayers. It was evident that every one present had enjoyed the service by the friendly handshakes and "how-do-you-do" after the service.

This is our beginning of a great revival which Rev. Henry T. Young will bring to a climax the last two weeks of September. We are looking and praying for a great revival in the true sense before the year shall close, basing our hopes upon the fact that we have found two of the many things lacking.

Your Brother in Christ,
H. W. JORDAN.

Emory University

ATLANTA, GA.

HARVEY W. COX, Ph.D., President

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3. THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.
4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Charles J. Hilkey, Ph.D., J.S.D., Dean.
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration. Edgar H. Johnson, Ph.D., Dean.
6. THE GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph.D., Dean.
7. THE EMORY SUMMER SCHOOL, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees. Ralph E. Wagner, Ph.D., Director.
8. THE EXTENSION DIVISION, including the Department of Correspondence Instruction. Ralph E. Wagner, Ph.D., Director.
9. THE EMORY UNIVERSITY ACADEMY (The Old Emory College plant, situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements. Rev. Albert W. Rees, A.B., Principal.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter. Fall Quarter opens September 25, 1925; Winter Quarter, January 5, 1926; Spring Quarter, March 22, 1926.

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School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write Mrs. James Henry McCoy, President.

Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The dates of our standard training schools this fall are as follows: Houma, Aug. 23-28; Central Baton Rouge (Ponchatoula), Aug. 30-Sept. 4; Alexandria, Sept. 6-11; New Orleans, Sept. 27-Oct. 2; Shreveport, Oct. 4-9; Baton Rouge, Oct. 5-10, and Monroe, Oct. 11-16. We issued 1,127 credits last year in training schools and otherwise. Our goal for this year is 1,925 credits. Up to date we have made about 450.

Our next issue of the Sunday School Outlook will carry an honor roll of all Sunday school workers in Louisiana who have received their diploma in Training Work. In the same issue we will carry a group picture of all Sunday school workers who have received their Gold Seal.

We were at Baton Rouge this week to attend a "set-up meeting" in the interest of the standard training school to be held there this fall. Representatives from several of the co-operating Sunday schools were present. The presiding elder, Rev. H. N. Brown, is giving his special attention to his standard training schools, and he announced that this matter was brought up at each quarterly conference. Mr. Stokes, of First Church, was elected educational director of the Baton Rouge Standard Training School, with Rev. R. S. Walton as chairman of the board of managers. Mr. O. H. Cline was appointed chairman of the finance committee. This school set as its goal 100 credits to be issued this fall, against 49 last year. Rev. R. S. Walton will have charge of Teacher Training work at the Bluff Creek camp meeting this year. For the last three years that has been a course given in teacher training at the Bluff Creek camp meeting. This work in teacher training was started by Miss Cora Perkins, now at Nashville, Tenn.

Every Sunday school superintendent in Louisiana will receive this week from our office a Missionary Message and data concerning our European Special, which no doubt will be received with interest, and receive prompt attention.

Promotion matter for Children's Week has reached our office and will soon begin to find its way into local Sunday schools. All of this promotion data is great, but the best material is the "Voice of the Future," written by Miss Minnie E. Kennedy.

Rev. A. J. Gearheard, secretary-treasurer of Conference-wide Wesley Bible Class Federation rally, Aug. 30, Alexandria, La., has recently made an itinerary in the Lake Charles and Baton Rouge Districts. No doubt definite information and programs of this rally will soon reach each Bible class.

In the September issue of the Workers' Council, Mr. M. W. Brabham, superintendent of the Department of Sunday School Administration of the General Board, will publish a complete list of approved checkers for the Program of Work. Concerning this feature of our Sunday school work in the Louisiana Conference, we have the following approved checkers: Rev. A. K. McLellan, Dr. A. S. Lutz, Rev. K. W. Dodson, Rev.

L. W. Smart, Rev. W. D. Kleinschmidt, H. P. Wall, H. E. Gump, and Rev. Porter M. Caraway. We want this list to grow very rapidly.

Mr. T. W. Holloman, Conference Superintendent of Sunday School Administration in the Louisiana Conference, approved the plan of setting aside a week this fall and have approved checkers to visit every Sunday school in Louisiana Methodism. This campaign will be known as "Check-Up Campaign," and we hope each district secretary or superintendent will co-operate in this important work. Suppose we set aside the second week in October, 11-18. If this set-up campaign is put on, it will have to be done by district officers.

Our report from Sunday School Day offerings shows that 28 out of 333 Sunday schools have sent in their offering, amounting to \$748.58. Among the last to send in their offering are Montpelier, Tunica, and Jackson, all of the Baton Rouge District.

The Shreveport District Sunday school conference will be held this week at Belcher, from 4 to 8 p. m., July 10. We note the following outstanding Sunday school workers are on the program: Dean R. E. Smith, Prof. C. M. Hughes, Prof. D. B. Raulins, and Mr. W. A. McKennon.

The writer had the pleasure of visiting the Pollock Sunday school last Sunday. This school has Miss Hattie Walker as superintendent. Miss Walker has attended our Leadership School at Junaluska, and gives her whole life to her Sunday school work at Pollock. We assisted the pastor, Rev. H. C. Murphey, in baptizing and receiving one of the Sunday school pupils, Dorothy Martha Walker, into the church at the time of our visit.

C. D. ATKINSON,
Conference Superintendent.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladuey, Sardis, Miss.

Hear the good news—every charge in the Corinth District has ordered Sunday School Day programs! This is the first district that has 100 per cent of the charges lined up for this important piece of work. Two other districts are close behind. I am confident these two will make as good a record.

The Corinth District Standard Training School comes to a close tomorrow. The enrollment is 183; 23 charges are represented, and 10 preachers are lined up in the school. Chief among the number is Rev. E. H. Cunningham, presiding elder of this empire district. The outstanding feature of the school is the large number of young men and women just out of college. The high type of work done in these schools is attracting our leading young people. The higher we raise our standards of instruction, the fuller and richer we make our programs of worship; and the more sacrificial service we offer them, the larger will be the number that will join our ranks. Spiritual illiteracy will be banished by these young knights of Methodism. They are taking the work of the church seriously. A great day is dawning.

That great, wise, liberal layman, John B. Reynolds, of Booneville, has given time, money, and service to his church in this section. Rev. E. H. Cunningham has magnified his office in

every respect. Rev. E. E. McKeithen and a band of noble men and women have all made large contributions to the success of this wonderful school.

VACATION BIBLE SCHOOL AND REVIVAL AT COTTON VALLEY, LA.

Dear Dr. Carley: We closed Sunday what the people here say was the best work of its kind ever done here—a Vacation Bible school and revival services. We had four group ages, all studying the Word of God, Christian living, and methods of church work. We received ten into the church, with more to follow. I did the preaching every night. We had Miss Mary Katherine Jones, a first-year student at Centenary College, to work with the young people,

and she did the work well. Consecrated, gentle, helpful, she did some of the finest work ever done for children and young people in these two weeks of intensive training. One young lady who has just finished the high school volunteered for life service.

We will have Miss Jones to assist us in the same kind of work at two more points before the summer is over.

I helped Brother Pickett put on a vacation school at Sibley. They did some fine work there. I am absolutely "sold" to this idea, and know of nothing that will draw to the church and help the local situation more than work of this kind.

We are happy over the results and are looking for greater things.

W. F. HENDERSON, JR.

(Continued on Last Page.)

One Hundred and First Session
Opens September 23, 1925

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Woman's Missionary Society

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REST.

"To step out of self-life into Christ-life; to lie still and let him lift you out of it; to fold your hands close and hide your face upon the hem of his robe; to let him lay his cooling, soothing, healing hands upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of his, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and to fulfill; to lay your busy plans and ambitious confidently in his hands, as a child brings its broken toys at its mother's call; to serve him by waiting, to praise him by saying, 'Holy, holy, holy,' a single note of praise as do the seraphim of the heavens, if that be his will; to cease to hurry so that you lose sight of his face; to learn to follow him and not to run ahead of orders; to cease to live in self and for self but to live in him and for him; to love his honor more than your own; to be a clear and facile medium for his life-tide to shine and glow through—

"This is consecration and this is rest."

MISSIONARY NEWS FROM COMO, MISS.

The Young People's Missionary Society held its regular meeting Monday afternoon at the home of Mrs. C. B. Phillips, with Maude Williams Phillips as leader.

The Bible lesson was read from Acts 9:36-41—Dorcas, a friend of the poor.

A leaflet, "A Debate on Child Labor," was given by Ozema Harris.

A poem, "The Heavenly Presence," by Wattine Mitchell.

At the close of the meeting delicious tea and sandwiches were served, after which adjournment was taken till the fourth Monday in July.

RALLY DAY.

The Rally Day for the Young People of Sardis District, which was held at Hernando on June 23, was well attended, 140 visitors being registered. In the absence of Mrs. Neblett, Mrs. Williams, of Coldwater, presided over the morning session, and Mrs. Wade Turnage was with the Young People for the afternoon.

The historic little city of Hernando, always famed for her hospitality, was at her very best on this occasion, and the entertainment committee saw that each delegate had the best home, and that each hostess had as her guest the most pleasing delegate.

ZONE MEETING AT SEE'S CHAPEL, MISSISSIPPI, JUNE 29. MRS. PHIL POINTER, LEADER.

Devotionals—Mrs. Ed. Sturdivant. Reports from Auxiliaries.

"My Society and I"—Longtown.

Playlet, "Miss Report"—Young People of See's Chapel.

Song—Como.

Reading, "The Proper Attitude"—Longtown.

"Which Woman Are You?"—

Cypress Corner.

"Why We Should Begin at the Beginning"—Mrs. R. M. Short.

Song—Como.

"He Is Counting on You"—Longtown.

Pageant, "Life Transcendent"—McGehee's Chapel Young People.

AT COLDWATER, MISS.

Wanted—Four copies of "In the Land of the Saddlebags."

For Sale—Eight copies of "China in Revolution," at 35 cents each.

Address Mrs. C. L. Graham, Coldwater, Miss.

MONROE DISTRICT MEETING.

The district conference of the Woman's Missionary Society was held in Gilbert, beginning Thursday night, June 11, and closing June 12, at 4 p. m. The session Thursday night consisted of a musical program, and a pageant put on by the children of Gilbert, which was indeed beautiful.

The session Friday morning opened with our able district secretary, Mrs. R. F. Harrell, presiding in her lovely Christian way. The devotional was conducted by Mrs. H. W. Rickey, she taking John 12:32 as her subject. She handled this subject beautifully, as we, who know Mrs. Rickey, know she can.

Mrs. Harrell, in her sweet way, gave a very welcome reception to all visitors and delegates. Mrs. Willis Berry was elected secretary. Mrs. Harrell then called for reports from all auxiliaries in this district. The following answered to roll call: Bastrop, who, by the way, is helping educate a young man for the ministry, which indeed is commendable; Buckner, a good report; Little Creek, who is the baby in our family of auxiliaries, but is doing a wonderful work with only a few members (six or seven); Lake Providence, Monroe, Rayville, Winnsboro, and West Monroe gave splendid reports, showing that the interest in God's kingdom is growing more and more each year. West Monroe did a beautiful Christian act in sending a poor little crippled boy to the Shriners' Hospital, and looking after his needs. The Young People of Monroe came forward and gave a nice report of the good work they are doing. West Monroe Young People are a live wire, with fourteen members, and twelve of them attending State conference at Alexandria. Mrs. McCoy and her Juniors from Rayville came to the front, and gave a splendid report. They are kept busy looking after the sick, and they are really carrying on their work just as the grown-ups do. They take the banner for the baby roll—they have twenty-eight babies on their roll.

Our next number was special music, given by the Monroe Young People, which was thoroughly enjoyed. We then adjourned for dinner, with prayer by Brother R. F. Harrell, the pastor.

At 2 p. m., the meeting was called to order by Mrs. Harrell. Miss Mary Joiner had charge of the devotional

hour, using II Kings, second chapter. This was followed by a reading given by Frances Griffin, and then a missionary story by Frances May—and I must add that these three girls are from Monroe, and fine girls, doing "the Master's will." We especially enjoyed this part of the program. We love to see and have our Young People do these things and, as this 1925 is Young People's year, we are glad to give them a large place on our programs.

Missionary Education was then given by Mrs. Cumming. The next subject discussed was money, not the most important, but one of the most important, given by Mrs. Hill, which she so beautifully and instructingly gave to us. This was followed by a short talk from Mrs. Harrell, stressing so very much the need of tithing.

Mrs. Hatch spoke on the Zone subject, and the need of having the Zone is indeed great. The presiding officer then divided the district into four Zones, with the following leaders: Zone No. 1, Mrs. Sam Collins; Zone No. 2, Mrs. Hill; Zone No. 3, Mrs. Richard Hatch; Zone No. 4, Mrs. Whatley. The money sent to Scarritt was then explained by Mrs. Harrell, as was requested by some who did not understand.

The membership campaign was ably discussed by Mrs. Worthington. As we all know, Louisiana is against East Oklahoma, and the campaign is on at once, and as we lost last year, we do not want to lose this year. So let's all to the front, with a determination to work. Our next number was a paper by Mrs. E. B. Moore, of Winnsboro, on the Belle Bennett Memorial. She very intelligently explained the good, as well as the needs of this wonderful institution. Tallulah was the only auxiliary who paid \$5 per member to the Belle Bennett Memorial Fund.

Lake Providence and Winnsboro then extended invitations to the conference to meet with them next year, but as Lake Providence pleaded so hard, Winnsboro withdrew her invitation, and the conference voted unanimously to go to Lake Providence. Report of Committee on Thanks was then read, accepted and spread on the minutes:

"We, the Committee on Resolutions, submit the following: Be it resolved, That we express our heartfelt thanks to God, our heavenly Father, for his presence in our district conference.

"To the Young People for their good part in the day's service.

"To Mrs. Rickey for her devotional—I, if I be lifted up will draw all men unto me."

"To our District Secretary for her charming, Christian leadership.

"To the pastors of Winnsboro and Gilbert for their presence. To Gilbert for its hearty welcome and generous hospitality."

Signed: Mrs. F. B. Hatch, Mrs. C. L. Barmore, Miss Clara May.

Mrs. Harrell then closed the meeting with an inspiring talk on what we should be in our Christian lives, begging for ladies to put Christ first and then all things will be added.

Mrs. Cummings, of West Monroe, asked for prayer for Mrs. Cobb, whose health has caused her to give up her work among the Young People, which she so dearly loves, and is going West.

Mrs. Harrell closed with prayer.

I must say that the ladies of Gil-

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bert deserve all credit for their lovely hospitality. They served a grand dinner to all.

MRS. WILLIS BERRY,
Secretary.

Winnsboro, La.

FINE WORK AT HAYNESVILLE, LA.

On June 11, several members of the Woman's Missionary Society of the Methodist church met at the church for the purpose of interesting the young ladies in the organization of a Young Women's Missionary Society. Those who met were: Mrs. Dawson, president of the Woman's Missionary Society; Mrs. S. J. Beene, Mrs. Loy Beene, Mrs. S. L. Green, Mrs. J. O. Roberts, Mrs. A. J. Gearheard, and Mrs. D. E. Baucum. The young ladies who responded were Misses Maurice Baucum and Ulla Camp, and Mes. Jim Reaves, L. M. Frye, E. P. Stonecipher, Clarence Hyde, and A. M. Welch. Miss Kate Webb, of Magnolia, was a guest. During the afternoon Rev. A. J. Gearheard made a talk emphasizing the need of such an organization in the church. Mrs. S. J. Beene read the by-laws and the constitution. Mrs. Baucum favored the members with several piano selections and also accompanied Mrs. Welch, who rendered a vocal solo. An abundance of delectable sandwiches and iced tea was served at the conclusion of the program and the business meeting.

First Meeting.

The Young Ladies' Missionary Society of the Methodist church, which was organized recently, held its first meeting Tuesday afternoon at the church. Much interest was shown by those present, and a very interesting program and business meeting was held. The first thing on the program was the quiz on the minutes of the Society by Mrs. A. M. Welch, followed by election of officers. Mrs. Earl Stonecipher was elected president; Miss Ulla Camp, vice president; Miss Lurline Dickinson, secretary; Mrs. Ed. Graham, treasurer; publicity manager, Mrs. A. M. Welch; superintendent of Mission Study and Bible Class, Mrs. L. M. Frey; superintendent of Social Service, Miss Maurice Baucum; superintendent of Supplies, Mrs. Clarence Hyde. After the election of officers, the time and place of meetings were decided upon. The meetings are divided into four district divisions, the business meetings, mission study, Bible study, and social reports. The Society will meet every Tuesday at 3:30 o'clock in the homes of different members.

Haynesville Woman's Missionary Society Conducts Baby Clinic.

A free baby clinic, launched by the Woman's Missionary Society, was held in the basement of the Methodist church, Wednesday afternoon. Dr. Turner and Mrs. O'Brien, physician and nurse of the Parish Health Unit,

were in charge of the clinic. Twenty-two children under 6 years of age were registered and examined. Free literature, issued by the Department of Labor, Children's Bureau, of the United States, on Child Care, Parental Care, and Infant Care, was distributed.

All mothers are urged to take advantage of this opportunity of having their children examined. The next clinic is scheduled for Wednesday afternoon, July 8.

MRS. S. L. GREEN,
Superintendent of Publicity, Haynesville Woman's Missionary Society.

* * *

Can't other Auxiliaries in Louisiana and Mississippi organize a Young People's Missionary Society? Just show what stuff you are made out of—like Haynesville—and do this fine thing in spite of the weather man. Remember, 1925 is Young People's Year. Let us hear from you.

ZONE MEETING AT ATHENS, LA.

Zone No. 1, of the Ruston District, had their first Zone meeting at Athens on June 25. Our Zone leader, Mrs. Carolyn Dawson, of Haynesville, presided in her usual charming manner.

Her theme was based on the fourth chapter of II Kings, being the bringing to God of such as we have, even ourselves as empty vessels that we may be filled to overflowing, and this overflow reaching out and touching other lives, bringing them, too, into fellowship and service. This not only blesses them but enriches our own experiences.

Mrs. J. E. Volentin voiced an earnest prayer, after which Misses Bettie Lynn Smith and Ila Dutton sang, "Somebody Did a Golden Deed."

Our new District Secretary, Mrs. W. A. McKenzie, of Homer, was with us, and added much to our program by her timely suggestions and varied experience as a leader in woman's work.

Mrs. J. H. Pittman gave an extended "quiz" on the minutes, also checking up Haynesville Society by the Standard of Excellence. Haynesville is on the Honor Roll with 93 points to her credit.

One of the new things brought out from this Auxiliary is the Health Clinic—held at their church once every week, with the parish public health doctor and nurse in attendance. This is quite a forward movement, and other Auxiliaries would do well to take notice and follow their example.

In speaking of the "good things our women are doing," Mrs. Hefey, of Homer, told about the enlistment of so many young married ladies in their work, which is surely a sign of progress.

Miss Ila Dutton very sweetly sang, "Have you ever done your best for Jesus?"

Rev. J. F. Dring, pastor of Athens church, was introduced, and made an encouraging talk on our work. He said in part: "A pastor can put over any task with a live missionary society behind him."

The Homer ladies gave a very humorous pageant, "The Missionary Society of First Church," which was heartily enjoyed by all. The session closed with a chain of prayer, after which we had a social hour and the Athens ladies served refreshments to about fifty delegates and visitors. All

voted that the Athens ladies were adepts in culinary art, and were ideal as hostesses. We disbanded with many handshakes of good will and fellowship, with an echo in our hearts of that grand old hymn, "Blest be the tie that binds our hearts in Christian love."

MRS. J. H. PITTMAN,
Secretary, Athens.

ZONE MEETING AT OBERLIN, LA.

Zone No. 4, which has for its leaders Mrs. W. F. Goodnight and Mrs. A. S. J. Neill, held its first meeting in Oberlin the afternoon of June 24, 1925. There was a splendid representation from Elizabeth, Oakdale, and Glenmora Auxiliaries, also the pastor, Rev. Mr. Henry, of Elizabeth; Rev. Mr. Neill, of Glenmora; Rev. R. A. Bozeman and wife, and Mr. Spinks. The last three are holding a revival meeting in Glenmora. On the morning of that day Mrs. Neill organized the Oberlin Society. Just prior to the election of officers Mrs. Neill gave an instructive talk on the history of the Woman's Missionary Society from its very beginning to this day. She also used a chart of three circles representing the great organization, the center circle being the home Auxiliary, the second circle the conference and the third (outer) circle the Council. She explained how we should be faithful in our duties in the small Auxiliaries, as each circle was dependent on the other.

The Zone meeting opened with song, followed with prayer by Rev. R. A. Bozeman. The devotionals were led by Mrs. Bozeman. She used the story of Jonah, emphasizing the fact that no matter how we try to hide and shirk our duty, God will find us, and as it was brought out later by another speaker, the bad part of it is that others along with us have to suffer for our wrongdoing, as did the fellow-travelers in the boat with Jonah. Rev. Mr. Henry gave a most interesting talk on Missions—stressing the fact that Missions is our most important work.

The program was interspersed with songs, which were inspiring and helpful, Mr. Spinks giving two songs, and Mrs. Crowder and Mrs. Barnett from Oakdale giving a beautiful duet. Mrs. Brewer, of Elizabeth gave a very interesting reading. Several papers were read, all pertaining to the thought why every woman should be a Missionary Society worker. There is a place for the busy woman, the cultured woman, the rich and the poor woman, and the young woman; and what a blessing it is to us living in this Christian land, who can never go personally to relieve suffering and save souls, to send our money and prayers to help spread the Gospel of Jesus Christ in heathen lands.

Mrs. Fitzgerald and Mrs. T. E. Brown of Oakdale gave interesting talks on what it means to be a member of a Missionary Society and what it means to be president of one. Mrs. Neill and Mrs. Coons of Glenmora gave ten reasons why one should and why one shouldn't be a member of the Missionary Society; Mrs. Coons adding the eleventh reason why she should was that her grandmother was a Presbyterian missionary for a number of years and that her mother was born in the Orient. Mrs. Crawford, of Oberlin gave the parable of the postage

stamp, that we should be like it—we should join the Missionary Society and stick to it until we reach our goal—the Gospel of Jesus Christ in all the world.

Mrs. McDonough, assisted by six Glenmora ladies, gave a demonstration of some of the duties of the Superintendent of Mission Study and Publicity, taken from Mrs. Cunningham's demonstration at our Annual Conference in Alexandria. Mrs. J. D. Stuart, Mrs. Earl Huthnance, Mrs. C. D. Gillette and Mrs. A. T. McDonough, all of Glenmora, presented the little playlet, "The First Church Mission-

ary Society," which was enjoyed by all.

The success of the fourth Zone meeting was due largely to the splendid leadership of Mrs. A. S. J. Neill. She presided and had an ever-ready and helpful response to each number on the program. Mrs. T. E. Brown was appointed leader for the next meeting in September, Glenmora inviting the ladies to come there for the meeting.

The Oberlin ladies served a most delicious salad course at the Allen Hotel at the close of the meeting.

MRS. A. L. McDONALD,
Acting Secretary.



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Wm. B. Reily & Co., Inc., New Orleans, La.

MISSISSIPPI CONFERENCE NOTES.

(Continued from Page 13.)

The report of Brother Hull shows a remarkable piece of work for the month of June. His work is gaining favor with the people, and God is blessing it in a most wonderful way. To those of you who have territory to your credit that is not being reached, we will be glad for you to open the way for Brother Hull to come in and survey this territory. The surveys made by Brother Hull have resulted in a wonderful amount of good. Pray for him and his work.

The returns from Sunday School Day offering for this month have been somewhat disappointing. We trust that each Sunday school will make an effort to hold Sunday School Day and send its offering in right away. It will mean a great deal to us, and the observance of the day will mean much to your school.

The Saucier Circuit Standard Cokesbury School was held July 5 to 9. Miss Maggie Mae Jones, of Jackson, Miss., taught "Studies in Methodist History" and I taught "Organization." There were 26 enrolled and 19 received credit. All four of the Sunday schools were represented. Rev. W. P. George, the pastor, was also the director of the school. The success of this effort was due to his interest and labor in the matter. We wish to express publicly our appreciation for his fine work and helpfulness in this matter. We will be glad when the opportunity turns our steps this way again.

The first of the month, under the direction of Brother Hull, a tri-county institute was held at Harpersville for

Leake, Scott, and Smith counties. Rev. J. L. Ferguson, of Nashville, Tenn., was with us. He did fine work and the people responded to him very delightfully. Brother Winstead, the pastor, looked after us in his generous, hospitable way. They are building a perfectly beautiful parsonage here. It will mean much to the comfort of the preacher and his family. The people of Harpersville make royal hosts.

Our Missionary offering is growing. We thank each and every one who is taking part in this enterprise for their interest in this matter. Europe needs your money and your people need the information about this needy field.

Hattiesburg District Training School will convene at Hattiesburg, Miss., Sept. 6 to 11. Write to Rev. J. T. Leggett, Hattiesburg, Miss., for full particulars.

The Newton District Training School will meet at Newton, Aug. 30 to Sept. 4. Write to Rev. L. E. Alford or Rev. H. M. Johnson, Newton, Miss., for full particulars.

Pray for the work and the workers.
JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.
Denham Springs, at Alford's Chapel, July 18, 19.
Livonia, at Rosedale, July 19.
Washington, at Mt. Hermon, July 25, 26.
Franklinton, July 26.
H. N. BROWN, P. E.

Lake Charles Dist.—Third Round.
Sulphur, at Edgerly, July 19, 11 a.m.
Lake Arthur, July 19, 7:30 p.m.

Lake Charles, July 26.

J. B. WILLIAMS, P. E.

Minden Dist.—Third Round.

Plain Dealing, at Parker's Chapel, July 12; preaching, 11 a.m.
Ringgold, at Jamestown, July 19, preaching, 11 a.m.
Cotton Valley, at Bethel, July 21, preaching 11 a.m.
Columbia, at Grayson, July 23, preaching, 11 a.m.
Trout and Good Pine, July 26, preaching, 11 a.m.
Jena and Jonesville, at Jonesville, July 26, preaching, 8 p.m.
Ferriday, at Vidalia, Aug. 2, preaching, 11 a.m.
Rochelle, at Selma, Aug. 5, preaching, 11 a.m.
Colfax, at Tioga, Aug. 9, preaching, 11 a.m.
Liberty ct., at Tioga, Aug. 9, preaching, 11 a.m.
Minden, Aug. 11, 8 p.m.
Wesley, at Holly Springs, Aug. 16, preaching, 11 a.m.
Sibley, at Evergreen, Aug. 18, preaching, 11 a.m.

K. W. DODSON, P. E.

New Orleans Dist.—Third Round.

Slidell, July 19.
Covington, at Waldheim, July 26.
Houma, joint quarterly conference for Houma, Terrebonne, Lafourche and Bayou Blue, Aug. 23.
Preaching and conference dates for the churches in New Orleans will be arranged privately by agreement.
W. WINANS DRAKE, P. E.

Ruston Dist.—Third Round.

Revival at Harmony Chapel, July 12-19.
Bienville, at Strange, July 21.
Calhoun, at Drew, July 23.
Revival at Lapine, July 24-30.
Ouachita, at Lapine, July 26.
Haynesville, at Colquitt, Aug. 1, 2.
Athens, at Bethel, Aug. 4, 5.
Clay, at Longstraw, Aug. 7.

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Eros, at Douglas, Aug. 22, 23.
Ruston, Aug. 23, 8 p.m.
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W. D. KLEINSCHMIDT, P. E.

Alexandria Dist.—Thlrd Round.

Eunice, at Petreville, 11 a.m., July 19.
Opelousas, at night, July 19.
Evangeline, at Chicot, Aug. 2, joint Sunday school meeting of whole work.
Bunkie, at night, Aug. 2.
Lecompte, 11 a.m., Aug. 9.
Glenmora, at night, Aug. 9.
Melder, at Forest Hill, 10 a.m., Aug. 12.
Pelican, at Benson, Aug. 14, 10 a.m.
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THE BOARD OF MISSIONS, LAMBUTH BUILDING, NASHVILLE, TENNESSEE

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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HENRY T. CARLEY, Editor.

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CHAS. O. CHALMERS, Manager.

THEOLOGICAL EDUCATION IN THE SOUTH.

By Rev. Franklin N. Parker, D.D.

There are about one hundred and thirty Protestant theological schools and seminaries in the United States. Eighteen are located in the South. They are distributed among the denominations about as follows: Presbyterians, different branches, 6—Associated Reformed Presbyterian, 1; Cumberland, 1; the Southern Presbyterian Church, 4. Three Baptist seminaries are reported, two Southern Methodist, one Protestant Methodist, two Episcopalian, one Moravian, one Congregational, one Lutheran, and one non-denominational.

These figures are taken from the report on theological education in America issued by the Institute of Social and Religious Research, and edited by Dr. Robert L. Kelly. They are based upon statistics obtained up to 1922-23.

A study of this report exhibits an interesting situation in regard to the number of students attending these seminaries. The Presbyterian, Episcopalian, and Congregational bodies are very much more largely represented in the number of seminaries in proportion to the membership of their churches than is the case with the Methodist and Baptist, these two being by far the largest denominations numerically in the South, the Methodists having two seminaries and the Baptists three. The attendance in the seminaries varies very considerably. By far the largest number of students in training in any one denomination is found in the two Baptist seminaries—the Southern Baptist, located at Louisville, Ky., and the Southwestern Seminary, in Texas—these two institutions reporting a very large attendance, including both men and women. For example, during the past year more than four hundred ministerial students have been in attendance at the Southern Baptist Seminary, Louisville.

The attendance in our two Methodist seminaries will run something over two hundred and fifty for the past year. It is interesting to note that in formal letters written to some of the Northern institutions by a member of our faculty, between sixty and seventy divinity students are distributed in Northern institutions, all the way from Yale to Chicago.

According to a statement in the report, the conditions of entrance in the various seminaries differ considerably. In two large and well-attended Baptist seminaries there is considerable latitude, these seminaries standing ready to give help to both men and women who have no more than a high school education, although they have higher requirements for degree graduation. In the Presbyterian and Methodist group the conditions of entrance are more rigid.

The situation in our Southern Methodist Church

in regard to the education of ministers is not satisfactory. According to Dr. Bennett's report recently published, so far as he had been able to get the figures, we have in our schools 478 students for the ministry and 694 volunteers for other forms of Christian service. The majority of these students, however, are in the colleges and junior colleges rather than in the seminaries. One striking thing in Dr. Bennett's report is the statement regarding the abuse of the two-thirds rule, by which men without even high school education have been admitted into the itinerancy. Two years ago 22 out of 262 came in this way, last year 37 out of 340, and this year 34 out of 300—a steadily increasing number. So that even the low standard of the high school graduate or its equivalent has not been maintained by a rather high percentage.

The showing for the men taking the Conference Course of Study is far from good. Last year out of 1,501 undergraduates 335 failed, or one out of 4.75. This year out of 1,684 undergraduates 331 failed.

The important matter that confronts us is the growing demand on the part of the church and the world for a stronger ministry. In the first place, there is a greater demand than ever for a great religious message. The preacher needs to have something to say, a message for the times in which he lives and as profoundly spiritual and authoritative as that of our fathers; if anything, more so, if that is possible. We are facing an age of great unsettlement in thought, due in part to wider diffusion of knowledge and a very great increase in the complexity of social life. There is very great need for a ministry which combines intense personal consecration in an evangelistic message with the preaching saturated with knowledge. There must be a range of knowledge which illuminates and brings into vital touch the spiritual message of the gospel with the lives of men and women to-day. And this cannot be given except by thorough training in the colleges and in the seminaries.

In the next place, the churches have become large plants with complicated organizations. The minister must know how to organize his church. The young people's societies, the laymen's activities, the Sunday school, and other important matters have come to the fore. The minister cannot do all these things, but he must know how they ought to be done.

We are receiving calls continually for directors of religious education from churches of varying strength. And ministers and congregations are exerting themselves to secure the funds to pay for such helpers, but they cannot be found in any adequate way in our church. There are not enough men or women seeking to fill such places. It is of the utmost importance for the minister to prepare himself so that he shall be able to direct

such help as he can get in the organization of his church for this very vital work of religious education.

The needs of theological students are very great. In the first place, as a rule they are older and more needy than the average college student, hence unable to pay their way. In many instances they are married. Indeed, in some seminaries it is reported that nearly fifty per cent are married men. This I do not believe is near a general rule, but the percentage would be very much higher than this in our Southern schools if we had the facilities to encourage married men to come. For a large number of our progressive men who have married have discovered their need of greater training, and they would gladly drop out and enter college or seminary if there were additional scholarships and suitable housing accommodations for them and their families. Some of the finest and most efficient men we have ever had in the Candler School of Theology have been men of family who have worked here with the utmost faith and courage to fit themselves for a larger service, a service they are now rendering to the church. This situation compels a low tuition or no tuition, hence the need of endowment and scholarships. Nearly all the leading seminaries of the country have greater endowment than have either of our Southern Methodist schools. For example, the following list will indicate something of this situation: Union Theological Seminary, New York, \$5,547,000; Princeton, \$3,364,000; Southern Baptist, \$1,500,000; Yale, \$1,356,000; Garrett (Methodist), \$1,184,000; Harvard, \$1,478,000; Newton (Northern Baptist), \$1,042,000; Drew (Northern Methodist), \$869,000.

There are various ways in which one can estimate the value of theological seminaries. To put the matter in a concrete form, I will give the results of one Methodist seminary, Drew, of Madison, N. J.: "It has been in service about fifty-seven years, and during this time it has trained nearly three thousand students; thirty-five have become college presidents; eleven have been elected bishops; one hundred and twenty-six have been professors of colleges, universities, or theological seminaries; one hundred and twenty-seven have been district superintendents in the Methodist Episcopal Church; eleven have been editors of important church papers; ten have been preparatory school presidents; four are now theological seminary presidents; four others have been deans of theological seminaries; and six have been elected to important executive positions in the church boards. Drew has equipped for service 2,020 pastors and 228 missionaries."

Such a record speaks for itself. In view of the growing life of the South—the rural sections, the rapidly developing towns and cities, the advance in education, and the growing industrial life of the communities—the demand is for specialized training. This is imperative and cannot be evaded. Something must be done to create a greater conscience on the subject of ministerial training both as to the need of it and the means of carrying it forward. From the standpoint of one who is constantly receiving calls for trained helpers the demand is imperative.—Exchange.

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UNIFICATION.

By J. G. Houston.

Eighty years ago, Northern and Southern Methodism was born and American Methodism was torn asunder. The separation did not come about because of a schism in doctrine, but over a question of the right of a bishop to own slaves—the Southern wing holding to the idea, which she has now long given up, "that the bishops of the church were in no wise subject to the actions of General Conference"—existing before there ever was a General Conference and certainly co-equal in authority.

So far as I know, this was the first separation caused by the institution of human slavery in America. Sixteen years later the nation was parted asunder, following almost the exact geographical line of cleavage, when the question, not of a bishop, but of a sisterhood of Southern States was involved in its relation to human slavery. The South held that the sovereign rights of States were not subject to the authority of a national government.

It might be interesting for us to have an estimate of the size of the Southern Methodist church in 1846, the time of the separation. It was composed within the States of Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Kentucky, Tennessee, and Texas. Our membership was about 450,000—125,000 of whom were negroes.

Our entire white membership has been estimated to be less than our present membership in Texas alone. Amid tears and every expression of love, cordiality and good will on both sides, our Southern church was established. Although no provision of any nature had ever been made in event of a separation, the settlement of geographical lines was most amicably adjusted.

What might have been our subsequent history had the war between the States not occurred, no one may say—that terrible conflict that arrayed father against son, brother against brother and even husband against wife—and left gaping wounds that only the mercies of death would ever heal.

The war passed, the force of arms reunited the people. Organic union, spiritual union, was lacking at first; there was indeed a common love for country, but the black crepe of widowhood and the vacant chairs around almost every hearthstone, a loved Southland laid in desolation, want and misery—twin sisters in almost every home—chilled every advance. Even this bitterness was intensified by the presence for many years of military government and a horde of greedy "carpet-baggers of the North," organizing the freed slaves and urging them to demand their social and political rights. That day has passed, thank God!

Under the guidance of the best men of the North and of the South, this union of force has been steadily cemented into a union of trust and confidence—an organic union that knows no South, no North, no East, no West.

Now we recall with pride the utterances of some of our great Southern leaders "whose last

years were spent in the noble endeavor of allaying passion, dissipating prejudices, and restoring the function of clear thinking." Take our great chieftain, the immortal Lee,

"As great when duty bade him yield,
As when he swept the flaming field,
In triumph far and near."

Immediately following the war, he applied for rights of an American citizen—and ever lifted his voice and wielded his pen for a reunited country. "Let us cease our local animosities and become Americans," was his famous expressed sentiment.

Hon. Ben Hill, that peerless Georgia statesman, in a great speech at Tammany Hall in 1866, exclaimed: "There was a South of slavery and secession; that South is dead. There is a South of union and freedom; that South, thank God, is living, breathing, and growing every hour."

We remember the noble sentiment of our own L. Q. C. Lamar, expressed as a tribute to the memory of his great political foe and one of the North's most bitter abolitionists. Charles Sumner had died. In the House of Representatives, thronged with visitors in honor of the fallen chieftain, a great hush fell over the audience as the great Lamar began to speak. All knew their bitter conflicts of the past; but as he warmed to his subject, and explained how in the light of the present he could understand much better the viewpoint of the fallen statesman, and how this bitter foe of the Southland in his last years had changed his viewpoint of the South, the tenseness was relieved, hearts were drawn closer, and when at his climax, he exclaimed, "Would that the spirit of the illustrious dead whom we lament to-day would speak from the grave to both parties to this deplorable record in tones which should reach each and every heart throughout the broad territory, 'My countrymen know one another and you will love one another,' his listeners were welded by tears. The last public utterance of Jefferson Davis to the young men of Mississippi was an appeal for a national patriotism. No wonder, under the guidance of such leaders, the fallen, prostrate South arose with an Herculean effort. As Henry W. Grady so eloquently said, "Enamored of her new work, her soul is stirred with the breath of a new life, the light of a grander day is falling fair on her face." Years passed; our great country grew and prospered; territories became States—ocean to ocean became our national boundary. In 1898, war with Spain tested the strength of the new Union—and behold patriotism knew no sectional lines—the sons of the North and South alike gave their heart's blood to their country. Twenty years later, another and greater war was thrust upon them, and again our country, united as one man, presented a solid, impenetrable phalanx to our enemy; and to-day poppies grow in Flander's Field upon the graves of heroes, row after row, all Americans from the East and West and North and South. Thank God for a united country; thank God for our great leaders who threw themselves heart and soul and mind in the breach. How pitiable in contrast are the public utterances of some of our church statesmen of to-day on the question of reuniting our separated churches!

Commerce knows no boundary lines—keen, alert business men from the North invade the South, and from the South invade the North—thousands of interests are entwined, and, "The Gordian Knot" would indeed be easy to untangle beside that of our commercial relations. Our commercial organizations—bankers, retailers, lumbermen, etc.—girdle the land and know no difference. In fraternal circles we know no difference—Masonry, Woodmen, Pythians, Rotarians, Kiwanians, and other orders, stretch forth a glad hand to a brother without regard to where he lives in this great land of ours. Political parties have long ago banished boundary lines, and national democracy, national republicanism, and national trade unionism know no East, West, North or South.

The coldness and aloofness have passed to a remarkable degree, and every year the hundreds

of great trunk lines are lined with millions of tourists going East and West and North and South; we are learning each other, prejudices are passing, our viewpoints are enlarging, and, as Lamar so prophetically said, "We know each other better and love each other more."

But what have our churches been doing all this while? How has all this development, all this going back together, affected them?

Surely great sister churches, founded on the love of God and brotherhood of man, above all other organizations and interests, have found ways to reunite; surely they have led the way; surely they haven't preached one gospel and practiced another.

Let's see what has become of our Southern Methodist Church with her 325,000 white and 125,000 colored members. She has expanded and grown until she knows no East and West, North or South. She is a national church; not only national, but international, because her missionaries are preaching Christ in terms of Methodist doctrine in Japan, China, Korea, Brazil, Mexico, Czechoslovakia, Africa, and other foreign points. Sectional church? No—a thousand times no! What has become of the Northern church? She has expanded, grown, and developed until she knows no North, South, East, or West, and her missionaries girdle the globe. But you say, "I don't understand—we have a Methodist Episcopal Church, North, with certain supposed territorial lines, and a Methodist Episcopal Church, South, with the same." Yes, we did have—but the North moved South and their people have demanded churches, and the South moved North, and her people asked for the same; and both moved West over that vast territory and establish churches, and territorial agreements have long been obliterated.

The terrible estrangements of war made real fellowship impossible to Southerners moving North or Northerners South in these early days; and how either church could have refused its consent to the organization of these churches under the circumstances, is more than I can understand. While it may be successfully contended that the Northern church was the greater sinner, yet more people, North, moved South, than from the South to the North; and more—the North was more able, financially, to help missions farther south than we were north. Personally, I don't blame either church. Their purpose for existence was not the spread of Northern Methodism or Southern Methodism, but the Kingdom of God, and to have held back on conditions arrived at sixteen years before the war between the sections and allowed thousands to go unchurched and perhaps unsaved, would have been unpardonable neglect. We should constantly bear in mind that neither church was guided by the motive of "proselyting," but, on the other hand, for the purpose of serving the membership of their own fold.

The only reason I know for discussing the past history of the church during this tragic error of their separation is to establish the reasons why unification is now expedient. The very fact that both wings of our church have been virile and alert and have been blessed by Almighty God in their efforts, has brought them in direct competition over vast sections of our country. If both had remained intact as at the time of separation, they wouldn't be bothering each other or any other denomination for that matter. The church that places boundary lines about the scope of its actions, that has no world vision, will find itself like our friends, the "Hardshell Baptists,"—their boundary lines not widening, but constantly contracting. So when we talk about a plan of unification that goes back to the "status quo" at the time of separation, it is almost like the United States trying to contract itself to the original Thirteen Colonies. The only line of demarcation we want is the one which will work itself out after years of going back together—that line which shall mark where one or the other jurisdiction will best meet the needs of the people and the spread of the gospel.

Unification is not sought to re-write history, but to right mistakes of the past—wherever altar is set up against altar, wherever two weak churches

are striving against each other and one strong, united church would be much more effective and fruitful to the kingdom, it seeks to accomplish this end. Throughout the vast expanse of the West, where each church has long-strung-out, straggling Conferences, where, for instance, we are spending far more money for home missions, about a ratio of 4 to 1 in comparison to what we are spending in our own Southern Conferences with much greater membership, as statistics indicate, we have aided hundreds of churches now out of existence; unification will co-ordinate the resources of the two churches, the weaker giving way to the stronger, releasing thousands of dollars and hundreds of ministers to other fields. There is always justification for any idea that persistently hangs on for years and years and knocks continually at the door of authority for consideration and settlement.

The idea of unification is not new. The General Conferences have long shown it every consideration of favor; fraternal delegates have conveyed to our Northern brethren the most friendly and tender sentiments; a standing committee on confederation and then on unification of the churches have been working for years to this end; Bishop Ainsworth and practically all who are outspoken against unification say there is a need for it and that they are for unification on the right plan. So let's settle this idea for good, that unification is needed and desired by our church, and has been so for a long period; that hundreds of altars against altars have been established along the borders, all over the vast West and the great wedges that penetrate far north and far south—tying up millions of capital and causing the expenditure of much time and effort that could more profitably be turned to the work of the church.

Are you willing to try to help the situation? We have a plan before the church for adoption. It is a good plan. Twenty-five of our strongest churchmen—bishops, college presidents and great jurors—labored long and earnestly over it. It is generally conceded to contain more of Southern ideas, and Judge White, of Louisiana, is credited for most of its authorship. It was adopted by twenty-three of our twenty-five commissioners and unanimously so by the twenty-five commissioners of the Northern church. It was almost unanimously adopted by the Northern Conference and later by four-fifths of the delegates to our Southern Conference meeting in Chattanooga. It is now before the Annual Conferences. If passed by them, it must secure a two-thirds majority in the Northern church and a three-fourths majority in the Southern church. It might be interesting just here to know how our leadership in the church very early lined up upon this question: Nine of our bishops for, and five opposed; twenty-three commissioners for, and two opposed; among our connectional men, the men who man our boards of mission, of education, and lay activities, etc., men whose very work bring them in contact with the conditions in all our forty-six Conferences, are twenty-seven for, and one opposed; the editors of our church papers are twenty for, and six against. Our delegates to the General Conference voted 298 for, and 74 against; among our college presidents, thirty-four for and one opposed.

Now don't you think, with such a preponderance of our leadership favoring, it can't be such a terrible thing after all!

Now what, briefly, is the plan? We are united into one body, with two separate jurisdictions, Jurisdiction No. 1, representing the Northern church as it now stands, and Jurisdiction No. 2, the Southern as it stands. The delegates to each General Conference of these jurisdictions meet together once in four years and form the United Conference.

In this United Conference the vote on all questions is by jurisdictions—nothing in legislation is possible that wouldn't meet the approval of the majority of the Southern delegates.

This General Conference is given certain powers over connectional matters, as, for example, the unifying of all our foreign work outside of the United States; to define and fix the conditions, privileges and duties of church membership; to

define and fix the powers, duties, and privileges of the episcopacy, and the number of bishops to be elected from each jurisdiction; to provide a judicial system and method of judicial procedure for the church; to provide for the transfer of members, preachers, churches, Conferences, and Mission Conferences from one jurisdiction to another, provided that no transfer can be made without the consent of the one transferred. Limitations are placed on a United Conference in regard to the five restrictive rules just as is placed on our General Conference at the present time. Bishops under the plan are elected for the entire church, but each bishop by his own jurisdiction as presently constituted, and are to serve only in this jurisdiction unless invited by a majority of the bishops of the other jurisdiction. Bishops elect for the presidency of the United Conference, one among their number who must receive a majority of the bishops in each jurisdiction voting separately. Each jurisdiction meets, as at present, with all its present powers except such powers as have been or may be vested from time to time in the United Conference, and any such powers must receive a majority of the votes of each jurisdiction voting separately. A judicial council is provided which shall be composed of an equal number from each jurisdiction. It has power to pass on the constitutionality of the acts and legislation of the United Conference or the jurisdictional conferences. This judicial council assumes virtually the relation to the church in this respect that has been held in the past by our bishops.

Now some of the opponents to this plan say that there is nothing good in it, that it is unfair from beginning to end. We cannot but differ in our judgment; we cannot understand it in that light; we think our Southern church is protected at every vital point where friction over matters that once divided us might arise again, as nearly as any plan could on which the two churches could agree.

Certainly when in matters of legislation the greater church accepts a plan of voting which equalizes power and a judicial power with equal representation, we cannot sincerely claim they are trying to swallow us up. Surely when each bishop serves his own jurisdiction, and our Annual and General Conferences are all held as usual, presided over by our own bishops, passing through exactly the same routine of work and administration as at present, assigning our own preachers to our own churches, etc., we need not worry about surrendering even those particular sentiments and customs we might cling to in the Southland.

I know many criticize the plan because it provides no hard and fast rule that arbitrarily compels the uniting of churches the moment that unification takes place. Really, I think they know that neither church would favor such a plan—no one wants to restore the old Mason and Dixon line intact, that marker of the tragic past. We want to obliterate, forget it. We don't want to say to our churches on northern ground, "You shall, without any voice in the matter, regardless of some local condition that might exist, unite yourselves with the nearest church North." They don't want to say the same to their churches South. The kingdom of God has always been a thing of growth; it's a mustard seed; it's the leaven in the meal; it has grown since the day of apostles to its present day greatness, and we contend that when we unite and call ourselves one name, with the same doctrine, creed, government, history, etc., and provide a plan whereby all member churches on their consent may be transferred, we have made a start, a long step toward doing away with overlapping. We claim as proof of this that many churches along the border line have signified their intention of doing so immediately when unification is adopted. The plan further provides that only with the approval of the General Conference may either jurisdiction open up new Conferences or Missions, which should effectively prevent the opening of new Conferences by one church in the jurisdiction of the other. To elucidate further, as the present situation stands in overlapping territory, each

presiding elder endeavors to the uttermost to preserve intact the churches and territory of his own respective church; there is no give-and-take—neither is willing to surrender a weak church or mission to the other; but we contend that when both feel that it is all one church, where the loss or gain of one is the gain or loss of the other, they will far more likely strive together to make each one's work more efficient for the Kingdom of God.

I submit to the consideration of business men this proposition: Is there a corporation in America that will divide itself into two great separate bodies and have no understanding as to territories, and allow each separate body to send out its salesmen covering large parts of the same territory, each trying to serve the same customers—would they keep a thousand salesmen in the field when seven hundred could do the work as well—and with such an efficiency could they exist against efficient competition? Now our churches are competing with each other in trying to sell the same gospel to the same customers in terms of a similar doctrine, similar methods of government, with a common heritage, and a common origin. We are striving in unification to accomplish this saving in efficiency. Not all at first, but it is a forward step to that end, and we would further submit that if unification fails, we not only cure nothing, but actually encourage each church to closer competition.

Now just a few words about the Negro and unification—it shouldn't be necessary to discuss it—because the plan leaves the Northern jurisdiction to deal with him just as at present, and leaves us to do the same. It absolutely gives him no new relation so far as our church is concerned—and as already stated, ample provision is provided in the plan to protect us against possibilities.

No Negro bishop will preside over Southern Conferences and none will ever preside over the United Conference unless a majority of the Southern bishops vote for him to do so. It is true they could preside over bishops in their meetings, provided the bishops themselves adopt no plan whereby such shall be done; yet common sense would dictate that the likelihood of their so doing is about equal to that of a Negro appointment to our United States Supreme Court bench. This idea of the election of Negroes to the office of bishop for the sole purpose of administering the Negro churches is not new. The Episcopal Church (the "blue blooded" church) has three Negro bishops selected for this purpose, and there has never been a question raised in this church on the status of social equality.

I think we have been unfair and unjust towards our Northern brethren in the many things that have been said about the Negroes—I know we have wounded to the quick our Northern brethren who have united in the past with our church, South.

The white man north of the Mason and Dixon line is just as white as are we—he doesn't recognize the Negro in terms of social equality; only in very isolated instances do Negroes attend services in a white church. I recently talked to a well-to-do traveling man from one of our Northern States, a member of the church North, who stated he had lived there all his life and had never seen a Negro in the white man's church.

They have a different problem from ours—they can't refuse Negroes a chance to worship God, and when there are only two or three in a community, they can't build and maintain a church just for them. Wherever there are anything like Negroes enough to form a community, they have their own churches and schools.

It is my own strict observation that in actual practice where there has been opportunity for vital connection, the Northerner has a greater aversion to the Negro than do we. In theory, he follows the Constitution and makes no discrimination on basis of color; in practice he has little to do with them. The mulattoes that are observed everywhere in the South are the greatest indictment against either section on the real question of social equality.

Most of our differences on the Negro are

imaginary. No Negroes attend the white churches of the Northern church in the South; no Negro bishops have ever been assigned to any white church, North or South. Why, in God's name, do you think that what they have never done unhindered of themselves, they would maliciously or willfully try to do to us under unification?

Again we are unfair to the Negro in these discussions—he is giving no indication whatever that he is dissatisfied with his religious status in the South. It is his desire to have his own church and superintendency—that is evidenced in the growth of the African Methodist Episcopal Church. You couldn't drag Negroes with a yoke of oxen and with a trace chain around their necks to offer themselves for membership in our churches here in the heart of the South without an invitation, even if we were united organically and not protected by jurisdiction.

Of course, as a matter of fact, you can read our Discipline from cover to cover and you won't find one single word discriminating against any race. Negroes might come in a body to one of our churches any Sunday and you would have no legal reason to refuse them admittance. We can let our imaginations run riot on anything. We can imagine a Negro elected president of the United States, and we can imagine Negro domination in the halls of Congress. We can imagine our Supreme Court conniving together in other corruption, but we have to allow our common sense to hold a checkrein. I know many men opposing unification disclaim any part in this kind of propaganda. Yet the fact remains that at least 80 per cent of the opposition here in the South is over the supposed new relation of the Negro should unification come—even school children and outsiders on our streets have been talking about Negroes in all our Southern churches if it carries.

Now, in conclusion, I am for unification because our Northern brethren have shown a sincere desire for it. At their great Conference which declared itself, Bishop McDowell, one of America's greatest leaders, presented the plea—tears bathed his face as he proceeded, and half the Conference were in tears at the conclusion of his address; a special prayer was then offered for Divine aid and guidance, and amid the highest spiritual fervor, it carried almost unanimously, one delegate exclaiming rapturously, "My children's children will know I have been here." With such a spirit evident as this, I cannot refuse to clasp the outstretched hand of my Christian brother, nor would I stab with a dagger whose point is tipped with prejudice and whose hilt is jeweled with fear and mistrust, their faith and confidence.

I am for unification because of what its meaning would carry to the world. Methodism in almost all branches has consolidated—in England, in Japan, in Canada. In Canada, not only has Methodism united, but the Presbyterian, the Congregational, and the Methodist churches have united. We are living in an era when all Protestant churches are growing closer together, and the fraternal delegate of the Protestant Methodist Church in America used this expression in addressing the Northern General Conference: "We don't know who is our father in Methodism or who is our mother, but when the parents are united, we are coming home."

What a glorious thing to have eight million Methodists in America united in one church! But somebody objects to this, saying we would become too large—too unwieldy. Where is our vision? Jesus said, "Go into all the world and carry the gospel"—can we carry it as well and as far divided as united? Wesley said, "The world is my parish;" would you make it the Mason and Dixon line? Why, with more than 50,000,000 people unchurched in these United States alone, we shouldn't think we were too big if we had 25,000,000 membership. What strength unification will give in all world-wide undertakings!

I am for unification because of the saving and efficiency in administration both of men and dollars.

I am for unification because its rejection will

hurt the Southern church both materially and spiritually, not only on the border, but in larger cities throughout the South. Northern churches will likely be established, due to hurt feelings engendered by the nature of our discussion, and all along the border line where there is a desire for unifying, the Northern church will have all the advantage, sentiment causing most churches to accept the Northern church because of its friendly attitude on the question.

Again, spiritually, it will put in question not only God's guidance of the leadership of the church, but also our sincerity as a church in protesting all these years our desire for it and then repudiating our own plan for same.

I am for unification because I believe in the principle of it. If I thought that God favored divisions, I'd say, let's divide what we are now into three or four smaller denominations.

Catholicism is the power—it is to-day, not because of its doctrine—no Protestant would agree to that—but largely because its ranks are unbroken by hundreds of divisions; not that I would argue that many of our divisions have not come with divine sanction; because of the failure of churches to interpret rightly or reveal him to the world and because of their sins, new agencies have to be brought forward. But who can honestly believe that it is the will of Christ that this should have been and that his spiritual church should be divided up in numberless demoninations?

I am for unification because I believe it is the will of God, and I say this with the deepest conviction, and I believe those who are opposing unification—however sincerely—are throwing themselves athwart the purpose of Almighty God.

If Jesus should come to-day, what do you think would be his advice? "Children, don't trust each other—the differences in you are too great—you don't agree about the Negro, you know—they might swallow you up—they are not as orthodox as you are—and I am a little partial to the Southern church—you are my ideal church, and I want you to keep yourself isolated and unspotted from the rest of the world?"

No, I rather think not. I fancy his face would be lined with sorrow, and the yearning of his great heart as he exclaimed on that tragic occasion, "O, Jerusalem, Jerusalem, how oft would I have gathered you together even as a hen doth gather her brood, but ye would not," would be akin to his yearning for us. I think his sentiment would be more like this: "O, children, children, why vex yourselves with fears and doubt? I did ever bless you from your glorious origin down to the day of your separation; I have blessed you since that separation; your own prejudice and passions have greatly hampered my work, but through it all I have led you on. You know I am no partial Christ—my spirit woos men into the kingdom North as well as in the South. You are all baptized into one body; you believe alike as to the interpretation of my teaching; you conduct your services alike; why, you even have the same form of church government. You did live peaceably together for many years, and the occasion for your separation has long since passed. Oh, my children, have faith in me and have faith in each other, and I will lead you back in the fold of unity, of love, and peace, and your church will go forward by leaps and bounds and become the mightiest force among those working for the extension of my kingdom and the preaching of my gospel."

New Albany, Miss.

GRENADA DISTRICT AND ELSE.

The building of the kingdom in these parts goes on merrily, despite vacation time, Dayton trials and what not. Several of our men are away on their vacations, but many others are holding revival meetings either for themselves or for their neighbors. Rev. J. W. Raper has had two or three good meetings on his charge at Main Street, Water Valley. Rev. A. S. Raper, of Kosciusko, assisted at Main Street, while Brother Raper did his own preaching at Palestine. Eighteen were

received into the church on profession of faith at the latter place, while a good meeting in the church was reported at Main Street.

Rev. Carroll Varner has been away on a good trip up around Bristol and Knoxville, but is back in place now and is assisting in a meeting at old Hebron, on the Vaiden charge. Things at Winona are in their usual good condition. The Winona circuit is taking on new life under the capable leadership of Rev. W. L. Atkins. He is busy holding meetings at each of his five churches, and no people in the Conference will receive more careful and painstaking attention.

The new church at Goodman is about ready to be turned over to the congregation. It is a beauty and will be a credit to the town and an honor to the loyal people who erected it. Rev. A. T. Clanton is busy with his work, but is not too busy to respond to the call for help in waging revival campaigns in nearby places. He is this week with Rev. A. W. Bailey on the Duck Hill charge.

In company with Dr. C. M. Chapman, the versatile pastor at Durant, the presiding elder spent a most enjoyable day at Thornton, on the Ebenezer charge, Rev. M. H. McCall, pastor. In one day the pastor conducted the elder throughout the entire charge, having services in two of the five churches, and driving by the other three. The young pastor at Ebenezer is a live wire, a perfect dynamo of energy. He is leading in the repairing of his churches, cleaning off the grounds, and otherwise beautifying the houses of worship. We had a splendid conference at Thornton and were glad to make the acquaintance of these good people down there on Bee Lake.

Durant is thriving, the fans are fanning, and the organ is playing. The preacher has as fine a garden as can be found in the State, and claims the credit for doing all the work. He is a hummer. Had a splendid attendance at the conference. Brother F. A. Howell, the young secretary of that conference, attends all the conferences and Confederate reunions this side of the Rio Grande. He did not fail us this time, and when the elder asked him what he had been doing of late he remarked that he had been trying to catch up with his sitting down.

Rev. J. R. Murff is doing a most excellent work on the Sallis circuit. He had a great revival at Sallis some time ago, and is in the midst of his campaign in the country at this time. A wonderful congregation greeted us on the 4th of July at Spring Grove, and the following day witnessed large crowds at Shrock and at Spring Grove again. He is making fine headway on his superannuate endowment fund. Most of the money for the year is already in hand.

Brother Betterton, of the Poplar Creek circuit, is doing the best he can under rather hard conditions. He has never gotten strong since his severe illness of last fall, but is staying on the job. He has been looking forward to his revival period with deep anxiety and hopes to see many brought into the church.

The work at Kilmichael goes on well under the care of Rev. R. T. Hollingsworth. He is in his meeting at Salem this week and is being assisted by Rev. Jasper W. Avery, bishop of the church at Eupora.

The Grenada people are looking forward to the next Conference session with a keen sense of interest. They expect every delegate to be present and a good degree of visitors. How to entertain this large group of people is a perplexing problem, but somehow the people always rise to meet the situation. Where one falls down, two others step in to take his place. Brother Johnson is away somewhere—the elder is not quite sure where. He promised to write, but thus far the promise has not been redeemed. About the best thing that can be said is that his wife is with him. So long.

Dr. Countiss and family are just back from Junaluska, where they tarried two or three weeks. The only difficulty about the Doctor is that he

sometimes disputes with lumber trucks the right to keep in the middle of the road. However, only slight damage was done.

The good people of Coffeerville gave their pastor, Rev. H. M. Young, a well earned vacation. He is serving some choice people and is having good success. His meeting, under the leadership of Rev. W. M. McIntosh, was very helpful, despite the illness of the evangelist.

First Church, Water Valley, is making fine progress. Financially, they lead the district. The organizations are doing well. A good prayer meeting crowd was present last night, although they knew that the pastor was away. He has been down in Winston to see some relatives, and on his way back he stopped by Mashulaville to assist in a revival meeting. Lipscomb is in high oats.

Brother Brody, at Paris, is one of our most faithful supplies. He is holding his meeting at Paris this week, assisted by Rev. J. W. Raper. Good reports have come from the meeting.

Brother Dorsey has assisted a number of the brethren in their meetings. On Saturday night of this week, he and Brother Hunt, of the Abbeville charge, will join forces at the Oxford camp meeting, three miles east of the city of Oxford. Rev. J. H. Felts, of Greenwood, and Rev. W. C. Newman, of Tupelo, will be present also to add to the occasion as they may be able in sermon and song.

Rev. W. L. Robinson, the new pastor at Waterford, is greatly pleasing the good people of that charge. He has recently had a most helpful meeting in Waterford. He organized both a Sunday school and a League following the meeting.

Brother Woollard is staying by the job at Holly Springs. He will hold a meeting at Pine Mountain next week, where he has a small number of families. He then expects to get away on his vacation.

Brother R. M. Evans is giving the people of the Ashland charge a most spiritual ministry. They appreciate this man of God, and are following his leadership. The Lamar charge occupies the western part of Benton County, and these two charges have many choice people in them. Brother Beasley has been at Lamar so long that he has become a part of all they are.

Brother Ray, up at Red Banks, is not only preaching to seven churches, but he is basking in the sunlight of a baby daughter. He is tolerably busy. He reports good Sunday schools, a splendid Epworth League, and things going well generally.

Brother W. F. Rogers, sturdy and dependable, is giving Holcomb some fine service. At Holcomb they have added six or eight Sunday school rooms and have painted the house inside and out. They now have a beautiful auditorium, better arranged than ever before. His work is of the permanent kind.

Lexington is one of the most delightful towns in this territory. We have a good membership there. The Sunday school has swarmed and settled in the courthouse. Mohler is a genius in organization. We had a great conference there recently. A committee was appointed to devise ways and means to secure an annex for the use of the Sunday school. It would be a wonderful thing for the forces of Methodism if they could right away erect suitable rooms for the service of the growing school we have there.

E. S. LEWIS, P. E.

Grenada, Miss.

MINDEN DISTRICT NOTES.

We are now in the midst of the revival season, and most of the preachers are holding meetings. I hear good reports from each meeting, but I shall not attempt to give definite accounts of them.

At Campti, Rev. E. W. Day, the pastor, has the work well in hand, with meetings planned. Rev. P. M. Caraway is assisting him at Montgomery.

Rev. W. O. Waggoner, in spite of being handi-

capped by sickness in his home, is doing a good work on Colfax charge.

Columbia charge is well organized. Special mention might be made of the Sunday school. Brother I. A. Hearn, at Columbia, is a good superintendent, as the results show. The Sunday school at Grayson has a remarkable average attendance.

Rev. W. F. Henderson, Jr., the pastor at Cotton Valley, is holding his own meetings. He has a plan of his own, and it is working well.

Dr. R. E. Goodrich assisted Brother Fox, the pastor at Ferriday, in a good meeting.

Plain Dealing charge, led by Rev. A. M. Wynne, the pastor, who has the full co-operation of each member of his board, has a fully organized church conference in which each department knows exactly the workings of the other departments. At each quarterly conference all claims receive their proportionate part of the collections.

Rev. P. H. Fontaine, the painstaking pastor of Haughton and Doyline, is looking after the details of his work well. He was assisted by Rev. H. T. Young at Doyline, with good results.

Dr. A. S. Lutz assisted Rev. Louis Hoffpauir at Coushatta. The results were good, and a Cokesbury school was conducted, with several credits awarded.

At Rochelle, one of our Standard Training Schools was conducted, and fifty credits awarded. Brother Cargill is in favor with his people.

Rev. T. J. Holladay has held two of his meetings. At Grand Bayou "Uncle" Sam Holliday assisted him. Brother Martin says that he preached the old-time gospel. At Jamestown he did his own preaching. At that place the meeting was started with the quarterly conference and dedication of the church.

Rev. P. M. Caraway assisted Brother Pickett in the meeting at Brushwood, and Rev. J. W. Faulk assisted him at Pine Grove.

Spring Hill held its revival early in the spring. Brother Hines has received between eighty and one hundred members into the church.

Rev. J. F. Waltman, at Trout and Good Pine, has received about fifty members to date.

Rev. H. C. Murphy was assisted by Brother A. S. Lutz at Standard. They had a good meeting.

Rev. W. C. Childress has planned a revival for the Minden church and also a Standard Training School for the early fall.

At Winnfield, Brother Caraway will have his meeting in September.

Rev. David Tarver has held one of his meetings at Heflin. He plans two other meetings.

There is a great deal of undeveloped territory. We have held meetings at several of these centers, organized a church at Goldonna, where the outlook is good; held meetings with a view to organization at Coran and Eden, and have planned several others. Our pastors are taking hold of this work, ready to do what they can. The lay leaders are doing likewise.

Plans are in progress for a meeting of all the pastors and representatives from each board, at which certain matters of interest will be discussed and studied together. This will take place in the near future, though a definite date has not yet been set. The slogan will be, "All Collections in Full."

K. W. DODSON, P. E.

A NOTE TO MR. M. M. SATTERFIELD.

Mr. M. M. Satterfield, Port Gibson, Miss.

Dear Brother Satterfield: Your letter which appeared in the Christian Advocate of July 9 is before me. I have been slow in making any reply, because others wanted to rush to your defense, and have sent me their manuscripts for inspection. Since yours and theirs were of a kind, as much alike as the resolutions offered in the seven districts of the Mississippi Conference, I thought one

answer would do for all. It may be that Dr. Carley agrees with Oliver Wendell Holmes in the statement that "Controversy equalizes wise men and fools," and that he does not want any of us to embarrass ourselves.

Your letter is just what I expected, and what I wanted. The purpose of my first letter to you was to expose the sort of leadership you furnish, and your letter does that far better than I could. I thank you! The voice and skin of Esau agree perfectly.

The blood in my veins has come through four generations, and perhaps more, of Methodists, and for forty-seven years I have been connected with this church as a member or a minister, and I think that you will allow that I have been a fair observer of the polity and practice of the church. The things for which you contend, and the practices that you are trying to introduce, are new and strange to me. "Modernism" in theology, or in Methodist practice, have no lure for me. It may be that your comparatively new Methodist suit will fit you better when you have worn it longer, but kindly let our church adorn herself in true Methodist style until the Bridegroom comes for her. She has ever gone forth "in beauty like the night of sunny climes and cloudless skies," and I beg of you not to try to make of her the "cynosure of staring eyes."

With fraternal regards and good wishes, I am,
Yours cordially,

GEO. H. THOMPSON.

NEWS FROM REV. W. N. WARE, AFRICA.

Dear Brother Carley: I am in receipt of a very interesting letter from Rev. W. N. Ware, who is now stationed at Wembo Nyama, Belgian Congo, Central Africa.

Brother Ware states that they are now busily engaged in constructing a hospital building, and has the following to say:

"These natives work slow and we have no machinery; all of our boards, framing, etc., is sawed by hand, dressed and sized by hand, and brick and timbers, etc., are brought from the kiln and from the woods by hand. It is a sight to see fifty to eighty men carrying a saw log. It is killing on others to have to saw logs up by hand. I wish the folks back home could send me a small saw-mill with sizing, etc."

Rev. W. N. Ware graduated from Millsaps College in 1922. While attending Millsaps he had charge of one of the small churches in Rankin County. While on his way to meet a Sunday appointment, there occurred a very heavy down-pour and the streams became so swollen that he could not cross. Feeling, however, that it was imperative to meet his appointment, he undressed and forded the stream, holding his clothes over his head, and finally reached his destination in time to conduct the Sunday service. This was a very heroic act on the part of Brother Ware. It is inspiring to learn how men overcome great difficulties.

I think Brother Ware's friends would like to know how well he is succeeding in the African mission field.

Yours very truly,

W. M. BUIE.

Jackson, Miss.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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SOUTHERN METHODISM BROADCASTING

The Home Circle

HIS UNLUCKY DAY.

Wunst I got mad at ma,
I don't remember why;
But I 'ist walked right off to school,
'Thout tellin' her good-by.

A big ol' lump in my throat
An' purt' near made me cry,
For me an' ma is awful pals
An' alus kiss good-by.

An' might' near everything I did
Went wrong, looked like to me;
I stubbed my toe an' tore my waist
An' fell and skinned my knee.

I missed in 'rithmetic an' lost
A chanst to git up head,
An' in the spellin' class I left
A letter out of "dead."

An' that ol' lump growed, an' I says:
"S'pose if ma should die
Right now an' me a-leavin' her
'Thout kissin' her good-by."

My! that's the longes' mornin'
'At'ever I spent, I know.
It seemed like more'n fifty years
'Fore it was time to go.

An' never mind what happened
When I seen my ma, but I
'Ist guess I won't go 'way no more
'Thout kissin' her good-by.
—Exchange.

THE ABSENCE OF FRITZ.

Fritz had a habit of leaving his home in town every week or ten days and going away for a day or roving through the woods and fields. That's how it happened that he was hurt; and his little mistress, Elinor, spent four anxious days fearing that he would never return.

On one of those occasions when his nose ached for a sniff of country air, Fritz was loping along a highway which led out from the town where he lived. He saw a dog suddenly appear on the other side of the road, and he went for him, as any good collie will. But instead of meeting the dog, he met an automobile.

"Oh, Daddy, I believe we've killed him!" screamed little Alice, who rode beside Mr. Johnson in the big car that had struck the dog.

"I hope not, Alice. We'll see." Mr. Johnson stopped his automobile and went back to where Fritz lay, gently moaning, at the side of the road.

"Poor fellow! I'm mighty sorry," he said, talking very softly to the dog. Then he stooped and examined him.

"Is he dead, Daddy?" called Alice.

"No, not yet. But he doesn't seem able to get up just now. I believe his hip is broken." Mr. Johnson patted him on the head, for the old fellow did appear very much alive; and then he carefully picked him up in his arms. Then, after he had made him comfortable in the back of the automobile, he drove on out to his home in the country, where he did everything possible for the hurt dog.

Meanwhile, Elinor was wondering where in the world Fritz could be. At the close of the first day she was not so much worried when he didn't appear, for he had often stayed away a day at a time. But at the end of the second day she was bothered. When the third day came and there was no sign of her dog, she was very much alarmed.

"Mother, I know Fritz must be gone forever," she fretted. "Oh, why doesn't he come home?"

Her mother tried to comfort her; but Mrs. Smith herself was not very hopeful that he would return, because he had never been away so long.

When the fourth day came, Elinor had lost all

hope. She sat on the porch all morning, looking very sad as she recalled so many of the happy times which she and Fritz had had together.

But that very afternoon, as Elinor and her mother were about ready to go into the house to begin Daddy's supper, a sorrowful Fritz literally dragged himself around the corner of the house.

"Oh, mother, there's poor Fritz!" shouted his little mistress.

She ran to him, her mother following. "Oh, poor dog! Why, his hip's broken," said Mrs. Smith. "He can't hold himself up. I wonder how it all happened?"

Then, as if in answer to Mrs. Smith's question, a note, tied around the neck of the dog told her the story in writing.

"Dear Owner," it began, "I ran over your dog about four miles from town, not seeing him in time to prevent the accident. Since he was wearing no collar, I had no way of knowing to whom he belonged. But I have cared for him as best I can, until now he seems so restless for his own people that I must let him go. I feel that even though he is so badly crippled, he has intelligence and strength enough to get back to you. If he does get back, with proper care perhaps he may again become a well dog. I sincerely hope so. If the owner would like more particulars of the accident, please communicate with L. J. Loyd, Route 7."

"Why, mother," said Elinor, and she smiled through her tears, "he certainly is a fine man. Isn't he?"

"Yes, indeed, he must be; and we will tell him so later. But now let us see if we can help old Fritz."

After Mrs. Smith had called a doctor for Fritz and the doctor had said that Fritz might get all right if his hip were put into a plaster cast, things seemed much brighter to Elinor. And it wasn't very long until the old dog was hobbling about with his leg in plaster of paris. His hip healed, too; so that now he is just about as frisky as ever. But he has not wanted to go to the country since his adventure!—J. A. Dunn, in Pittsburgh Christian Advocate.

THE BAG OF WIND.

"O mother, please tell us that old story that the Greek mothers tell their little children," said Betty one afternoon.

"Do you mean the story about the Bag of Winds?" asked her mother.

"Yes, that's the story!" shouted three happy voices.

"All right," said mother, smiling.

"Long, long ago there was a man named Odysseus, who had been traveling on the sea for many years. One day he came to the land where Aeolus the king of the winds lived. Now Aeolus was a very powerful king, because he could make the winds obey him. He could send soft, gentle breezes over the water or wild, angry winds that cause storms.

"He was very kind to Odysseus and his sailors, and they stayed on his island many weeks. When they were ready to sail away, King Aeolus filled their boats with food and gifts. One of these gifts was a large bag made of skin and tied tightly with a cord of shining silver. When this was placed in the bottom of the boat, King Aeolus took Odysseus aside and said: 'I have put all the wild winds in this bag, so that no storm shall harm you on your way home. If, however, you should need a strong wind to carry you away from some enemy or some rocky coast, open the bag quickly and let out one of the winds, but be sure to tie the bag up again.'

"Odysseus thanked King Aeolus and set sail for home. For ten days the boat went safely over the sea. But on the tenth night, when Odysseus was asleep, the sailors began talking among themselves about the strange bag.

"It must be full of gold," said one.

"Let us open it and see," said another.

"So they untied the silver cord. Immediately there was a great roaring sound, and the storm winds rushed out. They lashed the waves against

the boat and tossed it about as if it were a chip of wood. The captain could not even steer it. Odysseus awoke, but he could do nothing; so the boat was blown out to sea.

"The sailors were now very sorry that they had opened the bag which did not belong to them. After many, many days of waiting and hunger, they saw land again, and they were indeed glad to pull their boat up on the shore and rest."—Lelia Enders, in Christian Observer.

THE HISTORY OF THE POTATO.

The history of the potato is a good example of how slow we mortals are to adopt new things and new ideas. As the potato is now known all over the world and universally used as a food, it is hard for us to believe that European peoples scorned it and even fought against its use for almost two centuries after it was first introduced.

History tells us that Sir Francis Drake brought potatoes to England from America in 1586. The people of England and Europe apparently would have nothing to do with them, although as the years went by they were used to some extent as a food for cattle.

The pigs and cattle appeared to relish them, but their haughty masters scorned the lowly potato.

During the eighteenth century the Germans began to feed potatoes to their prisoners of war. A French chemist by the name of Parmentier, who was captured by the Germans in 1758, was held a prisoner for five years; and his chief article of diet during this time was potatoes. He became one of the first boosters that the potato ever had. When he returned to France he wrote a number of treatises urging his countrymen to raise potatoes. In one of these he says that "in times of necessity potatoes may be substituted for ordinary food." Even the friend of the potato, you see, regarded them merely as an emergency ration.

Parmentier did not have much success in converting the people to potatoes until he at last hit upon the happy expedient of persuading the king and queen to eat some. People then began to follow that example. The popular desire to ape royalty and to follow a new fad appeared to be a stronger force than all the persuasive reasoning that Parmentier could use.

In England and Scotland the potato was similarly opposed and scorned. William Corbett, a labor leader of the eighteenth century, stirred up the working men to revolt against the attempts that were being made to introduce potatoes into common use. He urged all his fellow-workers "to refuse to eat such cattle-food."—B. W. Elsom, in the Christian Endeavor World.

JUST A MINUTE.

I have only just a minute,
Only sixty seconds in it,
Forced upon me—can't refuse it,
But it's up to me to use it,
I must suffer if I lose it,
Just a tiny little minute—
But Eternity is in it.

—Selected.

Mother was busy, cleaning a chicken for the family dinner.

Little Dorothy watched the process with keen interest, especially when the insides were being taken out of the fowl.

"Mother," asked the child, finally, "just what are you looking for in there?"—The Progressive Grocer.

Little Harold: Mother, won't you give me five cents for a poor man who is crying out in front?

Mother: Yes, my son, here it is, and you are a good boy to think of it. Poor man; what is he crying about?

Little Harold: He's crying, "Fresh roasted peanuts. Five cents a bag."

New Orleans Christian Advocate

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Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Brother R. G. Shaw, of Athens, La., is another old-time friend of the Advocate, having been a reader of it for nearly forty years.

Bishop Hoyt M. Dobbs has sailed for South America, where he will be until November, attending to the duties of his episcopal district.

Rev. W. H. Lane, of Purvis, Miss., was recently assisted in a good meeting by Rev. B. H. Williams. Purvis will carry "level columns" to Conference.

Rev. A. A. Simms is having a good year on the De Soto charge, Mississippi Conference. He has received thirty-five members into the church to date.

Rev. T. B. Winstead and family, Harpersville, Miss., are now enjoying the comforts and conveniences of a new parsonage. The work on the charge goes well.

After a visit of a month to relatives in Ohio, the wife and the daughter of the editor of the Advocate have returned home, greatly to the delight of the aforesaid editor.

Rev. James Healey, a superannuate member of the Pacific Conference, in renewing his subscription to the Advocate, says that he has been reading the paper for about forty-eight years.

The plan for the new Crawford Street Church, Vicksburg, Miss., has been drawn, and it is hoped to let the contract on August 18. It is estimated that the cost of the building and furnishings will be about \$150,000.

Rev. Casper W. Avery, of Eupora, Miss., in sending us the renewal subscription of Mrs. N. C. Endy, says that she has been a reader of the Advocate for sixty-one years. Blessings upon her!

The third Western Epworth League Assembly will be held at Mount Sequoyah, Fayetteville, Ark., August 19-28. Dr. and Mrs. W. W. Holmes, of the Louisiana Conference, are both on the program.

Press dispatches announced the death of Mr. T. L. Jefferson, at his home in Louisville, Ky., on July 22. For many years he was connected prominently with the work of the General Board of Church Extension.

Miss Clara Chalmers, daughter of Mr. and Mrs. Charles O. Chalmers, has returned to Cuba to take up her duties as president of the Irene Toland School, at Matanzas, after a pleasant vacation spent with her parents.

Rev. Lyman Carley, the father of the editor of the Advocate, will make his home in the future with his son-in-law and daughter, Mr. and Mrs. Stephen S. Thomas, in Lebanon, Ohio. The home in Ellisville, Miss., has been rented.

Dr. John H. McLean, the oldest member of the North Texas Conference and a distinguished minister of the church, died at his home in Dallas, Texas, on July 25, aged eighty-seven years. He was a native of Mississippi, having been born in Hinds County.

Rev. E. H. Cunningham, presiding elder of the Corinth District, North Mississippi Conference, spent a few days this week in New Orleans, the guest of Rev. L. W. Cain and family. It was the editor's pleasure to have lunch with him, Brother Cain, and Dr. W. L. Duren, on Monday.

The North Carolina Christian Advocate carried the news recently that Mr. John R. Pepper had been carried from his summer home at Lake Junaluska, N. C., to a hospital at Asheville for an operation, and that his family and friends were greatly concerned about his condition.

Dr. C. M. Bishop, pastor of St. Paul's Methodist Church, Muskogee, Okla., has been elected to the chair of the New Testament in the School of Theology of Southern Methodist University, succeeding Professor Harvie Branscomb, who has accepted a similar position in Duke University.

Rev. and Mrs. Sidney A. Seegers, after a tour of the West on their bridal trip, are at home in New Orleans, where Brother Seegers is pastor of the Second Methodist Church. They are living at 925 Independence Street, instead of 719 Lafayette Avenue, Brother Seegers' former address.

Methodism in New Orleans suffered a great loss last week in the death of Mr. C. H. Wasson, for twenty years chairman of the board of stewards of the First Methodist Church. He was a devout man, active in the work of the church, prominent in business circles, and a leader in constructive movements.

Rev. W. E. Thomas, one of our most successful general evangelists, formerly a member of the Louisiana Conference, has recently held a fine meeting at Devine, Texas. People came fifty miles to attend the services. Brother Thomas has August 10-27 as an open date which he would be glad to have taken.

Rev. J. Tillery Lewis, presiding elder of the Sardis District, North Mississippi Conference, in a personal note to the editor, says that the work of his district is moving forward in a gratifying way. Some really great revivals are being held throughout the district, and people are flocking to the preaching of the gospel.

Rev. B. H. Rawls, writing from Leaf, Miss., says: "Things are going well with us here on the Lucedale circuit. We will begin a meeting at Royce on August 2. Brother H. A. Wood, our pastor at Flora, Miss., will do the preaching. We are hoping and praying for a revival. Everybody is invited to attend these meetings."

Rev. R. A. Bozeman, Louisiana Conference evangelist, has just closed a fine meeting, with Rev. H. Mellard, at Lucedale, Miss. The whole town was spiritually uplifted, and twelve members were added to the church on profession of faith. Brother Bozeman will begin a meeting at Aspermont, Tex., next Sunday. He has the month of September open.

The following note is from Mrs. A. S. Oliver,

McComb, Miss., dated July 30: "Mr. Oliver has been confined to his bed four weeks. He was operated on two weeks ago. His condition has been quite serious, but he is slowly improving now. He is still in a local hospital." Let his many friends remember this faithful preacher of the gospel in their prayers.

Rev. John W. Ramsey, of Laurel, Miss., has just closed a good meeting at Soso, Miss., on the West Laurel charge, in which the preaching was done by Rev. R. A. Allums of Raleigh, Miss. The church generally was revived, and there were eight additions to the membership. Brother Ramsey will spend the month of August in North Mississippi, engaged in a series of revival meetings.

Definite arrangements for the opening of a law school at Southern Methodist University next fall have been announced by President C. C. Selcman and Judge J. E. Cockrell, acting dean of the law school. Two full-time professors have been engaged to form the nucleus of the faculty, which will be expanded as the school develops. The new school will meet the highest standards set by the American Bar Association and the Association of American Law Schools.

At the recent commencement exercises of the Tulane University Summer School, Rev. A. M. Serex, assistant pastor of the First Methodist Church, this city, received the degree of Master of Arts. He received the degree of Bachelor of Divinity from Emory University a year ago. Brother Serex also holds degrees from the College of Calvin, Geneva, Switzerland, and from Athenee Royal, Brussels, Belgium.

A note from Rev. H. G. Hawkins, pastor at Magnolia, Miss., dated Aug. 3, indicated that he was leaving that day to take advantage of a vacation which his congregation offered, by taking the second term course in the Sunday School Leadership Training at Lake Junaluska, N. C. A helpful revival meeting was recently held at Magnolia, with Rev. J. L. Smith, of Fayette, Miss., preaching. Carpenters are now at work making changes in the Sunday school wing of the church building, looking to better equipment for the work.

The Good Samaritan Hospital, of Lexington, Ky., has just come into the possession of our church and all details of the transfer have been completed, according to notice received from Dr. C. C. Jarrell, General Secretary of the Hospital Board. The hospital is an A-grade institution, situated on a campus of from three to four acres, the entire property being worth about \$250,000. The transfer was made on the agreement that the property would be improved, and steps are now being taken to that end.

Rev. Ben F. Rogers, well known and greatly beloved in North Mississippi, has recently been appointed pastor of the First Methodist Church in Lake City, Fla. He was formerly student pastor at the University of Florida. Brother Rogers was licensed to preach at the district conference held in Lake City about two years ago, and his present appointment, to succeed the former pastor who was compelled to give up the work on account of ill health, was at the special request of the leaders of the church in Lake City.

AN ACRE OF DIAMONDS.

By Arthur Madison Shaw.

Oh ye who read! How would you like to read a book of miscellaneous essays, the finest of the current output, by such men as Drs. O. E. Brown, C. G. Thompson, Watson B. Duncan, Alfred F. Smith, J. E. Godbey, O. E. Goddard, Arthur Smoot, Umphrey Lee, Gilbert T. Rowe, and A. H. Godbey? And what would you think of such a book at fifty cents? And, would you be willing to pay two dollars for such books, and have them reach you at convenient intervals, giving ample time for the perusal of each before the next in order ar-

rives? Well, this is what you can get by sending for our own Quarterly Review! Agents are constantly telling me—and sometimes convincing me—that certain books are “indispensable.” If there is a publication indispensable to preachers and intelligent laymen, the Review is “it.”

Dr. Rowe has served up a great intellectual and spiritual feast in the July number. “A Calm Survey of Modernism” is given in a most informing article, by Dr. O. S. Brown. Even if one gives it but a cursory reading, it will be found most fascinating and instructive. But if read carefully and pondered judiciously, it should quiet disturbed minds, and clarify issues in minds that have become confused or puzzled. The article covers twenty-five pages, and presents in a clear and forceful way the issues, the outstanding personalities, and the spirit of the greatest debate of modern times. This single essay is worth the price of a year's subscription.

Dr. Thompson, of Emory University, gives a lucid “Evaluation of Theological Seminaries.” Dr. Duncan gives much historical information about the “Evolution of the Methodist Episcopacy,” and vindicates its validity. Dr. A. F. Smith, editor of the Christian Advocate, gives an intimate study and tender appreciation of the character of Bishop Murrah. Great as is his subject, his engaging manner of making biographical matter interesting is worthy of it. Dr. Goddard sets the child in his rightful place in the Kingdom, in an article on “Jesus, the Church, and the Child.” Every Sunday school superintendent and teacher ought to read it. Thomas Arthur Smoot draws a graphic and moving picture of “Religious Life in the Old South.” In the Department of Exegesis, Dr. W. W. Martin has a scholarly discussion in the realm of Egyptology, and Dr. A. H. Godbey, with amazing erudition, is clearing up the “Tithe” question, the current article being on “The Decad in the Early Church.” All these are almost superlatively good, not to mention the most helpful Book Reviews, and the Forum.

But, in addition to Dr. Brown's great article which I have already discussed—all too inadequately—three others deserve rank in the forefront of current essays. The first is “The Changing View of Sin,” by Dr. J. E. Godbey. This great scholar and saint, now verging toward ninety, with mind as clear as a sunbeam and heart as pure as the dew of Hermon, writes on this theme with a clarity and force that leave the reader with a feeling that this is almost “the last word” on the subject. Everything that really counts in modern psychology is duly recognized, necessary readjustments in point of view are clearly indicated, and at the same time, the fundamental fact of sin, its practical consequences, and the Divine Remedy, are held and set forth with more than ordinary evangelical emphasis. Dealing with “Depravity” and the insufficiency of intellect in the natural man to grasp spiritual truth, Dr. Godbey uses these words: “There is something in the natural man out of harmony with truth. The intellect receives the light of truth as the Alpine glacier receives the light of the sun, flashing in its splendor like the gate of heaven; but no seed springs into life in its cold bosom; on its glittering fields no flowers bloom or forests wave. So, man's moral nature does not respond to truth.” In thought and style, these sentences are worthy of a place beside the best in our language.

Umpfrey Lee's article on “John Wesley's Love Affairs” is almost sensational in subject and substance, and therefore grips and holds the attention like a detective story. But it gives the history of these matters from original sources, and gives the reader intimate glimpses of the romantic side of the great evangelist's soul that render him dearer to us, because they bring him nearer to us. You do not know Wesley unless you know the things revealed in this article.

In the Editorial Department, Dr. Rowe himself favors us with an article—clear, sane, fair, and irresistible—on “The Church and Creeds.” The editor rightly condemns the narrow spirit that invites a man whose faith is anchored in Jesus the Savior to leave the church of his fathers because he rejects or ignores some minor creedal

jot or tittle. He holds the church to be divine, the family of God; not a voluntary association which men may enter and depart from at will, but a spiritual household wherein we are born, loyalty to which is one of the great loyalties of life, and from which we may not depart until the Father calls us home. Dealing with theological definitions, theories of atonement, etc., Dr. Rowe draws this moving picture: “A mother holds her infant in her bosom while her husband tries to explain, and when he is through, she says to herself, ‘If God loves me as I love this baby, and if I trust God as this baby trusts me, whatever may be necessary for my eternal good, God will supply.’ And the father, looking on, divines her thoughts, and grows wise.” The intelligent preacher or layman who is distressed about theoretical religion should grow at least an inch taller when he reads that!

I cannot do justice to my subject in a brief article. As one who loves the church, and desires its preachers and leaders to have the best that's going, I write to commend the Review. If need be, let the racy popular magazine and the latest “best seller” in fiction go for the present, and spend two dollars for four numbers of our church's greatest periodical publication. Every article in the July number is, I believe, from a Southern Methodist preacher—at least half of them from the pens of pastors. Yet the Review, from time to time, brings us the best from other fields. It is no exaggeration to say that it is fully up to the high standard set years ago by the immortal Gross Alexander—and that is praise enough.

Oakdale, La.

THAT “CATECHISM ON UNIFICATION.”

Dear Dr. Carley: The communication of Brother Eakes in the Christian Advocate of this week, and your editorial note concerning the question raised, seem to call for a statement from me, since I sent to you the copy for the Catechism.

This was not sent out by “The Friends of Unification,” but by “Friends of Unification.” Three members of the Mississippi Conference are the offenders, and they assume all liabilities, and would like to claim all assets. Perhaps it would have been better to have employed some other phrase to conceal our modesty.

The two questions and answers to which Brother Eakes objects do not contain the germ of a threatened lawsuit; for “Friends of Unification” insist that the General Conference be allowed to dictate the method of procedure, and that Conference has spoken. However, those questions and answers are in perfect harmony with the language of the Supreme Court's opinion when the division of the church was effected.

Cordially,

GEO. H. THOMPSON.

A GROUNDLESS RUMOR.

The information has just come into my possession, from authoritative sources, that opponents of unification are passing the statement around from lip to ear in certain sections of the church that if the unificationists have a majority of the General Conference delegates, it is their plan and purpose to declare the vote of the Chattanooga General Conference final in the matter of the adoption of the plan—that submission to the Annual Conferences was without authority of the law, and the plan already adopted. It is evident on its face that this rumor is being circulated in the hope of securing the election of anti-unification delegates.

It is proper to say that, so far as I know, such a suggestion has never been made by any responsible representative of the unificationists.

The first time I ever heard of such a suggestion being made was in the article of Dr. Eakes in last week's Advocate, in which he quoted two questions from a catechism on unification published some months ago. I understand that the catechism referred to was the work of certain individual friends of unification, and was without

the authority of any organized body or any of the general leaders of the movement. In keeping with my own lack of any knowledge of such a proposition, is the statement recently received by me from Bishop E. D. Mouzon, Chairman of the Friends of Unification, who says in reference to this rumor, “Certainly, none of us who favor unification have ever for one moment dreamed of any such scheme.” This clear-cut statement from Bishop Mouzon ought to set at rest the suspicions raised in the minds of those who may have listened to this groundless gossip.

W. WINANS DRAKE,

Chairman Friends of Unification, La. Conf.

ARE WE TRUE METHODISTS?

With interest and love for our great church, our brethren at home and the world over, I have taken time to read discussions of unification, both pro and con. With true Christian friends on both sides of the question and an earnest desire to see the right prevail, I should like to ask our brethren at home: Are you fair with each other? Is it the love of God and his church that inspires you to write and to act as you now are? Do you have the mind of the original and true Methodists who recognized the fact that the way of a dissenter is to begin by finding fault with others, and who said, “We begin by finding fault with ourselves?” Is the love of Christ, which teaches us to love our enemies, do good to those who spitefully use us and forgive seventy times seven times, filling our lives and thoughts to-day? Where is the love which thinketh no evil and beareth all things?

I love the South and am glad that my speech betrayeth me to the world. Strangers do not ask if I am from the South, but rather, “What part of the South are you from?” I was once “agin it,” but now I have been converted to unification. Have I read about it? If there has been anything published in the New Orleans and Nashville Christian Advocate for the past two years, I have read it. I love Mississippi and the good old people there, but my heart is made sad to learn how so many of you think, write and vote on this great question. I know God's church shall prevail; just how, I do not know. But the burden of my heart in prayer for you is that his love may fill you and that his spirit may guide you.

W. N. WARE.

Kabinda, M. E. C. M., Congo Belge (Wembo Nyama).

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. F. Alford, Meridian, Miss., 3; Rev. T. B. Winstead, Harpersville, Miss., 2; Rev. W. H. Lane, Purvis, Miss., 2.

Three years ago Methodists were carrying their budget for Africa with comparative ease, but under the accelerating influence of the Centenary missionaries have been sent to Africa so rapidly that the budget has been increased nearly threefold.

Statistics for the Siberian Conference, during the three years of the Centenary there, showed 32 workers in the field, 5,175 adherents, 116 groups, 22 schools with 790 boys and girls enrolled.

WANTED.—Preacher's daughter, graduate of an A-Grade college, one year's experience, wants place to teach high school English for the next session. Communicate with the New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

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REV. J. O. BARR, D. D.,
President Presbyterian Hospital,
701-739 Carondelet St., New Orleans, La.

FROM DUBACH, LA.

Dear Brother Carley: I have just closed my second revival on my work for this Conference year. They were each a great success. Rev. W. D. Kleinschmidt, our presiding elder, held one of my meetings, and Rev. J. F. Dring, our pastor at Athens, held the other. There was not an ingathering of members—sixteen in number united with the church on profession of faith—but there was a great awakening to the sense of responsibility to the church on the part of each member. We need members, and we need shouting, but most of all we need our people to realize that God's work depends upon all the people. They need to know what our church is doing, what its needs are, the importance of paying all its claims. During the year I have had fourteen Life Service Volunteers and six young men to volunteer for the ministry.

Yours in His service,
H. W. JORDAN, P. C.

FROM HALL SUMMIT, LA.

Dear Advocate: Our revival services closed recently at this place and we feel that it was a revival in the true sense of the word. Our pastor, Rev. R. V. Fulton, was assisted by Rev. L. R. Sparks, pastor-evangelist of Grand Cane, La.

The people were delighted with the wonderful truths that were so forcefully and earnestly brought by Brother Sparks. We had a good meeting, which will be worth much to the church.

There were six accessions, and we feel that the spiritual tone of the church and town was greatly helped.

Our Sunday school and Epworth League have been doing good work for several years, and are wide awake the year around, ready to do more toward the upbuilding of God's kingdom.

The Woman's Missionary Society has only been organized for about a year, and even though we have only eight members, we feel that we have

the faithful few and a very good work is being carried on.

We are expecting greater things for God in the future, and we ask to be remembered in your prayers.

Yours sincerely,
MRS. L. R. GARRETTE.

NEWS FROM THE FRENCH FIELD.

Dear Brother Carley: If you will permit me to say a few words about my work on the Lafourche Mission charge, I would say this:

That the visible results are not very much up to this time; but if you and many others would know the circumstances you would not be a bit surprised. But any way, on the upper end of my work we have built a chapel, lately—had our first service in it Sunday, July 26. Brother R. H. Harper, of New Orleans, did the preaching.

You might ask me why I invited Brother Harper to preach the first sermon. My answer is, because he deserved it. Brother Harper and all the good people of First Church, New Orleans, have the habit of saving up their spare money (what every one who can should do) for hard times, and when hard times come they have money to help those in need.

Brother Paul B. Habans, Sunday school superintendent of First Church, who is well known for his wise plan, originated a plan of building a chapel with their spare money, besides paying the salary of one of our French preachers in the French field. The people of Labadieville were fortunate enough to receive the blessings.

Brother Harper and Brother Habans and some good women of New Orleans attended our service, although they could not all attend who came from New Orleans on account of bad roads. Brother Habans and others had to ride a wagon to get to church.

Our opening service was a good one, and Brother Harper gave us an inspiring message on "Jesus came to seek and to save that which was lost."

We will begin a revival meeting this coming Sunday, Aug. 2. Brother Martin Hebert, of New Iberia, will do the preaching. I ask the prayers of all who are willing to pray for a great revival in that community, as it is greatly needed.

In Lockport, on the lower end of my work, things are moving on gradually; and six or eight miles below Lockport we have a good congregation every service, and there, also, we are in need of a chapel. Hope that some day some other good folks will build one.

Let us pray for this great ripe field, that the harvest may be gathered in the garner of heaven.

Your co-worker in his service,
REV. C. J. THIBODEAUX.

REVIVAL AT CLAY, LA.

Dear Brother Carley and Advocate Readers: We have just held our revival at Clay. We began Friday night, July 10, and closed Wednesday night, July 22. We brought two of our churches together—Foley Chapel and New Prospect—for a union meeting. We had H. W. Cudd, from Farmer-ville, to do the preaching. His messages were powerful and full of the Spirit. He preached to the church and tried to get the membership awakened to their duty. Then he and I turned our attention to the young people. We held young people's prayer meeting

every evening at 7 o'clock. The first evening we had about forty young people. There were only two that would lead a prayer. The next evening there were about fifty, and three led prayer. The next evening eleven led in prayer. Brother Cudd announced that the following evening he would organize them into a prayer circle. When the time came, thirty-four formed the circle. After giving them a chance to step out, we had them to sing "Will the Circle Be Unbroken?" Not a single one stepped out. Thirty-four prayers were offered by this prayer circle. All through the meeting our young people held the most important place in the services. The last night of the meeting nearly every one testified to having received a blessing out of the meeting.

Another feature of our meeting was the children's services at 9:45 a. m. We had them to tell stories, memorize verses from the Bible, say sentence prayers. From these services we received three for membership in the church.

We had men's prayer meeting, and, also, the women held prayer in the homes. There was a general awakening of the church. Our crowds were large and gave splendid attention. One brother told me the following morning after the meeting closed that it was the best meeting held in Clay since he had lived in the place. To God be all the glory!

Our next meeting will be at Long-straw. Brother Neill will be with me there. We will begin Friday night before the first Sunday in August. Pray for us, brethren!

I want to say in closing that if any one wants a brother that is filled with the Spirit and anxious about lost souls and will give his best to the cause, you can't do better than to get Brother Cudd. He is splendid in revival work. I have had him twice, and feel that his work was really worth while. Get him to hold you a meeting.

Your Brother in Christ,
L. W. SMART.

"ONLY A WOMAN."

Here is a statistical item from the Schwenkfeldian:

"And Only a Woman!—In the thirty years of my married life I have served 235,425 meals, and made 33,190 loaves of bread, 5,930 cakes, and 7,960 pies. I have canned 1,550 quarts of fruit, raised 7,660 chicks, churned 5,540 pounds of butter, and put in 36,461 hours sweeping, washing, and scrubbing. I estimate the worth of my labor conservatively at \$115,485.50, none of which I have ever collected. But I still love my husband and children, and wouldn't mind starting all over again for them."

Whenever they start voting to fill the niches in the Hall of Fame, we cannot help thinking of a number of women like that. It is among such old-fashioned wives and mothers that you will find the real uncrowned of the earth.—Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Meadville and Bude, at Meadville, Aug. 9.
Scotland, at New Hope, Aug. 11.
Pleasant Grove, at Sartinsville, Aug. 15, 16.

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Tylertown, at China Grove, Aug. 23, a.m.

Fernwood, at Knoxo, Aug. 23, 3 p.m.
W. H. LEWIS, P. E.

Hattiesburg Dist.—Third Round.

New Augusta, at —, Aug. 9.
Main Street, Aug. 16, a.m.
Broad Street, Aug. 16, p.m.
Richton, at Blodgett, Aug. 23, a.m.
Court Street, Aug. 23, p.m.
Avera, at McLain, Aug. 30.

The pastors and other members of the quarterly conference are kindly requested to read the Discipline on the business to be transacted at the third quarterly conference. Especially give attention to the special business indicated. Please do not think the third quarterly conference is of little importance.

ROBT. SELBY, P. E.

Meridian Dist.—Third Round.

Waynesboro circuit, at Hebron, Aug. 8, 9, 11 a.m.
Bucatanua, at Chicora, Aug. 9, 3 p.m., 7:30 p.m.

Waynesboro, Aug. 10, 7:30 p.m.
M. L. BURTON, P. E.

Newton Dist.—Third Round.

Walnut Grove, at Freeny, Friday, Aug. 7.
Harperville, at Contrell, Aug. 8, 9.
Union, at Conehatta, Aug. 14, 16.
Let all committees have reports ready.

L. E. ALFORD, P. E.

Vicksburg Dist.—Third Round.

Rocky Springs, at Willows, 11 a.m., Aug. 9.
Utica, at Cayuga, 11 a.m., Aug. 16.
Rosetta and Mount Vernon, at Mount Vernon, 11 a.m., Aug. 30.

Let every church observe Sunday School Day, and be diligent in pushing the collections for all purposes.
W. B. JONES, P. E.

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Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

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We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

ADDITIONS TO THE FACULTY OF ATHENS COLLEGE.

The following additions to the faculty of Athens College, Athens, Ala., have been presented to the Executive Committee of the Board of Trustees for confirmation:

Miss Margaret Eslinger, Columbus, Ohio—Chemistry and Physics. Miss Eslinger holds her Bachelor of Science Degree from Dickinson College and her Master of Science Degree from Ohio State University. In her undergraduate work she was elected to Phi Beta Kappa. She is a teacher of experience.

Miss Mary Nash—Education and Psychology, High School Administration, Observation and Practice Teaching. Miss Nash holds her B. S. and M. A. Degrees from George Peabody College. Graduate work, University of Virginia.

Mrs. Mary E. Beckett, Albany, N. Y. Violin, Music. Pupil of Dr. Ernest Kroger. Graduate New England Conservatory of Music, Boston, Mass. Bachelor of Music, Albany College, Albany, N. Y.

Miss Mattie May Parker, Louisburg, N. S.—Expression and Physical Education. Graduate Curry School of Expression and Boston School of Expression. Holds Dramatic Artist Diploma and Certificate of Organic Gymnastics.

Miss Ione Cooper, Atlanta, Ga.—Secretarial School of Commerce.

Mrs. E. G. Haygood, Oneonta, Ala.—Superintendent of College Infirmary.

Mrs. Lela Leslie, Atlanta, Ga.—Dietitian and Superintendent of Dining Hall.

The vacancy in Latin and English in Rivers Academy has been filled by the election of Miss Mary Moss Wellborn, Starkville, Miss. Miss Wellborn holds her Bachelor of Arts Degree from

the Mississippi State College for Women, Columbus, Miss.

Mrs. J. H. McCoy is president of Athens College.

HUMOR IN OFFICIAL MAIL.

By Joseph Mansfield Long, in the Christian Herald.

"The United States is the largest employer in the world." This statement in an authoritative publication may be accepted as true. The civil branch of the government, numbering nearly half a million persons, comes largely, as regards all changes in personnel, under the jurisdiction of the Civil Service Commission, which, since the passage of the civil service act in 1883, endeavors to remedy the evils of the "spoils system" by providing eligibles for appointment to all parts of the service through competitive examination, and by regulating all changes so as to conserve efficiency and merit, eliminating as far as possible the baleful effects of political partisanship. The motto of the Commission is, "the best shall serve the State."

Incidentally the Commission acts as a bureau of information and handles an immense amount of correspondence. Many letters addressed simply: "U. S. Government, Washington, D. C.," are turned over to this office, which either answers them or forwards them to the proper department. All letters received are given careful attention, and an illiterate post-card in lead pencil is considered and answered no less than a congressional inquiry. The only exceptions are occasional communications profane in language or insulting in tone, which are returned to the writer as not in acceptable form. Usually they are resubmitted, properly written, with an apology.

A large part of this correspondence comes under the care of the writer, especially that from persons in the service who inquire about possible changes in their condition, including relief from real or fancied grievances. It is an experience to be "trouble clerk" for some 400,000 public servants.

Most of the correspondence portrays the lighter side of life, its comedies more than its tragedies. One man whose supposed grievance the Commission did not find worthy to investigate replied: "The Civil Service Commission is a superfluous aggregation of unmitigated humbugs!"—vigorous English, surely. A letter almost unintelligible from its slang was received from a mechanic who complained because the wages were not paid the first day of the month. He was afraid the disbursing officer might abscond, and added: "One guy around here vamoosed with all the dough in his mit."

Inquiry is made as to the length of time a man has been a resident of his State—"length of legal residence." One man responded: "About forty feet front." As to place of birth, one applicant gave no other information than, "the back chamber of my father's house." They must send a photograph "taken within three years." The Commission was surprised to receive a picture of a bouncing baby,

with the words: "This was when I was two years old—the nearest to three years of anything I've got."

In answer to the question, "Are you married," one young woman replied: "No, but I'd like to be."

A questionnaire sent out in taking a census of the civil service, contained an inquiry as to "marital condition," meaning whether single or married, or divorced. One man, mistaking the intent, replied: "Was very good, but my wife died last week." Another had had the opposite experience, and an-

swered by an expressive word of four letters.

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WOMAN AVOIDS AN OPERATION

Awful Pains and Misery Relieved by Lydia E. Pinkham's Vegetable Compound

Lima, Ohio.—"I want to tell you how your medicine has helped me. For weeks



I suffered with awful pains from inflammation and I was in such misery that I had to bend double to get relief. I could not be touched or jarred, had awful pain all over my abdomen and could not touch my feet to the floor. It was impossible for me to straighten up and the pains never ceased. I took treatments for some time and finally was told I would have to have an operation. I do not believe in operations and I had read so much about Lydia E. Pinkham's Vegetable Compound that I told my husband I would try it before I gave up. I soon began to feel that it was doing me good. The awful misery began to leave me, also the backache. I have a good appetite and am gaining in weight. Taking this medicine was the best thing I ever did. I feel like it has saved my life and I do not hesitate to say so to my friends. At least it has saved me from a dreaded operation and I am still taking it. I am willing to answer letters from women asking about the medicine." — Mrs. ETHEL THURSTON, 324 North Pine St., Lima, Ohio.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

From Sept. 20 to 27, we are to hold a series of institutes with the help of Mr. M. W. Brabham, Mr. O. S. Gates, and Miss Marie Parham. Mr. Brabham will discuss the Program of Work, Mr. Gates will present different phases of Adolescent work, and Miss Parham will show the value of standards in the Elementary work.

If any superintendent doubts the value of holding the Workers' Council, let him read the following reasons taken from Mr. Brabham's book, "The Sunday School at Work in Town and Country":

It insures regular supervision.

It insures a higher vision of the needs of the school.

It aids in cutting off waste material.

It cares for the by-products of the school.

It may be a quarantine against different teaching.

It is a serum for the prevention of a superintendent's carelessness in planning for a Sunday session.

It is the pastor's real opportunity for knowing his workers and their aims.

It is the point of contact between the congregation and the school.

It is the pupil's unknown but certain friend.

It is the proper place for using the yardstick in measuring the school; the yardstick is the Standard of Efficiency.

It is the line of demarcation between the live, growing and developing school, and the dead, decaying school.

It is the nerve center of the school controlled by the brain of the leaders.

We judge a tree by its fruit. Likewise we judge a church by the kind

of men and women it produces. The preachers, stewards, superintendents, and teachers we have are the fruits borne by the church. When the church understands the meaning of the Great Commission, adopts it and puts it into practice, we shall have a higher type of men and women that God can use in establishing the kingdom on earth. The one supreme business of the church is to teach the things that Jesus said teach.

MISSISSIPPI CONFERENCE NOTES.

The past week was spent at Garlandville. We enjoyed our visit to Garlandville very much indeed. Brother Jones is in high favor and the work is moving well. The Garlandville Sunday school observed Sunday School Day and paid its first Missionary offering. It is hoped that this forward movement will be permanent and show an increased development from month to month.

While the plans have been completed for the Newton District Standard Training School, we are trusting that there will be at least one hundred enrolled in this school. We have a fine faculty and there is no reason why we should not have a wonderful school. Buy your books and read them now, so that you will be ready when the school starts and will not have to spend time in reading.

Things are shaping up well for the Hattiesburg School. Brother Leggett gives out the information that board and room may be had at the State College for Teachers for one dollar per day, the students to bring their pillows, sheets, towels, etc. This will be extraordinarily cheap, and I trust that many out-of-town persons will take advantage of this.

O. C. Hull spent the week with Brother Young, on the Rose Hill charge. They reported a great time and much and lasting good accomplished. Encourage Brother Hull all you can. Pray for him and help him. He is going to Junaluska this summer in order better to equip himself for service in the church. This is very commendable in him, and those of you who believe in him and his work have an added opportunity of encouraging him.

One hundred and twenty-nine Sunday schools have sent in offerings for Sunday School Day so far. Eleven names are on the Honor Roll for this year. This is forty-three less than last year. We are very anxious to beat our former records. Will you not help us to do so?

One hundred and twelve schools are sending offerings for Missions. Quite a large number of them are very prompt each month. This makes the Board feel that the interest in Kingdom work is growing.

When the Board can serve you, let us know and we shall be glad to answer your calls.

Yours in Him,
JOHN C. CHAMBERS.

SUCCESSFUL REVIVAL MEETINGS

Dear Brother Carley: I wonder if there is any preacher in the Louisiana Conference who has found out how hot it is after he has one of those great dinners of which we are all so fond and which we find when we go out in the country to hold a revival. Let me tell you, brother, it is hot up here in the Ruston District.

We are giving the devil a chase in spite of the hot weather, and God has led us to several victories. The first week in July, the writer was with Brother Boltz, at Hilly, La., on the Simsboro charge. We had a very good meeting; six additions to the church, all on profession of faith and baptism.

On the 13th of July, we began at Wesley Chapel, on the Athens charge, with the people doing the praying and singing; and I tried to do the preaching. Though poorly done, we got the revival started on the following Wednesday night, and from that service on we received one or more members, and closed on Sunday at 11 a. m., with 40 members—one by transfer, one by letter, and thirty-eight on profession of faith and baptism.

This was the largest class ever received in that church, and the largest one I ever had the good pleasure of baptizing at an altar. It was really a great time for all concerned. God was there in power, and he blessed our labors abundantly.

I then went to Lisbon, La., with Jordan. He is a great fellow; if you don't think so, stay with him a week and work by his side, and he will prove himself. Brother Jordan is loved by every one, and has a hold on those people. If he could stay there four years, he would leave a good appointment for some preacher. (Listen, brother preacher, if you have to move this fall, Lisbon is a fine place to go.) Our meeting was a hard pull, but after we began to understand the people and the conditions better, we were able to make better headway, and victory came in the last service, when eleven young people gave themselves for life service and eight joined the church. Really, it was a great meeting.

I begin at Bethel Friday, with Moss, of Bienville, assisting. We are looking for a great victory. I go from there on the second Sunday to help Smart near Clay, La.; then I will be with Moss at Burk Place the fourth Sunday in August. Brethren, pray for us and help us to whip that bunch of monkeys up at Dayton, Tenn., and put Jesus where he belongs in the mind of men, and God as the creator of us all.

The Lord watch between me and thee, while we are absent one from another.

Athens, La. J. F. DRING.

FROM FARMERVILLE, LA.

Dear Dr. Carley: Please allow me space for a short report of our work here. I am serving a very fine people and have enjoyed my work very much.

This is the first time since I have been in the ministry that I have received my salary the first of each month.

We held our own meeting here and had Mr. J. Bailey Richardson, of Clinton, Tenn., to lead the singing. He is truly a great choir leader, soloist and trombonist. My people were delighted with his work, and I take pleasure in commending him to any one needing a good man to assist him.

We have enlarged our church auditorium and added a two-story Sunday school department, which cost a little above \$3,100, which gives us ample room to do all of our church work.

Mr. E. M. Decker is our district lay leader, and he is doing his work well. He and Mr. W. T. Whiteman, his partner in the sawmill business, are tithers, and are preaching the doctrine of the tithe wherever they have a chance.

I have been holding some meetings, and have two more with Brother Landtripp at Marion and Downs ville.

Yours in Christ,

H. W. CUDD.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Minden Dist.—Third Round.

Liberty ct., at Tioga, Aug. 9, preaching, 11 a. m.

Minden, Aug. 11, 8 p. m.

Wesley, at Holly Springs, Aug. 16, preaching, 11 a. m.

Sibley, at Evergreen, Aug. 18, preaching, 11 a. m.

K. W. DODSON, P. E.

Ruston Dist.—Third Round.

Gibbsland, at Bryceland, Aug. 16.

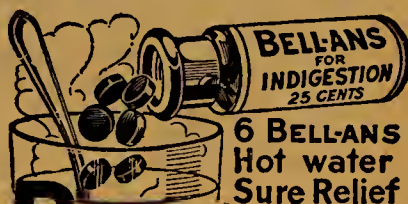
Eros, at Douglas, Aug. 22, 23.

Ruston, Aug. 23, 8 p. m.

Revival at Simsboro, Aug. 24-30.

W. D. KLEINSCHMIDT, P. E.

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25c and 75c PACKAGES EVERYWHERE

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Few, if any, remedies can equal the value of Pe-ru-na for catarrh of the stomach.

At this season it is estimated that every third person is more or less troubled with this form of catarrh

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Grove's Tasteless Chill Tonic
Old Standard Remedy for Chills and Malaria. 60c

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Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

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Dept. N. O.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE NOTES.

Miss Eleanor Allen, of Biloxi, assistant secretary of the Seashore District, writes interestingly of the work being done in that district:

"I love the Epworth League and all that it stands for; there is no greater organization to which young people could belong, though many have not yet realized the fact.

"My League, the Wesley Memorial Epworth League, tries to meet the requirements for the Standard of Efficiency. We aim for 100 per cent next Assembly. We have had a membership contest on since May; the Leaguer who brings to the League the most regular new members is to receive a gold Epworth League pin.

"Since our Seashore District Institute last March, two League unions have been organized in this district, the Jackson County Union, which meets quarterly, and the Seacoast Union, which meets monthly. Miss Sophia Kuntz, of the Wesley House at Biloxi, who has been in the League work for years, is president of the Seacoast union.

"You will notice that the League program for July 26 is 'Wesley House Community Centers,' its purpose being to show the opportunities for service and the good accomplished by our Home Mission workers in the Wesley House. Having a Wesley House here in Biloxi, our Leaguers know all about the work. We love all the Wesley House workers and try to help them all we can. Among some of the workers here are: Miss Sallie Ellis, of Tennessee, who has charge of the boys' clubs; Miss Sophie Kuntz, of Louisiana, in charge of the girls' clubs, and part-time helper at the new Back Bay Mission; Miss Priscilla Freeland, kindergarten teacher and day nursery keeper, and Miss Elizabeth Taylor, head resident."

Mr. W. D. Hawkins, Conference Dean, visiting the East End, Meridian, Epworth League, found the Leaguers interested and wide-awake, and enjoyed their evening service.

The Meridian City Epworth League Union, a union of fourteen Senior, Intermediate and Junior Leagues of the city, at a recent meeting presented a splendid patriotic program. The banner for attendance was awarded the Hawkins Memorial Senior League.

COMMENTS ON THE ASSEMBLY.

Rev. J. L. Sells, our pastor at Centenary, McComb, secretary of our Conference Board of Missions, who

has attended a number of our conferences and assemblies, sends the following letter to Mr. W. D. Hawkins:

"I will say that, first of all, the amazing growth in the numbers that attended the Assembly was the first thing that impressed me. It seemed to me that the spiritual note was more dominant than last year, and the Leaguers were more in earnest about the matters of greater moment. Their appreciation of your faithful service for these many years was one of the striking features of the Assembly, and showed clearly that our young people do not forget those who will spend and be spent for them. This Assembly showed very clearly the great possibilities that there are in our League work.

"May you as dean see an abundant harvest from your seed-sowing, is my prayer."

* * *

A letter from Rev. J. M. Lewis, our pastor at Tylertown, which should prove interesting reading to all:

"It was my privilege to attend the Epworth League Assembly this year at Brookhaven. I have realized for some years that much good was being done in this kind of work, and so much confidence did I have in it that I have sent my girls for three or four years; but I was not really aware of the great work that was being done until I went this year. If this year's Assembly is a pattern of what has been before, and what it will be in the future, I do not hesitate to say that it is the best place for our young people that I know anything about. Words cannot express what I have in my heart, but I do want to say that it was the most inspirational gathering that I have ever attended, and by the help of the Lord I do not intend ever to miss another one."

BISHOP CANNON'S EUROPEAN ITINERARY.

Bishop James Cannon, Jr., sailed for Europe on the Leviathan on July 25. This will be his twenty-fifth crossing of the ocean since the winter of 1918. He goes directly to London, where, at 69 Fleet Street, he has had European headquarters as chairman of the Executive Committee of the World League Against Alcoholism since 1920. This office and the office at Lausanne, Switzerland, are the centers of prohibition activities in Europe. From London he goes directly to Stockholm, where he will first attend the International Tri-yearly meeting of the World Alliance for Promoting Friendship through the Churches, of the Executive Committee of which he is a member. Immediately following the meeting of the World Alliance will be held the meeting of the Executive Committee of the World Conference on Faith and Order, of which he is a member.

There are six commissions of the Universal Conference on Life and Work, which commissions meet for one

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week before the conference to consider carefully the reports to be submitted to that body. Bishop Cannon and Dr. Burnham are the joint chairmen of the commission on the Church and Social Service, and in addition to assisting in the preparation of the report, he has been appointed to prepare a monograph on American Prohibition, on which subject he is held to be one of the outstanding authorities. The conference itself will begin Aug. 19, and last ten days, the six hundred delegates from all the Protestant churches of the world being the guests of the Swedish Government.

From Sweden, Bishop Cannon goes directly to the International Near East Conference at The Hague, where the policies for refugee and orphan work in the Near East for the coming year will be discussed. Bishop Cannon has been chairman of the Policies Committee since the organization of this International Association at Geneva in 1923, and as chairman of that committee secured the adoption of the plan for Golden Rule Sunday which had been suggested by Mr. C. V. Vickery, Secretary of the American Near East Relief.

From The Hague, Bishop Cannon will go to Geneva to attend the first international gathering of Anti-Alcohol Workers to be held at Geneva to consider what world plans can be formulated which can be supported by the League of Nations to fight the evils of alcoholism, as the League is now fighting the white slave traffic and traffic in narcotic drugs. As chairman of the Executive Committee of the World League Against Alcoholism, Bishop Cannon held several conferences with European leaders last year, and the call has been issued from the International Bureau at Lausanne. Bishop Cannon expects to be present at the opening of the sixth assembly of the League of Nations, having been present at the opening every year since the beginning five years ago. From Geneva, he will visit the headquarters of various conference organizations in Austria, Germany, Czechoslovakia, Holland, Belgium, and France, returning to England to speak at the regular anniversary of Westburne Park Church, London (Dr. John Clifford's old church), of which Dr. S. W. Hughes, who delivered a great address at Lake Junaluska last week on "Uncle Sam and John Bull," is now pastor. Bishop Cannon will speak on the topic, "World Prohibition—Logical and Inevitable Result of American Prohibition."

Bishop Cannon expects to return on the Leviathan Sept. 15 or at the latest on Sept. 22 on the George Washington, and the increasing interest in Social Service work in Europe will fill every hour of his time. All letters till

Sept. 1 should be addressed to 69 Fleet Street, W. C., London, England.

The Centenary has established a "Christian Advocate," published at Harbin and printed in Russian, and translated the Discipline into Russian.

Four stations are operated in Africa at present; Munga, Tunda and Kaben-gele are all newly established by the Centenary.

Starke's University School

Military Day and Home School for Boys

Brand new schoolhouse for next session. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Cigarettes, tobacco and hazing prohibited. \$15,000 in scholarships won by former pupils. Graduates admitted to college without examination. Summer camp and school at Lake Junaluska, N. C. For further information address

J. M. Starke, Montgomery, Ala.



JEFF SMITH

Talented Young Blind Evangelist will be in Mississippi during September and October and open for meetings after Aug. 20. He is 22 years of age, a college graduate and has a remarkable personality. He preaches to large audiences and his work is always blessed with large numbers of conversions.

Unlike most evangelists, "Brother Jeff" takes no offering for himself; but he always takes a collection and gives it back to the church. He makes the expenses for himself and his party by telling the story of his life at the close of the meeting. Address care of Rev. Irving Faust, Singer and business manager, General Delivery, Fort Worth, Texas.—Adv.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ATTENTION!

Dear Missionary Women: First I want to congratulate you upon the fine lot of material sent in for the Woman's Page. We are so desirous of advertising the Lord's work and we are so glad to hear from you, but please be patient with us as to the time that your articles appear on the page. Oftentimes it is impossible to get you in on the "next issue" because so much material has been sent in ahead of yours, and the Advocate editor is oftentimes giving us even more than our share of space. Continue to send your fine contributions, and they shall be published as soon as possible.

Lovingly yours,

EDITOR WOMAN'S PAGE.

VICKSBURG DISTRICT CONFERENCE HELD AT FAYETTE, MISS., JULY 8, 1925.

The reputation of the Fayette church for hospitality and cordiality must have been well circulated among the various auxiliaries of the Vicksburg District, for when the time for the opening of the district meeting arrived, an unusually large number of delegates and visitors had assembled, coming through the country and by trains from towns throughout the district. Everybody was made to feel welcome from the very time they arrived.

The morning session of the conference was called to order by Mrs. G. P. McKeown, of Woodville, secretary of Vicksburg District, presiding.

Devotional exercises were conducted by the pastor of the Fayette church, Rev. J. L. Smith, who read from the fourteenth chapter of St. Mark, taking as a text for his helpful remarks part of the eighth verse, "She hath done what she could," concluding with prayer.

Mrs. R. E. Bost, of Natchez, was elected secretary of the conference.

Fayette responded to roll call with twenty-three members present. Mrs. Will Ellis reported that all of the members of the church, with only five exceptions, belonged to the Missionary Society, and said that the Fayette auxiliary was a very active and enthusiastic Society.

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Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

Mrs. Andrew Bueffer, Superintendent of Juniors, made a splendid report, showing a membership of thirty-one and a fine group of young workers.

Gloster had three delegates present, Mrs. Nettie Priest, Mrs. George Lynch and Miss Emma Corbin.

Miss Corbin reported an increase in all directions and a splendid Young People's Society.

Lorman was represented by Mrs. T. M. Ford and Miss Matilda Killingsworth, who reported an auxiliary of fifteen members, and two meetings, well attended, each month.

Mizpah had one delegate present Mrs. Kling, who made a very good report.

Natchez was represented by Mrs. T. H. Fore, vice president; Mrs. Geo. Plack, Mrs. Wm. Carroll, Mrs. Clifford Field and Mrs. R. E. Bost. Mrs. Field reported that Natchez had about seventy-five members and was doing good work.

Port Gibson had four delegates present, Miss Kate Drake, Mrs. L. A. Smith, Miss Lucy Morris and Mrs. W. H. Huntley. An interesting report was made by Miss Drake.

Woodville had a very good representation of five members of the auxiliary, Mrs. G. P. McKeown, president; Mrs. George Argue, Miss Wilka Johns, Mrs. E. Tucker and Miss Daisy Ferguson. Mrs. Tucker made a very interesting report which indicated that the Woodville auxiliary is active along all lines.

Mrs. G. P. McKeown, District Secretary, made a splendid report of the work of the district which showed a very active administration of the affairs of the district. Mrs. McKeown said that there had been an increase along all lines, excepting in the Young People's work, in which there was a falling off, and said that it was indeed deplorable that there were not more Young People's Societies. She urged that more time be given to organizing and helping the young people.

The Fayette Juniors were introduced, and entertained the conference with a very delightful program of songs, marches and responsive verses, giving their motto as "Growth," singing among other selections, "It's a good thing to be a Junior," and concluding their program with prayer. This was one of the most inspiring parts of the program, and the Young People were given a unanimous rising vote of appreciation.

Mrs. T. B. Cottrell, Conference Corresponding Secretary and former secretary of the Vicksburg District, made an interesting talk, explaining the proposed membership campaign and appealing to all to be winners in the campaign.

Membership campaign contests are to be put on in any way desired by the auxiliary, the plan being to enlist every woman in the church as a member of the Missionary Society.

Our goal is "an auxiliary in every church, and every woman and child a member."

Each auxiliary was urged to put on a membership campaign at once.

The following visitors were then in-

troduced to the conference: Mrs. Libby, of Meridian, representing the Meridian and Biloxi Wesley Houses; Mrs. R. E. Bennett, of Brookhaven, District Secretary of the Brookhaven District; Miss Daisy Ferguson, of Woodville, our missionary to Brazil; Dr. W. H. Huntley, of Port Gibson, and Rev. G. P. McKeown, of Woodville.

Mrs. R. E. Bost, of Natchez, made a short talk on "How to hold our members."

A very interesting paper on "How to make our meetings worth while" was read by Mrs. Nettie Priest, of Gloster.

Mrs. Priest said in part: "It is important to keep interest at a high point. There must be system and regularity of course, but it adds to interest to have some variety in order of program or manner of presentation of well worn topics."

"We should be informed on missionary topics and abreast with current events."

"Punctuality adds much to interest. "By stressing the spiritual life and close communion with God."

"By urging stewardship and tithing. "By any means that will bring the home land and foreign fields in one great sisterhood."

"By the personal touch."

"By keeping our Missionary Societies missionary. How may this be accomplished? By deeply imbibing the 'Spirit of the Master' until it literally permeates our entire being, then it will emanate in loving service to God. We serve God only as we serve humanity."

Mrs. Kinson, of Fayette, then discussed "Some successful meetings held in your auxiliary." Mrs. Kinson said that was somewhat hard to do, as all meetings of the Fayette auxiliary were successful, however, she gave a very interesting and helpful talk on the more successful ones.

Miss Daisy Ferguson, of Woodville, who is to go soon into the mission fields in Brazil, was introduced as "Our Own Girl."

Miss Ferguson made a very interesting talk, telling something of her life, her school and college career, her work at Scarritt, her ambition to do missionary work in Brazil, to teach in school and do recreational work in open, and asked especially for the prayers of the women of the Missionary Society for her work in Brazil. Miss Ferguson says that she feels that "with God behind her and the Missionary Conference with her she can do anything."

Mrs. T. B. Cottrell made a motion that the conference accept Miss Daisy Ferguson as our Prayer Special. This motion was seconded and unanimously carried.

The morning session then adjourned, and a delicious plate lunch was served in the church by the ladies of the Fayette auxiliary.

The afternoon session was opened by the Fayette Juniors singing "In the Garden."

Devotional exercises were conducted by Dr. W. H. Huntley, who read from the second chapter of Paul's letter to the Colossians, and made an earnest prayer.

Mrs. Libby, treasurer of the City Mission Board, of Meridian, was called on to talk on the work of the Wesley Houses.

Mrs. Libby said that the Wesley Houses needed books from the second grade up, articles suitable for babies and toys. Mrs. Libby made an earnest appeal for the Wesley Houses, and asked that we keep them in mind and that each member of the Missionary Society have a shelf in her home for the Wesley Houses, and whenever anything could be spared, such as preserves, canned goods, flour or groceries of any kind, put it on the Wesley House shelf until enough was accumulated to send a box to the Wesley House. Mrs. Libby urged that each auxiliary pay the Wesley House pledge, money to be sent to the conference treasurer, Mrs. Ricketts, at Jackson, Miss.

Mrs. Tucker, of Woodville, then made an earnest plea for more attention to the Young People's work, saying that we have the Young People, but are not doing our duty as Christians and members of the Missionary Society in helping and encouraging them to organize. She said that the hope of the world and of the Missionary Society is the Young People.

A very helpful talk on "Stewardship and Sacrificial Giving" was made by Miss Kate Drake, of Port Gibson. Miss Drake used a few verses from the second chapter of Paul's epistle to the Corinthians for the Scriptural instruction on giving, saying that if we give ourselves we will give of our means. The tithe is what we owe God, the sacrificial offering is what we give after the tithe. Miss Drake made an earnest appeal for more gifts for God and less for self, concluding with prayer.

Mrs. T. B. Cottrell, Conference Corresponding Secretary, was called on for a talk, and responded with an interesting review of the work in all branches.

Mrs. Cottrell said that 1925 had been designated as "Young People's Year," and asked that we get busy and organize our Young People.

Auxiliaries were urged to secure and collect the \$5 per member pledge for the Belle Bennett Memorial.

Mrs. Cottrell explained the plan for

(Continued on page 15)

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ASHEVILLE, N. C.—"The Land of the Sky"

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THE MAN OF THE HOUR—Is the right man, who is in the right place and does the right thing at the right time. If you are the right man, you can qualify, by taking an agency for the sale of our Monuments. Your profits will be large. Send in the coupon today.



Coggins Marble Company,
14 Main St., Canton, Ga.
I am the right man. Please send me the right information.

Name.....
P. O..... State.....

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14)

having zone meetings, four auxiliaries to constitute a zone, and meetings to be held quarterly to discuss the details of the work and promote a more complete understanding.

Mrs. Cottrell said that a 15 per cent increase is needed to take care of the increasing needs of the work.

In closing her remarks, Mrs. Cottrell thanked the auxiliaries of the Vicksburg District for the beautiful gift, a silver vase, presented her as a parting gift at the expiration of her term of office as district secretary.

Rev. W. T. Griffin, Commissioner of the Orphanage at Jackson, was introduced, and gave an interesting talk on the work and needs of the Orphanage at Jackson. Brother Griffin asked that each member of the Woman's Missionary Society throughout the Conference contribute \$1 toward the furnishing of the new building which is just about to be completed.

The President, Mrs. G. P. McKeown, then very gracefully expressed the appreciation of the conference for the hospitality of the Fayette auxiliary, the delicious lunch served and the many kindnesses extended throughout the day.

The meeting adjourned with prayer offered by Rev. W. T. Griffin.

MRS. R. E. BOST, Secretary.

MESSAGE TO VICKSBURG DISTRICT MEETING AT FAYETTE.

By Mrs. T. B. Cottrell, Conference Corresponding Secretary.

My Dear Co-Laborers: May I try to convey to you some of the many pleasures and benefits derived from the Council meeting in Tulsa, Okla., the great thriving city of the West? Boston Avenue Church gave us a most hearty welcome and entertained us quite royally. Delegates and visitors numbered five hundred.

The Workers' Conference opened at 3 o'clock Wednesday afternoon, presided over by our own beloved Mrs. H. L. McCleskey, who not only at this time but many times evoked praises and admiration from the Council. Mississippi Conference is proud to claim



Heat Taxes Your Strength

You need good health to carry you safely through the summer's heat. Build up your resistance with QUINA-LAROCHE. If you are sleepless, nervous, easily tired, QUINA-LAROCHE will help you wonderfully. It contains the elements your body requires to build strength and provide the energy and vigor you need to withstand an enervating hot spell.

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The Old French Tonic Wine

her as her very own. The Council meeting was one of great spiritual uplift, awakening within us a desire to enlarge our efforts and increase our faith, both in God and man.

In membership and finance there has been a great forward stride in Adult work, but we have lost in Young People and Junior organizations. There are 10,573 societies, with a membership of 291,963. Nineteen twenty-five has been designated as Young People's Year, and we urge an organization in every Society. There are 35,000 interested, but we need many more in the work for the mutual benefit derived. Let us pray for and encourage leaders of this group—leaders who are "Young-hearted, missionary-spirited," and who fully appreciate the trust committed to them.

A field worker for the Young People's department was allowed—each Conference having the privilege of sharing in the expense within its bounds. Said worker is to visit the rural sections and effect organizations. Miss Bess Combs, returned missionary, was appointed to this work. The Young People's Specials for 1925 shall be: Home—Sue Bennett Memorial School. Foreign—Bennett College in Rio de Janeiro.

In like manner we should become more interested in Children's Work. A standing committee on Children's Work for each Adult Auxiliary should be appointed, the superintendent of Children's Work to be chairman; also a committee appointed quarterly to visit the meetings of the Children's Society. If we do not cultivate the young life of our church there will be such a weak link when we as older members drop out that our work will suffer greatly, and, too, we have failed the Master, for he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Junior Special for 1925 shall be: Foreign—Work in Brazil. Home—Work in New Orleans, La.

Baby Divisions Special shall be: Kindergartens at home and abroad.

Adult Specials for 1925 shall be: Home—Sue Bennett Memorial, erection of gymnasium. Foreign—Carolina Institute, Seoul, Korea, high school building.

May we plan even now to make 1925 our greatest year for the Week of Prayer, feeling our dependence and showing our appreciation to him for his goodness and mercy.

May we line up for the membership campaign and not be defeated as we were last year, not merely for the sake of rivalry and to reach the goal, but let us remember our sisters who are not interested, simply because they have not known what the Woman's Missionary Society means to those who serve at home and abroad, especially what joy fills the hearts of the women in non-Christian lands, and how eager they are to help those less fortunate than they. Now, will each auxiliary put on a membership campaign in the Adult, Young People and Junior Societies, and may his blessings attend you and your efforts. The Mississippi Conference is competing with Alabama. Let us be the winners.

May we renew our efforts in Belle Bennett campaign, enlisting every woman, young person and child.

Encouraging reports were heard from our many schools and Wesley Houses in the home land and an enlargement of the work planned.

Special mention should be made of Sue Bennett Normal School of London, Ky., where 90 per cent of the teachers of Laurei County have been educated, thereby radiating the missionary spirit imbibed there.

We took courage and praised God that we have had even a small part in sending the gospel message across the waters to our sisters who are so hungry for the sweet story and so sacrificing and obedient to his command to bring the first fruits and the best that they have into his storehouse that all may rejoice and be glad; but how our hearts did ache when it was made known that all appropriations to the foreign fields had to be cut off in most instances, because some one had failed to pay the Centenary pledge or failed to enlarge their free will offering. May I beg every woman in the Mississippi Conference to make one self-denial and enlarge our gifts to missions that these hungry souls may have the bread of life?

The Bible women are denied the free literature that we have as were the workers the much needed equipment in the schools. Because of the great need, we are asked to make a 15 per cent increase. Let us set ourselves lovingly and earnestly to the task, knowing that it will bring to us who serve and those whom we serve untold blessings. As soon as these far away sisters have become established in Christian work they in turn send words of love and cheer, coupled with financial aid to others who have been denied these privileges. "Count your blessings, name them one by one; count your many blessings, see what God hath done." Let's pray more, give more and serve more.

One of the most distressing conditions exists in Japan, where one million girls 15 years old work in factories from 7:30 a. m. to 7:30 p. m., at forty cents per day—no holidays, no recreation. Miss Van Hooser gained permission from the manager of one factory to conduct a recreation period of one hour per day and four holidays a year, but the work had to be closed for lack of workers and funds.

It should stir our hearts to greater service when we see the most charming, consecrated and enthusiastic young women willing to sever home ties and go where he calls to a greater service. Our two girls from the Mississippi Conference who were consecrated, together with nineteen others, swelled our hearts with pride. Miss Daisy Ferguson, of Woodville, Miss., is under appointment to Brazil, and Deaconess Ruth Heflin, of Forest, Miss., is under appointment to Wesley Community House, Knoxville, Tenn. These two girls seemed, too, grateful for what the Mississippi Con-

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

ference has done for them, and we feel that we have done so little.

Our work as a whole is no stronger than the weakest auxiliary in the Conference, so may each put forth every effort to make our organization just what it should be and be prompt in reporting to Conference officers the work done. My report suffered a great loss as compared with the treasurer's report the past quarter. Hold your executive meetings each quarter before reporting to district secretary.

May his blessings attend us each in our efforts to advance his kingdom.

Yours for service,

MRS. T. B. COTTRELL,
Corresponding Secretary.

SECOND QUARTER ACTIVITIES.

Alexandria District had two zone meetings. One, was held at Oberlin, June 24, with Mrs. W. F. Goodnight and Mrs. A. S. J. Neill as leaders. This zone comprises Elizabeth, Oakdale, Glenmora, Oberlin, the last just organized that day. The other meeting was held at Opelousas, June 24.

Baton Rouge District: Zone 1, leader, Mrs. Alice Obier, Plaquemine; Zone 2, Mrs. I. D. Easterly, Denham Springs. These good women are to organize Live Oak and Palmetto.

Lake Charles District: Zone 1, leader, Mrs. J. B. Williams, Lake Charles; Zone 2, Mrs. R. C. Hoit, Rayne; Zone 3, Mrs. F. M. Miller, Abbeville; Zone 4, Mrs. O. E. Williams, Many; Zone 5, Mrs. Chas. Malzacher, Leesville.

Monroe District: Zone 1, Mrs. S. M. Collins, leader, held a good meeting at Monroe, with twenty-seven visiting women present, besides the auxiliary members. Zone 4, Mrs. Richard Hatch, of Buckner, held her meeting at Little Creek, with forty visiting women present besides the members.

New Orleans District has four zones that will report later.

Ruston District has six zones. Zone 1 comprises Haynesville, Athens and Homer. Leader Mrs. Carolyn Dawson, of Haynesville, led a splendid meeting at Athens on June 25, with fifty present.

Shreveport District: Zone 1, Vivian, Mooringsport, Oil City, Belcher. Mrs. H. B. Wren, of Vivian, held a meeting long to be remembered at Vivian June 16. Mrs. Riggs, of Mooringsport, is secretary.

MRS. D. B. CARRE,
Corresponding Secretary, Louisiana Conference.

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and your system is sapped of your accustomed vitality, vigor and strength, and your appetite is gone, don't let CHILLS, FEVER, MALARIA, Dengue Fever, Colds or Grip get the upper hand. Follow the lead of thousands of others, begin at once with
WINTERSMITH'S CHILL TONIC
It gets results with others, and your case is no exception.
60c and \$1 sizes at all druggists or from WINTERSMITH CHEMICAL CO., Louisville, Ky.

JUST A LINE FROM SENATOBIA, MISS.

My Dear Doctor: Let Mister Shipman shout a little about one or two things that are going on in his congregation here at Senatobia.

And first, I am very happy over our splendid attendance at prayer meeting. For a congregation of 200, don't you think 75, 76, and 95, and along that way, is pretty good? Let me ask, who is doing better?

Sharp and his Hernando folks started to show us how to have a real prayer meeting as to numbers, but I think the dear fellow and his dear sheep have crawled into the shade, and are just resting, blinking, and chewing their cuds. And they are a fine bunch of folks, too, and Sharp is every bit a real man every way you turn the tape line; but he just didn't know who he was going up against when he undertook to outdo Mister Shipman and his Senatobia folks in running a prayer meeting. Well, Brother Sharp, I wish you well anyhow, and may be that you will do better when old Sol shuts off his furnace. Our Leaguers make our prayer meeting go. A very fine bunch of youngsters are they.

Well, truth is, the water is very fine anyway up here—truly it tastes like more.

Our new Sunday school annex is of great help, enabling our efficient teachers much better to do their work. But yqu know, Doctor, forty-eight years is a long time to wait for a Sunday school room. But we have it now, and Mr. Shipman has no kick coming. Cordially,

MISTER SHIPMAN.

Senatobia, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Salem and Friendship, at Oakdale, a.m., Aug. 8, 9.

Randolph, at Hunter's Chapel, p.m., Aug. 9, 10.

Algoma, at Palestine, a.m., Aug. 15, 16.

Vardaman, at Rhodes' Chapel, p.m., Aug. 16, 17.

Toccopola, at Lafayette Springs, Aug. 22, 23.

BARGAINS

IN

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For 80 days lots will be sold at a Reduced Price. The number is limited.

The price will be advanced. Near the University of Arkansas, in the Fastest Growing City in the Ozark region. These lots are a fine investment.

Write for terms to Supt. J. L. Bond, Fayetteville, Ark., and tell him what kind of lot you want. Do not lose this opportunity.

Derma, at Pine Ridge, a.m., Aug. 29, 30.
Eupora, at Long Branch, p.m., Aug. 30, 31.
Okolona, a.m., Sept. 6.
Shannon, at Shannon, p.m., Sept. 6, 7.
Tupelo, a.m., Sept. 13.
Pontotoc, p.m., Sept. 13, 14.
Houlka, at Houlka, Sept. 14.
Bellefontaine, at Walthall, Sept. 18.
Mathiston and Maben, at Mathiston, a.m., Sept. 19, 20.
Buena Vista, at Pleasant Grove, p.m., Sept. 20, 21.
Woodland, at Foster's Chapel, Sept. 22.
Smithville, at Antioch, Sept. 23.
Verona, at Union, Sept. 24.
Greenwood Springs, at Riggin's, a.m., Sept. 26, 27.
Amory, p.m., Sept. 27.
Houston, a.m., Oct. 3, 4.
Prairie and Strong, at Prairie, p.m., Oct. 4, 5.
Tremont, at Mount Olivet, a.m., Oct. 10, 11.
Fulton, at Fulton, p.m., Oct. 11, 12.
Calhoun City, at Calhoun City, a.m., Oct. 17, 18.

Amory ct., at Tranquil, a.m., Oct. 24, 25.
Aberdeen, p.m., Oct. 25.
Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fall in the wind-up.

L. P. WASSON, P. E.

An expenditure of \$32,500 Centenary money for a boat has made the mission in the heart of the Belgian Congo more accessible and is of the greatest convenience to missionaries in their far station.

Our missionary enterprise in Africa is largely supported by the Centenary.

The Bible Training School in Wembo-Nyama was established by the Centenary in the hope that native evangelists could be efficiently trained to undertake the task of evangelization—a hope which is being realized.

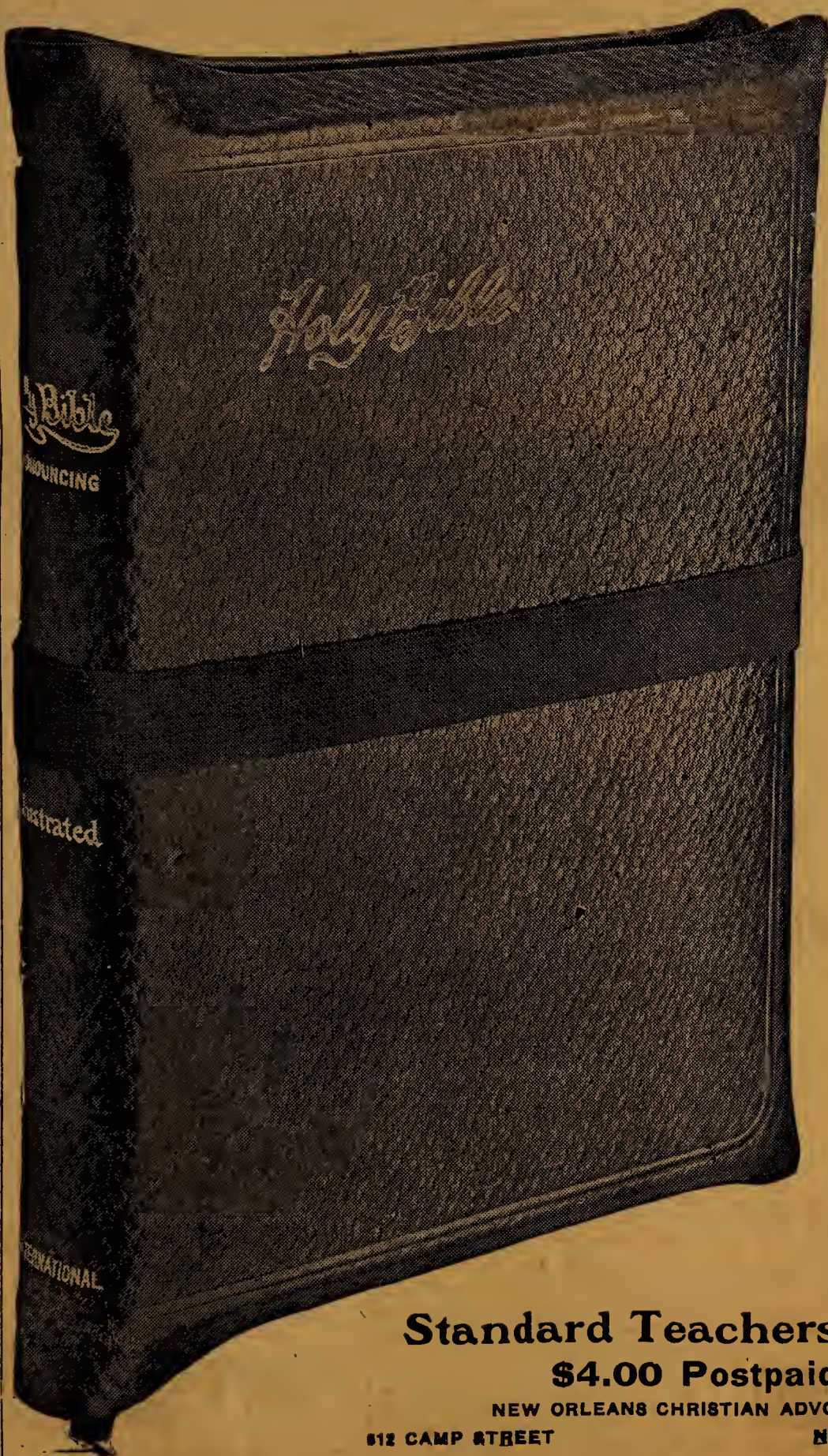
I dare no more fret than I dare curse and swear.—John Wesley.

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NEW ORLEANS CHRISTIAN ADVOCATE

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Official Organ of the Louisiana, Mississippi, and North Mississippi Conference

Miss Nellie Clark July 1925
Millsaps Campus

Episcopal Church, South.

Whole No. 3558.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, AUGUST 20, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ALL FOR FIFTY CENTS.

The best investment we know of is the purchase of a pamphlet, "Prohibition Has Justified Itself," issued by the Manufacturers Record, Baltimore, Md., priced at fifty cents. The occasion of the publication is this, stated by Mr. Richard H. Edmonds, editor of the Manufacturers Record: "Three years ago the Manufacturers Record published letters from several hundred of the foremost business men, educators and professional men in the country, giving their views as to the moral and economic value to the country of our Prohibition laws. A compilation of these replies showed that 98.5 per cent were in favor of some form of Prohibition, while 85.5 per cent were for strict Prohibition, 7 per cent wanted beer and wine, 2.75 per cent were undecided and non-committal, and 1.5 per cent were definitely opposed to Prohibition. The others expressed scattering views. After three years of the further testing of Prohibition, the Manufacturers Record was recently challenged to ask those who in 1922 wrote in favor of Prohibition if they still held the same opinion. * * * We accepted the challenge without the slightest idea as to how these men would reply, since we had not communicated with them in the last three years in regard to Prohibition. The editor wrote to them as follows: "Three years ago you wrote for the Manufacturers Record your views in favor of Prohibition, based on economic and moral grounds. * * * I have recently been urged to submit again to all who at that time wrote favoring Prohibition the question as to whether, in the light of the last three years, they have changed their views on Prohibition and the enforcement of the laws bearing on it. * * * Will you not do me the favor of giving as prompt a reply to this request as may be convenient?"

The replies to this inquiry were prompt and numerous, and the pamphlet in question gives these statements from these men who are leaders in the business world, experts in economics, and well qualified in every way to judge of the value of Prohibition after the experience of the past three years. Believing that the enforcement of the Prohibition laws and the preservation of the integrity of the Constitution of the United States now constitute the greatest problem confronting the American people, we give a few extracts from these statements with the hope that those who read them will be so fortified in their own views as to be able to answer determinedly and forcefully the persistent, widespread, insidious, and well-financed propaganda against Prohibition. As these statements are read, let it be remembered that they have just been written, and that they are by business and professional men—not preachers or professional reformers.

Judge E. H. Gary, chairman of the Board, United States Steel Corporation, one of the greatest industrial organizations in the world.—"I am more and more satisfied that the Prohibition legislation should have been passed and continued without amendment, and that it should be more rigidly imposed. I am also satisfied from experience it is a good thing for this country."

J. E. Edgerton, president of the National Association of Manufacturers of the United States.—"The abnormal lawlessness of the present time cannot reasonably be attributed to Prohibition, for since the World War there has been manifestly a general revolt against constituted authority in every field of organized activity. It seems to be the spirit of the age in which we are living. My own opinion is that, except for Prohibition, the situation in that respect would be infinitely worse. The proof is yet lacking that a 'blind tiger' is more dangerous than one with two good eyes."

Arthur R. Baxter, president of the Keyless Lock Company, a great business concern.—"From economic standpoint Prohibition is greatest asset of America—impossible to return to old ways of saloon days."

S. S. Kresge, proprietor of the great chain of five and ten cent stores.—"There is no earthly use for the manufacture and sale of liquor as a beverage, and all conditions for betterment are improved without this business."

W. B. Storey, president, Atchison, Topeka and Santa Fe Railway System, one of the great railway systems of the country.—"From the standpoint of railroad operation the Eighteenth Amendment has been very helpful to us, as it has reduced greatly drinking among our rank and file in spite of the bootlegging which is going on."

R. H. Scott, president, the Reo Motor Car Company.—"The return of public drinking places would make the motor car a menace on the highways and would stop the sale, to a large extent, of the cheaper cars, as the money would be spent over the bar as in the old days and the family would go without a car."

Dr. John Harvey Kellogg, superintendent of the Battle Creek Sanitarium, Battle Creek, Michigan.—"I am more and more convinced of the priceless value of Prohibition and am proud of my country that it was the first to take this great step of moral and social progress. Prohibition has come to stay."

Dr. Howard A. Kelly, Baltimore, Md., world-famous surgeon.—"Whether in the ultimate analysis the prohibitive act will succeed, I know not, but I do know this beyond a peradventure, that if it fails our nation is morally lost."

Upton Sinclair, famous author.—"It will take a long time to enforce Prohibition; in the meantime

the only question to ask ourselves is this: Is the total amount of drinking less than it was before Prohibition? I think that is undoubtedly the case, and to that extent we have been successful."

W. J. Harahan, president of the Chesapeake and Ohio Railway Company.—"I am more strongly in favor of Prohibition law than I was three years ago. The experience which we have had with the law has strengthened my views."

S. S. McClure, editor, McClure's Magazine.—"I regard the achievement of Prohibition in America as one of the most important advances made in civilization. I have made a study of the authorities in regard to alcohol, and I think the case against alcohol is impregnable. And if it is so in itself, it is much more so since the destruction wrought by the war."

W. E. Mack, superintendent of service, the Carborundum Company.—"I am more convinced today than when I wrote you three years ago that the laws governing Prohibition in the United States are right and are producing in a measure the results desired. It is out of the question to expect that a law making as great a change as the Prohibition law contemplated can produce all the results desired in the few years that have elapsed since the law became effective."

Frank B. Trotter, president, West Virginia University.—"My opinion in regard to Prohibition has not changed since I wrote you three years ago, with the exception that I am more ardently in favor of it than ever before. With 2,700 students on the ground, we do not have nearly so much trouble as we did twelve or fourteen years ago, with from five to seven hundred students."

Dr. Harvey Wiley, famous health expert.—"My views in regard to the enforcement of the Volstead Act have not been changed, except to be strengthened by the widespread indifference to the law. * * * What we need now in this country is a campaign to enlist all reputable citizens under one banner, namely, law enforcement, whatever their personal opinions of the law may be."

Dr. Henry R. Seager, professor of Political Economy in Columbia University, a recognized authority in his field.—"I still believe in Prohibition in spite of the rather disappointing enforcement of the law to date. * * * The argument that Prohibition is an unwarranted interference with personal liberty does not appeal to me. * * * I think the evidence is overwhelming that enforcement is becoming more and more effective."

Dr. M. L. Brittain, president, Georgia School of Technology.—"I have not changed my opinion with regard to Prohibition and enforcement of the law. I believe that Prohibition is best for this country and that the laws should be enforced."

The above statements are only samples of hundreds that appear in the pamphlet issued by the Manufacturers Record. The pamphlet is worth anybody's fifty cents. Of one thing we can be sure—national Prohibition is a good thing and it is here to stay.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

SHALL WE HAVE A SUBSERVIENT MINISTRY?

By Bishop Edwin D. Mouzon.

For the first time in the history of our church influences are being brought to bear upon our preachers which would tend to take away their God-given independence of speech and action. Far more important than the matter of unification is the question: Shall we have a subservient ministry?

I.

Let Me Call Attention to the Glory of the Ministry.

The glory of the Christian ministry lies in three things: (1) We preachers of the gospel are called of God; (2) To us God has committed the Gospel of Reconciliation. We hold it in trust for mankind; (3) In the proclamation of the gospel and in our spiritual leadership of the people, we are free to follow conscience and the voice of God which sounds in our own souls.

Let us look at these things briefly and in order.

1. We preachers are called of God, not called and appointed by men. There is a difference between the ministry and the laity. The effort to break down this distinction, if unchecked, will destroy the holy office of preacher and prophet. We did not take this office upon ourselves. We hesitated long before entering the ministry. But a voice sounded in our souls. We came under the conviction that God had called us to preach the gospel of his Son. We prayed over it long. At last we gave up all and followed Jesus. We say of ourselves what Saint Paul said of himself: "For am I now seeking the favor of men, or of God? or am I striving to please men? If I were still pleasing men, I should not be a servant of Christ."

2. And to us has been committed the Gospel of Reconciliation. Said Saint Paul: "Woe is me if I preach not the gospel." And, alas for the preacher who, having been called of God to preach the gospel, turns aside to proclaim something else. And what a privilege it is to preach the gospel! Speaking for myself, I would rather be a humble preacher of the gospel, "known and loved by God alone," than to occupy any place of worldly honor, or to be the owner of millions of dollars. I glory in my ministry!

3. The glory of the ministry lies also in this, that being neither coerced by officials from above nor intimidated by laymen from his congregation, the preacher of the gospel of Jesus Christ is free to follow the dictates of his own conscience and to give heed to the voice of the Living God.

There were certain men in the days of the apostles who forbade them to speak any more in Jesus' name. But they replied in memorable words: "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

It is a living ministry, called of God and taught of God, free to speak and teach and lead the people, that lies at the very foundation of Evangelical

Christianity. Take this away, and you quench the Spirit of God in men, and compel the ministry to listen to the voice of man rather than to the voice of God. If that time should ever come, then self-respecting men will not enter the ministry of the church. Only such as think primarily of bread and meat will serve in any such communion.

II.

For the first time in the history of Methodism the independence of the ministry is threatened and the doctrine is openly advocated that the ministry should become subservient.

1. I believe in the Episcopacy, and especially in our form of Episcopacy. But office always makes possible serious abuses.

Jesus said to his disciples, "Be not called Rabbi." That is a saying of profound insight. When one is continually called "Rabbi," one is in danger of coming to the conclusion that he is actually the thing people call him. And besides this, office somehow does inevitably get in between a man and the people. Our Episcopacy needs to keep close to the preachers and the people. And officials all need to remember that they are first only in opportunity for service and self-sacrifice.

The occasion for the above remark is a conversation I had recently with a Nashville layman, himself opposed to unification. Said he to me: "The man I am sorry for in the present unification discussion is just the average preacher. He is likely to vote not in accordance with his own convictions, but as he believes the bishop in charge of his Conference would like to have him vote." And my friend continued: "Formerly, in my business establishment, when I had a friend running for office, I would call my employees together and say to them: 'If you have no conscientious objections and feel entirely free to do so, I should like for you to vote for my friend. If you do not see your way clear to do so, it will be entirely all right with me.' In every case, more than ninety out of a hundred would vote to please me." My Nashville friend added: "I do not do that any more. It is not fair to the men." All honor to my friend.

We would as well be frank about it. It is believed by many that some brethren will vote a certain way to please the bishop in charge. And the fact remains that the five bishops who oppose unification preside over two-thirds of the total membership of the church, while nine bishops who favor unification preside over only one-third of the total membership of the church, and a large part of that one-third is in mission territory where the membership has no vote. It is interesting to observe that the entire church, from the Potomac to the Mississippi, with the exception of the Third Episcopal District, is under the supervision of bishops who are opposed to unification. I do not undertake to say how that came about or why that is. I simply call attention to a fact. I regret that this is a fact. I think this arrangement should not have been permitted to stand. There were some of us who suggested that the bishops in charge of foreign fields ought to be given one or more home Conferences this year, both with a view to a slight rearrangement of Conferences to relieve pressure, in certain sections and also to bring the mission field closer to the home field at the present time of missionary crisis. But the bishops affected did not at all agree with us in this, and would not consent to the change.

I do now announce to all preachers in my Episcopal District that by the grace of God their position on unification shall make no difference in my official and personal attitude toward them. That all may be assured and reassured, I am saying to my presiding elders that they must deal more openly and frankly with their preachers in the matter of appointments than they have ever done. And to the pastors in my Episcopal District I am saying that they must feel at perfect liberty to let me know all that they feel I ought to know. My door is open to every man who wants to see me. I am by appointment your bishop. But always I am your brother and fellow-servant.

And I shall openly advise that the vote on uni-

fication be taken by ballot in harmony with the suggestion made by the General Conference. And if some one should say that in this I am reflecting upon the courage and manliness of our preachers, I reply that Methodist preachers are the best men in the world. I believe in them and I love them with all my heart. But I am only repeating what has come to me from preachers themselves in various parts of the church. My mail discloses a tragedy!

2. Our great and good laymen have always believed in a divinely called ministry. They have wanted men who spoke in the name of the Lord Jesus, and who did not have the fear of men before their eyes. The laymen who have done the work of the church so well, both privately and in official position as representatives of the people in Annual and General Conferences, have been men who rejoiced in following the leadership of preachers called of God to lead.

But a tragic and sinister thing has happened in our Methodism. Indeed, it is the most sinister thing that could possibly take place in the developing life of any church. A movement was deliberately set on foot, and is being systematically carried out, to stir up our laymen against the ministry of the church. By way of illustration, take the series of resolutions offered at a certain district conference:

"Whereas, the plan of unification before the church makes no provision for a vote on the part of the laity save in a small representative way, and that without seeking or regarding the sentiment of the church expressed or unexpressed; and,

"Whereas, the laymen are the ones most vitally interested because they are most vitally affected thereby, being, as they are, the main builders and supporters of the church; and,

"Whereas, this conference is the only one where we may express our sentiments and cast our vote as a body; therefore,

"Be it resolved, That this, the district conference, in conference assembled, do hereby express its disapproval of the plan, and urgently request our pastors to cast their votes against it at the Annual Conference this fall.

"Be it further resolved, That, in as much as the appeal to our loyalty is often made by our pastors and leaders, we do hereby appeal to them to regard our sentiment and convictions, and be loyal to us in this our crisis."

The brethren who offered the above resolutions saw that they had gone too far, and struck out the last. But even so, see what they did adopt!

Here is a new thing. Laymen are called "the main builders of the church." I had believed all my life that these faithful preachers, heroes of the cross, scarred veterans of Jesus Christ, who "bear in their bodies the marks of the Lord Jesus," were "the main builders of the church." There would have been no church without them. They also could have had comfortable homes and good salaries, if they had given themselves to money-making, and had not sacrificed all that the gospel might be given to the lost. And their wives, the finest women of the land, have toiled in the Lord's vineyard, and cared for children, and cooked and washed and mended clothes, while the girls who grew up with them, by no means their superiors in character and culture, have lived lives of ease! These are they who are "the main builders of the church," and the main builders of civilization!

The church means more to the preacher than it can possibly mean to any one else. For Christ and the church he has forsaken all. Christ and the church are all that the preacher has. Let no layman bring undue pressure to bear upon his pastor. Is that pastor opposed to unification? That is his right as a man and a minister. Is that pastor enthusiastically in favor of unification? That also is his right. And it is not to be wondered at that so many of our preachers do favor unification. They are tired of unholy rivalry with other Methodist preachers. They long for larger unity among all Christian people. But to insist that preachers who love the church better than they do their own lives should first ask laymen how they should speak and vote, and then sacri-

fice their own convictions in subservience to laymen, is to ask our preachers that they get their call from man and not from God. Our preachers must not become subservient to anybody. If a preacher should now be forced to vote against his convictions to please his congregation and keep his place, we may look to see our preachers told whether they may preach on the Rules of the church and whether they may discuss modern industrial questions. And presently the preacher may have to be careful lest certain men object to what he has to say about Jesus Christ! Of all sights on earth, possibly the most pathetic is the sight of a subservient ministry! We need men with courage of the Reformers. It is told that when, in the reign of James II, the clergy were required to read a certain declaration which they believed to be illegal, the father of John Wesley stood in his pulpit that day and preached from the text: "Be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." We should once more turn to Winkler's hymn as translated by John Wesley:

"Shall I, for fear of feeble man,
The Spirit's course in me restrain?
Or undismayed in deed and word,
Be a true witness for my Lord?

"Awe'd by a mortal's frown, shall I
Conceal the word of God most high?
How then before thee shall I dare
To stand, or how thine anger bear?"

And of this I am perfectly confident: No spiritually minded layman will desire his pastor to surrender his convictions. What self-respecting laymen want is that when their preachers stand in the pulpit, they shall speak their convictions as God gives them to see the right. And men who are entitled to places of leadership in the church want manly men as their ministers. It is not salve for the conscience that the layman wants. It is salvation from his sins. If in any way or in any degree we call upon our preachers to surrender their independence, we shall turn traitor to the highest interests of the soul.

This other word in conclusion. As one of the general superintendents of the church, I am the layman's bishop as truly as the preacher's. It is hoped that in an increasing degree laymen will come to our bishops. My door stands open to all who love our Lord Jesus Christ in sincerity or who are seeking to find their way to him. Such laymen as know something of the spirit and genius of Methodism, men who know our principles and our teachings, will always find that their counsel and advice are welcome. There should, beyond question, be a closer acquaintance and a fuller co-operation between the bishop in charge of a Conference and the laymen who bear financial burdens and lead in spiritual enterprises. There must be subservience nowhere. There should be confidence and co-operation everywhere.

SHALL WE HAVE A SUPPRESSED LAITY?

By D. R. Weston.

In recent issues of church papers Bishop Mouzon has propounded the important question: "Shall We Have a Subservient Ministry?" And if there is danger of such, it will menace the work of the church. There is another question of equal importance: "Shall We Have a Suppressed Laity?" Should this latter obtain, the church likewise will be disrupted.

To undertake to warn the preachers against the people is certainly a new departure in the activities of a Southern Methodist bishop. There are at least three things in this episcopal "Alarm of Distress" which doubtless amaze many common people.

I. Buffeting the Bishops.

In his struggle against five of his colleagues, Bishop Mouzon allows himself to cast a suspicion upon somebody. He says: "The fact remains

that the five bishops who oppose unification preside over two-thirds of the total membership of the church. . . . I do not undertake to say how that came about or why that is. I simply call attention to a fact. I regret that this is a fact." Why does not the Bishop "undertake to say how that came about?" It is not true that since the General Conference at Atlanta in 1918 it has been tacitly understood that a bishop was to preside over the same Conference for four years unless providential causes necessitating a change? Too, is it not known that the five bishops who oppose this plan of unification were presiding over their present districts before this proposed plan was ever presented to the church? Have we come to the pass where it must be episcopally intimated that the Holy Spirit is so ruled out of our councils of appointments that even bishops are artfully placed so as to put something over on the church, or to prevent something from being put over on the church?

In this article under discussion, Bishop Mouzon, in speaking of his colleagues, is not generous enough to say: "the five bishops who oppose this plan of unification," stating emphatically, as quoted above; "The five bishops who oppose unification." This, notwithstanding more than one of the five have expressed in print and speech their hope of, and willingness for the right kind of unification. Bishop Mouzon rigidly disclaims the integrity of such contention; and in his Dallas address he insists any such talk is "Bunkum and vote-getting propaganda."

II. Pillorying the Preachers.

It is evident that somebody is held up to scorn. Since, in connection with his complaint about the five bishops presiding over their Conferences, Bishop Mouzon says, "It is believed by many that some brethren will vote a certain way to please the bishop in charge," it is presumed he is talking about preachers who will vote against the proposed plan. Preachers are not puppets! Whether they are "for" or "against" this plan of unification, their manhood ought to rebel at one of their pastors' rushing into print pillorying preachers with such implications of meanness and littleness.

We would not retort in kind and charge the good Bishop with being actuated with such high conclusions about the purchasing powers of the episcopacy when he made a certain itinerary of district conferences.

In his opening paragraphs the Bishop is much bestirred about preachers having had committed to them the "gospel of reconciliation" and then voting against the proposed plan of unification. Though it might be possible for the vision to become so affected that everything would appear the same, yet how a person can inextricably identify this proposed plan of unification with the gospel of Christ is beyond my limited powers to comprehend. If they are identical, then many hundreds of preachers must be charged with heresy. To impugn their motives otherwise is beneath the dignity of the Bishop's manhood and contrary to the logic of his love. He says: "I am only repeating what has come to me from the preachers themselves in various parts of the church. My mail discloses a tragedy."

What could be more tragic than a man who has been exalted to the Episcopacy by the suffrage of his brethren, standing upon that high eminence with nothing but ex parte information, slinging out charges of sycophancy against many brethren who are in rank and file of the toilsome way of a sacrificial ministry? The Bishop implies that his mail discloses the tragedy of a servile ministry. He should either give the names of the servile flatterers and the identity of the author of such grave charges, or else he should apologize to the manhood of the ministry of the Southern Methodist Church. A sycophant ministry is more detestable than a subservient ministry is pathetic.

III. Paralyzing the People.

To deprive the people of their power to act seems to be the cherished purpose of manyoplanists. Bishop Mouzon, in his Tennessee Conference speech in October of 1924, when the "Laymen's Address" had not long been from the press, was not kindly disposed towards the laity in gen-

eral taking any part in the matter of adopting this plan. He avers that "leading laymen" and "such laymen as know something of the spirit and genius of Methodism, men who know our principles and our teachings, will always find that their counsel and advice are welcome." Of course the Bishop would not exclude a man if he had religion, even though we were not classed as a "leading layman." It was more than a mail tragedy when Mrs. McCoy said on the Chattanooga Conference floor: "The question of unification ought not to be submitted to people in the sticks, for they know nothing about it." Dr. Anderson, of Arkansas, was on no slow train when he referred to the peoples' vote as "one-gallus hill billy democracy." There is much ado about district conferences' adopting resolutions requesting pastors to vote against the plan. If the acts of the district conference makes a subservient ministry, what happens when the General Conference suggestively demands that Annual Conferences vote secretly? What does it mean when a man accepts one and hates the other? Dr. Rembert G. Smith, an avowed pro-plan unificationist, says: "It is well at this time that we let our people say what they desire as to the pending plan. If this is 'hill billy democracy,' it is better than 'high-brow domination.' The best leadership is not afraid of the people and believes in its own power to show them and guide them. Attempted 'high-brow domination' springs from academic anemia and threatened paralysis of pedantry, and has not the self-confidence to undertake to inform and inspire the people with the ideals it considers imperative."

With a suppressed laity there will be no church for an holy and aggressive ministry. No, nor oppressed, subservient, servile ministry in Southern Methodism. Are the people to have no rights but to pay and to pray? Shall two million, four hundred and ninety thousand remain as dumb as Zacharias, while a mere ten thousand speak the sole and final words of destiny? We trow not!

Room Enough for Good Men to Differ.

Will it not be better for us, even from this late juncture on, to recognize that there is room enough for two sides on this plan of unification? And that no one side has all the sense and religion on its side? Such an erudite Christian gentleman as Dr. E. C. Wareing, of the Western Christian Advocate (Cincinnati), in an editorial, "Methodist Unification Stalls," recently said: "It is being positively predicted that the present plan now being voted on is not going to carry. It is being claimed that the Church South is going to defeat the proposal. We cast no blame, we express no aspersions, we make no indictments. If we were in their place, we would vote against the adoption of this present plan; for it is not Methodist unification. It is an elaborate proposal for federation and community co-operation; it does not advance us toward that position which we, in Christ, believe should be our Methodist heritage." This is a Northern Methodist voice on the opposite side from Bishop Mouzon. Hear the voice of three of their border Conferences: The Delaware defeated the plan by forty-seven votes; the Lexington (Ky.) Conference favored the plan by just one-third of a vote, while the Central Missouri defeated it by six votes.

If Bishop Mouzon had not "suffered a temporary eclipse of vision," from his writings one would judge that he has taken the success of this plan of unification too seriously. It seems that to him the plan involves the integrity; those who oppose it are against unification itself; all that suggests that bishops or preachers who oppose this plan are for real unification is "bunkum" and vote-getting propaganda; the principles that would prompt the organization of an Association to Preserve Southern Methodism is "damnable;" "My Texas," etc.

Any bishop who will "step aside" if not down, while delivering a course of lectures to young preachers and use such language as "bunkum," "damnable," etc., when referring to the activities of his colleagues and many of the Christian laymen and preachers of his church, is certainly working overtime and doing more than his share in "keeping on foot a movement to stir up the laymen against the ministry of the church." And

it is a work of superogation in behalf of said movement for a bishop to manifest such a spirit and use such language as to cause a lifelong friend to publish what Dr. W. D. Bradfield, professor of Christian Doctrine in Southern Methodist University, did publish in the Dallas News concerning Bishop Mouzon and his lectures at that university as follows: "Bishop Mouzon cannot understand why I quoted his Kirby Hall statement in the News. I answer that I did after serious reflection upon the propriety of such action. I did it in order to protest with all my soul against the intemperate character of Bishop Mouzon's discussion of the great question now before the church. I did it to tell Bishop Mouzon once for all that Methodist preachers will not tolerate uncharitable utterances from the lips of their chief pastors. I did it in order to tell Bishop Mouzon that if his example (if such a thing could be conceivable) should be followed generally by his colleagues, Methodist laymen and Methodist preachers will rise up and smash the episcopacy as an intolerable incubus upon our church. British Methodism has wrought grandly without bishops; and American Methodism, if necessary, can finish her course without them."

Surely we have reached a point where there is a difference in opinions. What the cost of travel has been? Such incisives as "mob," "bunkum," "damnable," "hill-billy," "people in the sticks," "high-brow domination," "smash the episcopacy," "hierarchy," "oligarchy," "ignorance" and prejudice" have already cut wounds that will run red for fifty years.

Shall we have a Subservient Ministry, a Suppressed Laity, a Destroyed Church? It is not necessary to have either fatal ending, but our ship must be turned up-stream.

GRENADA DISTRICT AGAIN.

Too much going on up this way to say it all in one letter. A great many revival meetings are now in progress. Large crowds are attending the meeting at Oxford camp ground. Many happy reunions have occurred out there this week. About a dozen families are tenting there and others come and go in cars. The roads are fine and the weather has been ideal. All the neighboring preachers have attended, and altogether it has been an occasion of rare delight. The meeting is still in progress.

Rev. W. S. Shipman has assisted Brother Rogers in a splendid meeting at Sparta. Several additions to the church.

Rev. T. H. Porter has held a meeting at Bethel this week, doing the preaching himself. He is a faithful minister of the word and can be counted on to be on the job.

It has become necessary for Rev. R. G. A. Carlisle, of the Valden charge, to go to the Methodist Hospital in Memphis for some treatment. He is suffering from an inflamed limb. Dr. Willis Campbell has him in charge, and we are hoping that he will soon be able to return to his home.

Rev. J. E. Stephens is having a fine time at Northwestern University. He is enjoying his work, and in addition to his school work he is supplying a pulpit for the month of August.

Another one of the Grenada District preachers is Rev. Robert H. Ruff. He is connected with the Board of Missions, with headquarters at Nashville. While nobody was thinking about it he slipped off and got married over at Mount Sequoyah. Blessings on him and his young wife.

Rev. S. A. Brown belongs to us, too. He is going constantly from charge to charge collecting money for the Methodist Orphanage. Some people may wonder what the Orphanage does with all the money that Brother Brown raises for it, but the truth of the matter is lots of these people have not given him any yet. Brother Brown is doing well.

One of our men, Rev. J. S. Duncan, is down in Brazil preaching to a great congregation in that metropolis of the far south. He is a jewel. His mother has been spending the summer with him, and they report a great time.

Rev. C. A. Parks has finished his year's work at Northwestern, and has been appointed to fill

out the year at Duncan. We are glad to have this choice young minister back at home.

For the summer Rev. W. C. Newman is assisting Brother Alexander at Tupelo. He is one of the most promising young ministers in the Conference, and will soon be in great demand.

Two honored superannuates live within the district, Rev. J. W. Dorman, at Water Valley, and Rev. Eugene Johnson, at Grenada. Both are busy about the Lord's work as they have opportunity. Brother Dorman is in great demand to fill vacant pulpits. He teaches a large class of young men in the Sunday school at Water Valley. Brother Johnson is in poor health and not able to do much active service.

We are all happy in the Lord's work and rejoice that the old-time gospel still reaches the people. We are still unanimous for the old gospel and its Christ.

E. S. LEWIS, P. E.

Grenada, Miss.

SARDIS DISTRICT NOTES.

Brother S. S. Potts is doing a fine work on the Arkabutla circuit. Some great revivals are being held on his charge. He recently held a revival at Truslo himself, where he received ten into the church.

Brother W. M. Young always keeps the work of the church going in good shape. He is doing a great work at Batesville.

Brother George Baker is doing his usual good, honest work, which is showing up to good advantage on the Byhalia charge.

Old "T. M.," at Charleston, is always on the job, and is constantly working for the highest good of the kingdom and the church. He is winding up a fine four year's work at Charleston. Among other things he has about paid off the church debt, and Bishop Ainsworth will dedicate same this fall.

No man in the district is giving more general satisfaction to his parishioners than is Brother Whitehurst on the Cockrum circuit. All the people love him and have confidence in him.

The good people of Coldwater say they have the best preacher in the Conference. Brother Simpson is doing a great work at Coldwater. He held a very successful meeting himself just recently at Coldwater. The people of Coldwater love him and his family.

As is his custom, Brother Northington has everything in good shape at Crenshaw and Sledge. Brother Northington always brings things to pass. It is his custom, and a good one at that, always to do his best to accomplish what the church requests him to do. When he fails, it is not due to failure on his part.

The good people of Hernando feel that they were fortunate indeed in securing Brother Sharp as their pastor. He is doing a great work among them, and is loved by all. I am expecting Hernando to do greater things this year than it has done for several years.

Brother Weed is giving great satisfaction on the Horn Lake charge, and is doing a good work. I have not heard as to the results, but he recently held an arbor meeting between Horn Lake and Poplar Corner, with Horn Lake, Poplar Corner and Hind's Chapel participating. Brother Curtis, of Starkville, helped in this meeting. I am sure they had a great meeting.

Brother Bailey is doing the best work on the Longtown circuit that has been done there for years. All are pleased with him, and the work is progressing satisfactorily under his leadership.

Brother Henry, of Oakland, has been greatly hampered in his work this year. His beloved wife was stricken early in the year and had to be sent to McGehee's. He is holding up fine under the strain, however, and is doing a good work. The people love him and have confidence in him. Please let prayers be offered by Christians for the speedy recovery of his beloved wife.

Everybody on the Olive Branch charge loves Brother Wallace, and he is doing a good work among those fine people. Brother Wallace is a good revivalist and has been holding some excellent revivals.

Brother Brisco took right hold of the Mount Pleasant circuit after Brother Graves was forced to give it up, and he is doing a fine work on that charge.

The good people of the Pleasant Hill charge are delighted with Brother Bowlin, and are responding splendidly to his leadership.

The people of the Sardis circuit are saying that Brother Woodfin is developing into a good gospel preacher and is growing in favor with his people. He has held several of his own meetings this year, and God has greatly blessed his efforts.

Dear "Mr. Shipman" is a prince. During the four years he has been at Senatobia he has led those good people into doing great things. They have remodeled their church and made it into a model Sunday school edifice, to the great delight of all. While they thought they were making it plenty large at the time of the remodeling, they find they are now cramped for room to take proper care of the Sunday school. Along with this great work he has also led them into making needed repairs on the parsonage, which has made that dwelling one of the most desirable parsonages in the Conference.

Brother Johnson is in great favor with the people of the Shuford charge, and is doing a good work. He was somewhat hampered in the beginning of the year because of sickness, but with the coming of spring his health got better, and he is rendering a great service to the kingdom among those good people.

Brother Ashmore is regarded by his people as one of the finest and best among young men in the Conference. They all love him and he is leading them in a great work on the Tyro circuit.

Brother McCafferty is doing a really good work in Sardis. Brother Frank Neal, of Amarillo, Tex., recently closed in the Methodist church in Sardis one of the best revivals that have ever been held in these parts. Brother McCafferty is following up the work of the revival with painstaking care that will bear fruit to the good of the kingdom. Brother McCafferty is in great favor with his people.

Brother Mitchell, of Como, is doing a splendid work in that beautiful little city. He blows no trumpets or rings any bells, but with fidelity and earnestness does the work of the church to the edification of his people and the building up of the church.

Brother Robertson, of the Courtland charge, is in fine favor with the people of his charge. He is doing good work among them.

All in all—everything taken into consideration—splendid work to the glory of God and the building up of the church is being done throughout the district. Many great revivals have been, and are being, held over the district. We hope to go up to Grenada with the best report from the Sardis District that has ever been made.

Brother Gladney, who lives in Sardis, is always busy and is doing a great work for the Sunday school interest of our Conference.

J. TILLERY LEWIS, P. E.

Sardis, Miss.

NEWTON DISTRICT NOTES.

"The first shall be last and the last first."

Acting on the above statement I will begin with the last pastoral charge in the district in the order of their arrangement in the minutes of the Conference.

The Walnut Grove circuit, which is one of the circuits of the Conference, has a New Walnut Grove now, and the whole charge is moving forward.

The pastor, Rev. V. R. Landrum, is serving in his second year, has established two new preaching places; has organized and has about completed a new church at Madden, one of those places. He built a new parsonage in the new town the first of the year. He and his people are well pleased with each other and are moving forward in the work. Approximately, one hundred members have been added on profession of faith since he has been pastor on that charge.

Union charge is next in order, with Rev. R. H.

Clegg as pastor. Brother Clegg is a steady, systematic worker, and brings things to pass. At Coushatta he has built and paid for a beautiful church, with adequate class room facilities for his Sunday school work. By the time this appears in the paper, work will have been started in making a new church out of the old one at Union. Cost will be approximately \$6,000. The pastor is in high favor with his people and is doing a fine work.

Trenton is one of the old charges in the heart of Smith County. It has never been noted for its progressive movements, but Rev. C. H. Herring and the five churches on that charge are still working at the task before them, and hope to make the best report this year they have had for some time.

Shiloh is one of those outstanding old circuits of this Conference—one of the few churches that still keep up the camp meeting, which will begin the third Sunday in this month. Rev. E. H. Cooley is the pastor, and the people of that charge, as well as other charges he has served, regard him as one of the best preachers they have ever had. His sermons are always well prepared, full of thought, and forcibly delivered.

Rose Hill is the Jasper County circuit which has sent out perhaps more preachers than any other circuit in the Mississippi Conference. That charge is now being acceptably served by our good man, Rev. S. N. Young. He has been busy this year. Some splendid meetings have been held with quite a number of accessions. The parsonage has been painted and two or three churches repaired and repainted.

Raleigh, the capital of Smith County, with Rev. R. A. Allums as pastor, deserves special mention because he has done an extraordinary piece of work. In addition to serving acceptably the six churches composing the circuit when he was assigned to that charge at the Gulfport Conference, he began preaching at a consolidated school house about the middle of last year. The first of July this year he held a meeting in that school house, lasting eight days. He had no outside help, no Methodist people in that community around which to build. He closed by organizing a church, with eighty-five members, composed chiefly of grown people. He appointed a building committee. Twenty days from the close of the meeting I visited that community. They had the church up, with roof on and floor laid—a building 40x60 feet, with two sections for Sunday school class rooms, 16x24 feet each. I never saw as many people at work on one building without pay in my life. Raleigh charge is destined to be one of the strongest circuits of this district. Brother Allums is to be commended for his great work.

Philadelphia, under the pastorate of Rev. J. E. Gray, has had approximately fifty accessions to the church, near forty of them on profession of faith.

North Leake is a new circuit, and the pastor, Rev. John W. Moore, is a new man, serving his first year in the ministry. The churches are delighted with their young pastor, and we are expecting a fine report from North Leake at Conference.

Newton station is making good progress under the leadership of Rev. H. M. Johnson. About forty accessions to the church to date. He is planning for a Standard Teacher Training School, to be held in his church, beginning the fifth Sunday afternoon in August and running six days. He is expecting a full report in everything.

Neshoba circuit, with its seven organized churches, in one of the best farming sections in East Mississippi under the pastorate of Rev. E. J. Coker, is making progress. Seventy-six accessions on profession of faith to date this year, with two more meetings yet to be held. At least one new church will be in process of construction by the time Conference convenes.

Rev. M. R. Jones is the much loved pastor of the Montrose charge. He is doing a fine work. His past record shows that only the time limit will make it necessary for him to move.

At West Laurel, Rev. J. W. Ramsey is serving his fourth year—I think the only pastor that has served that church four consecutive years since

its organization. He has done a fine work. Has repainted and recovered the church this year, and has paid for all the improvements.

Laurel, Kingston, is a splendid church now, with a building that meets the community needs real well. Brother T. A. Ferguson is serving his third year, and has done some effective work during this time. He has reached out and taken in some new territory, receiving into the church, the latter part of last year, a whole congregation from the Protestant Methodist church.

Laurel, First Church, is one of the strong stations of this Conference, and the strongest of this district. Under the faithful and efficient leadership of the pastor, Rev. J. R. Jones, this church is meeting all her obligations in full, current expenses, Centenary, Christian Education, and Superannuate Endowment fund.

Rev. M. L. White is the happy pastor of the Lake charge, and the beauty of Brother White's pastorate is that he helps to make a happy people wherever he goes. I wish all our young preachers had the privilege of hearing him preach, and tell of the work the Lord has done through him. He even believes that the presiding elder and the Bishop can't hurt the consecrated preacher with any kind of an appointment.

Homewood is the typical four-point circuit of the district. Has the largest membership of any charge except First Church, Laurel. Rev. T. C. Cooper is the efficient shepherd of those eight hundred members, who live on farms. He is serving his second year and is in high favor with his people.

Harperville and Lena, under the leadership of Rev. T. B. Winstead, has built a new parsonage, has had some splendid revival meetings and has increased the salary almost forty per cent over the previous year. Brother Winstead is one of the steady systematic workers that gets results from his labors. His people are well pleased with his efforts.

Rev. H. J. Moore is the fine fellow who has been fortunate in having the privilege of serving a fine people on the Forest and Morton charge. Many people are hoping that old time limit of four years may be ignored and let him stay longer. Progress along all lines has been made in both churches during his pastorate.

Decatur and Hickory are very fortunate in that they are served by the only Strait preacher in the district. And some of them are sorry that this is his fourth year. Rev. C. H. Strait is one of our most popular pastors, and Decatur and Hickory now make a delightful appointment. Men are now at work making cement blocks for the new church at Decatur. One of the neatest brick churches in the Conference has been built at Hickory under the leadership of Brother Strait.

Cunkey is a circuit with six organized churches. It keeps the pastor, Rev. W. W. Murry, busy to get around to all his people. Plans are on foot to build a new church at Meehan. Brother Murry has done a fine work this year in issuing a monthly circuit Visitor, in addition to his preaching and pastoral work.

Carthage is the capital of Leake County. It is the mail distributing point for that section of the country. The Commercial Appeal reaches that interior county site two and one-half hours before it gets to Newton, and seven hours before it reaches Philadelphia, Miss. There are two splendid banks doing business there. The County Agricultural High School is located there. A splendid grammar school is also at work in that town. There are fine people in Carthage. Goshen and Mount Horeb, together with Carthage, makes a compact, delightful interior charge. The best roads in the Newton District are the two highways running north and south, east and west, through Carthage. Rev. G. G. Yeager is the fortunate pastor serving this charge.

Burnside is a new charge, named after the big mill town seven miles north of Philadelphia. There are seven preaching places on that charge, with six organized churches. Rev. H. J. Oakley is the energetic pastor on that charge. Without the convenience of an automobile he has met his appointments, and has had forty accessions on profession of faith up to the 17th of July.

Bay Springs, with the hustling pastor, Rev. P. H. Grice, is the first charge in the list of appointments, but comes last in this brief report. Brother Grice was sent to the Bay Springs charge, consisting of four appointments and a salary of \$1,200, from the Gulfport Conference. With three months yet before his second year is over we find that he has organized and built two new churches, has added approximately two hundred members to the church, and that the charge is paying now \$1,800 to the pastor.

The indications now are that the Newton District is going to make a fine report at the coming session of the Annual Conference.

L. E. ALFORD, P. E.

A KIT OF CARPENTERS' TOOLS FOR THE FRENCH BOYS OF THE HOUMA MISSION SCHOOL.

I want the ear and heart of every pupil, officer, or teacher of Intermediate, Senior, or Young People's classes in our Louisiana Methodist Sunday schools just long enough to plan with you a delightful August-September mission project.

There is need at our French Mission School at Houma for a full kit of carpenters' tools so that during the long, rainy winter hours the boys there might be employed in useful, constructive play—"making things."

This appeals to me. I have never had anything but a blunt hammer and dull saw. But I am always "making things." Aren't you? And so should our boys in Miss Hooper's care.

I am now in correspondence with a large manufacturer of standard tools and will soon have the price of hammers, saws, planes, chisels, and other things needed. We can buy two or three model work benches for a "song" from the State Normal College. With a little effort, the boys and girls and young people's classes of Louisiana can give the French Mission School a practical lot of tools.

Let's do it by Sept. 15. If your class will help, drop me a post card giving me its name and the name of the president, teacher, or interested one, and we will assign you one article in the kit.

Thank you for prompt action. This ought to be a good summer activity. You will hear more from me later, but if you are interested, let me know about it.

Just this: Nothing would bring our adolescent department closer together in Louisiana than to accomplish something together. This is the project. Then, let's go.

Faithfully,

H. L. JOHNS,

Conference Adolescent Superintendent.

Natchitoches, La.

HOW DID IT HAPPEN?

Dear Mr. Editor: In the New Orleans Christian Advocate a short time ago a member of the Mississippi Conference published an article claiming that the North Mississippi Conference, with a church membership of over 60,000, had voted less than 10,000 men, women and children against the present plan of unification. By action of said Conference, at its last session, all members were allowed to vote on the question. Since then the Commercial-Appeal, of Memphis, Tenn., Aug. 2, 1925, has published a communication from Hon. J. R. Bingham, of Carrollton, stating that less than one-seventh of the total membership of the North Mississippi Conference were polled against unification. I have been told that "figures do not lie." I do not propose to question the accuracy of the statements quoted above. Still I would be greatly pleased to learn how less than 11,000 mature men and women of this Conference could succeed in electing 54 of the 56 lay delegates to vote for them in Grenada next November.

Yours truly,

F. A. HOWELL.

Durant, Miss.

The courageous missionaries, as well as every worker and institution in the whole of Siberia and Manchuria, are supported by the Centenary.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

"A Mosquito Does Not Wait For An Opening---He Makes One"

Some weeks ago, Dr. Frank L. Wells sought to announce through the Advocates of the Church a contest in the matter of unique plans for raising Special Effort quotas. Some of the Advocates failed to publish the announcement, and many who had plans to offer were deprived of submitting them by not knowing about the contest. Therefore it has been decided to reopen the contest so that the whole Church may have a chance to participate. Give close attention to the following:

A BIG DEMAND FOR UNIQUE PLANS.

It is surprising how many calls come to the Board of Finance for plans to raise quotas. They invariably ask for something unique which can be worked in very difficult places. In order to supply this demand, the Board is preparing to publish a booklet entitled "Ways and Means to Raise Special Effort Quotas." The aim is to have this booklet contain not merely theories, but actual plans that have been or may be used to secure this money. When the booklet is completed it will be sent free upon request to every charge in the whole Church that wants it. In this way it should be possible for every pastor to find a method for raising his charge's quota, no matter how great may be the hindrances confronting him.

A CONTEST OF WITS

To stimulate interest, the Board is offering three prizes, as follows: For the best plan submitted, \$50; for the second best plan submitted, \$25; and for the third best plan submitted, \$15. The matter will be decided by the judges to be selected by the Board. One judge shall be a city pastor, one a small town station pastor, and one a circuit pastor. If you have successfully used or intend to use a unique plan in raising your Special Effort Quota, write a description of the plan and send it to the Board of Finance, Security Building, St. Louis, Mo. Do not use too many words—500 is the limit, and if you can tell in fewer words it will be preferable. Remember that this call is not for the usual method of raising money, but for something unique and uncommon.

THE CONDITIONS OF THE CONTEST.

1. The judges will be instructed to consider three things in rendering their decision, namely: Uniqueness, adaptability, and simplicity. That is, whether the plan is out of the ordinary (uncommon), if it can be readily adapted in most any charge for raising the quota, and if it is simple enough to be easily applied.

2. While the number of words used in describing the plan is limited to 500, it is desirable that the contestants use fewer words if it can be done and at the same time make the plan clearly understood.

3. All plans must be submitted in writing and they must be in the hands of the Board of Finance, Security Bldg., St. Louis, Mo., on or before November 1, 1925.

4. All plans submitted become the property of the Board of Finance for publication without compensation (except for the prizes), if the Board desires to publish them. No unused manuscripts will be returned to the writers, unless requested.

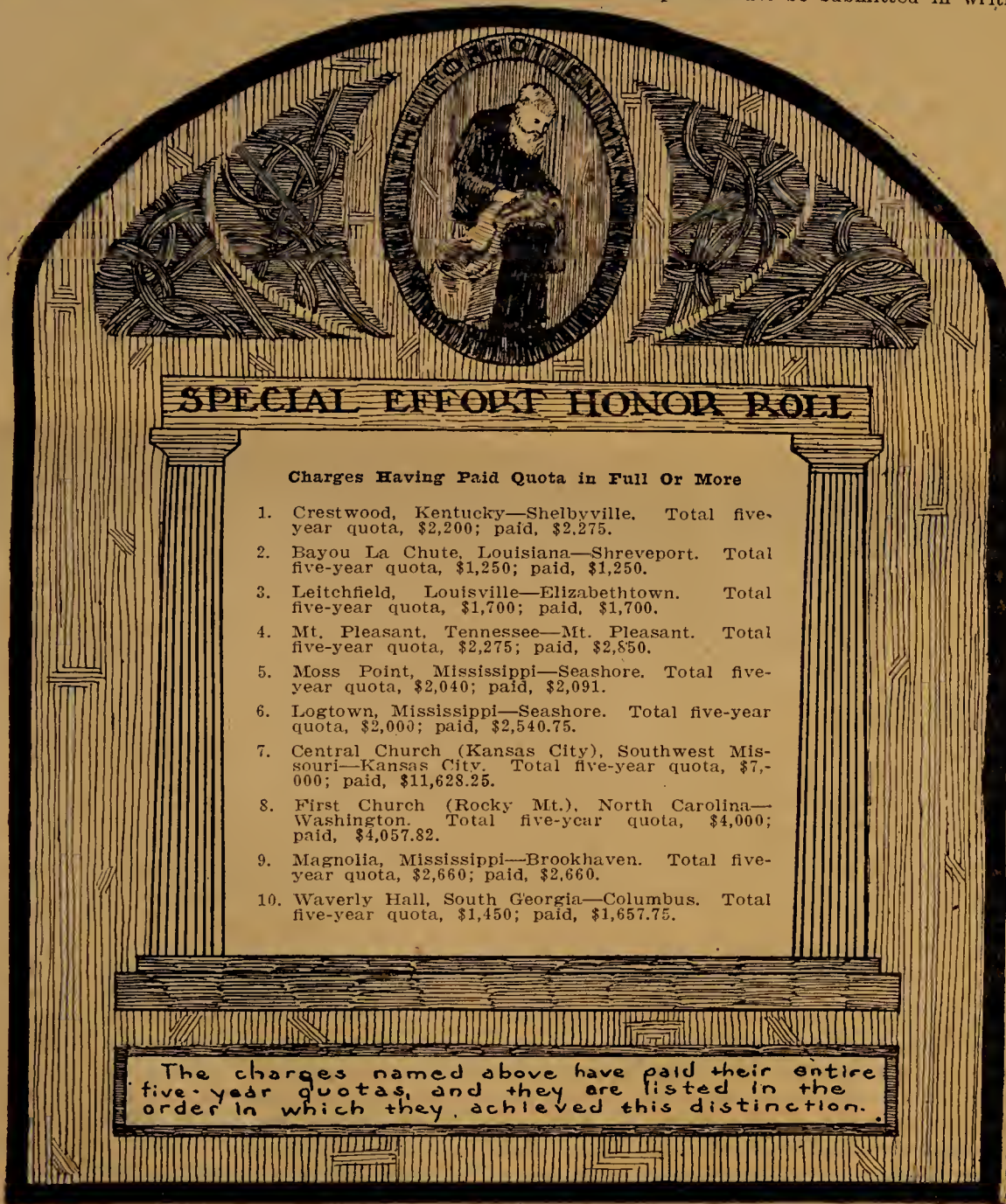
A CHANCE TO HELP THE CAUSE.

This contest provides a splendid opportunity to do something that will greatly help the Special Effort for Superannuate Endowment. Many pastors of the Church have raised their quotas in ways that are unusual and effective. Why not give other pastors the benefit of these plans? It will mean that hundreds of charges, which so far have done nothing for the cause, will make an excellent showing by using the plans which have proved successful in other places. Therefore, let every

one who has a worthwhile plan, send it to the Board for publication in the booklet.

A WORD OF CAUTION.

If you are interested in this matter, you should preserve this page for future reference. The subject will not be brought up again with the particulars as now given, and you should be sure to save this page so it will be available when you need the information which it contains.



SPECIAL EFFORT HONOR ROLL

Charges Having Paid Quota in Full Or More

1. Crestwood, Kentucky—Shelbyville. Total five-year quota, \$2,200; paid, \$2,275.
2. Bayou La Chute, Louisiana—Shreveport. Total five-year quota, \$1,250; paid, \$1,250.
3. Leitchfield, Louisville—Elizabethtown. Total five-year quota, \$1,700; paid, \$1,700.
4. Mt. Pleasant, Tennessee—Mt. Pleasant. Total five-year quota, \$2,275; paid, \$2,850.
5. Moss Point, Mississippi—Seashore. Total five-year quota, \$2,040; paid, \$2,091.
6. Logtown, Mississippi—Seashore. Total five-year quota, \$2,000; paid, \$2,540.75.
7. Central Church (Kansas City), Southwest Missouri—Kansas City. Total five-year quota, \$7,000; paid, \$11,628.25.
8. First Church (Rocky Mt.), North Carolina—Washington. Total five-year quota, \$4,000; paid, \$4,057.82.
9. Magnolia, Mississippi—Brookhaven. Total five-year quota, \$2,660; paid, \$2,660.
10. Waverly Hall, South Georgia—Columbus. Total five-year quota, \$1,450; paid, \$1,657.75.

The charges named above have paid their entire five-year quotas, and they are listed in the order in which they achieved this distinction.

With Conference So Near Special Effort Quota Payments Should Come Fast

The Home Circle

THE GARDEN GATE.

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm traveling fast, and I'm traveling far.
I toot my horn, and I turn my wheel,
And nobody knows how grand I feel."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a great big ship!
I'm off to the pole on a 'sploring trip.
I'll ride a white bear, holding on by his hair,
And I'll hurry him up with a whalebone whip."

Early and late, early and late,
Little Boy swings on the garden gate.

"It isn't a gate; it's a big balloon!
I'm going to sail till I reach the moon.
I'll play with the man as hard as I can,
And I'll stir up the stars with a great horn spoon."

Early and late, early and late,
Little Boy swings on the garden gate.

"It's not a gate; it's"—off runs he,
His mother is calling: "Come in to tea!"
It's a wonderful gate, but it just isn't able
To turn itself into a supper table.
—Laura E. Richards, in *Woman's Home Companion*.

THE FISH THAT WORE NIGHT CLOTHES.

Jack had been sick for weeks. He was better now, but the days in bed seemed very long. And now the spring vacation had come, and the boys were going fishing almost every day. Fishing along the lazy Florida streams is fun, and Jack must miss that. But the day when his class went for a sailing trip on the gulf was the hardest day of all.

Jack tried hard to be brave, but all day, it seemed, he could think of nothing but spreading sails and dancing blue waves.

"Anyway, the boys will come in and tell me all about it before bedtime," he comforted himself.

Eight o'clock came and went, then nine o'clock, and still no boys. Jack's mother settled him for the night.

"The boys have forgotten all about me," he thought as he lay there alone in the dark. And his only reminder of the sea now was several big salty tears that ran down his cheeks.

Just then a crunching sound on the gravel walk, whispers—

"I'm awake yet," called Jack, "ever so wide-awake."

Then steps along the hall, the snapping of the light button, and the boys were with him. Of course they hadn't forgotten him. They were late because they'd had to hunt all through Peter Bell's attic for an old aquarium. They'd brought Jack the greatest catch of the day.

"We got him in the net," said Peter proudly.

"What a beauty," cried Jack, "but whatever is it?"

"Guess," said the boys.

Jack studied the fish with its brilliant green coloring and its queer hooked bill.

"It looks," said Jack slowly, "it looks—of course you'll laugh—but it looks like a parrot, as much as a fish could."

"That's just what it is," cried the delighted boys, "a real parrot fish."

"It's a dandy," declared Jack enthusiastically. "I'm going to call it Poll."

"Poll Parrot," laughed the boys.

"Of course," cried Jack, "I'll have just lots of fun watching it; I'm going to keep it always."

After the boys had gone Jack soon fell fast asleep. He did not waken until the gray dawn of

the early morning, and then his first thought was of his parrot fish.

Peeping from under the covers, he looked at the aquarium, looked carefully, and gasping with astonishment, looked again. His lovely, green parrot fish was gone—altogether gone!

And stranger yet there was another fish in the aquarium, a dull brownish creature, mottled with a few dark spots.

"Why, whatever!" cried Jack as he looked at the stranger fish that rested on the pebbles in the bottom of the globe.

Perhaps there were two fish in the globe after all, he thought, and sitting up, he switched on the light to make sure.

Then when he looked again—it does seem hard to believe it—his bright green parrot fish was swimming gracefully about the globe, and the homely, dull colored fish was gone. Yes, there was only one fish there surely, and that was pretty Poll Parrot!

When his mother, who had been wakened by the light, came into the room, Jack told his story. Looking at him anxiously, she commenced to shake down the fever thermometer.

"No," laughed Jack, "I'm feeling fine—better than I have for days and days. I'm sure I haven't any fever."

And indeed he hadn't.

"A dream, of course," said the boys when he told them his strange tale in the morning.

"No," protested Jack, "it was too plain for that, and besides, I pinched myself hard to make sure I was awake."

"Magic, then," suggested Peter; but he laughed as he said it, and so did the other boys, for they all knew better than that.

"Get the nature book for me," said Jack, "the big one."

The other boys held the heavy book while Jack turned the pages.

"P," read Jack, "P-a, P-a-r."

"There it is," said Peter, "Parrot fish."

A moment of silence and then a shout.

"It's true," breathed Jack, "I didn't dream it after all."

"Well, did you ever!" exclaimed Peter, who was reading over Jack's shoulder.

And indeed the book told something that made all the boys gasp.

"The parrot fish isn't the only fish that changes its color when it goes to sleep, either," said Peter; "the book says that lots of common fish do the same thing."

"They must be made that way to protect them from their enemies when they are asleep," the boys decided.

"Well," said Jack with a happy sigh, "I thought last night when I saw Poll Parrot for the first time—I thought you'd brought me something pretty fine, and I said I'd keep him always, but I didn't even begin to guess what I'd got—a fish that wears a nightgown!"

With a shout of laughter, the boys caught the words and chanted them like the refrain of some funny song—

"A fish that wears a nightgown! A fish that wears a nightgown."

"Yes," said Jack, "I'll keep Poll Parrot always and always."

But after all, Jack changed his mind. The very first day that the little boy was able to go down to the seashore he took the parrot fish along and turned it loose in the water.

"Of course, I'll miss Poll Parrot," said Jack, "but I'm so glad to get out again myself that I can't bear to think of keeping anything shut in. Even a fish ought to be free."

All the boys agreed that Jack was right. And from the way that the handsome fish flashed its sparkling fins and darted out into the deep water, it was very plain that Poll Parrot thought so, too. —Selected.

THE TALE OF THE TIGER.

Once upon a time there was a boy who had a yellow-striped tiger, with green glass eyes, given him for his birthday. It could growl loudly if the boy pulled its head down.

The morning of his birthday the boy built a large, strong cage of blocks for his tiger, and then he went out in his yard to play.

His friend came up the street just then and stopped at the boy's gate. The boy leaned over the yard gate, and, looking back in a make-believe scared way toward his front door, said in a whisper: "I have a tiger in my house. A tiger could eat you up!"

"Dear me!" said his friend, "I have to go right home." And with that his friend hurried away.

"Ha, ha!" the boy chuckled to himself, "that was a good joke." Then he forgot all about it.

But the tale of the tiger went on. The boy's friend ran to tell the cook as soon as he got home. "A boy up the street has a tiger that could eat us up!"

"Dear me!" said the cook, almost dropping her pan of gingerbread. Then she ran to the back door and told the iceman, "There's a tiger up the street and it will eat us up if something isn't done to stop it."

"Dear me!" said the iceman, and he rattled his tongs to call a policeman. "Here's work for you; up the street there are tigers in the yard and they are likely to eat up the whole town."

"Dear me!" said the policeman, starting toward the station house. "That's a great danger to this town. Those tigers must have got loose on their way to the zoo, but we haven't any ropes or cages in the police department."

So he telephoned to the fire chief: "Up the street there are tigers in a yard, and they will soon be eating up the whole town!"

"Dear me!" the fire chief answered. "I'll start right away with the hose, the hook and ladder and plenty of rope. You had better come, too."

Near dinner time the boy took a handful of grass in to feed the toy tiger in his cage. Then he made the tiger growl loudly. The windows were open so the sound of the tiger's growl went away down the street.

"That's the tiger! This way; hurry!" the crowd shouted. Up the street galloped the fire department. On came the policemen with clubs. Back of them came the cook with the rolling pin, and the boy's friend. When they found that there was no real tiger eating people up, but only a toy tiger, they were very much put out about this unnecessary trouble. The boy was so ashamed that he stayed in his house the rest of the day and the tiger looked at him with his green glass eyes. They had a wise look as if the tiger were telling the boy that any tale even when true, may change as it travels.—Carolyn Sherwin Bailey, in the *Herald and Presbyter*.

THE DEVASTATING RAT.

Few people realize that the greatest enemy within the border of the United States to-day is the brown rat. There are as many rats in this country as there are people, and the total yearly damage they cause amounts to \$200,000,000. It would take the labor of 200,000 men to produce the material eaten and destroyed by these rats. It would require about 5,000,000 acres to produce the grain they destroy.

Bad as these things are, there is still worse. Through the parasitic insects that infest them, rats are almost wholly responsible for the perpetuation and transmission of bubonic plague. An authority states: "Septic pneumonia and epidemic jaundice in man have been traced to the rodent, and it is known to perpetuate trichinae in the pig. It is suspected of being the carrier of infantile paralysis, and it undoubtedly carries many kinds of infectious germs from its haunts of filth, leaving them upon human food."

The lion is called "the king of beasts," but a single rat does more harm in a year than a lion. The rapacious rodent also leaves tigers, wolves and other wild animals far behind in its destruction of life and property.—Dearborn Independent.

Customer (to clerk)—"I want to buy some lard."
Grocer—"Pail?"

Customer—"I didn't know it came in two shades."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Rev. A. T. McIlwain, the presiding elder, reports that the Greenville District is planning for a great wind-up of the year's work.

Rev. H. G. Roberts, on the superannuate list of the North Mississippi Conference, writes that he has recovered his health and that he is now in charge of the church at Long Beach, Miss.

Rev. C. A. Parks has been somewhat delayed in taking up his work on the Duncan and Alligator charge, North Mississippi Conference, on account of illness in his family.

Rev. L. E. Alford, presiding elder of the Newton District, Mississippi Conference, reports that the indications at this date are fine for a good report from the district at the Annual Conference.

Rev. Ben P. Jaco naively announces to his good people at Shelby, Miss., that he will give them a vacation for two weeks, beginning August 18. In the meantime, he will probably take a little vacation himself.

Dr. C. M. Chapman, our pastor at Durant, Miss., spent part of his vacation on the Gulf Coast. As a former member of the Mississippi Conference, Dr. Chapman is at home in the southern part of the State.

Prof. William G. Pearson, of Durham, N. C., a successful Negro educator and business man, recently made a gift of \$25,000 to Kittrell College, an institution of the African Methodist Episcopal Church located at Kittrell, N. C.

Rev. L. W. Cain, pastor of the Parker Memorial Church, this city, preached at the union service of the Protestant churches in Hammond, La., on Sunday evening, Aug. 9. His pulpit in the city was filled by Rev. J. G. Snelling on that day.

We acknowledge the honor of an invitation from Miss Lucy Winstead to attend the graduating exercises of the Louisiana State Normal College, Natchitoches, La., on Friday evening, Aug. 21.

Rev. E. R. Smoot, pastor at Greenville, Miss., has been voted a vacation by the official board during the month of August. Brother Smoot has had a remarkably successful pastorate at Greenville.

Rev. R. A. Bozeman, Louisiana Conference evangelist, requests us to say that after Sept. 15 his singer will go back to school, and that after that date he can accept invitations to hold meetings with or without a singer.

The new parsonage of the Livonia charge, Louisiana Conference, to take place of the one that was burned at Livonia in July, is at Lottie. Rev. G. P. White is the pastor. Let the brethren take note of the changed address.

Rev. A. T. McIlwain, presiding elder of the Greenville District, North Mississippi Conference, recently assisted Rev. H. D. Suydam in a meeting at Murphy church, on the Arcola charge. There were twenty-seven additions to the membership of the church, all but one on profession of faith.

At the recent Sunday school institute at Hattiesburg, Miss., practically every preacher in the Hattiesburg District pledged himself to observe Children's Week during October. Rev. Robert Selby is the wide-awake presiding elder of this progressive district.

A pageant, "The Voice of the Future," written by Miss Minnie E. Kennedy, won the prize of \$350 offered for the best pageant for use during Children's Week. Miss Kennedy declined the money, saying she wished her work to be a contribution to the cause of childhood.

The Home Department of the Board of Missions has just issued a directory of the official evangelists of the Methodist Episcopal Church, South. This is a valuable pamphlet for all our preachers to have. It will be sent free of charge upon application to Dr. R. L. Russell, Lambuth Building, Nashville, Tenn.

All departments of the work at Bunkie, La., prosper under the leadership of Rev. W. R. Harvell. A good revival was recently held, with sixteen additions to the membership of the church. Among the new members were several men above fifty years of age. One fine Italian man joined the church.

On Tuesday afternoon, Aug. 11, at 3:30 o'clock, at the Methodist church in Poplarville, Miss., Rev. C. H. Gunn, of the Mississippi Conference, and Miss Willie May Williams, daughter of Rev. and Mrs. J. E. Williams, were married, Rev. Paul D. Hardin officiating. The Advocate extends all good wishes to the happy young couple.

The woman's building to be erected on the grounds of the Western Methodist Assembly, Mount Sequoyah, Fayetteville, Ark., will be called Elza Memorial Hall, in honor of Mrs. C. F. Elza, of Little Rock, Ark., who was the original promoter of the building idea and who at the time of her death was giving herself zealously to the work of promoting the building.

Thirty-nine students will receive degrees at the summer convocation of Emory University on Friday morning, Aug. 28, at 11 o'clock. Dr. Guy E. Snavelly, president of Birmingham-Southern College, will deliver the baccalaureate address. In the list of those who will receive the degree of Bachelor of Arts, we note the name of L. Milam Reeves, of Tupelo, Miss.

The city of Durant, Miss., suffered a great loss recently in the death of Dr. R. E. Howard, for forty-eight years a practicing physician in that community. The funeral service was conducted from the Methodist church, Dr. C. M. Chapman, assisted by Rev. R. P. Neblett, officiating. Dr. Howard's wife, who died two years ago, was a daughter of Rev. T. Y. Ramsey, a pioneer member of the North Mississippi Conference.

Mr. A. F. Godat, one of the leading Methodist laymen of New Orleans, became a member of the old Carondelet Street Methodist Church, now First Church, fifty years ago on Aug. 22, under the ministry of Dr. John B. Matthews. Brother

Godat has been active in the work of the church from the time he joined until the present. He is an official member of the Carrollton Avenue Church now.

Eighteen thousand copies of the Bible have been distributed in the orphanages of the Near East Relief during the past two years, according to a report from the overseas directors of that organization. The Bibles, printed in eight different languages, were secured through the co-operation of the American and the British Bible Societies, the Greek and the Armenian churches, and various co-operating religious bodies.

Rev. John W. Ramsey, of Laurel, Miss., has just closed a great revival in which he assisted the pastor, Rev. D. H. Crowson, at Derma, Miss., in the North Mississippi Conference. The church membership was revived, and there were twelve additions to the membership. The pastor states that it was the most far-reaching revival since he has been on the charge. Brother Ramsey will begin a meeting on the Wheeler charge, Rev. W. C. McCay, pastor, on the fourth Sunday in August.

Rev. Leon I. McCain, of Lafayette, La., has recently held a fine revival meeting at Oakland Tabernacle, in St. Helena Parish, in which he assisted the pastor, Rev. A. E. Barrett. There were forty or more conversions and reclamations, seventeen family altars established, seventeen subscribers to the Advocate secured, and about seventy people pledged to tithe. Rev. A. J. Martin, our pastor at Gueydan, La., very ably conducted the song services.

Mr. and Mrs. Valdo Clarence Hahn have issued invitations to the marriage of their daughter, Virgia May, to Mr. Clarence Haas Snelling, at Trinity Methodist Church, Jackson, Tenn., on Thursday evening, Sept. 3, at 8 o'clock. Mr. Snelling is a son of Rev. and Mrs. J. G. Snelling, of this city, and Miss Hahn is a talented and accomplished church worker. The couple will be at home at 1110 Louisiana Avenue, this city, after Sept. 15. The Advocate extends all good wishes in advance of the happy event.

After that part of the paper containing his quarterly conference announcements had gone to press, Rev. L. E. Alford, presiding elder of the Newton District, Mississippi Conference, requested us to make the following changes: Burnside, at Henry's Chapel, Thursday, Oct. 1; Neshoba, at North Bend, Oct. 2; Philadelphia, Sunday, Oct. 4, 7 p.m., and Oct. 5, 8 a.m.; North Leake, at Conway, Sunday, Oct. 11, 11 a.m. and 2 p.m.; Union, Thursday, Oct. 15, 2:30 p.m.; Trenton, at Pulaski, Oct. 22, 11 a.m.; Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.; preaching at Raleigh, Sunday, Oct. 25, 11 a.m., and at Unity, 3 p.m. These changes will appear in the regular list next week.

With his fourth round of appointments, Rev. J. E. Cunningham, of the Greenwood District, encloses the following hopeful note: "Several hundred have joined the church. Sunday schools have gained in numbers. New schools have been organized. Two Training Schools have been held. Epworth Leagues have grown in interest. New Leagues have been organized. Missionary Societies have made large advancement. Six churches and one parsonage have been built. Splendid improvements have been made on quite a number of others. Many old debts have been paid. Several new buildings have been planned for the near future. About sixty per cent has been paid on salaries; some forty per cent on assessments. Creditable support has been given the several 'Specials.' The people have been very kind. Many of them have been very liberal. 'Cotton looks good.' The promise is for a record report at Conference. We meet at Grenada, Nov. 4. May we be very busy and much given to prayer, these closing days of another wonderful year, that we may not be ashamed to look God in the face when we shall have come to its end! Amen."

PERSONAL PRIVILEGE.

In the Advocate of Aug. 6—to-day—I find notes from Dr. W. W. Drake and my Brother Thompson concerning two questions and answers in our "Catechism on Unification," which are quoted by G. M. Eakes, of Decatur, Ga., in the Advocate of July 6. The questions and answers are these:

"Q. What is required to adopt it?" (The plan).

"A. The law of the churches require only that the General Conferences of both churches adopt it, but both General Conferences ask that the Annual Conferences endorse their action."

"Q. How is this proved?"

"A. The Supreme Court of the United States, when appealed to soon after the division in 1844, validated the division, ruling that there was no appeal valid in law against the action of the General Conference."

Brother Eakes adds:

"Now we have it in plain words. The General Conferences have adopted the plan of unification. Nothing more is required. The Annual Conferences have been asked to endorse what the General Conferences have done, not because it is necessary, but only as an act of courtesy. There is nothing final or authoritative in what is now being done in the vote of the Annual Conferences. The plan of unification has already been adopted, and the only thing now lacking is for the General Conferences to meet and declare it an accomplished fact. These two questions and answers can have no other meaning."

The meaning which Brother Eakes gives is not given in the Catechism and is not inferable—much less is it given "in plain words"—Brother Eakes has it not from me nor from our Catechism. He must have it from his own imagination. The General Conference asked that the Annual Conferences endorse its action. This very act of the General Conference commits it to the acceptance of the dictum of the Annual Conferences, that dictum to come from three-fourths of the members. All of Brother Eakes' words in the paragraph beginning: "Now we have it in plain words," are the strange dreaming of his own wild imagination—they are not in the Catechism—neither in words nor inferences.

It has never occurred to me that one General Conference could or would try to break a contract made by a preceding one. It can repeal a law passed by a preceding General Conference; but in a case like this the action of the General Conference of 1924 directing the Annual Conferences to vote on this plan makes it imperative upon the General Conference of 1926 to accept the result of that vote. The only way to avoid this would be a veto by the bishops, which veto was not made, and now, at this stage, cannot be. That General Conference of 1924 is forever past. Dr. Drake says: "So far as I know, such a suggestion has never been made by any responsible representative of the unificationists." He then quotes Bishop Mouzon as saying: "Certainly, none of us who favor unification have ever for one moment dreamed of any such scheme." No, Bishop, we who follow our Lord in seeking to bring together his divided Methodist children are not the kind to undertake such low political schemes, or even think our anti-unification brethren capable of it. I cannot understand Dr. Eakes of Decatur, Ga. He has a nightmare, "as baseless as the fabric of dream." Where and how did he get it? Absolutely not from our little Catechism, which I wrote and Brother George H. Thompson and another mended and added to. We are mild-mannered Methodist preachers, incapable of such political tricks as Dr. Eakes has dreamed of. We could not even dream such. We Mississippi preachers are generally quiet and gentle and loving toward each other. We sometimes disagree, but we do not quarrel over unification differences, and we do not dream such lurid dreams as this Georgian has vituperated.

Some anti-unificationists seemed to consider our General Conference as a sort of suggestive or initiative body, all of whose acts must be passed by referendum votes—such were being held in Mississippi, and I put in the second question and answer quoted by Dr. Eakes to call attention to

the fact that such was not the real Methodist view; and that even the voting on this matter by the Annual Conferences was not a constitutional right, but it was given them by an act of our only legislative body, the General Conference; and I cited the action of the Supreme Court of the United States as proof of this. The action of the General Conference at Chattanooga, and that only, made the voting by the Annual Conferences altogether lawful.

H. WALTER FEATHERSTUN.

Jackson, Miss.

PAID TWO-FIFTHS OR MORE ON SPECIAL EFFORT QUOTAS.

In the patronizing Conferences of the New Orleans Christian Advocate the following charges have to date (Aug. 5, 1925) paid two-fifths or more of their Special Effort quotas for Supernuate Endowment:

Louisiana Conference.

New Orleans District—Carrollton Avenue (New Orleans): Five-year quota, \$3,000; paid, \$1,329.84. Felicite (New Orleans): Five-year quota, \$1,695; paid, \$783. St. Mark's and Mary Werlein: Five-year quota, \$1,000; paid, \$580.

Ruston District—Minden: Five-year quota, \$4,000; paid, \$1,869.50.

Shreveport District—Claiborne (Shreveport): Five-year quota, \$200; paid, \$80. First Church (Shreveport): Five-year quota, \$11,616.73; paid, \$6,427.21.

Mississippi Conference.

Brookhaven District—Magnolia: Five-year quota, \$2,700; paid, \$2,135.60.

Hattiesburg District—Main Street (Hattiesburg): Five-year quota, \$4,725; paid, \$1,953.67.

Newton District—Forest and Morton: Five-year quota, \$2,048; paid, \$822.

Vicksburg District—Natchez: Five-year quota, \$3,500; paid, \$1,418.90.

North Mississippi Conference.

Aberdeen District—Tupelo: Five-year quota, \$3,500; paid, \$1,800.

Corinth District—Ripley Station: Five-year quota, \$2,040; paid, \$816.

Grenada District—First Church (Water Valley): Five-year quota, \$3,500; paid, \$1,400.

LOUISIANA DELEGATES TO METHODIST YOUNG PEOPLE'S CONVENTION.

By W. W. Holmes, Chairman Conference Committee.

The Methodist Young People's convention which will be held at Memphis, Tenn., Dec. 31, 1925, to Jan. 3, 1926, is limited to 5,000 delegates. The proportion of representation is as follows:

Speakers and official visitors, 900; students and representatives of schools, 800; representatives of foreign Conferences, 100; ministers, 400; Young People (ages 17 to 30), 2,400; age not specified, 400. Total, 5,000.

The allotments to the Louisiana Conference are as follows:

Young People (ages 17 to 30), 60; age not specified, 10; ministers, 10. Total, 80.

From our schools: Centenary College, 15; Mansfield College, 5; Louisiana State University, 4; Louisiana Polytechnic, 4; State Normal, 3. Total, 31.

In addition to those named above, Louisiana will have other delegates listed as "official visitors." They are ex-officio delegates and will not have to be elected. They are:

The Bishop; members of the General Boards; all secretaries and superintendents of the General Boards and agencies; members of the Executive Committee of the Woman's Missionary Council; presidents of church schools; Conference Superintendents of Sunday School Work; Conference Superintendents of Young People's Work—Woman's Missionary Society; president of Conference Woman's Missionary Society; editor of New Orleans Christian Advocate; presidents of the following Conference Boards: Mis-

sion, Sunday School, Education, Epworth League, Lay Activities; president and members of Conference convention committee; deans of the Academic Departments of our church schools; professors of Bible and Religious Education; president of Epworth League Conference.

Three forms of entertainment will be offered to delegates at Memphis:

1. Hotels—\$2.50 each, two in a room.
2. Homes—Free entertainment (lodging and breakfast) for a limited number of delegates.
3. Homes—Harvard Plan—\$1.50 per day for bed and breakfast.

Registration—Registration will begin Sept. 1. Every delegate and official visitor shall be required to pay in advance a registration fee of \$5. He will receive in return all the privileges of the convention, a copy of the souvenir program, a badge, and a bound copy of the proceedings of the convention. All registration fees must be in by Dec. 15.

How Louisiana delegates will be selected—The official visitors are delegates by virtue of their office. The school delegates will be selected by the school authorities. The Conference quota of 80, including Young People, miscellaneous, and ministers, has been apportioned to the eight districts of the Conference—ten for each district.

District selection—The district quota is ten, of whom seven must be Young People. The other three ministers and miscellaneous. This district delegation is carefully selected by the following committee: Presiding elder, chairman; District Secretary of the Conference Woman's Missionary Society, District Lay Leader, District Secretary of the Epworth League, District Secretary of the Sunday School Work, one named by president of Conference Mission Board, one named by president of Board of Education.

Any local church wishing to send a delegate to this great convention is urged to get in touch with the committee named above.

All delegates should be selected by Nov. 15. District allotments not taken by this time will be assigned to other districts.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. W. Price, Wesson, Miss., 2; David F. Tarver, Monroe, La., 2; Rev. H. A. Wood, Flora, Miss., 2; Rev. Guy M. Hicks, Belcher, La., 3; Rev. J. B. Cain, Ellisville, Miss., 2; Rev. W. J. Dawson, Brandon, Miss., 3; Rev. J. M. Lewis, Tylertown, Miss., 8; Rev. D. B. Raulins, Shreveport, La., 2; Rev. W. R. Harvell, Bunkie, La., 2; Rev. R. H. Clegg, Union, Miss., 2.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS OF RESPECT.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our friend and co-laborer, MRS. ALICE TAYLOR, who, on July 27, 1925, went to her eternal home; therefore, be it resolved:

1. That the Methodist Episcopal Church, South, of Haynesville, La., has lost a devoted, generous and truly consecrated member.

2. That the Woman's Missionary Society has lost a true and sympathetic friend—one always ready to lend a helping hand, say a word of encouragement.

3. That while our hearts are heavy with sorrow at the departure of this good woman, we bow in humble submission to his divine will, and are thankful in our hearts that we were privileged to enjoy the friendship of this woman of God.

4. That a copy of these resolutions be spread upon the minutes of the Woman's Missionary Society, a copy sent to the Haynesville News, a copy to the New Orleans Christian Advocate for publication, and a copy be sent to the bereaved family.

Signed: Mrs. C. M. Teat, Mrs. Farquahar, Mrs. Loy L. Ecene, Committee Woman's Missionary Society.

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Here's a chance, Miss Freckleface, to try a remedy for freckles with the guarantee of a reliable concern that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.

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We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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Dept. N. O.

FROM AMORY, MISS.

Dear Brother Carley: It has been some time since I wrote to the Advocate in the nature of items of information concerning our church here in Amory. On the first Sunday in this month we entered our new Sunday school building which is annexed to the present church with an attractive connection, making the two buildings one. The entire church is delighted with our equipment for work now and we want many others to rejoice with us. We have facilities now to have a complete "A" grade Sunday school, for we have separate assembly and class rooms for every department, from Cradle Roll to Adults. However, we are not organized to that high point and will not attempt it until more workers can be trained. That will take time, but the future is before us now and all are working for a great church.

The Men's class taught by Mrs. C. M. Harrison is planning to expand its work to reach men all over this territory. The beautiful class room is fitted with reading tables, book cases containing the best books, and good periodicals, such as our own church papers, are on the tables for the men to come and read at any hour of the day or night. We are trying to make the church the center of the lives of the people. Amory being a railroad center has hundreds of men who are away from home half the time, some of those men have homes in Memphis and some in Birmingham. We are trying to serve them.

We have found a happy solution to the tendency in college boys and girls to drift from the church by giving them tasks to perform in the church. Every one of our young men who were in college was put on the staff of ushers as soon as they came home, and the young girls were made assistants in most cases in the departments in the Sunday school. They seem to love the church.

This church has been fortunate in having three competent men who love young people and make it their task to see that three Epworth Leagues are run in the church. These men are L. E. Price, A. M. Sargent and H. O. Crump. With men like these the League would flourish in any church. May God increase the number of men who are willing to pay the price to do this service!

The work among the women flourishes. Mrs. F. E. Doggrell, with her group of helpers, working in six circles, with Young People and Junior organizations, correlated with Epworth League and Sunday school, keeps the work moving smoothly.

The main part of the church's task, though, is to keep the spiritual life glowing in the people, to keep them in love with God and with each other, being filled with the Spirit. These many, many meetings are but so much "serving" if we do not have the Spirit. The earnest heartfelt desire of our people is that God will make us all Spirit-filled to such an extent that the work of the church will be a joy and an expression of love.

W. R. LOTT, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 6, 11 a.m.

Fayette, Sept. 6, 7:30 p.m.
Louise and Holly Bluff, at Louise, Sept. 13, 11 a.m.
Silver City, at Silver City, Sept. 13, 7:30 p.m.
Centerville, at Stephenson, Sept. 20, 11 a.m.
Roxie, at Hamburg, Sept. 20, 7:30 p.m.
Washington, at Kingston, Sept. 27, 11 a.m.
Natchez, Jefferson Street, Sept. 27, 7:30 p.m.
Gloster and Liberty, at Liberty, Oct. 4, 11 a.m.
Woodville, Oct. 4, 7:30 p.m.
Port Gibson, Oct. 11, 11 a.m.
Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harriston, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

Let the pastors see that complete answers are ready for each question. Please give diligent attention to the collections. Crops are good, and the Annual Conference has the right to expect good reports. We are able to pay, and let us not disappoint the church in this hour of need. God has blessed us, and may we in turn bless him.

W. B. JONES, P. E.

Meridian Dist.—Fourth Round.

Meridian, Central, Aug. 16, 11 a.m.
Meridian, East End, Aug. 16, 8 p.m.
Meridian, Poplar Springs, Aug. 23, 11 a.m.
Meridian, Hawkins Memorial, Aug. 23, 7:30 p.m.
Meridian, Seventh Avenue, at Sageville, Aug. 30, 11 a.m. and 2 p.m.
Meridian, Fifth Street, Aug. 30, 8 p.m.
Daleville, at Daleville, Sept. 12, 13, 11 a.m.
Scooba, at Scooba, Sept. 13, 4 p.m. and 7:30 p.m.
Vimville, at Vimville, Sept. 19, 20, 11 a.m.
Cleveland, at New Sharon, Sept. 26, 27, 11 a.m.
Lauderdale, at Lauderdale, Sept. 27, 4 p.m. and 7:30 p.m.
DeKalb, at Spring Hill, Oct. 3, 4, 11 a.m.
Porterville, at Chapel Hill, Oct. 4, 3 p.m.
Matherville, at Langsdale, Oct. 10, 11, 11 a.m.
Quitman, Oct. 11, 3 p.m. and 7:30 p.m.
Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucaturra, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

Let there be earnest co-operation, that the kingdom may not suffer and that every interest be given due consideration. The Lord has abundantly blessed us this year. For us to fail, would show a spirit of ingratitude, which would be injurious to all.

An adjourned session of the fourth quarterly conference will be held for all desiring it the first week in November.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Forest and Morton, at Forest, Sunday, Sept. 6, 11 a.m., 3 p.m.
Decatur and Hickory, at Hickory, Sunday, Sept. 13, 11 a.m., 3 p.m.
Montrose, at Montrose, Wednesday, Sept. 6, 11 a.m., 2 p.m.

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Bay Springs, at Bay Springs, Sunday, Sept. 20, 11 a.m., 3 p.m.
Preaching at Stringer, Sept. 20, 7:30 p.m.
Rose Hill, at Rose Hill, Sunday, Sept. 27, 11 a.m., 3 p.m.
Chunkey, at Suqualena, Wednesday, Sept. 30, 7 p.m.
Trenton, at Pulaski, Friday, Oct. 2, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 3, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 4, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Saturday, Oct. 10, 11 a.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 22, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 23, 11 a.m.
Preaching at North Bend, Sunday, Oct. 25, 11 a.m.
Philadelphia, Sunday, Oct. 25, 7:30 p.m.; Q. C., Monday, Oct. 26, 8 a.m.
Union, at Union, Monday, Oct. 26, 2 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m., 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

On this round I shall expect a full written report of the year's work from Sunday school superintendents, trustees, Epworth League presidents, presidents of Woman's Missionary Societies, stewards, building committees, and all special committees appointed. I earnestly urge all pastors and stewards to do their best to meet every financial obligation in full this year.

L. E. ALFORD, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

A Letter from the President.

To the Leaguers of the Mississippi Conference: At the presidents' meeting held in Dallas, Tex., last December, it was decided that there should be a church-wide young people's revival promoted through the Epworth League.

While these great leaders of our organization realized that we could not set a time for God to do his work, and that any time is the proper time for a revival, they do suggest, in order that this movement be not overlooked and no time used as the proper time by us, that Sept. 6 to 20 be designated as the time of special effort for this revival campaign.

I want to urge our Leaguers of the Mississippi Conference to throw themselves unreservedly into this great movement and let's give God a chance to show to the world what he can do by the help of a great band of consecrated young men and women.

"To-day is the day of salvation, and now is the accepted time."

Let us begin right now in our local chapters to get ready for the campaign, and the way to begin is to "Get Right with God" ourselves. If you

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

SIDE PAINED HER TERRIBLY

After Childbirth Women Should Take Lydia E. Pinkham's Vegetable Compound to Restore Normal Conditions

St. Louis, Missouri.—"After my first child was born I was bothered with a pain in my side which became more severe the longer I let it go. It was terrible. I often had to lie down to get any relief. I was in a weak and run-down condition, and my side seemed to be the point for all the pain. I was this way for three months, then I read your little booklet and the testimonials it contained, and started taking Lydia E. Pinkham's Vegetable Compound. I could feel relief after the first bottle and I have found it to do all you claim for it. I had to repeat it again after my second child was born. I sure will recommend the Vegetable Compound to my friends."—Mrs. N. R. LAYTON, 2726A University St., St. Louis, Missouri.

If you are suffering from any weakness which causes such symptoms as pains in the side and back and nervous feelings, give Lydia E. Pinkham's Vegetable Compound a trial now.

Do not continue to feel all run-down and half sick when relief is at hand. Sold by druggists everywhere.

have as many as two Leaguers in your chapter who really know Jesus, start a prayer group, and remember that God has promised to gather with you and be one among you if you have two or three gathered together "In his name."

Here is a challenge to "God's minute men" of the Mississippi Conference. Have you presented your body a "living sacrifice unto Him?" If you have, your prayer will not be in vain. If you have not made a full surrender to God, with a purpose in your heart to "go where he wants you to go, do what he wants you to do, and say what he wants you to say," surely you must do that very thing before God can use you to any advantage in this effort to bring about a great revival in our church, and the first thing necessary for you is to pray for yourself, and place your life in God's hands, willing to go all the way with Jesus.

The revival must begin in the individual hearts; then it will spread to the League chapter, to the church, and finally to the entire community.

You are your brother's keeper. All the young people within your Epworth League chapter may be Christians, but remember there are thousands on the outside for whom you are in a large measure responsible. It has been fully demonstrated that the Holy Spirit will be sent to the hearts of the sinners in answer to prayer. Pray until the assurance comes—intercessory prayer—prevailing prayer. But remember that prayer without words avails nothing. Some one has reminded us that we must "pray as though all depended on God and then work as though all depended on us." God grant that our Leaguers will "get busy" for God. With prayer and work we could start a revival that would sweep the entire nation and save America for Christ.

Some Ways and Places to Work.

1. Get into the Wednesday evening prayer services. There is a wonderful opportunity there; take your place in every preaching service. Are you the kind that goes home after Sunday school and after League service? Remember that the preaching of the gospel is the biggest thing in the world, and there is a place for you in every service.

2. Organize you a flying squadron and find those places where no services are being held—"the out-of-the-way places"—and go there with your revival fires. But be sure that every member of your "flying squadron" has come in vital touch with the Master.

3. Carry Jesus with you wherever you go. Don't go on your vacation and leave Jesus behind; take him to the workshop with you—anywhere and everywhere—and people will just know that he lives within your heart; then you are in position to accomplish something for him.

May I suggest to the district secretaries that they could start the movement in their respective districts?

Junior and Intermediate superintendents could do a wonderful lot of good; Epworth Leaguers and others who teach Sunday school classes, what a wonderful opportunity and privilege is yours!

Your pastor is anxious to help you and anxious to have your help.

If you must have specific plans to work by, read those given in the Epworth Era. Get your pastor to help you plan, and above all things else, study your Bible, for there we find the greatest plan of all.

God help us to save our own souls,

but forbid that we should go into the judgment empty-handed; but while saving ourselves, O, permit us by thy help to save others also.

Let us keep the dates in mind, but not necessarily wait for that date to begin.

Yours for service,

J. H. WEEMS, President.

(Continued on Page 15.)

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



More People Drink Luzianne than any other New Orleans Coffee

OF course there's a reason for the greater popularity of Luzianne. Folks who try it grow to like it's different taste so much that they spread the good news and soon it becomes the favorite.

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Wm. B. Reilly & Co., Inc., New Orleans, La.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

We have gone over the top with our Centenary pledge. We are glad we did so well and we are now trying to help others who are behind in their pledges. Note a part of the nice letter received from J. E. Edgerton:

"I am constrained by my sense of appreciation, first, to congratulate you upon the outstanding achievement of your Conference in being the first to go over the top in its Sunday school pledge and, second, to thank you on behalf of our church, the Centenary Commission, and the great cause in which we are jointly interested for the heroic service which you have performed.

"Your accomplishment will be a continuing source of inspiration to your fellow-workers throughout the church as it is made known to them. I trust that the example that you have set will be emulated by all the others."

This is a part of the letter we received and we wish to thank Mr. Edgerton for the nice things he has said about us.

Our Sunday school money was not quite as bad as last week. This week we have received offerings from six schools, a great deal more than last time, but an awfully small amount to what it should be. Why not hold Sunday School Day and let us have the money? The Board needs it and you need to help in this great cause. Will you not hold it?

Hattiesburg is all in line for a good training school. They are going to show the people what they can do. All you who can possibly get to Hattiesburg, come. They will see that you get a boarding place at a very reasonable price and that you enjoy the work while you are there. The school is set for September 6 to 11.

Aug. 30 to Sept. 4 is the time for the Newton District to hold her training school. Everything is set. The faculty are working upon their plans of teaching and every one is preparing for a great time. Come and share it with them. If you expect to attend this school, write to L. E. Alford, or H. M. Johnson, that they may make arrangements for you.

We have the date definitely fixed for the standard training school for Capitol Street. It is Sept. 13 to 19. This school is being worked up in fine shape, and we feel it will be a great success. Much hard work is being put into it. We are trying to make it the best ever, and you in this district will be responsible for at least part of it. We are counting on you.

There will be a church-wide convention for the young people in Memphis, Tenn., Dec. 31 to Jan. 3. Five thousand delegates are expected to at-

Starke's University School

Military Day and Home School for Boys

Brand new schoolhouse for next session. Teachers live with pupils. Modern steam-heated dormitory. Training that comes from study and discipline. Military drill. Individual attention. Study hall at night, under supervision. Cigarettes, tobacco and hazing prohibited. \$15,000 in scholarships won by former pupils. Graduates admitted to college without examination. Summer camp and school at Lake Junaluska, N. C. For further information address

J. M. Starke, Montgomery, Ala.

tend this convention. For further information write to Rev. Henry G. Hawkins, Magnolia, Miss.

Pray for the work and workers.
JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

By Virginia Thomas, Elementary Superintendent.

Our Elementary work is getting started, and we are hoping to get a great deal done before the year is over. We have our first District Institute in the Corinth District this week. The district superintendent is very much on her job up there, and with the help of her presiding elder is planning a big day. We are hoping that we will have a good representation from all over the district. We want to have one of these institutes in every district, so that our people may get together to discuss problems, and help each other in the great work of instructing children in the ideals and principles of Jesus, and leading them to know him as their friend and Saviour.

We hope to have the greatest observance of Children's Week in our Conference this year that we have ever had. Are you making your plans to observe this great week? You will truly miss something great if you are not, and it is not too late to begin planning to-day. I have the material, which I will be glad to send you if you will only ask for it. Let us get our mothers and fathers working with our superintendents and teachers in this greatest task of all, rearing Christian citizens.

"He is just a child. The business world is heedless of his existence. The pleasure world finds him a nuisance. Yet the future world is entirely dependent upon him. In him I may live the life I once wanted to live—but did not. And yet I wonder if it is worth the price. For it will cost me much to make it thus. I would have to be a chum to him, and that would take me away from the club or the ball game, or the morning paper. I would have to be a model for him, and that would force me to give up some of my pet sins. I would have to be a teacher to him, and that would take a lot of time from my business, and perhaps might cause me to lose a few dollars. I would have to discipline him, and I really don't care to go to all that trouble. For he is just a child."

What is your answer to-day? Is it worth while? "Of such is the Kingdom of Heaven." Workers are needed in your local church and in your district.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The General Sunday School Board Year Book reports 6,557 Adult Wesley Bible classes registered; of this number we have in Louisiana 194. No doubt we have more classes not registered than registered. We have 333 Sunday schools, and you can hardly find a Sunday school that has not at least one Adult Bible class. Of our 194 registered classes only 67 are reported active, that is, have sent in report to the General Board. We hope our fifth Sunday rally of Wesley Bible classes at Alexandria will mean an advance movement in the way of lining up our classes with our Methodist Sunday school program.

Rev. R. S. Walton, of Baton Rouge,

who had charge of the Sunday school hour at the recent Bluff Creek camp meeting, writes: "My class was very enthusiastic and delighted with the course. We had a fine grade of students, Silliman graduates, L. S. U. and High School graduates and students. We enjoyed the work."

There is much interest in Children's Week observance in our Conference. Our Conference Elementary Superintendent, Mrs. H. C. Culpepper, and our district elementary superintendents are now hard at work on promoting Children's Week observance. Miss Marie Parham, of the Nashville office, writes: "We are counting on Louisiana for a fine Children's Week observance this year. I know you and Mrs. Culpepper will do everything possible to have this."

The Program of Work, "Check Up Week," Oct. 11-18, is meeting with general favor of our district secretaries. Messrs. Mayo, Carter and Raulins have promised their co-operation. Mr. M. W. Brabham, Superintendent of Administration, will visit our State prior to our Check Up Week campaign, and has promised to render us some help. Every Sunday school should be checked during this campaign, even though they may not have a wall chart in the school. One of the requirements of an approved checker is, that he or she has taken a course in a Standard Training School on Sunday School Organization and Administration.

The program for the Houma Standard Training School announces the school will open for classification of students Aug. 23, at 3 p. m. The first class period will be Monday night at 7 o'clock. There will be a daily assembly period Tuesday, Thursday and Friday. Instructors in this school are, Dr. W. W. Drake, Rev. W. L. Doss, Jr., Prof. D. B. Raulins and Mrs. R. H. Harper.

The pastor at Dubach writes concerning Teacher Training: "My people here are anxious to put on a Cokesbury Training School, and are anxious that you be with us at that time. My lay leader and Sunday school superintendent ask me to write you if there would be a time in August that you could be with us for that course. I believe you say it takes four days to put it on."

UP-TO-DATE REPORT FROM SUNDAY SCHOOL DAY OFFERING.

Alexandria District.

Natchitoches, \$20; Alexandria, \$101; Boyce, \$10; Lecompte, \$6; White's Chapel, \$5.08; Pelican, \$4.32. Total, \$146.40.

Baton Rouge District.

First Church, \$77; Bogalusa, \$30; Keener Memorial, \$25; Istrouma, \$8.79; Tunica, \$8; Jackson, \$5; Montpelier, \$1.50; Amite, \$10; Bluff Creek,

\$5. Total, \$170.29.

Lake Charles District.

Lake Charles, \$50; Zwolle, \$4.65. Total, \$54.65.

Monroe District.

Monroe, \$75; Wisner, \$16.30; Oak Grove, \$15. Total, \$106.30.

Minden District.

Winnfield, \$35; Olla, \$5; Campti, \$11.31; Montgomery, \$5.65; Columbia, \$6. Total, \$61.96.

New Orleans District.

First Church, \$100; Carrollton Avenue, \$35; Rayne Memorial, \$14.82; St. Mark's, \$13.51; Felicity, \$11.35. Total, \$174.68.

Ruston District.

Ruston, \$50.

Shreveport District.

Mansfield, \$28; Mangham, \$9.61; Vivian, \$5; Gilliam, \$10. Total, \$52.61.

By Districts.

New Orleans, \$174.68; Baton Rouge, \$170.29; Alexandria, \$146.40; Monroe, \$106.30; Minden, \$61.96; Lake Charles, \$54.65; Ruston, \$50; Shreveport, \$52.61. Total, \$817.89.

C. D. ATKINSON,
Conference Superintendent.

FIFTH SUNDAY STATE-WIDE CONSOLIDATED BIBLE CLASS SESSION AT ALEXANDRIA.

The value of the consolidated public school is generally accepted everywhere. Our need is not more Sunday schools, but better Sunday schools.

Good roads and rapid transit have made our whole State a small neighborhood, with Alexandria as a geographical center; thus you see the wisdom of the big Bible Class of First Church, Alexandria, inviting the other classes in the State to meet them in one consolidated session. It is just as easy for the Bible classes of Monroe and Lake Charles to meet at Alexandria on a fifth Sunday as it was for our forefathers to meet at a district camp meeting in the earlier days.

District-wide consolidated classes have been held in many of the districts in our State with good results, developing a district-wide fellowship, loyalty and inspiration to the small Bible classes as well as to the larger ones.

A full program will reach each Bible class in a few days, and we hope every class will send one or more representatives, and that many classes will come in a body to the first State-wide Consolidated Session in the history of Louisiana. Let us come quietly, reverently, prayerfully, and hopefully, realizing the hour has come when men are needed to stand for the highest and best in citizenship and Christian character.

Time: Fifth Sunday in August.

Place: Alexandria, La.

C. D. ATKINSON, Conf. Supt.

WHITWORTH COLLEGE

Has been made a Standard College by the Methodist Board of Education. Is a member of Mississippi Association of Colleges and member of Southern Association of Colleges for Women.

All heads of departments hold Masters' degrees from leading universities.

Conservatory advantages in piano and all the fine arts.

The College maintains a separate, four-year, accredited High School, the teachers of which hold Bachelors' degrees from leading colleges.

A full industrial scholarship enables a student to reduce expenses to \$165 per session in the High School and \$195 in the College department.

For catalogues address:

WHITWORTH COLLEGE, Brookhaven, Miss.

UNION MEETING AT EUCUTTA, MISS.

Dear Brother Carley: Our meeting here at Eucutta has just closed—an eight-day union meeting with our church, the M. E.'s, and the Congregational Methodists.

I feel that this has been a good meeting. The spirit of union was felt throughout the meeting. The Baptists entered heartily into the meeting which made it in reality a community meeting.

Rev. J. W. Park, of the Nazarene church, pastor at Ellis, La., did the preaching. The people of all the churches represented seemed highly pleased with Rev. Mr. Park's ministry among us, and the meeting resulted in approximating more nearly an old-time revival of anything seen by this scribe during his pastorate of two and a half years on this work, and the people here frankly say that they have never seen the like at Eucutta before. To God be all the glory.

May the effects of the meeting abide and eternity bear record of the good work done in this meeting.

J. C. JACKSON, Pastor.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Sept. 12, 13.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 16.
Summit and Topisaw, at Topisaw, Sept. 19, 20.
McComb, La Branch Street, Sept. 23.
Gallman, at Gallman, Sept. 27, 28.
Osyka, at Osyka, Sept. 30.
Barlow, at Rehoboth, Oct. 3, 4.
Crystal Springs, Oct. 7.
Adams, at Smithdale, Oct. 10.
Georgetown, at Georgetown, Oct. 11, 12.
Hazlehurst, Oct. 14.
Monticello, at Monticello, Oct. 18.
Wesson and Beauregard, at Wesson, Oct. 21.
Meadville and Bude, at Bude, Oct. 22.
Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.
W. H. LEWIS, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round.

Corinth, First Church, preaching Sept. 20, a.m.; Q. C., Sept. 14, p.m.
Corinth, South Side, preaching, Aug. 30, a.m.; Q. C., Sept. 2, p.m.
Myrtle ct., at Bethlehem, Sept. 5 and 6, a.m.
Booneville, preaching, Aug. 30, a.m.; Q. C., Sept. 9, p.m.
Corinth ct., at Gaine's Chapel, Sept. 10.
New Albany sta., preaching, Sept. 6, p.m.; Q. C., Sept. 7, a.m.
New Albany ct., at Well's Chapel, Sept. 12 and 13.
Rienzi, at Rienzi, Sept. 19; preaching, Sept. 20, p.m.
Sherman, at Belden, Sept. 25.
Iuka sta., preaching, Sept. 27; Q. C., Sept. 28, a.m.
Iuka ct., at Spring Hill, Sept. 28.
Burnsville, at Clausell Hill, Sept. 29.

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Kossuth, at Wesley's Chapel, Sept. 30.
Guntown, at Saltillo, preaching, Oct. 4; Q. C., Oct. 5, 9 a.m.
Belmont, at Belmont, preaching, Oct. 7, p.m.; Q. C., Oct. 8.
Silver Springs, at El Bethel, Oct. 9.
Dumas, at Dumas, Oct. 10 and 11.
Ripley, preaching, Oct. 11, p.m.; Q. C., Oct. 12, 9 a.m.
Blue Mountain, at Brownfield, preaching, Sept. 13, p.m.; Q. C., Oct. 12.
Chalybeate, at Mount Pleasant, Oct. 13.
Mantachie, at Mantachie, Oct. 16.
Mooreville, at Mooreville, Oct. 17 and 18.
Baldwyn, at Baldwyn, preaching, Oct. 18, p.m.; Q. C., Oct. 19, 9 a.m.
Boonsville ct., at Blythe's Chapel, Oct. 20.
Wheeler, at Shady Grove, Oct. 21.
Marietta, at Siloam, Oct. 22.
Hickory Flat, at Ebenezer, Oct. 23.
Potts Camp, at Bethlehem, Oct. 24 and 25.
Tishomingo, at Tishomingo, Oct. 27.
Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Grenada, Sept. 6, morning.
Water Valley, Main Street, Sept. 6, evening.
Lamar, at Harris' Chapel, Sept. 12, 13.
Abbeville, at Cambridge, Friday, Sept. 18.
Paris, at Salem, Sept. 19.
Ashland, at Liberty, Sept. 20, 21.
Waterford, at Harris' Chapel, Thursday, Sept. 24.
Winona ct., at New Hope, Sept. 26, 27.
Kilmichael, at Lodi, Sept. 27, 3 p.m.
Poplar Creek, at Friendship, Thursday, Oct. 1.
Red Banks, at Mahon, Oct. 4.
Holly Springs, Oct. 4, evening.
Vaiden and West, at Midway, Oct. 7.
Duck Hill, at Mars Hill, Saturday, Oct. 10.
Pickens and Goodman, at Goodman, Oct. 11.
Coffeeville, at Coffeeville, Oct. 11, 12.
Holcomb, at Sparta, Wednesday, Oct. 14.
Tie Plant, at Tie Plant, Friday, Oct. 16.
Ebenezer, at Hebron, Saturday, Oct. 17.
Lexington, Oct. 18, morning.
Durant, Oct. 18, evening.
Winona, Oct. 21.
Sallis, at Shrock, Friday, Oct. 23.
Oxford, Oct. 25.
Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Grenwood Dist.—Fourth Round.

Drew, preaching, Aug. 23, a.m.; Q. C., Oct. 21, p.m.
Inverness, preaching, Aug. 23, p.m.; Q. C., Sept. 23, p.m.
Marks, preaching, Aug. 30, a.m.; Q. C., Sept. 16, p.m.
Doddsville, preaching, Aug. 30, p.m.; Q. C., Sept. 30, p.m.
Rome, preaching, Sept. 6, a.m.; Q. C., 2:30 p.m.
Dublin, Q. C., Sept. 6, 4:30 p.m.
Webb, Sept. 6, 8 p.m.
Sunflower, Sept. 13, a.m., 3 p.m.
Belzoni, Sept. 13, 8 p.m.
Moorhead, Sept. 20, a.m., 3 p.m.
Lambert, Sept. 20, 8 p.m.; Q. C., Oct. 14, 8 p.m.
Indianola, Sept. 27, a.m., 3 p.m.
Greenwood, Sept. 27, p.m.; Q. C., Oct. 5, 8 p.m.
Schlater, Oct. 4, a.m., 3 p.m.

ATHENS COLLEGE, ATHENS, ALABAMA

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Mrs. James Henry McCoy, President.

A college of Liberal Arts conferring A. B. and B. S. Degrees. Professional Courses in Education approved by State Department of Education.

School of Music conducted in handsome building erected for that purpose, equipped with all modern conveniences. Pipe Organ, electric motor, installed this year. B. M. Degree awarded to students completing course in School of Music. Courses in Applied Art, Commerce, Expression and Physical Education leading to Certificate of graduation.

Rivers Academy, a high-grade Fitting School for Girls of High School advancement under same Administration. Certificate of graduation from Rivers Academy accepted by universities and colleges.

School term begins Tuesday, September fifteenth.

Rooms reserved in order of enrollment.

Write for Catalogue and Application for reservation.

Minter City, Oct. 4, 8 p.m.
Morgan City, Oct. 7, 3 p.m.
Poplar Springs, Oct. 10, 11.
Itta Bena, Oct. 18, a.m., 2:30 p.m.
Carrollton, Oct. 18, p.m.; Q. C., Oct. 19, 10 a.m.
Bowling Green, Oct. 24, 25.
Tchula, Oct. 25, 8 p.m.
Cruger, Nov. 1, a.m.; Q. C., 3 p.m.
Price Memorial, Nov. 1, 8 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Preaching dates:

Leland, Aug. 23, morning.
Greenville, Aug. 23, night.
Pace, Aug. 30, morning.
Hollandale, Sept. 6, morning.
Arcola, Sept. 6, night.
Merigold, Sept. 13, morning.
Cleveland, Sept. 13, night.
Shaw and Litton, Sept. 20, morning and night.

Quarterly conference dates:

Arcola, Sept. 22, night.
Clarksdale, Sept. 23, night.
Glen Allan, Sept. 27.
Leland, Sept. 29, night.
Shelby, Sept. 30, night.
Merigold, Oct. 1, afternoon.
Boyle and Pace, Oct. 1, night.
Rosedale, Oct. 4, morning.
Gunnison, Oct. 4, night.
Greenville, Oct. 6, night.
Coahoma and Jonestown, Oct. 7, night.
Hollandale, Oct. 8, night.
Lake Cormorant, Oct. 11, morning.
Tunica, Oct. 11, night.
Duncan and Alligator, Oct. 14, night.
Lula and Dundee, Oct. 18, morning.
Evansville and Dubbs, Oct. 18, night.
Friars Point, Oct. 21, night.

A. T. McILWAIN, P. E.

Sardist Dist.—Fourth Round.

Olive Branch, at Center Hill, Sept. 5, 11 a.m.
Byhalia, at Byhalia, Sept. 6, 11 a.m.
Sardis sta., Sept. 7, 8 p.m.
Oakland, at Enid, Sept. 9, 11 a.m.
Courtland, at Wesley's Chapel, Sept. 11, 11 a.m.
Batesville, Sept. 15, 8 p.m.

Coldwater, at Coldwater, Sept. 16, 10 a.m.
Hernando, Sept. 16, 8 p.m.
Arkabutla, at Sarah, Sept. 23, 11 a.m.
Longtown, at Pleasant Grove, Sept. 24, 11 a.m.
Charleston, Sept. 30, 8 p.m.
Cockrum, at Cockrum, Oct. 3, 11 a.m.
Como, Oct. 6, 4 p.m.
Senatobia, Oct. 7, 8 p.m.
Sardis ct., at Davis Chapel, Oct. 8, 11 a.m.
Mount Pleasant, at New Salem, Oct. 11, 11 a.m.
Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.
Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.
Tyro, at Emory, Oct. 17, 11 a.m.
Shuford, at Mount Olivet, Oct. 22, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

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ANNOUNCEMENT

SEASHORE CAMP GROUND SCHOOL

Seashore Camp Ground School opens Sept. 22, 1925.

Rev. L. L. Roberts, Superintendent and Financial Agent.

Rev. Waldo W. Moore, A.M., Principal.

Other members of the faculty from reputable colleges.

Kindergarten and Primary Department.

Preparatory Department.

High School Department—Courses correlated with A grade colleges.

Courses in the Bible and Religious Education.

Postgraduate work and music.

School located at Biloxi by the Sea. Street car line, Government and State highways and L. & N. R. R. pass through these far-famed grounds. Write for particulars to

MRS. WALDO W. MOORE, Biloxi, Miss.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

VICKSBURG DISTRICT CONFERENCE.

The Women's Conference of the Vicksburg District met at Anguilla, Miss., July 10, 1925, with Mrs. G. P. McKeown, District Secretary, presiding.

There were about seventy-five interested workers present, including representatives from Delta City 2, Holly Bluff 10, Louise 5, Mayersville 4, Rolling Fork 10, Silver City 8, Crawford Street (Vicksburg) 1, Gibson Memorial (Vicksburg) 3. The delegates from each of these towns gave a splendid and interesting report.

Miss Daisy Ferguson, of Woodville, Miss., made a wonderful address, in which she presented herself and her plans for her work in Brazil. Miss Ferguson will be supported by the Vicksburg District in her work.

The district also voted unanimously to make "Daisy Ferguson" our "Prayer Special."

Mrs. Cottrell made the following motion, which was carried:

"I move that each woman who wishes a copy of the Council Minutes pay 25 cents for same. That you instruct your delegate to Annual Conference to vote accordingly."

Catchings, Miss., extended a most cordial invitation to the conference to meet with them next year. This invitation was accepted.

The Anguilla ladies served a most bounteous and delightful luncheon to the attending delegates.

For lack of space, I cannot comment on each number of the program. Will say each was instructive, well written and well rendered.

The president's message was an excellent resume of her work, her future plans and her instructions to the auxiliaries. The full text of her message is:

"This being my first attempt to stand before you giving account of my stewardship, I really feel very much at a loss as to what I shall say. Having had the privilege of trying to serve you as your secretary for a short time, I am sure that there isn't much that I could give you in the way

of general information concerning the work.

"There has been some increase along financial lines as compared with the first quarter's report of last year. Reports on the Belle Bennett fund last quarter amounted to \$141, and, while I haven't looked into all of the reports just received, I believe they will show an increase over last year. I trust so at any rate. I think it is due Holly Bluff that I mention just here that they paid \$47.50 on the Belle Bennett fund and \$59 on the pledge in the first quarter, Natchez coming next with \$47 on the Belle Bennett fund and \$32 on the pledge. That is fine for these two places so early in the year.

"Others have done well. I mention these because they are outstanding. I trust that the quarter just ended will find more of the auxiliaries responding to the Belle Bennett fund. We were slow last year in grasping the importance of this great cause, and we urge that each auxiliary will, at once, see to it that their quota is taken care of, and we sincerely hope that the close of this year will find every auxiliary in this district having done her part along this special line.

"While we are sure that our work is progressing along some lines—there are more Bible and Mission Study classes than ever in the history of our work, more women are giving of their time, talents and money, and for all of this we are so thankful—yet, we must acknowledge that we are failing in one of the most important parts of our work, and that is in the work of our young people and children. There are twenty-two adult auxiliaries in our district; most of them well organized and doing good work, and we have the pitiable number of four or five Young People's, with only two Juniors, so far as I have been able to learn. True, in most places there are Epworth Leagues, but in some places we have neither. To my mind this is very deplorable. The trouble seems to be in the fact that we have no leaders for our Young People and children, so few women are there who will take this blessed privilege upon themselves. It occurs to me here that if we would pledge ourselves to earnest prayer that more of our splendid women would catch the vision of this beautiful service of leading the young people and children of our church "into a closer walk with him," that we would, in a large measure, overcome this one serious mistake we are making. In the pages of history we read that God sometimes removes from the reach unseized opportunities. May I insist that we bestir ourselves in behalf of our young people and children that this may not be our fate. Holly Bluff Juniors deserve special mention from the fact that they have paid their pledge in full already.

"It is gratifying to know that so many of the auxiliaries have reported having used the splendid letter gotten out by our efficient corresponding secretary as a special feature in their programs. I trust that each auxiliary will give special attention to this letter if you haven't already done so. "A plan for holding zone meetings

has recently been gotten out by our Conference Corresponding Secretary which seems to me to be a splendid idea, looking to the progress of our work generally. Mrs. Cottrell will tell us about it later.

"We are grieved to have to give up our Conference president, Mrs. McClesky. She has labored long and faithfully as one of our most efficient officers, and I am sure that I am voicing the sentiment of the entire district when I say that we shall ever hold her in the very highest esteem for her sacrificing devotion to our great organization, and that we do, here and now, pledge our loyalty in every possible way to our new president, Mrs. L. N. Alford.

"If there has been anything accomplished in this district this year it has been due to the co-operation given by the auxiliaries throughout the district. I ask an interest in your prayers and that we remember this one thing: With God, all things are possible.

"Respectfully submitted,

"MRS. G. P. McKEOWN."

After which the following splendid program was rendered:

Song, "Faith of Our Fathers."

Devotions, Rev. T. J. O'Neil, Rolling Fork.

Election of Secretary.

Recognition of delegates.

Message from District Secretary.

Song by Anguilla Juniors.

Explanation of contest, Mrs. Cottrell.

Explanation membership contest, Mrs. Cottrell.

How to make membership contest a success, Mrs. Stampley, Holly Bluff.

How shall we hold our membership, open discussion.

Song by Holly Bluff Juniors, little Misses Hegman and Eaton.

How to make our missionary meetings worth while, Mrs. Gilliland, Rolling Fork.

Open discussion of most successful meeting held by your auxiliary.

Vocal solo, "The Old Rugged Cross," Mrs. W. H. Carroll, Silver City.

Address, Miss Daisy Ferguson, Woodville, Miss.

Adjourn for luncheon.

Afternoon Session.

Devotions, Miss Evelyn Hamberlin, Silver City Young People.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c

Prayer and talk by Mr. Allsworth, Holly Bluff.

Vocal solo by Mrs. Stampley, Holly Bluff.

Work of Wesley Houses, Mrs. Lihby, Meridian.

Reading, "Somebody Else," Fay Kaigler, Holly Bluff.

Adult responsibility to Young People and Juniors, Mrs. Terry, Anguilla.

General stewardship and sacrificial giving, Mrs. Dyer, Vicksburg.

Address, Belle Bennett Memorial, Mrs. Cottrell, Vicksburg.

Reading, "The Society That Could Not Pay," Maurine Harbin, Holly Bluff.

Missionary education, Mrs. Nelson, Vicksburg.

Round table discussion of missionary work.

Prayer of dismissal, Rev. W. B. Allsworth, Holly Bluff.

JUNIOR DISTRICT MEETING, BROOKHAVEN, MISS.

Mrs. R. E. Bennett, district secretary of the Brookhaven District, planned and directed a meeting of the Junior Missionary Societies of the dis-

(Continued on Next Page.)

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March 29, 1920

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Gentlemen:—

In regard to Mrs. Winslow's Syrup: My baby suffered greatly with colic, and a friend told me of this Syrup and after I used it, baby improved wonderfully in health.
I can recommend this medicine to be excellent.
Yours truly,
(Name on request)

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At All Druggists.
Write for free booklet containing letters from grateful mothers.

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215-217 Fulton St., New York

REVIVALS ON ELLISVILLE CHARGE.

My Dear Dr. Carley: In addition to the Ellisville revival conducted by Dr. Rolfe Hunt and Rev. J. L. Carter, already reported, we have since had revival services at Hinton, Moselle, and Mount Zion. Rev. J. W. Ramsey helped us at Hinton, Rev. G. S. Harmon, at Moselle, and Rev. T. A. Ferguson, at Mount Zion.

Large congregations, that filled the buildings to overflowing at every service save one rainy day, greeted us at every place, and the people listened with perfect order to the messages. I have never had finer preaching in my meetings, and seemingly of one accord all of them chose the great doctrine of the gospel and of Methodism for their subjects. The people were not only revived but instructed and prepared for greater loyalty and for greater strength to stand against evil, false doctrines, or modernism.

In the three meetings we had eighteen additions upon profession of faith, and the church greatly revived. A total of thirty-six has been received by vows this year. I have one more meeting, at Pleasant Ridge, the fifth Sunday in August, with Rev. J.

L. Carter to do the preaching. I ask for the prayers of the brethren.

Sincerely,

J. B. CAIN.

FROM HOULKA, MISS.

My Dear Dr. Carley: We are having a great year over at Houka. We have just completed our new church, with Sunday school rooms. We have just closed a most wonderful meeting, in which the church was greatly revived with twelve additions.

Our beloved presiding elder, L. P. Wasson, did the preaching. He is a man of power with God and has influence over men. During his stay we had twenty-minute service each morning in the different business houses of the town, and I'm proud to say that the business men have agreed and are going to keep these services up. A more loyal people I have never served than the people of the Houka charge.

Very respectfully,

W. C. MATTOX.

Houka, Miss.

EPWORTH LEAGUE.

(Continued from Page 10.)

NOTES.

All Leaguers are urged to read Dr. Parker's articles on "The Revival" in the June and July Eras, and "A Fellow Worker's Campaign for the Young People's Revival" in the August Era. In this issue are letters and articles written by prominent Leaguers from all parts of the United States on the meaning and aims of a revival, which are very interesting, instructive, and delightful reading.

* * *

Mrs. W. E. Potts, our Junior League Superintendent, representing the Mississippi Conference, is already on her way to Junaluska for the summer conference there. She and Mr. Potts made an extended tour of the Eastern States before going to Junaluska.

* * *

Remember the presidents' meeting, Sept. 15, 16, 17, at Richmond, Va. All Conference presidents, presidents of Conference Boards, and City Union presidents are expected to attend. Mr. Weems goes as our Mississippi Conference President, Mr. W. D. Hawkins as President of the Mississippi Conference Epworth League Board.

DISTRICT SECRETARIES APPOINTED.

Mr. J. H. Weems, President, Mississippi Conference Epworth League, announces the following appointments of district secretaries and their assistants:

Brookhaven District—Secretary, Mr. Loyd B. Price, McComb; assistant secretary, not yet appointed.

Hattiesburg District—Secretary, Mr. B. F. Harrell, Hattiesburg; assistant secretary, Miss Grace Lewis, Hattiesburg.

Jackson District—Secretary, Mr. John C. Gordy, Jackson; assistant secretary, Miss Martha Watkins, Jackson.

Meridian District—Secretary, Miss Ruth Alford, Meridian; assistant secretary, not yet appointed.

Newton District—Secretary, Mr. Frank Dickson, Philadelphia; assistant secretary, not yet appointed.

Seashore District—Secretary, Mr. D. C. Camp, Picayune; assistant secretary, Miss Eleanor Allen, Biloxi.

Vicksburg District—Secretary, Mrs. Z. D. Clark, Vicksburg; assistant secretary, Mrs. T. M. Ford, Lorman.

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14)

tract. It was very well attended, nearly two hundred children and adults being present.

A program was given in the church auditorium in the morning, followed by lunch in the sub-story, and an afternoon of play at the municipal playground and swimming pool, when the children became acquainted and interested in each other.

The morning's program was given by the children. There were songs, a few readings, and the reports. It was indeed inspiring to hear the reports given by the young secretaries with perfect naturalness. The work these children are doing is remarkable. They are paying their dues, making and meeting pledges and also making offerings. The Meadville Society has sent six boxes to our Wesley Houses, valued at \$90. Some members of our adult auxiliaries felt condemned in their hearts, realizing that they were not doing as well comparatively as the little folks.

With our children receiving such training the future of our church and its institutions is safe.

Three Conference officers were present, Mrs. L. W. Alford, Mrs. R. E. Bennett and Mrs. Mamie C. Meyer. Several ministers were also in attendance.

Mrs. Bennett has been doing wonderful work with the Meadville band for some years, and is now much interested in the development through the district.

YOUNG WORKERS MEET.

Junior Missionary Societies in Session at Methodist Church.

There is in progress at the Methodist church to-day a most inspiring meeting. About 150 children are holding a District Missionary meeting. They are organized Junior Missionary Societies of the Brookhaven District.

The reports of their work, given by the young secretaries with perfect assurance, are remarkable in the showing of knowledge, enthusiasm and doubtless in many cases self-denial, a worthy example to those of riper years, and a wonderful prophecy for the future of the church.

The sweet young voices in the songs of Zion were indeed a pleasure to hear.

The guests brought a bountiful luncheon, which was served in the sub-story, the Brookhaven ladies assisting in the serving and adding to the menu.

The afternoon will be largely spent in getting acquainted.

Rev. J. L. Sells, of McComb, came

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 Hang up heavy framed pictures with
Moore Push-less Hangers
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up with those from his church. Several Conference officers, Mrs. L. W. Alford, Conference president, Mrs. R. E. Bennett, and Mrs. Mamie Meyer, were present, and a number of other grown-ups, interested leaders of the children, were with them.—The Lincoln County Times.

DISTRICT SECRETARIES OF LOUISIANA AND MISSISSIPPI.

The district meeting of Junior Missionary Societies at Brookhaven, Miss., is the finest work we've read about in a long time.

Mrs. R. E. Bennett, the Brookhaven District secretary, has surely set us all a wonderful example for developing our Junior work. May it be possible for each district in our three Conferences to "Go thou and do likewise."

"Take time for little children," for it may be truly said of work for them, "There is always a cost, but the dividends are unusually large."

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'Any physician will tell you that "Perfect Purification of the System is Nature's foundation of Perfect Health." Why not rid yourself of chronic ailments that are undermining your vitality? Purify your entire system by taking a thorough course of Calotabs, —once or twice a week for several weeks—and see how Nature rewards you with health.

Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

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Recovery From Influenza Hastened by PE-RU-NA



Mr. C. A. Allen, R. R. No. 2, Bondurant, Iowa, gives testimony to the healing power of Pe-ru-na. Influenza left him much run down in health with catarrh of the nose, throat and bronchial tubes punctuated with attacks of asthma. He writes:

"While recovering from the Influenza I was so weak I could not gain any strength for two months. The latter part of the winter, I bought six bottles of Pe-ru-na and began taking it. My weight increased to 175 pounds, the most I ever weighed.

My usual winter weight is 155. If you can use this letter for any good, you are perfectly welcome."

Such evidence cannot fail to convince the rankest unbeliever of the merits of Pe-ru-na.

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Coggins Marble Company,

14 Main St., Canton, Ga.

I am the right man. Please send me the right information.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Jackson Dist.—Fourth Round.

Grace, at Grace, Aug. 23, 11 a.m.
Millsaps Memorial, Aug. 23, 8 p.m.
Fannin, at Goshen, Aug. 29, 30, 11 a.m.
Edwards, at Edwards, Sept. 6, 11 a.m. and 2 p.m.
Bolton, at Bolton, Sept. 6, 4 p.m. and 7:30 p.m.
Vaughan, at Ellison, Sept. 12, 13, 11 a.m.
Benton, at Benton, Sept. 13, 7:30 p.m.; Sept. 14, 10 a.m.
Harrisville, at Rexford, Sept. 19, 20, 11 a.m.
Galloway Memorial, Sept. 20, 7:30 p.m.
Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 2 p.m.
Florence, at Star, Sept. 27, 7:30 p.m.; Sept. 28, 10 a.m.
Camden, at Soule's Chapel, Oct. 3, 11 a.m.; Oct. 4, 7:30 p.m.
Sharon, at Sharon, Oct. 4, 11 a.m. and 2 p.m.
Eden, at Eden, Oct. 11, 11 a.m. and 2 p.m.
Yazoo City, Oct. 11, 4 p.m. and 7:30 p.m.
Satartia, at Satartia, Oct. 17, 18, 11 a.m.
Flora, at Flora, Oct. 18, 4 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Benton, at Benton, Nov. 8, 3 p.m. and 7:30 p.m.

Special quarterly conference may be provided on an unscheduled day.

J. LOYD DECELL, P. E.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round.

East Feliciana at Camp Grounds (conference Sept. 16), Aug. 1-9.
Gonzales, at New River, Aug. 16.
Amite (conference Oct. 19), Aug. 23.
Hammond (conference Oct. 20), Aug. 23.
Baton Rouge, First Church, Sept. 6.
Plaquemine and Donaldsonville, at White Castle, Sept. 13.
Istrouma, Sept. 13.
Zachary, at Zachary, Sept. 20.
Livonia, at Lottie, Sept. 20.

BARGAINS

IN

Summer Homes

If you expect to have a Summer Home in the beautiful Ozark Play Ground, you should now buy a lot for a home at the Western Methodist Assembly on Mt. Sequoyah.

For 80 days lots will be sold at a Reduced Price. The number is limited.

The price will be advanced. Near the University of Arkansas, in the Fastest Growing City in the Ozark region. These lots are a fine investment.

Write for terms to Supt. J. L. Bond, Fayetteville, Ark., and tell him what kind of lot you want. Do not lose this opportunity.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Greensburg, at Darlington, Sept. 26, 27.
Jackson, at Ethel, Sept. 27.
Washington, at Sunny Hill, Oct. 3, 4.
Kentwood, Oct. 4.
Ponchatoula, at Wesley, Friday, Oct. 9.
Natalbany, at Pine Ridge, Oct. 10, 11.
Pine Grove, at Pine Grove, Oct. 11.
Pearl River, at St. Tammany, Tuesday, Oct. 13.
Bogalusa, Wednesday, Oct. 14.
Franklinton, Thursday, Oct. 15.
Baker, at Blackwater, Oct. 17, 18.
Springfield, at Maurepas, Wednesday, Oct. 21.
St. Francisville, at Tunica, Oct. 24, 25.
Clinton, at Clinton, Oct. 25, 26.
Denham Springs, at Denham Springs, Oct. 31, Nov. 1.
Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Shreveport Dist.—Fourth Round.

Longstreet (3), Sept. 20, 11 a.m. and 1:30 p.m.
Greenwood, Sept. 20, p.m.; Q. C., Sept. 21, p.m.

Elm Grove (3), Q. C., Sept. 22, p.m.
Mansfield (3), Q. C., Sept. 23, p.m.
Grand Cane, Sept. 27, a.m.
Bossier City, Sept. 27, p.m.; Q. C., Sept. 28, p.m.
Texas Avenue, Sept. 30, p.m.
Claiborne, Oct. 1, p.m.
Cedar Grove, Oct. 2, p.m.
Ida, Oct. 4, a.m.
Preaching at Claiborne, Oct. 4, p.m.
Standard Training School at First Church, Oct. 4-9.
Belcher, Oct. 11, a.m.
Oil City, Oct. 11, p.m.; Q. C., Oct. 12, p.m.
Vivian, Oct. 14, p.m.
South Mansfield, Oct. 18, 11 a.m. and 1:30 p.m.
Powhattan, Oct. 18, p.m.
Mansfield, Oct. 19, p.m.
Logansport, Oct. 20, p.m.
Mooringsport, Oct. 21, p.m.; preaching at Mooringsport, Oct. 25, 11 a.m.
Preaching at Vivian, Oct. 25, 7:30 p.m.
First Church, Oct. 26, p.m.
Noel Memorial, Oct. 27, p.m.
Mangum Memorial, Oct. 28, p.m.
"Everything in Full," should be the slogan of the Shreveport District, and

every church ought to do its utmost to reach this goal. At this last quarterly conference of the year, every department of the church is urged to have a written report. All of these reports should be in duplicate; also the nominations made by pastor for stewards and other church officers be in duplicate. This will greatly facilitate the work of the conference, and will insure greater accuracy.

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Miss Nellie Clark July 1925
Millsaps Campus.

Vol. 72—No. 35. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3559

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, AUGUST 27, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PRAYER FOR OUR SCHOOLS AND COLLEGES.

The most critical time in the life of young people is the period they spend away from home in school and college. They are largely released from the wholesome restraints of home and familiar community life; they are set down among strangers in new surroundings; they are placed in a new world of ideas; they have to face new situations and bear new responsibilities. Since this is so, they need help as they have never needed it before. If we believe in prayer—and we cannot be Christians unless we do believe in prayer—we can help these young people mightily by praying for them, for the teachers in whose charge they will be, for the directing authorities of the schools where they are enrolled. We have, perhaps, criticized our schools all too harshly; now let us pray for them. The proper education of our young people is a hopeless task unless it is begun, continued, and ended in prayer. The second Sunday in September is the day especially set apart this year for prayer for our schools and colleges. Let us observe the day in spirit and in truth.

GOOD FOR THE MISSISSIPPI CONFERENCE!

Dr. Luther E. Todd, secretary of the General Board of Finance, has recently published the list of the pastoral charges throughout the connection that have paid in full their five-year quotas to the Special Effort for Superannuate Endowment. There are just ten of these charges—and three of them are in the Mississippi Conference. The charges entitled to places on the honor roll are: 1. Moss Point. Total five-year quota, \$2,040; paid, \$2,091. 2. Logtown. Total five-year quota, \$2,000; paid, \$2,540.75. 3. Magnolia. Total five-year quota, \$2,660; paid, \$2,660. The Louisiana Conference has one charge that has paid its quota in full Bayou La Chute, \$1,250. The other six paid-in-full charges are in the Kentucky, the Louisville, the Tennessee, the Southwest Missouri, the North Carolina, and the South Georgia Conferences.

Every pastoral charge in Southern Methodism should have paid at least two-fifths of its total quota for this sacred cause by this time.

VOTING ON UNIFICATION.

A great many people are interested, of course, in knowing just when the vote on the pending plan of unification will be taken in the Annual Conferences. Some lay delegates who will be unable to remain throughout the session will want to arrange their plans so as to be present when the vote is taken, and probably many visitors will want to be present at that time. It is

impossible, of course, to predict the exact time when the vote will be taken, since each Conference is competent to fix the day and hour when it will vote on any measure; in answer to inquiries, however, Bishop W. F. McMurry has stated that it is the usual custom for Annual Conferences to vote on constitutional questions and for delegates to the General Conference after the class for admission into full connection has been received. If this custom is followed generally, the vote on the pending plan will probably be taken on Thursday or Friday of the Conference sessions.

In this connection, we desire to say that the Advocate will carry a tabulation of the vote for and against the plan by the Annual Conferences, giving the figures as soon as they are officially received. The vote thus far is as follows: Cuba Conference—for, 48, against, 0; Baltimore Conference—for, 138, against, 141.

CONFERENCES COMING.

Certainly all our preachers and probably most of our people, realize that the sessions of our Annual Conferences are just a few weeks off—the Louisiana and the North Mississippi will meet on Nov. 4, and the Mississippi will meet on Nov. 11. In many churches the wind-up of the year's work is already under way. "Level columns" should be the goal of every pastoral charge, a goal that is attainable in practically every case if diligent effort is made to reach it. Crop conditions throughout Louisiana and Mississippi are conceded to be unusually good this year, and the material prosperity of the people should be reflected in the financial reports of the churches. Good crops are both a mark of God's favor and a test of the liberality of his people. If, with plenty, we withhold from God that which is his due, we have little right to expect him to continue to shower his bounty upon us. If we bring our tithes into his storehouse, he will multiply his blessings toward us. Preachers' salaries, district, Conference, and General assessments, Centenary pledges, Christian Education pledges, Superannuate Endowment pledges, and pledges to all special causes should be paid in full or brought up to date by the end of the year. The Lord has made this a good year for us in material things; we should show our gratitude to him by honoring him with our substance.

A GREAT DAY FOR MEN'S BIBLE CLASSES IN LOUISIANA.

The fifth Sunday in August—next Sunday—is the time appointed for a meeting of the Men's Bible classes of Louisiana at Alexandria. Great preparations have been made for the gathering,

and we understand unusual plans have been matured to make the class session interesting and profitable. A great Bible teacher will conduct the lesson period, and distinguished speakers will address the assembled members. Good roads lead to Alexandria from all directions, and hundreds of automobiles will carry a great crowd of men to this central city of Louisiana. The occasion is not intended to be a holiday or a picnic, but a serious gathering of Christian men for a religious purpose. The spirit of the day, therefore, should be one of devout meditation and prayer. Great good should come from this first State-wide rally of Methodist Men's Bible classes in Louisiana.

THE METHODIST YOUNG PEOPLE'S CONVENTION.

The Methodist Young People's Convention, to be held in Memphis, Tenn., Dec. 31, 1925, to Jan. 3, 1926, will be a historic gathering. Limited in membership to five thousand delegates, it will be a meeting of choice spirits from the two and a half million members of the Methodist Episcopal Church, South. Membership in it will be a rare privilege. We simply call attention to it now, in order that those who desire to attend it may be reminded to get into touch with the proper authorities to secure a reservation. Application to the presiding elder of the district will bring the necessary information to any young man or young woman who desires to be appointed a delegate. We suggest that this matter be attended to in the near future.

WHY EASY JOBS ARE SCARCE.

A bright paragrapher said recently that easy jobs never last long—the competition for them is too keen! That is just it—so many of us want the easy places that many of us, having missed one because somebody else got ahead of us, waste our time looking for another. If we could just bring ourselves to realize that an easy job is not worth having, we might be willing to go to work and do something worth while. The common conception of an easy job is one with big pay and little work. In itself it is a reflection upon a man's integrity that he should be willing to receive much for little. The world is enriched by givers, not getters. We are not so sure that there are any easy jobs, after all; but if there are, it is a tragedy that there should be. If a man does get big pay for little work, he has to do a lot of work to keep what he has got—so he has a hard job anyway. This would be a much better world than it is—and it is a pretty good one, at that—if everybody would tackle a hard job and let the easy ones take care of themselves. There will be plenty of hard jobs left when all the easy ones are filled. Every man is entitled to a vacation—but not to an easy job.

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A BAPTISMAL ARSENAL.

By John D. Ellis.

No. 4.

47. Saul of Tarsus was baptized in the room where he had been prostrated, and while standing upright. (Acts 9:18, 22:16.) For three days he was blind, and fasting (9:9).

He saw in a vision a man named Ananias coming into the house, and putting his hands on him (verse 12).

Ananias entered into the house, and put his hands on him (verse 17).

Immediately there fell from his eyes as it were scales, and he received sight instantly, and having risen up, was baptized (verse 18).

Having taken food, he was strengthened (verse 19).

Twenty-five years later, Saul (Paul) stood on the castle stairs at Jerusalem, faced a mob, and said: "And one Ananias, a devout man according to the law, having a good report of all the Jews who dwelt there, came unto me, and stood by, and said unto me, Brother Saul, look up. And I looked up on him.

"And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why delayest thou? Stand up and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:12-16).

Saul was down hard, and Ananias said to him: "Anablepo"—look up.

Saul then "anablepo eis auton"—looked up on him.

Ananias then said, "anastas," etc. Stand up and be baptized.

The place was a room in the home of Judas. People in modern times should stand erect when they are baptized, and their straight standing should indicate their straight living.

Immersion makes a fellow fall over backwards in water, and knows nothing about erect standing in a dry, pleasant room all the way through the ordinance, and until it is completed.

Immersion cannot baptize a fellow while he continues to stand, but must get him out of the attitude in its procedure.

Paul did not get out of the attitude of erect standing in the home of Judas while being baptized.

48. Having been baptized in the home of Judas, it is not surprising that Paul used the word "sprinkle" and its cognates several times in his Epistles (Titus 3:5-6, Rom. 5:5, Heb. 10:22).

49. Paul also used the word "wash," or "cleanse," for baptism, and by sprinkling: Eph. 5:25-26. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

By "the washing of water" he means water baptism, which symbolizes internal sanctification and cleansing. John's idea (Matt. 3:11) is perpetuated by Paul.

"The washing (loutron) of water:" While "loutron" means to wash, to bathe, it also means "to pour water for washing," "besprinkle," etc.

Elisha poured water on the hands of Elijah for washing (II Kings 3:11), and the Jews washed many times a day by sprinkling (Mark 7:3-4).

50. At Philippi Paul and Silas were thrust into the "inner prison" (Acts 16:24).

After the earthquake, the jailer sprang into the inner prison (verse 29), and brought them out into the jail proper (verse 30), where they preached to him and all that were in his house (31-33).

"Having received them at that hour of the night," that is, having associated himself with them and the religion they preached, he washed them from their stripes, and was baptized, he and all his immediately (verse 33).

The English translation, "He took them the same hour of the night," does not express the whole truth. More correctly, the jailer received them and their message, and associated himself with them in friendly relation, after which he washed them from their stripes, and was baptized with his entire house (verse 33).

While Paul and Silas were preaching, the jailer's entire household was present. Why? The earthquake had awakened them.

Verse 34 shows that the jailer lived above the jail, in the second story: "And having brought them up into his house, he laid a table for them." "Anago," from "ana" up, and "ago," to lead; He led them up into his house, and fed them, after the baptism of himself and household in the jail below. No trouble at all for Paul and Silas to sprinkle them at midnight with water within arm's reach.

Immersion imagination invents a tank, or pool in the jail, which under the law of Moses would have become polluted by the first immersion. The gospel of Christ requires clean water (Ezk. 36:25, Heb. 10:22), and each sprinkling should be with water which has not been made unclean from contact with an unclean candidate.

51. Anointing abides in the church, and stands for illumination, consecration, and experience (I John 2:20, 27).

Anointing is baptism: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into (of) one Spirit" (I Cor. 12:13).

52. The sprinkling of water symbolizes a new, clean heart (Ezk. 36:25-26), and the sprinkling of water symbolizes life from the Spirit (John 4:5, Titus 3:5-6).

53. After all, there is but one Spirit, and one baptism, the baptism of the Spirit (Eph. 4:4-5), without which water is useless (Rom. 8:9).

(To Be Continued.)

THE RIGHTS OF THE MINORITY.

By B. D. Talley.

Dear Mr. Editor: I am submitting an article on unification for your consideration. I am a layman, and, of course, will present the matter solely from a layman's viewpoint. I have read a great deal on the question from others, and shall quote from others occasionally, to bring out what I consider the danger to our good old Methodist Church, South, in the present discussion.

I want, first, to direct attention to the fact that the Northern Church is more considerate of the feeling of its minority membership than our own church.

In the official communication from the Northern Church to the Southern Church in 1920, the Northern Church rejected the then proposed plan, and said, "Many would be distressed if adopted in its present form," and suggested that a plan be devised that would be "acceptable to all members of both churches."

Then, Bishop Cannon, before he was elected bishop, said:

"If as many as one-fourth of our people should be opposed to a proposed plan of union, it ought not to be consummated, even if it could be legally adopted. Better to have present division between

two Methodisms than to have future serious division among our own people."

Frankly, I can heartily approve that remark of Bishop Cannon. I can also approve the loyalty of the Northern Methodist Church toward its own membership.

Let us contrast, now, the attitude of the Northern Church toward its minority membership, with the attitude of the Southern Church toward its membership.

Too frequently it has been said out in the open and in public "if they"—the minority—"don't like this plan, let them get out." "Come, boys, lets put it over."

Now, we will quote from Bishop Mouzon. In one of his recent articles he says:

"What we (unificationists) are working for is the piling up of such a fine majority as will either win at this time, or make it easy to win a little later."

Where is that loyalty, that consideration, granted the membership of the Northern minority in this fight? It just simply is not there. The Southern minority has just as much right to be given consideration as the Northern minority, but our own people do not seem to harbor this charitable disposition toward it.

Now Bishop Mouzon, immediately following the above quotation, in the same article, said:

"Meantime, let the men who have stood by the Centenary and the Christian Education Movement and the evangelistic program of the church, all stand together," etc.

This great exhortation, now, mind you, to all stand together, just after his great proclamation of war on the minority!

The Southern majority frankly, gladly, yes, even boastfully, admit that they are working—yea, even fighting—to pile up a majority.

Now what is all this fight, this work, about, or against? Is it a fight against Satan and his legions? Is it a fight against some dominating evil? Is it a fight against Modernism? Nay, nay, but it is an honest to goodness fight against our own members—and a minority at that. It is an easy matter to win a fight when you have a majority and you can shut off the minority from even voting or speaking. Certainly no wreaths of victory should be spread around for this kind of victory. But why fight against our own membership?

Now, please get this question: Is unification of sufficient importance that the great commission should be forgotten? That souls should not be saved? That Christ should not be preached? That brethren of the household of faith should not be dealt with charitably? I do not seem to be able to find in the Scriptures the precise authority for this peculiar proceeding.

Now, when there is a fight—and I mean a real fight—between members of our own church, is it human to expect them at the same time to "stand together" on the Centenary? Christian Education? Evangelistic program of the church? You know it just so happens that we are dealing with human beings; not angels, or that numberless host who have had their garments washed white as snow; but mere humans; and we must, of necessity, consider the matter from the human standpoint. Of course, it would be fine if we could consider it from the high Christian standpoint, but it would be unfair, for the purpose of argument, to permit the majority to consider the matter from a political and a thoroughly human standpoint, and then expect the minority in argument to argue it from the less favorable standpoint. Therefore, we will have to argue it from the human standpoint. While we are made in the likeness of God, we are fearfully imperfect. So we have this minority, who have labored for generations for their heritage, their right to worship God in their own way, with their own people, about to have thrust down their throats a distasteful purported union. I ask you, is this minority likely to "stand together" with that majority? From a human standpoint?

How can the layman figure it any other way than from a political standpoint, when our bishops and our ministers consider it from this viewpoint?

Is it correct to expect this Southern minority, who have been shown so much less consideration by the Southern Church than was shown the Northern minority by the Northern Church—and especially after they have just had their dearest traditions trampled under foot—to “stand with” the parties trampling them under foot?

There is absolutely no use to assume that this majority is going to be met with “meek,” “long-suffering” minority members, when you force down their throats a union that is not a union, but a large number of things that can never unify, where there will be distress, strife, and fighting within and without, so long as life lasts, and the matter might as well be considered.

Suppose we do adopt the present plan? What will it profit if we gain the world in numbers, and lose our souls fighting about non-essentials?

Can it be argued that unification of this sort will make our people have more of the old-time religion? Are we really working to bring about a situation where the Spirit of God will work with more freedom in the hearts of men?

One of our writers wants to unify so we will have large numbers, and have an “organization like the Roman Catholic Church,” so we can do big things!

Is God always on the side of the largest organization? Does God always march with the largest army?

What will the world, the unchurched people, whom the church hopes to attract for God and the church, think of a church people that ruthlessly rides over a minority—when that minority is sincere and in good faith?

Do you not know that the world is watching this fight among ourselves? Do you not know that Satan is not sleeping? That he and his hosts are marching on while we tarry by the wayside on a non-essential?

I ask you, in all seriousness, why the slack-up on the Centenary? The Christian Education Movement? The Evangelistic program of our church? Why? Just figure backwards, now, and see just when there started to be a falling off? Just how long has this delightful plan of purported union been occupying the time, thought, energy, and prayers of our people? How long?

Now, look over your books. See when this falling off started. See whether it continues to get less and less, or is there now a gradual increase in the payments? Be careful, brethren, lest you in your political zeal, overstep the bounds of Christianity and cause a wound that will take years to heal.

When anything is split politically, one faction against the other, humanly speaking this is the wisest spit there is. It will even “make strange bedfellows” between erstwhile enemies, in their anxiety to “get together” and beat the other fellow, and “pile up a majority.” Political factional wounds heal more slowly than any other kind, and church people, lowering the church to a political level, and fighting among themselves, do not do themselves or the church any good, even if they put it over.

I glory in a fight. But I do not like to fight my brethren. The same energy, talent, money, etc., spent toward the Centenary that have been spent toward putting over unification would have allayed the fears of the Board of Missions, and brought about a better feeling in our church.

There will always be differences between real men. Big men are not vindictive. They are charitable toward the fellow who disagrees with them. In every walk of life, people, whether church members, church organizations, or not, must give and take in this life. They certainly cannot hope to run roughshod, ruthlessly, over the minority, and expect to get along with it. There will be a day of reckoning after awhile.

A unification with one-fourth of the membership heartsick and distressed, and deprived of their church birthright, will not unify, neither will the present disposition or spirit of the majority toward the minority of lording it over any way, have a tendency to relieve the situation and speed up the great Centenary, Educational program and Evangelistic program of the church and promote good feeling.

Recently, the writer sat in a Southern audience and heard one high up in the councils of our Southern Church say that he had been converted a dozen times and went right on doing the same things over again, and that it had no effect on him, etc. Others, officers of our church, ministers who had consecrated their lives to God's service, were there and said not a word. While my blood almost boiled, I felt that it was probably out of place for me, a layman, to have anything to say about it. Therefore, I earnestly urge that when an assault is made upon the old-time religion; when Modernism is gradually getting a foothold in our church, coming right on up and taking a seat in the parlor, so to speak, is not that enough for us to have to fight and worry about regarding our church? Why strike a blow at the heart of the cherished traditions of the Southerner's heart, taking from him those things which he holds dear, taking away property for which he has given several generations of toil to accumulate, without even a chance to vote or protest against it—just ramming it down his throat like a dose of castor oil. I say, in all seriousness, why bring on this unification issue in its present form, when other vital issues of the church are suffering for time, talent, and prayer?

Be careful, my friends, lest this great organization you so long for might develop into an old broken-down automobile with emery dust in the bearings.

Edison says: “We are suffering from too much organization—from too much supervision,” etc. One of our laymen says: “We have too much organization in our church already—too many wheels within wheels.” Yet some brethren want a big organization like the Roman Catholic Church.

The writer does not care to walk with the majority. He prefers to walk humbly in the fear of his God, if he has to walk without human companionship.

Let us be careful lest some sand get in the bearings of this super-organization, and friction is developed; lest some of the many “wheels within wheels” get out of the good old-fashioned oil and run hot—then we all might have to stop and help put out the fire in our own midst.

May our God see that his will be done!

JONES SHORTENS THE LINE..

By Dr. Gilbert T. Rowe.

The enthusiastic commendation of the Quarterly Review by Rev. Arthur Madison Shaw in a recent issue of the Advocate leads me to reciprocate by calling the attention of the reader to the fact that the main contention of a book by the writer of that article has been subjected to the test of practical application by one of the world's most noted missionaries with remarkably successful results. In “Shorten the Line” Dr. Shaw took the position that the church should concentrate upon the vital truths that underlie experienced salvation and not spend its force in a defense of the minor outposts of speculative theology. In “The Missionary Evangel,” which has just come from the press, Bishop Mouzon introduces the following quotation from a speech, delivered at the Washington Missionary Conference, with the remark that “a leaf out of the experience of the Rev. E. Stanley Jones, D.D., missionary of the Methodist Episcopal Church, in India, says exactly” what he has been “trying to say:”

“When I first went to India I was trying to hold a very long line. I was trying to hold the line clear from Genesis to Revelation, on to Western civilization and the Christian church. There was no well-defined issue. The non-Christian invariably pitched the battle at Moses or at Western civilization. He always seemed to get away from the central thing.

“Then I saw that I could shorten my line, that I could refuse to know anything save Jesus Christ and him crucified, to take my stand there and make him the sum total of the aim and motive of my message.

“Then it seemed that things cleared when we took the one central thing—that we were not

there to make them pale copies of the West, we were there to respect anything that was fine in their civilization, in their struggle upward after God; we were there not to wipe out that struggle, but we were there to give them a Person—that Person, Christ. We asked them to interpret that Person through their own genius and national past and express him in such a way that it might be living, first-hand, and real.

“Then the issue began to clear. May I say this—that up to that time in India we seemed to have been up against a stone wall? Christian missions seemed to have come up to a certain place in the thinking of the educated mind. We were making great progress among the outcasts, but we were scarcely making any progress among the educated classes; but when we clarified the issue, and made this the one issue, then there was a new burst of power.”

Dr. Jones is now back in India preaching the gospel with wonderful persuasiveness and conviction to the educated people of that land. When the last General Conference was about to elect him to the episcopacy, he stated that he had found an open door in India and that he felt called to spend his life in that country. After he learned to “shorten the line,” he began to meet with such a cordial response from the cultivated minds of the nation that his Board made him a missionary at large, and for several years he has been traveling all over the land, preaching to the educated natives and inspiring the missionaries of all denominations. Before going back to India Dr. Jones gave me the privilege of reading the manuscript of a truly great book, which is soon to appear under the title, “The Christ of the Indian Road.”

As soon as I read the manuscript of “Shorten the Line,” I said to myself, “This man has written my book; he has said just what needs to be said at the present time.” It was timely when it was written, four years ago; it is even more timely now, when the fires of controversy are raging in every denomination and throughout every land. This book points out the way to peace and salvation; it indicates the only possible line of advance. A teacher in the department of religious education of one of our colleges wrote in a personal letter not long ago that this book ought to be put into the hands of every preacher in Southern Methodism.

Dr. Shaw did not charge the Review anything for writing the best notice which it has received for many a year, neither do I make any charge for this appreciative reference to “Shorten the Line.” The whole cost falls upon the erudite and congenial Editor of the Advocate.

Nashville, Tenn.

A TRIBUTE TO BRYAN.

By Mrs. L. M. Lipscomb.

Can it be true his voice is hushed,
His silver tongue is forever still?
That never more his eloquence
To a million hearts will bring a thrill?

Ah, what a mighty brain was his!
And still greater was his righteous soul,
For Jehovah was his constant guide
And o'er his life had full control.

Quietly and calmly, just as he wished,
In the midst of great things he had planned,
With his armor on, he fell asleep
To awake in his home—the Glory Land.

A valiant warrior, he knew no fear,
Steadfast and strong for the cause of right;
Even his life he held not dear,
When for truth there was a battle to fight.

America has lost a friend,
And millions of hearts are sad to-day
Because God's fearless champion,
Our Great Commoner, has passed away.

Sleep on, brave soldier, rest in peace!
The influence of thy noble soul
Will never perish, never cease,
As long as the eternal ages roll.
Water Valley, Miss.

BATON ROUGE DISTRICT NOTES.

Things are moving on well at Amite. The people began asking for their preacher back early in the year. That is easily understood—the preacher is B. H. Andrews.

George D. Purcell, on the Baker circuit, is keeping up the old program of a revival at every church, which is pleasing his people, as is his general work.

Dr. C. W. Crisler, at First Church, has been a very busy man all this year. The little vacation he took was spent holding revival meetings and conducting the Divinity School. The new church is moving on nicely and will be ready for service about the end of the year. Brother Crisler has many friends who are regretting that he is to leave us soon for Charleston, W. V. He has done a monumental work during his quadrennium at First Church.

R. S. Walton, at Keener Memorial, is preaching to a full house every Sunday. He is conducting a Cokesbury training class in his congregation, studying "What Every Methodist Should Know." He conducted a similar class at the Bluff Creek camp meeting, with gratifying results.

The membership has doubled twice at Istrouma since Brother P. B. McCullen has been in charge, and they expect to clear their debt on the new church before Conference. McCullen is much in demand as an evangelist.

Bogalusa is making good headway under the faithful preaching and skillful leadership of R. W. Tucker. The people all like their preacher.

William Schuhle, at Clinton, is keeping his work well rounded up. Mrs. Schuhle underwent a slight operation in a Lafayette sanitarium in July; she is resting a while in her home at Auburn, Ala.

The Denham Springs charge is holding its revivals, six in number, and will finish its round in August. Rev. J. Coburn, the pastor, has his hands full with six churches, a new church in building, and a course of study to bring up. His father, Rev. A. J. Coburn, assisted him at Denham Springs.

The East Feliciana circuit, J. S. Rutledge, pastor, has the Bluff Creek camp grounds in its bounds. Brother Rutledge is in high favor with his people. He is in his fourth year on the charge.

C. C. Miller is master of the situation at Franklinton. He is doing some great preaching, if his people are competent judges. He and they entertained the district conference royally, May 19-21.

J. L. Frazier, of the Gonzales charge, is keeping up his old habits of building churches. The New River church has been built this year, and is now in use for services. A Sunday school has been organized there and at Antioch, where an old congregation has been re-established.

A. E. Barrett is rejoicing in the results of a great revival at Oakland, where two of his congregations unite in their annual revival. Rev. L. I. McCain did the preaching, and A. J. Martin led the singing. They are a good team. Brother Barrett has six churches and over six hundred members.

J. E. Selfe is in his third year at Hamomnd, has a fine Sunday school, an efficient Epworth League, and one of the best Missionary Societies in the State. He has a way of keeping all the interests of the church before his people.

At his people's request, J. T. McVey held his own meeting at Jackson. A good spirit was in the meeting throughout, and ten members were added to the church.

A. J. Coburn is in his fourth year at Kentwood, and is universally loved by his people. Aside from his pastorate, in which he keeps everything well rounded up, he has assisted in two meetings for his brethren. And he is good help.

George P. White, of Livonia, has had the misfortune to lose his parsonage and all his books and household goods by fire. His automobile also was lost. But he is busily developing his plans for a new parsonage, which will be built at Lottie. His charge is one of the most promising mission fields of the Conference.

The Pine Ridge church, on the Natalbany cir-

cuit, B. W. Waltman, pastor, has enjoyed a fine revival. Brother Waltman was assisted in the meeting by P. B. McCullen, of Istrouma. Meetings have also been held at Natalbany and Cheshbrough.

N. M. Powell, who has been serving the Plaquemine and Donaldsonville charge, will sail on Sept. 19 for Panama, where he will have charge of the David Mission of the Methodist Episcopal Church in that field. He has been supplying this field while taking his course leading to the master's degree in the Louisiana State University.

The Pearl River charge, at its third quarterly conference, voted to take steps to build or purchase a parsonage. This charge has been served for four years by H. W. Jamieson. He has built one church at St. Tammany and has another under way at Sun.

The people on the Pine Grove charge believe they have the best preacher on the district. J. T. Parsons is the man—that explains their opinion.

Sunday school annexes have been built at two points on the Ponchatoula charge. The Ponchatoula church is rejoicing in the addition of a fine brick building, and the Wesley church has erected a frame addition to its building. Brother Booth, the pastor, is leading his people in better Sunday school methods and equipment. The Standard Training School for the central section of the district will meet in Ponchatoula, Aug. 30 to Sept. 4.

The new church at Springfield was so far completed by July 6 that A. L. McQueen was able to hold his revival meeting in it. This elder did some preliminary preaching for three days, and P. B. McCullen began on July 5, running for ten days. A great meeting was the result, and thirty-nine members were added to the church.

W. J. Newsom, of St. Francisville, has had T. G. Stamps with him for two meetings, in which gratifying results were had. Brother Stamps has been kept busy on the district and is booked up to Sept. 13.

Rev. J. P. Bonnetcarre is magnifying his office on the Washington charge. He has five churches, and has built one at Sunny Hill this year. He has just closed a great revival at Fisher, with T. G. Stamps assisting.

B. D. Watson has things well in hand on the Zachary and Slaughter charge. He was assisted in two meetings by B. H. Andrews, the former pastor.

This elder narrowly escaped a vacation. He had his grips packed, his tents folded, and his family ready to step into his car when a spell of engine trouble siezed his machine, and it took two days to put it in shape. Then it was too late to make the trip on time. So he compromised by going to camp meetings and splicing in to help the brethren out who were running meetings. He hopes the Leadership School at Junaluska was not seriously handicapped by his absence.

H. N. BROWN, P. E.

"OUR PLEBISCITE" BY DR. H. W. FEATHERSTUN.

By Rev. Robert Selby.

In replying to Dr. Featherstun, I simply want to set the whole matter in its true light so that those who "run may read" and not be under the impression that his position is the correct one.

In the first place, the Mississippi Conference, at its session of 1924, was altogether in the bounds of reason in adopting the resolutions which seem to have made a great stir with some of the brethren, both lay and clerical. They claim that an improper thing was done, but it must be admitted that this thing was done in the open—when there was plenty of time for a thorough consideration of its terms. Only one word was changed, and that was done by the suggestion of some one who did not sign the resolutions. By reference to the signatures, it will be seen that they represent a goodly company of laymen as well as preachers.

Referring to the resolutions, page 50, Journal of 1924, it will appear that the purpose of the resolutions was to give our people the opportunity of studying the plan by the pastors dis-

cussing it with them at a stated time—taking the month of February for this task. This was sufficient time for all the pastors to take up the plan and be ready to vote on it the first Sunday in March, and in circuits to continue the voting until all the churches had completed this part of the program as outlined by the resolutions. With an intelligent and fair discussion of the plan, there was no reason for any member's not being competent to cast a vote expressive of his or her conviction.

The point in the vote of the church was: "and in this conference such action shall be taken as will advise the delegates to be elected to the district conference, on the pending plan of unification." The pastor who favored the plan had a perfect right, under this provision of the resolutions, to make a strong appeal to his people to vote for the plan, as also to vote for the delegates to the district conference who favored the plan. Dr. Featherstun should not object to this, since we have a very large number of members in the bounds of the Mississippi Conference who are quite as intelligent as the ministry as a whole. As a matter of fact, some of these members did so express themselves, but not in sufficient numbers to elect delegates who favored the plan.

At the risk of being severely criticized for referring to some of the history of our church which was made the year following the separation in 1844, I am venturing to quote from the Pastoral Address, sent out from the General Conference of 1846, and signed by Joshua Soule, President, and T. N. Ralston, Secretary. This address was authorized by the General Conference and deserves a careful reading by all our people. No address of the bishops of our church since that time has been filled with more of wisdom and grace in its attitude to great principles and urging the Christly spirit towards all men. The quotation is as follows: "The General Conference had confided the right of decision to the Annual Conferences in the slave-holding States' as the sole judges of the necessity of a separate General Conference jurisdiction, South. The Southern delegations, however, resolved to consult the people before exercising the right conferred by the General Conference. A year was allowed for deliberation. Meanwhile the subject was fully discussed, and came up for judgment and action, not only in all the Annual Conferences, but also in nearly all the quarterly conferences, and other official bodies, representing distinct and entire charges, besides primary meetings of the people almost innumerable, throughout every division of the South. And the result was, the ministry and membership of the whole church, in the slave-holding States, in the proportion of at least ninety-five in the hundred, decided in favor of separation, as essential to the success of Methodism in those States." This, as a precedent, should be sufficient to justify us in giving our people an opportunity to express themselves as to the wisdom and merits of the pending plan.

At least three outstanding unificationists—one of whom has written a good deal, and you may have read his writing—signed these resolutions. They had every opportunity of understanding their purport before signing them. It is to be supposed that they voted for their adoption. Why should they, or any one else, accuse any one of the signers, other than themselves, of attempting, by those resolutions, to defeat the plan? Does any one suppose that even Bishop Ainsworth, president of the Conference, was moving under cover to carry his point in opposition to the plan? I am confident that every man whose name is signed to these resolutions, except these who are casting aspersions upon them, is willing and glad to bear his share of responsibility for their existence. I had a letter from a leading layman, a good friend of mine, some time in the early spring, asking me just what I had to do with these resolutions. Instead of being swept off my feet, I was frank enough to reply that I helped to formulate them, that I signed them, and voted for them when formally presented to the Conference. After I became active in my work on the Hattiesburg District, and the time came for advising with the pastors, I wrote them, calling

their attention to the provisions contained in the resolutions regarding information and voting. I was confident that I was doing no one any injury in following this direction given by the Conference whose resolutions I have tried to adhere to for a good many years.

Dr. Featherstun's figures, estimating the vote of the lay membership of the Conference on the pending plan, are interesting in that they are a mighty poor estimate of the facts in the case. It might have been better for the exact figures to have been given. There was no provision for the figures to be given at all. Dr. Carley, editor of the New Orleans Christian Advocate, requested them, and I was glad to do my part, though I did not get them in full. However, it would be a very unusual thing for any pastor to get a full vote of his church on any given question. I requested the pastors of this district to report to me, and most of them did so. It may be of interest for me to say that fifty-three churches voted on the plan—not unification—and most of them voted unanimously against it. Exact figures were given in quite a number of cases. For instance, the three churches in Hattiesburg, on a very dis-

agreeable day for people getting out for service, voted 12 for the plan and 352 against it. Those who favored the plan had as much opportunity of being present and voting as those who opposed it. Why were they not there to vote? They had been informed for at least a month in advance that it would come off on the first Sunday in March. The only way we had of getting at it at all was according to those present and voting. Richton, one of the strong churches in the district, voted—for the plan 54, against the plan 16. Purvis, another strong church, voted—for the plan, nothing, against the plan 177. I would not say that the pastor at Richton was unfair in his statement of the plan, nor would I say that the people at Purvis were misinformed. I could give other figures, but this should be sufficient for any mind of whatever mould.

The 125,251 laymen referred to does not make the show it was intended to do. The people cannot be fooled by such juggling. It is simply a dream and not fact that could be realized under any sort of condition. Mississippi Methodism, as all of Southern Methodism, is tremendously opposed to this plan. This will be demonstrated clearly.

THE ANSWER TO BROTHER HOWELL'S QUESTION.

The answer to Brother Howell's question is very easy: The reason why "less than 11,000 mature men and women of this Conference could succeed in electing 54 of 56 lay delegates to vote for them in Grenada next November," is the other more than 49,000 members were too utterly indifferent to participate in the primary election.

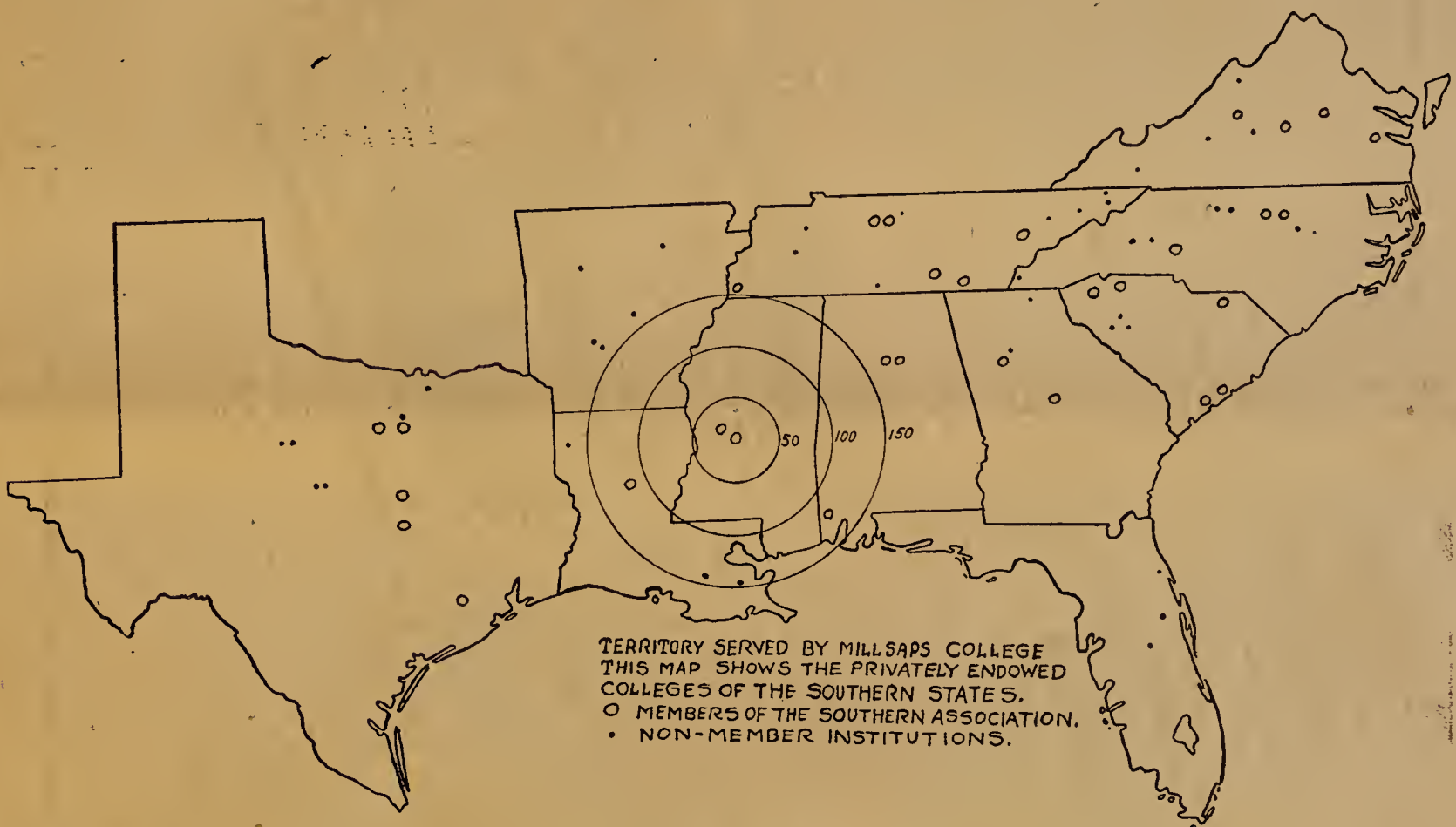
J. R. BINGHAM.

Carrollton, Miss.

TO THE LICENSING COMMITTEE OF THE MINDEN DISTRICT.

The Licensing Committee of the Minden District will meet at Shreveport, La., on September 23 at 1 o'clock. As this is the date of the opening of Centenary College, we will meet at the College. The names of the committee are W. C. Childress, Louis Hoffpauir, P. M. Caraway, and George Fox.

K. W. DODSON, P. E.



JACKSON, MISS., AS AN EDUCATIONAL CENTER.

By President D. M. Key, Millsaps College.

The territory served by Millsaps College is indicated in the above outline map. The wisdom of the founders in locating the college in Jackson has been abundantly justified by the educational development of the State. There is not a territory in the South and probably not in the United States where college facilities for men are so centralized.

In the great territory, from Birmingham to Shreveport, and from Memphis to New Orleans, there are only two privately endowed colleges for men, and no others even projected. Both of these colleges are A-grade and both of them are at Jackson. At an almost equal distance to the southwest and southeast are Louisiana College at Pineville, and Spring Hill College at Mobile. This territory, moreover, is well populated, including the immensely fertile Delta region of Mississippi, the Mississippi Gulf Coast, the alluvial lands of Louisiana and the Natchez country and the prairie lands of Eastern Mississippi and Alabama. In this territory, furthermore, the State institutions, while making admirable progress in recent years, provide facilities far behind the

needs of the country and inadequate to take care of the graduates of the many excellent public high schools.

This region is one which for a hundred years has been in many sections the home of people characterized by intellectual and religious culture. There are many old families that have been college people for generations. Some still follow the custom derived from colonial days of sending their children to Northern and Eastern universities.

In the period before the Civil War the people of Mississippi and Alabama projected many ambitious educational foundations and established many seminaries and colleges which have passed away. With the rapidly developing commercial life of this region it is certain that the people will demand colleges, both public and private, of the highest standards, and the strategic position of Jackson, together with the thorough work and high scholastic standards of Millsaps, will cause this institution to hold a dominating position in this region. The colleges of the present are being built up in the great commercial centers, and Millsaps' growth will accompany and be a part of the growth of Jackson.

It is in recognition of both the scholastic integrity and standing of Millsaps and the fitness of her location that Millsaps has received the ap-

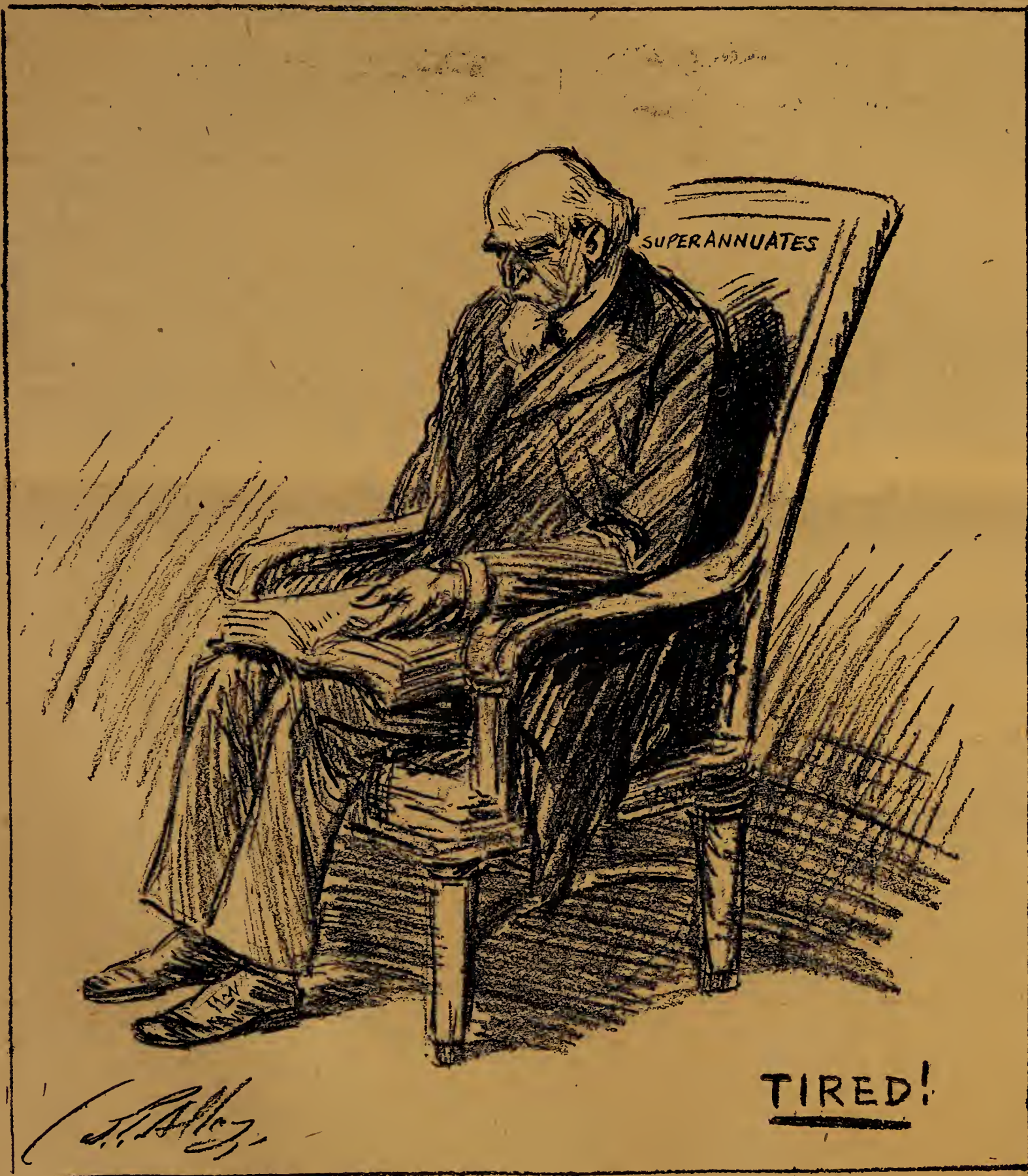
proval of the great National Education Foundations. During the past year she has received \$100,000 from the Carnegie Corporation and the General Education Board. This assistance will be continued if the people of Jackson and Mississippi continue the task of firmly establishing the college and maintaining its fine traditions and standards of educational efficiency.

The Christian churches have always been dominant in the life of Mississippi. The moral and religious life has accompanied, and no doubt caused, the cultural and intellectual vigor that prompted the people to establish the academies and colleges that were destroyed by the Civil War and the hard conditions that followed. In the renewed commercial vigor and prosperity that is now coming, the church must maintain its leadership in the things of heart and intellect by creating colleges commensurate with the greater needs that are upon us.

This great and noble vision animated the purposes of our people in making the Christian Education pledges. Those pledges are now due. Every one that is paid and directed to Millsaps College guarantees an additional gift of 40 per cent of the amount paid from the General Education Board. Every new gift now made to Millsaps will similarly bring far more than its face value.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
 Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary



ARE WE "TIRED" OF GIVING? WE DON'T KNOW THE MEANING OF "TIRED!"

The Home Circle

UP AND AT IT AGAIN.

Have you fallen down in the things you tried,
Have you failed in the task you set?
Was the ladder of hope too long and steep,
And the prize too hard to get?

One failure is only a spur to win,
One stumble gives strength to rise,
And step by step, if you pray and fight,
You may mount to the very skies.

Do not let discouragement weigh you down
And shackle your eager feet;
Were you beaten back by one mistake?
Are you scared by the foes you meet?

That, specter of fear is the deadliest foe
That faces the sons of men;
But wisdom comes from the times you fall
If you're up and at it again.

You can only be beaten by you yourself
When you crouch and cry and whine,
A craven heart is a thing to dread,
And courage a crown divine.

You may stumble and fall, but you'll win the fight
If you keep your face to the foe;
It's the soldier who turns and runs away
Who is shot in the back, you know.
—Mary Morrison, in *The Watchword*.

BETSY ROSS AND THE STARS AND STRIPES.

Betsy Ross was born on New Year's Day in the year 1752. She was a little Quaker girl, and I think she must have been a nice one and jolly to play with, because, although she was named Elizabeth, everybody seems to have called her Betsy, even after she was married.

She was thirteen years old when the Stamp Act made the trouble in this country, and I suppose she must have been going to school just as we girls are. I can imagine just how she and the other school girls would talk about it. I am sure that she was very patriotic and went without her tea when the tea was taxed and promised as solemnly as any of the older ones that she would go without eating mutton that they might have more wool to manufacture, and all those things. And I suppose she read the *Pennsylvania Journal* when it came out with a skull and crossbones at the top, and heard about how they buried Liberty in New Hampshire, and all the things we studied about in the "causes" of the Revolution.

When she was twenty-one years old they had the Boston Tea Party, and that year Betsy Ross was married. Her husband was the brother of George Ross, who signed the Declaration of Independence. You can find his name in the list of signers in our history. John Ross, Betsy's husband, was very patriotic and belonged to some kind of Home Guards that used to guard the military stores on the wharves at night. One night while he was on guard some gunpowder exploded and killed him. So Betsy was a widow and must make her own living. I think that was pretty hard when she was only twenty-four years old.

Her husband kept a little upholstery shop, and she kept it up, and sewed, too, for she was a very neat sewer.

When the Congress chose the new flag, of course they wanted some one who could sew very nicely to make it. George Washington, Robert Morris, and Colonel George Ross were appointed a committee to see to it. Colonel George Ross was a relative of Betsy's husband, and he told the others how well she could sew, and how she had made flags before.

The flag was to have thirteen stripes, seven red and six white, with thirteen white stars on a blue ground in the corner. The thirteen was to represent the thirteen colonies. The committee had made a drawing of it and they took it to Betsy Ross and asked her if she could cut and sew a flag like it. She said that she could, and she showed them how

to make it even better with five-pointed stars instead of six-pointed ones. Five-pointed stars are much prettier and they show off better, so I am sure we are all glad that it was to Betsy Ross and not to any other woman, who would not have known about the stars, that the plans were taken.

She began the flag on the 7th of June and she worked just as hard as she could on it and finished it in three days. On the 14th of June Congress adopted it for our flag, and that is why we celebrate Flag Day.

Mrs. Betsy Ross went right on making flags, for no one could make them better. She made flags for the United States for sixty years. She lived to be an old lady, eighty-four years old. She lived in Philadelphia, and she is buried there. And now they keep her house for a sort of curiosity museum.—Normal Instructor.

WHAT EVERY BOY SHOULD DO.

"Can you drill a large hole in the end of this?" the stranger asked the machinist, holding up the propeller shaft of a boat motor.

"Sure," was the genial reply. Then, fixing the shaft in his vice, he touched his file to it and said: "Can't do it—case-hardened. Possibly Old Mose can do it."

The stranger sought out Old Mose and found him in a small, rickety frame building that looked like a junk shop. As he entered Mose glanced over his glasses at him; they were perched far out on his slender nose. His eyes had an indifferent gaze; he looked tired.

"They tell me you can mend everything," the stranger said cheerily.

"Oh, I can mend some things," he replied drearily as he adjusted the broken leg of an old stove preparatory to welding the pieces together. "I have been at this kind of work for fifty years, and I'm tired of it. It is not the only kind of work I can do."

"What is your other work?" the stranger asked.

"Come and I'll show you," he said, brightening, and led the way out to an adjoining garage.

There on the wall was a framed landscape painting, somewhat conventional to be sure, but not without merit.

"That is the kind of work I like," he said, "but I never had a lesson in my life."

When the two were back in the shop he pointed to a little portrait, neatly framed, that the stranger had not noticed. "I did that mornings while waiting for the milk man to come," he casually remarked. His talent was beyond question.

"My great mistake," he continued, "was that I wouldn't go to school when I was a boy. I just took the first job that I could get to earn a little money and drifted into this machinshop business. Every boy ought to go to school until he has found out what he is good for and would enjoy doing all his life. The greatest thing in life is to enjoy your work. I discovered that too late. I am sixty-eight years old; it is too late now."

"But you can be an artist in the work you are doing," the stranger suggested.

"Yes, I suppose so," he replied musingly, "but it is a great thing really to love your work."—*The Youth's Companion*.

THE FACTORY THAT SPARKLES.

It doesn't sparkle on the outside. In fact, it is as dingy as any other factory, and even inside its doors a first glance would show nothing but rough frames and benches and whirring, noisy wheels. And yet this factory turns out a sparkling product that has a strong appeal to girls, and its owner frankly confesses that if it were not for the young women his business could not succeed. It is because happy young brides love sparkling cut glass for their dining-rooms that the cut-glass factory keeps busy. Much of the output of the factory, after it goes to the retailers, is bought by the general public for wedding gifts.

Even the blank, as the plain glass dish or vase is called before any design has been cut into it, has to be of fine quality, genuine potash-lead glass.

The blank is tested for level, and the bottom ground, if necessary, before the pattern is applied with a fine camel's-hair brush dipped in turpentine, red lead and rosin. The rosin makes the colored paint stick to the glass all through its handling for the cutting.

When once the design has been painted on, with its stars or diamonds, its checkering and notching and fluting, the strange, whirring wheels near the big windows of the factory get in their work. These wheels are an interesting collection, some only a bare two inches in diameter, others two feet across. All of them are thin, only an inch or so thick, whether they have sharp or smooth flat rims. They are of stone, of hard stone or soft stone, of coarse-grained or smooth-grained stone.

Some of these stones that do the cutting of the glass with results that seem almost magic in their beauty are imported from Scotland. These Binney and Craghleith stones are natural in that rocky land, and no American cut-glass factory can run without them. Other wheels used in the various processes are of manufactured stone, made in the United States.

Expert workers hold the blank with its painted design against one wheel after another, roughing in the pattern first, then smoothing it down so that no tiniest imperfection may mar the flashing beauty of the piece that is likely to be among some bride's wedding gifts. One of the wheels, a rough-looking wheel at that, revolves at such speed that it makes almost two thousand revolution a minute, and yet it makes the smoothest of cuts on the fine glass.

With such speed the glass naturally gets heated, but this fault and the danger of the bits of ground glass from the cuts scratching the dish are both taken care of by the simple plan of having water constantly running over the stone wheel. From one worker to another each piece goes, getting in the complicated design that makes the finished article such a brilliant thing as the light reflects on it.

Sometimes, with all the care, the deep cuts show a wrinkled effect, but these pieces go to a man who works at a different sort of wheel, not of stone but of cotton wood. A damp powder of pumice-stone and powdered rotten-stone clinging to this wood wheel smooths out the imperfect deep cutting. Then the dish or vase is carried on to the inspection room, where it is looked over for any flaw or chipped place, or any part of the design that may have been unfinished.

If it is perfect, the piece of cut glass is washed to remove all traces of the design painting. Turpentine takes off the clinging paint. The luster is not all that is desired, and after its inside has been coated with wax the dish is plunged into a bath of hydrofluoric acid to increase its sparkle. Then the wax must come off in its turn, and clear warm water does that. Surely, then, the cut-glass dish could be considered finished and be sent to the salesroom. But all the work has gone on the cuts, and the plain surfaces need some attention, too, at this final moment. Several wheels of Spanish felt are used in this finishing, the first one having powdered pumice on it to smooth off all the plain surfaces. The last wheel is of soft felt, and the worker applies to it tin oxide and water before he holds the sparkling dish against the swiftly revolving wheel. From this grinding the cut-glass comes at last complete, with an added luster that even its hydrofluoric bath did not give it.

And so in a common factory room, with noise and rough tools and strange wheels of stone and wood and felt, gifts worthy of the great happy occasions of weddings are produced.—By Emma Mauritz Larson, in the *Baptist Young People*.

One morning while the children were eating breakfast, Milford put two heaping spoonfuls of sugar in his cocoa.

"I should think one spoonful would be enough," cried his sister.

"I should think so, too," he replied, "but it ain't."—*Farm and Fireside*.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Work has been begun on the eleven new buildings which will constitute the first unit of the new Duke University plant at Durham, N. C.

Rev. L. W. Cain, pastor of the Parker Memorial Methodist Church, this city, is enjoying a two-weeks' vacation on the Seashore Camp Grounds. He writes that he is delightfully situated and that the fish are biting.

A great meeting has recently been held at Wier, Miss., in which the pastor, Rev. R. O. Brown, was assisted by Rev. W. A. Wilson, Conference evangelist. There were eleven additions to the membership of the church.

Rev. and Mrs. R. A. Tucker, of Columbus, Miss., have announced the engagement and approaching marriage of their daughter, Katherine, to Thomas Edgar Applewhite, of Brookhaven, Miss. The wedding will take place this fall.

During the absence of Mr. C. F. Niebergall, teacher of the great Wesleyan Bible Class of the First Methodist Church, this city, on his vacation, Rev. A. M. Serex, the assistant pastor of the church, is teaching the class.

Rev. R. A. Bozeman, wife, and singer have just closed a meeting at Aspermont, Tex. They are in a meeting at Norfleet, Ark., this week. Brother Bozeman, who is a Louisiana Conference evangelist, has one open date before Conference.

We learn from the Southern Reporter, Sardis, Miss., that Rev. J. T. Lewis, presiding elder of the Sardis District, has recently had as visitors in his home his brothers, Rev. J. M. Lewis, Tyler-town, Miss., and Rev. O. S. Lewis, of Biloxi, Miss.

Dr. Ludd M. Spivey, formerly dean of Birmingham-Southern College, has been elected president of Southern College, Lakeland, Fla. He has entered upon the discharge of his duties and is enthusiastic over the outlook for the approaching session of the college.

Dr. Frank W. Brandon, formerly superintendent of the Methodist Memorial Hospital, Montgomery, Ala., has been elected Assistant Secretary of the General Hospital Board. Dr. Brandon, who is a brother of Governor W. W. Brandon, will continue to reside in Montgomery.

Rev. and Mrs. W. A. Hays, of Waynesboro, Miss., have announced the marriage of their daughter, Clara Lee, to Mr. Clarence A. Massey on Sunday, July 19. The couple will be at home at Pettit, Miss., after Sept. 1. The Advocate extends all good wishes to these fine young people.

The Montgomery (Ala.) Advertiser, in a recent issue, gives an interesting account of some of the activities of the social service department of the Court Street Methodist Church, of which Dr. Hal Spragins is the gifted pastor. Dr. Spragins has many friends in Mississippi, especially in the North Mississippi Conference.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, was in New Orleans on Monday of this week, accompanying his daughter, Helen, thus far on her trip to Napa, Calif., where she will spend the year with her grandparents, at the same time taking special work in the University of California, at Berkeley.

Dr. Chas. A. Evans, of Henderson-Brown College, Arkadelphia, Ark., accompanied by his wife and two daughters, Mr. E. E. Evans, of St. Louis, Mo., and Miss Henrietta Evans, of Lexington, Ky., motored to New Orleans recently to visit their brother, Rev. W. G. Evans, and family, with whom they spent a happy week. This was the first reunion of the family in about twenty-five years.

We learn from the Grenada Sentinel that Rev. J. E. Stephens, who has been the head of the Department of Bible and Religious Education in Grenada College, has resigned that position to accept, so it is understood, a similar position in one of our larger institutions of learning. He will be succeeded at Grenada by Miss Louise Woodson, who has degrees from Southern Methodist University and Northwestern University.

We learn from the Grenada Sentinel that the faculty of Grenada College has been completed, and present prospects are that the college will have the greatest year in its history thus far. Paid registrations are in advance of last year and all available rooms are being rapidly taken. Contracts have been let for painting and repairs, so that everything will be in readiness for the opening of the session on Sept. 15. Grenada College, under its great president, Dr. J. R. Countiss, is one of our best schools for girls.

The Wesleyan Brotherhood of Lake Charles, La., held a meeting at Moss Bluff, on the banks of the Calcasieu, on Friday night of last week, at which about 200 people were present. The purpose of the meeting was to bring together the men in Lake Charles and the neighboring communities who are constantly carrying on evangelistic work in the churches of that section of the State. Several talks were made by representatives of various communities, and a bountiful supper of barbecued meats and other good things to eat was served. The American-Press, of Lake Charles, gives a fine account of the occasion.

According to the Nashville Christian Advocate, Dr. Britton P. Taylor, pastor of the First Methodist Church at Charleston, West Virginia, will be appointed pastor of the First Methodist Church at Baton Rouge, La., at the approaching session of the Louisiana Conference. It is understood that the transfer will be announced at the session of the Western Virginia Conference this week. It is also understood that Dr. Chas. W. Crisler, who has made a magnificent record at Baton Rouge, will be transferred to the Western Virginia Conference and appointed pastor at Charleston. If this arrangement is carried out, two good men will be swapping places.

Among the rules and regulations of the University of Mississippi announced by Chancellor Hume, all of which seem to us to be admirable, we note two that are especially to be commended—one prohibiting dancing on the campus and one

to the effect that women students will not be permitted to attend dances in Oxford. In commenting on the rules concerning dancing, Chancellor Hume is quoted as saying: "I feel more thoroughly convinced than ever before, if such were possible, that no mistake was made in banishing the dance." We are sure that thousands of fathers and mothers throughout the State will agree with him that no mistake was made in banishing them.

We take the following from the Progress-Item, of Ellisville, Miss., of August 13: "The adult Bible class of the Methodist Sunday school in choosing a name for the class last Sunday in process of organization of the Sunday school work, decided by a unanimous vote to name the class 'The Lyman Carley Sunday School Class,' in honor of Rev. Lyman Carley, who has been its teacher for something more than ten years." Rev. Lyman Carley, a superannuate member of the Mississippi Conference, is the father of the editor of the Advocate. He is now making his home with his son-in-law and daughter, Mr. and Mrs. Stephen S. Thomas, Lebanon, Ohio. He is planning to come South this fall to visit his other children, timing his visit to include the sessions of the Louisiana and the Mississippi Conferences.

Bishop H. A. Boaz has become an adept in the piscatorial art. Writing in a recent issue of the Texas Christian Advocate concerning a fishing trip he took with Bob Shuler and some friends, he says: "When I was a boy and fished in the Clear Fork of Trinity River, our 'bait can' was usually a tomato can that would hold about a quart; on this occasion, the 'bait can' was about six feet long, four feet wide, and five feet deep, and had one-half ton of live minnows. When we approached the fishing waters, one of the four boatmen began to throw out live minnows from the 'bait can,' and in a little while we saw a big fish come out of the water, striking at one of the minnows thrown out. 'Here they are,' said one of the men, and we soon found that we were in a big school of fish. In a few minutes all had our lines in the water and were hauling in the fish. I began to count the ones I caught—one, two, three, four—and then they were biting so fast that I soon got excited and lost count. Bass mackerel, sheepshead, and baracuda were pulled in so fast we were soon loaded with all we could handle. Shuler and I put ours together and we had at least one hundred and fifty pounds of real fish in two big grass sacks. The average weight was about two or three pounds, the largest about seven pounds." Bishop Boaz is indeed an adept in the piscatorial art!

MEN'S BIBLE CLASS FEDERATION AT ALEXANDRIA.

When "America" is sung at Alexandria at 10:30 a.m. in the old auditorium building at City Park next Sunday, August 30, what is hoped to be the greatest assembly of men under one roof for strictly religious purposes will be in progress. A great federated Men's Bible Class assembled from all parts of the State was first a dream, then a suggestion, and now promises to be a reality. Special trains have been chartered from the Shreveport, Ruston and Monroe Districts, and great throngs of automobiles will reach Alexandria from Minden, Baton Rouge, Lake Charles and Alexandria Districts.

A great program has been built. Brevity is an absolute necessity, due to the fact that the whole program will last only from 10:30 a.m. until 1 p.m., and then the great basket dinner; but in that space have been crowded music, inspirational addresses, and a great deliverance on "The Authority of God's Law," by Judge John S. Candler of Atlanta, Ga. This is the first effort at bringing a great body of men together for the purpose of considering that which is religious. It is in a measure an experiment in inspiration. The hope of its promoters is that it is the forerunner of future events that will bring about such a mass movement among Christian men that they

will discover what their real power is for God and humanity.

Directions have been mailed out to all parts of Louisiana informing those who attend that Alexandria will have guides at every road coming into town to tell the visitors where and how to go. Special music has been arranged, but ample provision has been made for chorus singing. Effort will be made to cause the men to get acquainted with each other so that there will be taken back the remembrance of a great occasion. The Alexandria Committee has left nothing out that will make the occasion a great success and it seems that for once the men of our church should try to be on hand. We trust that pastors and leaders will work earnestly to get their men present next Sunday at Alexandria.

A. J. GEARHEARD,
Secretary.

A GREAT CAMP MEETING AT TOPISAW.

Perhaps not in the history of the Topisaw camp meeting, at least for many years, has there been a more gracious revival than was held from the 8th to the 15th of August, 1925.

Apparently the work of divine grace was thorough and genuine. Fifty or more persons professed faith in Christ. Fifteen united with the church, all of whom were young men except two. Sixteen surrendered themselves for life service, out of which, in all probability, our ministerial and missionary ranks will be re-enforced. Fourteen family altars were pledged and eight subscriptions to the New Orleans Christian Advocate were promised.

It was a benediction to have Brother Young, of De Ridder, La., among us, a Spirit-filled man, an able expositor of the Holy Scriptures, whose appeals from the pulpit were so powerful and convincing.

In our opinion Brother Young approaches the ideal as an evangelist, cultured, sound in theology, fervent and impressive in his presentations, unmasking and denouncing sin in such a way as to discover to the sinner the exceeding sinfulness of sin and cause him to feel his need of a Saviour.

Brother Comer, the evangelist singer, is one of the best that I have heard. He is not only great in song, but his exhortations and prayers add wonderfully to his value in a revival.

I wish to say to my brethren in the ministry, especially in Mississippi, any of you will be fortunate in securing the services of Brothers Young and Comer in your revival meetings.

H. L. NORTON.

PROGRAM TO BE GIVEN BY TWELVE CHILDREN OF ORPHANS' HOME.

Twelve children from the Methodist Orphans' Home, Jackson, Miss., will visit the towns named below on the dates named, and give a program at the Methodist church.

This is a free entertainment and will be enjoyed by every one. Come, see, and hear the children for whom you have so generously provided a home. Rev. B. F. Lewis, Superintendent, Mrs. Alma Riley, Field Secretary, and Rev. S. A. Brown, Commissioner, will accompany the children.

There are to-day 140 children in the Home. We want you to know something of their training and talent. Bring your friends. The program will consist of music, songs, talks by the children, and other interesting numbers. See the dates below and come to the place most convenient for you.

Corinth, First Church, Sunday, Sept. 20, at 11 a.m.; Booneville, Sunday, Sept. 20, at 8 p.m.; New Albany, Monday, Sept. 21, at 8 p.m.; Ripley, Tuesday, Sept. 22, at 8 p.m.; Amory, Wednesday, Sept. 23, at 8 p.m.; Tupelo, Thursday, Sept. 24, at 8 p.m.; West Point, Friday, Sept. 25, at 8 p.m.; Columbus, First Church, Sunday, Sept. 27, at 11 a.m.; Starkville, Sunday, Sept. 27, at 8 p.m.

For further information write Rev. S. A. Brown, Winona, Miss.

THE SIZE OF OUR MISSIONARY DEBT.

By Alfred F. Smith, Editor Nashville Christian Advocate.

Our Mission Board is not alone in its hardships, nor does it suffer from indebtedness more than mission boards of other denominations. Its condition is really good in comparison. But we owe enough. The amount is less than a million and a half.

Our debt has not been created by any kind of mismanagement or over-zeal. Instead of plunging, the Board has been conservative. There was a twenty per cent cut in the appropriations last year, and another twenty per cent cut is proposed this year.

In all the land there are very few business enterprises handling large sums of money that have passed through the readjustment period in as sound condition as our Mission Board. Some people who lost their fortunes, some large, some small, in the late financial depression, have raised large complaints against the indebtedness of this Board. Their disaster was not due to failure to collect what was due them. They got all that was owed to them. But the Mission Board has not received payment, not by several times the size of its debt. The people have not paid the assessments. "The per capita contributions of the Southern Methodists to the regular work of the Board of Missions are less than they were twenty years ago." While per capita giving to missions has decreased, the support of other benevolent enterprises has very much increased. The painful fact is that the Mission Board has been discriminated against. A serious financial condition has been created by the failure of members to keep up their payments, regular and special, and then the Board has been criticized for the results. In addition to the reduction in per capita missionary giving, definite efforts have been made to discredit the Board and also some of the men and women who have put their lives in the hands of the church and gone as its messengers to other lands. Baneful influences have stirred fears in many of our members that the gospel is not being taught in its purity by some missionaries, that even materialism and infidelity have clutched the minds of some of them, causing them to join the rationalistic thinkers. It would seem that our people should be saved from such alarms. Why are they not reminded that every one of our bishops is a member of the Board of Missions and that no bishop joins in this attack? Why are they not told that members of the Mission Board are selected out of all the Annual Conferences and that the Board of Missions is not a group of people in Nashville? Should they not know that the president of this Board is a layman, Judge Perry S. Rader, living at Jefferson City, Mo.? Fuller information would help to correct the unfortunate circumstances which interfere with our missionary work. The official church press publishes the exact facts and interprets them faithfully. There is nothing to hide. The more our missionary operations and management are known, the better for the cause of our Master and the salvation of the world.

TWO DEPARTMENTS—MISSIONS, EDUCATION.

Rev. L. L. Roberts and I have charge of the Seashore Camp Ground School. We felt called of God to take hold of the situation until the church could come to know the importance of the school. Dr. I. W. Cooper has offered \$1000 to start a fund for a Bible school. A great-great-niece of Tobias Gibson, and her husband, Mr. Cecil Ross, of Jackson, Miss., have already donated 500 books to our library. The school will continue literary work as usual and also start a course in the Bible and Religious Education. Send all donations to the school to Rev. L. L. Roberts, Biloxi, Miss., Seashore Camp Ground.

Now the South Back Bay Mission: I am still that same missionary. We are now receiving donations for the Day Nursery. Logtown Epworth League has just sent us \$6 for this Day Nursery

—that was a fine donation. The Junior Missionary Society of Court Street Church, Hattiesburg, has sent \$3 in cash and three splendid books for the work. Thank you, thank you! May God bless every donor. We must have the Day Nursery. Send donations to me or to Dr. B. L. Welch, Biloxi, Miss.

Fraternally,
WALDO W. MOORE.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. E. Barrett, Greensburg, La., 4; Rev. W. H. Huntley, Port Gibson, Miss., 4.

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The Hoosier Motorist says: "Punctuate this and it will not sound so crazy:

A funny little man told this to me
I fell in a snowdrift in June said he
I went to a ball game out in the sea
I saw a jelly fish up in a tree
I found some gum in a cup of tea
I stirred my milk with a big brass key
I opened my door on my bended knee
I beg your pardon for this said he
But 'tis true when told as it ought to be
'Tis a puzzle in punctuation you see."

—Exchange.

NOTICE.

Seashore Camp, Ground School Cottages for rent. Matron needed for dormitory. Write to Waldo W. Moore, Principal, Seashore Camp Ground School, Biloxi, Miss.

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to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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IN MEMORIAM.

THOMAS JEFFERSON MONROE, born in Bogalusa, La., on Sept. 16, 1924, died in Bogalusa, La., on Sunday, Aug. 9, 1925, at 7:30 p. m., at the Elizabeth Sullivan Memorial Hospital, aged 10 months and 24 days; son of M. B. Monroe, formerly of New Orleans, whose mother, Mrs. Mary Ellen Monroe, was a member of the Second Methodist Church of New Orleans before her death. Little Thomas' mother was Miss Isabella Weldon, of Marion County, Miss., and a devout Methodist. Little Thomas contracted a cold on July 1, for which he had been treated and was doing fine, until Saturday, Aug. 8, when a change for the worse took place. He was rushed to the Elizabeth Sullivan Memorial Hospital, where he died on Sunday, Aug. 9, 1925, at 7:30 p. m., after everything known to medical science had been done to save his little life. He was the flower and joy of the Monroe home, as he was beginning to say "papa" and "mamma" when the Angel of Death appeared and took him away to his home beyond the stars, where he is now safe in the arms of Jesus. He is survived by a heart-broken mother and father, two brothers, and a sister. Interment was private, in the Bogalusa cemetery, the Rev. O. P. Estes, of the First Baptist Church, officiating during the absence of the Rev. R. W. Tucker, of the Methodist church, who was on his vacation. * * *

"SAY, MR. SHIPMAN!"

Dear Brother Carley: May I say a few words concerning the prayer meeting attendance contest between Senatobia and Hernando spoken of by "Mr. Shipman" last week? Now this "Ship" is no little tug, if he has been

tugging for almost half a century. It sails like a great ocean liner. Many have been the little prayer meetings he picked up out of the rut and set to going. He seems to have worked with a goal in view which he has reached at last.

He reminds me of boyhood experiences. You know, we never see a biscuit now that tastes as they used to taste; we never see a hill quite as steep as the one we used to slide down, and there are no prairies as broad and level as those we used to traverse. And though we might visit all the cities of the world, there are nowhere to be found such stately mansions, magnificent streets and beautiful lawns as the little village displayed to our eyes in the long ago when we made our annual visit from that country home. I am living now amid the scenery that thus attracted "Mr. Shipman's" attention in the long ago. It seems that he has been looking all these years for a prayer meeting that will measure up to that old-time village prayer meeting in attendance. Alas, he thinks he has found it! We entered an attendance contest, but on the basis of membership. Senatobia has a membership of 371 and Hernando 205. He reports his highest attendance at 96, or 25 per cent; we had on last night 86, including all the stewards except one, and he was sick, or nearly 42 per cent of our membership.

Say, Mr. Shipman, 42 per cent of 371 is about 155, so you need exactly 59 more to realize your old-time dream. Rake 'em up, bud. You are just now in the neighborhood of our normal attendance—25 per cent.

Come on and let's make this thing interesting. We have been waiting some time for you to wake up, and, as Dr. Murrah, later Bishop Murrah, used to say, "the light seems to be dawning."

E. B. SHARP.

Hernando, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 6, 11 a.m.
Fayette, Sept. 6, 7:30 p.m.
Louise and Holly Bluff, at Louise, Sept. 13, 11 a.m.
Silver City, at Silver City, Sept. 13, 7:30 p.m.
Centerville, at Stephenson, Sept. 20, 11 a.m.
Roxie, at Hamburg, Sept. 20, 7:30 p.m.
Washington, at Kingston, Sept. 27, 11 a.m.
Natchez, Jefferson Street, Sept. 27, 7:30 p.m.
Gloster and Liberty, at Liberty, Oct. 4, 11 a.m.
Woodville, Oct. 4, 7:30 p.m.
Port Gibson, Oct. 11, 11 a.m.
Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harrison, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

Let the pastors see that complete answers are ready for each question. Please give diligent attention to the collections. Crops are good, and the Annual Conference has the right to expect good reports. We are able to pay, and let us not disappoint the church in this hour of need. God has blessed us, and may we in turn bless him.

W. B. JONES, P. E.

Hattiesburg Dist.—Fourth Round.

Oloh, at Oloh, Sunday, Sept. 20.
Williamsburg, at Goodhope, Sunday, Sept. 27.
Silver Creek, at Silver Creek, Sunday, Oct. 4, a.m.
Prentiss, at Carson, Sunday, Oct. 4, p.m.
Ellisville, at Mozelle, Oct. 6.
Purvis, at Purvis, Oct. 7.
Bonhomie, at Denco, Oct. 14.
Petal, at Petal (preaching Sept. 27, p.m.), Oct. 15.
Taylorsville, at Hebron, Oct. 18.
Sumrall, Oct. 21.
Eucutta, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.
Preaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

Special notice to pastors and officials: You will note by the dates of the quarterly conferences that I am making it possible for all of you to finish your work, so far as finances are concerned, by the session of your conference. This is the most important conference of the year, as it shows what we have been doing in regard to meeting our minimum financial requirements. I am trusting that every pastor and official will make it their duty to make a complete report on all benevolences. We have the time if we will use it. Let us all pull together for full reports on every item at the fourth quarterly conference. I assure you that it will be a great disappointment to me if you do not do it. We are in better condition to do this now than we have ever been. If we do not do this, let us be sure that we do not prove faithless.

Blessings on all the district, and be sure to do your part.

ROBT. SELBY, P. E.

Meridian Dist.—Fourth Round.

Meridian; Seventh Avenue, at Sageville, Aug. 30, 11 a.m. and 2 p.m.
Meridian, Fifth Street, Aug. 30, 8 p.m.
Daleville, at Daleville, Sept. 12, 13, 11 a.m.
Scooba, at Scooba, Sept. 13, 4 p.m. and 7:30 p.m.
Vimville, at Vimville, Sept. 19, 20, 11 a.m.
Cleveland, at New Sharon, Sept. 26, 27, 11 a.m.
Lauderdale, at Lauderdale, Sept. 27, 4 p.m. and 7:30 p.m.
DeKalb, at Spring Hill, Oct. 3, 4, 11 a.m.
Porterville, at Chapel Hill, Oct. 4, 3 p.m.
Matherville, at Langsdale, Oct. 10, 11, 11 a.m.
Quitman, Oct. 11, 3 p.m. and 7:30 p.m.
Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatanua, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

Let there be earnest co-operation, that the kingdom may not suffer and that every interest be given due consideration. The Lord has abundantly blessed us this year. For us to fall,

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would show a spirit of ingratitude, which would be injurious to all.

An adjourned session of the fourth quarterly conference will be held for all desiring it the first week in November.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Forest and Morton, at Forest, Sunday, Sept. 6, 11 a.m., 3 p.m.
Decatur and Hickory, at Hickory, Sunday, Sept. 13, 11 a.m., 3 p.m.
Montrose, at Montrose, Wednesday, Sept. 6, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Sunday, Sept. 20, 11 a.m., 3 p.m.
Preaching at Stringer, Sept. 20, 7:30 p.m.
Rose Hill, at Rose Hill, Sunday, Sept. 27, 11 a.m., 3 p.m.
Chunkey, at Suqualena, Wednesday, Sept. 30, 7 p.m.
Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m. 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

On this round I shall expect a full written report of the year's work from Sunday school superintendents, trustees, Epworth League presidents, presidents of Woman's Missionary Societies, stewards, building committees, and all special committees appointed. I earnestly urge all pastors and stewards to do their best to meet every financial obligation in full this year.

L. E. ALFORD, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.....Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A FELLOW WORKERS' CAMPAIGN FOR THE YOUNG PEOPLE'S REVIVAL.

By Dr. F. S. Parker.

Shall we have an evangelistic campaign in the Epworth League in order that the young people's revival of which we have been thinking may be brought about?

At first glance such a method would seem inconsistent with the conception of a revival that we have been explaining and which was described at large in the June Era; but it is not so if the campaign be of the right sort. Let it be assumed that the first thing to do is to awaken the League to the need of a revival and to a sense of responsibility for it. How shall we proceed? This is no "Reds" and "Blues" campaign for new members with an entertainment financed by the losing side; we shall need a different approach and a stronger motive. Three things are necessary: (1) Knowledge of what the Bible teaches; (2) knowledge of the facts with which we have to do; (3) the constraining motive of the love of Christ.

To gain the first we must study the New Testament in order to learn the principles of soul saving. These may be derived mainly from the Gospels and the Acts of the Apostles. The Gospels show us the way of Jesus during the incarnate ministry; the Acts during his ascended ministry, which is the ministry of the Holy Spirit. During his incarnate life Jesus devoted himself to teaching both groups and individual persons; but he promised his disciples that after he had returned to the Father the Holy Spirit should be sent to them and they should then enjoy a ministry of power, by which they should be enabled to bear witness to him unto the ends of the earth. It is in these records, then, that we shall find the whole science and art and motive of evangelism. While the Bible is our rule and guide, we may well seek the aid of some practical book on the subject of personal evangelism. I should give the first place to Trumbull's "Taking Men Alive." Weatherford's "Introducing Men to Christ," is larger and a little more difficult, but one of the best and the most thorough works on the subject.



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Knowledge of the facts with which we have to do has a double worth: it enables us to work intelligently, and it generates a strong motive. The facts are of our field and our force. By our field we mean the persons who need the saving ministry of the gospel; by our force we mean the enlisted young who can be employed in the work.

Do we really know what is the religious state of the young people (1) of our church and Sunday school? Have they really given their hearts to Christ? Are they spiritually minded or worldly? Of the Sunday school, how many are members of the church? Of these, how many are members of Christ? How about the associate members of your chapter? (2) How many have lost connection with the Sunday school, and are drifting away from its teachings and worship habits? When we consider that from fifty to ninety per cent of the Sunday school pupils lose their contact with the Sunday school and church somewhere near the Intermediate age, we shall realize that here we have a large field. (3) But the case is even more appalling and appalling when we find that more than half of the young people of most communities have never been connected with the church or Sunday school in any way. On Sundays they may be found idling over newspapers or seeking pleasure in various ways. Sunday excursions, baseball, and "movies" show the places to which they resort. (4) But in cities especially there are certain distinct classes, such as foreigners and factory workers, who require methods of approach outside the usual ones. (5) There are groups of young people of the salary and wage-earning classes, just about like the average, perhaps showing about the same percentage of church members as would be found in any other cross section of the young people of the community whose religious life can be conveniently studied because of their groupings. For example, the clerks in the Kress or Woolworth stores. (6) Then there are the young people of the depressed classes, the youth of the slums.

The knowledge of the facts that such a survey would give cannot fail to move us powerfully in the direction of doing something for these young people all about us, many of whom are as ignorant as pagans of what the gospel means. When he beheld the multitudes Jesus was moved with compassion, "for they were as sheep having no shepherd." That is what is the matter with the young people—they are wandering and drifting; they need a friendly hand to lead them to Jesus.

To ascertain these facts and then to do what ought to be done, what force have we?

We shall need enlistment of volunteers who have sufficient interest to go out after the facts and then present them in a manner so stirring as to arouse others to activity. This

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group in each Epworth League Chapter ought to include the entire active membership, but it is to be found that such will be the case with only a minority. At any rate, let us take account of our forces and enlist those who will and can engage in making the survey; then enlist those who will agree to do what they can in a special effort to carry on a young people's revival.

In the local Chapter the revival effort will be very flexible as to dates and plans. We must start with heart-searching and prayer and seek to be led by the Spirit of God. The Central Office if the Epworth League cannot say when and how the greatly desired blessing shall come. It is in the Spirit of Christ, and the main thing is that through faith and prayer we become sensitive to his leadings.

However, seeking ourselves to be led of the Spirit, we suggest for those Chapters that find no reason for deciding otherwise the following plan, and be it understood that every Chapter that has no other plan is to make an earnest, prayerful effort to conform with the one here outlined.

The Plan for a Young People's Revival.

I. The preliminary meeting—Sept. 6.

Chapter Rally Day is Sept. 6. The devotional meeting topic for that day is "Our Chapter a Community Friend." In leading the meeting we must bear down hard on the questions: Is our Chapter really a friend to our community? How can our Chapter best befriend our community?

It is Rally Day. We shall have the greatest Rally Day we have ever had if we make it the beginning of an earnest effort to introduce our com-

munity to Jesus, our Friend and Saviour. He will be with us in power if we undertake to do his will by bringing others to him. Let us be concerned to rally our League only in order that we may make it a saving force in our community.

Prepare for this meeting by having the survey made so as to show how greatly our community needs our friendship and how much we can do by bringing our joy of salvation to those who have it not. The survey will follow the line of inquiry into the religious status of young people of the church and community. It must be tactfully carried out, and the questions on the information cards cannot go much farther into the matter than to inquire into church relations and preferences. We ought not to attempt to pry into the inner life of strangers; and if we should do so, they would resent it.

At this meeting enlist a group of fellow workers and announce plans for daily services during the week.

II. A week of heart-searching and Bible Study—Sept. 7-12.

The daily services may be held in the morning before business and school hours. This will spring our young people to effort. It is not easy but a difficult thing they will undertake when they would not do an easy thing. But it may be and usually will be better to have the meetings in the

(Continued on Page 13)

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Some important items to prepare for during the next few weeks:

1. Missionary instruction and offering for our European fields.

2. Children's Week.

3. Promotion Day, the first Sunday in September. On Promotion Day we should find out how many teachers have finished one or more training courses during the year and the course they want to take during the fall. Remember this, the school makes progress as the teachers make progress. The school cannot go ahead of the teachers.

We, Miss Thomas and I, are planning to hold twenty or more Sunday school institutes during the month of September. I have written pastors and superintendents asking them to open the doors for us, and so far only five have made reply. If I do not hear from these good men by the first of September, we shall be forced to shift to the places where we can get the proper co-operation. One group of institutes, beginning the 14th of September, is planned for five or six churches; the latter group beginning at Tupelo, Sept. 20, is more for the district. In this group of institutes we are to have Mr. M. W. Brabham, Mr. O. S. Gates, and Miss Marie Parham. These workers are from the Nashville office. They desire to give us help that we need badly. Mr. Brabham will give emphasis to our Program of Work; Mr. Gates to the group of pupils from 12 to 23 years of age; Miss Parham to those from 12 and under. Our plan is to have two addresses each day and then separate into three groups where definite help can be given to superintendents, teachers of adolescents, and to teachers of younger children. Dear brother, write me and say you will open the door for us, or say something else, so we can arrange to go where we are wanted.

We are planning to hold a Standard Training School at Ruleville and for churches near Ruleville, Oct. 11-16. Another school to be held at Clarksdale, Oct. 18-23, for the churches adjacent. The courses for these schools will be announced later.

I have several copies of the new Standard Training School catalogues for 1925. If you desire a copy, write me for one.

The following have had issued to them diplomas: Mrs. S. L. Downs, Miss Sara Hodges, Miss Mattie Reynolds, Miss Anabel Savage, Miss Thelma Caver, Miss Hazel Howell,

Miss Jimmie Faye Whitley, all of Booneville; Misses Opal Miller and Nellie Kemp, of Rienzi, and Rev. E. C. Sullivan, of Marietta.

MISSISSIPPI CONFERENCE NOTES.

Mrs. A. P. Hamilton, of Jackson, Miss., has published a list of premiums for the Sunday school exhibit at the State Fair. I would call attention especially to the poster illustrations in song and story. I trust that many of our workers will have exhibits in this department of the State Fair. Those who are interested, write Mrs. Hamilton, and watch the papers for further announcements.

Capitol Street Sunday school is holding its Standard Training School, September 13-19. There will be a meeting on Friday night before the school starts Monday night. Everybody is especially urged to be present at this meeting. All teachers have assignments ready to begin work.

Announcements have been sent to all preachers in the Hattiesburg District, to be distributed to those interested in the Hattiesburg school. We are depending on you to make this school the biggest event in the history of the Hattiesburg District. Come and bring some one else.

August 30 to September 4 is the week for the Newton school. Everything is ready, teachers are prepared, and we are looking forward to a big success. Are you going to help us put this thing over in a big way?

We received only two checks this week for Sunday School Day. We need the money and we are sure you want to help us if you just will. Will you not help us in this way? God is blessing you all; why not help us to help others?

Pray for the work and the workers.
JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The two latest Sunday schools to promise to observe Missionary Day are Cheneyville and Rochelle.

The writer attended the Bunkie Sunday school last Sunday, and they have a fine Men's Bible class, taught by the pastor. This class will attend the fifth Sunday rally in a body.

The Campti and Montgomery charges had a joint Sunday school institute last Sunday afternoon at 2:30. Mrs. R. C. Culpepper, Conference Superintendent of Elementary Work, took part in this institute and reports a good meeting. Mrs. J. B. Fulton, of Campti, deserves much credit in working up this institute.

There will be a council meeting of the Alexandria District Sunday school officers to-morrow, Aug. 21, at Alexandria. The new officers are very much interested in their fall program. The new district secretary is Mrs. Richard Coopender. Miss Flavilla Brandt takes Mrs. Culpepper's place as district superintendent of Elementary Work, and is hard at work on promoting Children's Week.

The date for the Alexandria District Standard Training School is Sept. 6-11. The district officers, including the educational director, Dr. Cleanth Brooks, are planning to make this one of the largest and best schools in Louisiana. Mr. T. W. Holloman has just returned from Lake Junaluska, where he took a special

course on Week-Day Religious Education, and is very much interested in this phase of education.

The presiding elder of the Ruston District, Rev. W. D. Kleinschmidt, has taken a fine goal for Sunday School Day offering in his district. He writes: "My purpose is to have thirty schools send in their offering."

Mr. T. L. James, of Ruston, president of the State-wide Bible Class Rally, and Rev. A. J. Gearheard, secretary of this rally, met with the local committees in Alexandria to-day to make final arrangements for the great rally on the fifth Sunday. Great interest was shown and everything is ready for this great meeting. It is hard to say which of the four North Louisiana Districts will have the largest delegation. The main speaker of the day will be Judge John Candler, of Georgia, brother of Bishop Candler.
C. D. ATKINSON.

FROM WESLEY CHARGE, HALL SUMMIT, LA.

Dear Dr. Carley: I want to give to the readers of the Advocate a brief report of my five meetings just closed.

We began at East Point on June 17, with Brother A. L. Harper to preach and sing and sometimes blow his horn; and for seven days, just preaching at night, we went at it and had a very successful meeting, with eight accessions. Harper is good help and a very pleasant brother to work with.

On July 6, we began at Hall Summit, with Rev. Lee R. Sparks in charge. He is a professional evangelist. We had outdoor meetings, and great crowds, with most respectful hearing and two accessions by profession of faith. The meeting lasted ten days.

Then from July 25 until July 31, Brother Louis Hoffpauir was with me at Holly Springs. Louis is a fine, brotherly fellow, and preaches in the usual Hoffpauir style—with unction and power. As a result of this meeting eighteen joined the church, five of whom came from the Baptist church; the other thirteen were received by baptism—five by sprinkling and eight by immersion. Five family altars were established.

On Aug. 1 this writer started a meeting at Carrol Creek, with a good crowd and good interest. On Monday evening, Rev. Dan Anders came in and began in his own way to preach a complete gospel of love and mercy, and completely won the hearts of the people. We had a good meeting, but only one young man joined the church and gave his name for membership in a near-by Baptist church.

Then, on Aug. 8, I began my fifth

666

Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

and last meeting at Wesley. Brother Hoffpauir came to my help at the evening hour Monday and began what proved to be a real old-time Wesley revival. There were twenty-eight accessions here on profession of faith, and a general revival throughout the church and community. This is the home of Brother B. C. Lee, a veteran of the cross, and although he is feeble in body on account of age, his faith is strong and he is much in prayer for his pastor and his church. Such men are a very great help. I would mention also as a helper in this great meeting Brother Bob Tickle and Brother Tom Sherwin, who were present most of the time to pray and sing and give experience.

Pray for a continuance of this revival spirit.

RALEIGH V. FULTON, P. C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round.
(In part.)

Guifport, preaching, Sunday Aug. 30, 11 a.m.; Q. C. later.

Long Beach, preaching, Sunday Aug. 30, 7:30 p.m.; Q. C. later.

Lumbertown, preaching, Sun. Sept. 6, 11 a.m.; Q. C. Monday 9 a.m.

Poplarville, preaching, Sun. Sept. 6, 7:30 p.m.; Q. C. Mon. 7:30 p.m.

Escatawpa, at Kreole, Sat. Sept. 12, 11 a.m., 2 p.m., and Sun. 11 a.m.

Moss Point, preaching Sun. night Sept. 13; Q. C. Mon. night, Sept. 14.

The pastors will please see to it that all the departments of the church are properly represented by reports as required, and I call especial attention to the report from the Trustees of church property as required by Discipline, paragraph 112.

Pray much, my brethren, over your nominations for official positions. Let us all work and pray together for the Lord to direct and bless us in closing out this year's work.

L. L. ROBERTS, P. E.

For inspiration, information and earnest devotion read Baxter F. McLendon's Sermons (Popularly known as "Cyclone Mack") the South's well known and most forceful evangelist: "The Story of My Life" and other sermons, Cloth Binding \$1.50; "Americanism" and other sermons, Cloth Binding \$1.50. Postpaid anywhere in the U. S. A. Mail order today to McLendon Publishing Co., Dept. F, Bennettsville, South Carolina.

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THE SEASHORE CAMP GROUND— PRESENT AND FUTURE.

The Seashore camp ground meeting closed Sunday night, the 9th inst., with a great victory. The way I understand the situation to-day, as has been explained publicly, is that if the Louisiana and Alabama Conferences will relinquish their claims, Mississippi will take over the Camp Grounds and finally build a Christian academy which will care for the needs of Southern Methodists in that part of the country. The location could not be improved on in the South—fine climate, fine water, healthful resort. Now is the time for action. Let Louisiana and Alabama decide on same at once, as they are deriving very little benefit, and are in the way of Mississippi doing great things for Southern Methodism.

Rev. Luther L. Roberts, presiding elder, deserves credit for his labors, influence and self-sacrifices that were instrumental in the wonderful success as a revival this year. Rev. W. B. Hogg is engaged for 1926, and Dr. H. C. Morrison for 1927.

There is no doubt, if the Methodists of Louisiana, Mississippi and Alabama want to have a place where they can come together once a year and have a great feast upon spiritual food—which we all need—the Seashore Camp Ground is the ideal place. Now is the accepted time to rally the spiritual forces together and go to work to effect the continuation of an institution which can reach a class of people the church cannot. The opportunities and privileges are great. When an individual who never had the opportunity, like myself, to sit down at a table in the splendid dining room to the products of the Gulf—speckled trout, crabs, and shrimp, which are in abundance, that is enough to make a fellow brag on the place.

Mississippi furnished the team of noble workers for the camp just closed—Dr. Brooks, Rev. B. L. Sutherland, Rev. Luther L. Roberts, presiding elder, Rev. A. S. Lewis, and Rev. Howard Roberts.

JAMES H. WALKER.

TESTIMONY OF A SOUL-WINNING TRACT DISTRIBUTOR.

A certain tract distributor in a great city who during the past four years has passed out personally an average of a thousand leaflets per month, declared recently (as reported in the London Christian) that an average of only about two per cent have refused to take them, "although many must have been offered to Roman Catholics, Jews, and Communists. The inevitable conclusion is that the great majority of the people will still accept civilly the printed Gospel that is civilly offered. It is often immediately read, but is generally put in the pocket, and I have not seen one in a thousand torn up or thrown away."

**HART SCHAFFNER &
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And then he adds this significant comment: "The world is not evangelized, even in 'Christian lands,' because nearly every one leaves the distasteful duty of testimony indefinitely to others."

If even one-half—not to say 98 per cent—of the people we pass in the streets or elsewhere are willing to accept respectfully the printed Gospel message, then surely we cannot say that the world which "God so loved" has turned its back irrevocably upon him. Nor can we say that the Lord is slack concerning his promise; but we can say that the members of his body are slack concerning their performance.

The Lord is "not willing that any should perish," but alas, alas! how many of his children, even of those who profess to be looking for his coming, seem willing that all should perish! Does not their indifference and lack of soul travail for a lost but largely reachable world seem to indicate this? How many members of even the true church of Christ are willing to humble themselves enough to engage in this, one of the most fruitful of all lines of soul-winning activity? Ah, brother, don't say that you are praying for the Lord's return if you are not working for it, for "faith without works is dead." Every soul won to Christ will hasten his coming. The church needs to be revived in order that the world may be evangelized. Do you need revival in order to engage "in the distasteful duty" of personal evangelism? "He that winneth souls is wise." Pray for revival!

EPWORTH LEAGUE.

(Continued from Page 11)

evenings. It will be better to have no service Saturday evening.

Let the program consist of Bible study, supper, and a brief address on the Christian life, followed by a season of prayer and testimony. The chief thing is prayer. The object of these meetings is to prove our own hearts and make sure that we are living in a true New Testament experience. The Bible studies, addresses and prayers must all be directed in that way. Let us seek the Lord with our whole heart. Seek victory over sin. Don't let us rest without assurance of our adoption and the endowment of the Holy Spirit in order that we may be witnesses.

III. A week of personal evangelism—Sept. 13-19.

Beginning with the devotional meeting for Sunday, Sept. 13, have a week of daily services with the especial end in view of bringing our young people into an experience of Christ's salvation. Carefully avoid insisting on a conventionalized religious experience. We seek an experience that saves from sin and assures one of acceptance with God. Let the seeker say whether or not he has found it.

Our topic, "What Is the Gospel?—Why preach it?" is exactly in line with our purpose. We wish at this meeting so to present the message that it shall prove to be the "power of God unto salvation."

Let the daily services consist of Bible study by the enlisted group of fellow workers, to which others beside active members are not invited,

supper, and a public meeting, at which a short address, with the immediate purpose of leading young people to decide for Christ, is to be made, followed by a testimony and prayer meeting in which the Leaguers participate.

The Bible study should be in the line of personal evangelism and accompanied by accounts of experiences in the work. Personal evangelism must be actually going on, else the meeting will be a failure. Its success will depend upon faithful personal work.

On Friday let appeals be made for open confessions and decisions. As a rule, it is not well to make these appeals for expressed decision earlier; but in this be led by the indications of the occasion; let the Spirit of God teach you.

IV. The harvest meeting—Sunday, Sept. 20.

Our topic for this concluding service of the series is "The Harvest of Our Life—What Shall It Be?" At this time the appeal must be driven home. We are deciding for eternity. The influences of the past two weeks must become most powerful now. Our prayers will be cumulative in their effectiveness. The future course of many lives may be determined to-day, and the eternal destiny of souls may be sealed by decisions that will be made.

The Epworth League meeting should consist mainly of singing, prayers, and testimony. Those who have been blessed during the two weeks, especially those who have decided for Christ and found him, should testify to what God has done for them and should declare their purpose to live to him, not to self, to "sow to the spirit," not "to the flesh."

The preceding Saturday our fellow workers must be superhumanly diligent in seeing their "prospects." Surely this meeting must be the occasion of prayer. It will succeed if we have worked and prayed. It will be the climax of a great work if it has been the center of our prayer interest.

After the League meeting adjourn to the church auditorium, and there let the final appeal be made, usually by the pastor, certainly by some one

who has been in the meetings. Our League service will have made us ready for a great outpouring and a great ingathering. We will ask not only "What shall the harvest be?" but "What is the harvest?"

Every one who confesses Christ should become a member of the church, if not one already, and, if not already a member of the League, should be enrolled to-night and put to work without delay. The reception and baptism of candidates a week later will afford opportunity for a fresh impression.

V. Systematically follow up prospects after the special meetings have concluded. Although the campaign is over, be not less diligent to win those who have not yet surrendered to Christ.

VI. Some general considerations.

1. Don't undertake nor carry on this great work without consultation with your pastor and his full approval. He is not to "run" the meeting, the League is to do that; but the League must work in most perfect harmony with the appointed shepherd of the flock. Of course the minister can hold a better meeting than his young people, but he cannot hold their meeting; if he tried it, it would be his meeting, not theirs.

2. Don't imagine that this work can be carried to a successful result without self-denying work and humbling prayer. Make up your mind to pay the price. The gospel is not free. When you got religion, it enslaved you to Christ. "Ye are not your own; ye are bought with a price; therefore glorify God with your bodies."

3. Thoroughness of preparation is the best generalship. It is the best evangelism. Leave nothing unthought of, unprovided for.

4. Let us feel individual responsibility for those whom our personal efforts have led to Christ. Let our prayer specials continue to be our care and our prayer. The end of the effort will have come only when all your prospects are saved.

5. The Central Office of the Epworth League and the Epworth Era will provide timely helps, which will be announced later. Write for these. —Epworth Era.

ANNOUNCEMENT

SEASHORE CAMP GROUND SCHOOL

OPENS SEPT. 22, 1925

\$300 COVERS ALL EXPENSES OF THE SESSION.

Owned and Operated by the Alabama, the Mississippi, and the Louisiana Conferences.

Rev. L. L. Roberts, Superintendent and Financial Agent; Rev. Waldo W. Moore, A.M., Principal. Other members of the Faculty from reputable colleges.

Kindergarten and Primary Department; Preparatory Department; High School Department; Courses correlated A-grade colleges. Courses in Bible and Religious Education. Music. Coaching in College Freshmen.

School located at Biloxi by the Sea. Street car line, Government and State highways and L. & N. R. R. pass through these far-famed grounds.

Write for particulars to Rev. L. L. Roberts, Gulfport, Miss., or to Rev. Waldo W. Moore, Biloxi, Miss.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyama, 607 Third Street, Natchitoches, La.

THE SWEET PEACE OF CHRISTIANITY AT THE SUNSET GLOW.

Mrs. J. E. J. Ferguson delightfully entertained the Gallman Circle of the Woman's Missionary Society, meeting for the first social of the third quarter, July 28, 1925.

In honor of her mother-in-law, Mrs. M. F. Ferguson, who was visiting in the home, all the old ladies of the community had been invited to be present. God has blessed Gallman with many dear old ladies, and quite a number responded to this invitation. So many sweet faces radiating the peace of the sunset glow of life, were like a benediction. Friends and acquaintances were glad to greet Mrs. Stella Jones Glancy, of Savannah, Ga., on this occasion.

With Mrs. W. L. Powell in the chair, the following program was beautifully rendered:

Subject: Social Service.

Hymn, "Bring Them In."

Bible lesson, "Time for Little Children," Luke 18:15-17, Mrs. W. L. Powell.

Prayer, Mrs. Warren Alford.

"Showing Where Woman's Work is Never Done," Mrs. Ferguson.

Vocal solo, "Beautiful Land of My Dreams," Miss Mary Lynn Jones.

"A Sisterhood of Mothers Caring for Children," Miss Pearl Barlow.

Reading, "The Angelus," Miss Christine Ferguson.

Vocal solo, "That Sweet Story," Mrs. L. C. Ramsey.

Prayer, led by Mrs. Powell.

Following the program, a lively contest added its bit of fun; after which delicious cream and cakes were served.

The good-byes were tinged with sadness, as many reflected this was probably the last gathering in the walls of this old parsonage, endeared by many precious memories. But it has served its day, and a building more conveniently arranged and located will soon take its place.

MRS. J. F. WEEKS,
Publicity Superintendent,
Gallman, Miss.

MISSIONARY CONFERENCE ENDS.

More than seventy delegates and visitors attended the Woman's Missionary Conference at Shubuta, Miss., last Tuesday and Wednesday. Meridian, Enterprise, Quitman, Crandall, De Soto, Waynesboro and other places were well represented.

Mrs. W. I. Denton, of Meridian, was chairman, and presided with grace and dignity.

The conference heard reports from the Missionary Societies of the district, and took inventory of its work at home and abroad.

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Mrs. T. B. Cottrell, from Vicksburg, and Mrs. W. L. Alford, from McComb, added to the success of the conference with their splendid missionary addresses.

Mrs. R. M. Hand represented the local society with an interesting report, and Miss Mary Weems represented the Juniors of the local church and district.

On Tuesday night the audience was instructed and entertained by the Shubuta Juniors in a way which won general praise, especially for the painstaking care of their efficient leader.

The ladies of the church served a bounteous repast in the Sunday school rooms on Wednesday, which was only one token of Shubutan hospitality.

During the conference the women talked nearly as much as men usually do, but the talking was with grace, seasoned with salt: the kind of talking which helps the church, home and nation.

The delegates were charmed with the good people of Shubuta, and the beauty of the town, and left for their homes with the desire to come again.

The Woman's Missionary Society is trying to show its appreciation for what Christianity has done for women, by charitable activities at home, and by sending the Gospel to the people abroad.

The Society is characterized by the spirit of helpfulness, and has grown into a powerful agency in the church and nation.

MISSIONARY SOCIETY NEWS.

The Woman's Missionary Societies of Zone No. 3, in the Monroe District, held their first zone meeting at Little Creek church, July 7, from 4 p. m. to 6 p. m., with the following places represented: Buckner, 4; Boeuff Prairie, 4; Gilbert, 11; Little Creek, 8; Mangham, 10, and Winnsboro, 11, with a total of 48 members present, of which 40 were visitors.

The meeting opened with the favorite old hymn, "I am Thine, O Lord," and with Mrs. Richard Hatch, president, presiding. Mrs. E. D. Baker, of Mangham, conducted the devotional, using the latter part of twenty-fifth chapter of Matthew as her subject, after which Mrs. R. F. Harrell, of Gilbert, led the prayer. The secretary then called the roll of each town in the district. Gilbert and Winnsboro each had eleven members present. Each member present was then called on to give a piece of missionary news, which was indeed interesting.

A study of our Home Mission schools was then taken up, and discussed by the following ladies: Mrs. E. B. Moore, of Winnsboro, ably discussed the Sue Bennett School; Mrs. Myers, of Buckner, the school at Brevard; the Vashiti Industrial School, by Mrs. McConnell, of Mangham; and then Mrs. Barmore, of Little Creek, told us of Paine College, the school for Negroes. Mrs. Harrell, in her own way, gave the life story of Miss Sue Bennett; after this, Mrs. W. F. Prickett, of Winnsboro, sang so sweetly, "Can I Forget Thee." Mrs. McConnell,

of Mangham, then gave to us, in her charming way, that beautiful poem, "The House by the Side of the Road." We were then entertained with a Bible contest, which was so much enjoyed. We were then dismissed with prayer by Mrs. Rickey, of Winnsboro, and afterwards served delicious sandwiches and drinks by the Mangham and Winnsboro ladies. This was truly a glorious meeting, and we know the good work will continue to grow, and much be done for our Lord.

MRS. WILLS BERRY,
Secretary Zone No. 3.

ZONE MEETING AT TALLULAH, LA.

The Woman's Missionary Societies of Zone No. 2, Monroe District, of which Mrs. A. S. Hill, of Lake Providence, is leader, met in Tallulah, July 25. Forty members were present from Wesley Chapel, St. Joseph, Tallulah, and Lake Providence.

The meeting opened with song, "Blest Be the Tie That Binds." Mrs. Hill briefly told of the aim and object of the Zone meetings. The secretary called the name of every one present, and each responded, giving name of a missionary and where stationed.

In the absence of Mrs. A. D. George, the devotional was led by Mrs. A. S. Hill. Scripture lesson, Matthew 6:16 to 34. Mrs. Hill used as her subject, "Seek ye First the Kingdom of God." Illustrations were given from the lives of Solomon, the rich man who refused succor to poor, sick Lazarus, and the rich man whose ground brought forth so plentifully that he had not where to bestow all of his fruits and goods.

Miss Clara May, in a quiet, forceful way, told of the "Life and Visions of Belle Bennett." She not only told of the visions, but how in each instance they were brought to pass through the labor and prayers of Miss Bennett. Miss May explained so fully and earnestly the last great wish of Miss Bennett's "The Greater Scarritt," we all felt that we could and would pay the \$5 assessment.

An informal discussion was held on "What is your greatest problem?" Mrs. Charles Coltharp gave a helpful and

TIRED EYES Dickey's old reliable Eye Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., BRISTOL, VA.

interesting account of how her Society in Tallulah managed the Social Service department and the local work. She gave a suggestion which we all might adopt with profit: Once each quarter the Society gives a "Birthday Party" and invites every woman who is a member of the Methodist church. Think what an opportunity for getting acquainted, aside from the financial help!

Splendid vocal and instrumental music was furnished by Mrs. Vernon Thompson and the Misses Watson. The meeting closed with chain prayer, after which the ladies served delicious refreshments. Next meeting to be held at Waterproof in September.

MRS. TRAVIS J. WILSON,
Secretary.

INTERESING NEWS FROM MISSISSIPPI CONFERENCE.

For some time I have hoped to send a message to your page, realizing how eager we are to hear from each Conference.

In the Mississippi Conference the interest in the Woman's Missionary Society has increased so much during the months just passed. We have held six district meetings, which were well attended, and most splendid programs were given by the women who are making a study of the work.

(Continued on Next Page.)

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

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The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

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2. THE SCHOOL OF MEDICINE (The Atlanta Medical College), founded in 1854 and offering the degree of Doctor of Medicine. Russell H. Oppenheimer, M.D., Dean.
3. THE SCHOOL OF THEOLOGY (The Candler School of Theology), organized in 1914 and offering the degree of Bachelor of Divinity. Franklin N. Parker, D.D., Dean.
4. THE SCHOOL OF LAW (The Lamar School of Law), organized in 1916 and offering the degree of Bachelor of Laws. Charles J. Hilkey, Ph.D., J.D., J.S.D., Dean.
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919 and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration. Edgar H. Johnson, Ph.D., Dean.
6. THE GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science. Theodore H. Jack, Ph.D., Dean.
7. THE EMORY SUMMER SCHOOL, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional degrees. Ralph E. Wagner, Ph.D., Director.
8. THE EXTENSION DIVISION, including the Department of Correspondence Instruction. Ralph E. Wagner, Ph.D., Director.
9. THE EMORY UNIVERSITY ACADEMY (The Old Emory College plant, situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements. Rev. Albert W. Rees, A.B., Principal.

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School, and the School of Business Administration at the beginning of any quarter. Fall Quarter opens September 25, 1925; Winter Quarter, January 5, 1926; Spring Quarter, March 22, 1926.

For general University catalogue and other information, write the Registrar, Emory University, Georgia.

SEASHORE CAMP MEETING.

By Payton A. Sowell.

There is but little I can do for a camp meeting. It was never the easiest sphere in which I could render service. But now I am 76.

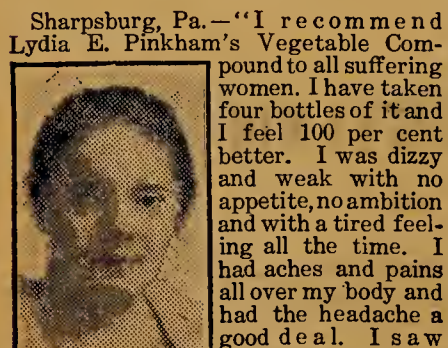
To the believers, there are diverse gifts. Even camp meetings are as diverse, in themselves, as personal endowments—in Asbury's day, and even in the memory of my boyhood days, and in 1925. A crossroad, a big spring, a supply of forest shade, and a hospitable company of believers, and a group of zealous workers and scores of sinners, were the assets of a camp meeting. Those meetings antedated the larger towns and the automobiles. When I could first remember, on the circuits, the protracted meeting was set for "Pleasant Grove"—and the candles were put in the tin reflectors and lighted. We expected the believers and sinners to be there. We expected believers to be blessed, and sinners converted. And so it was of the camp meetings. We expected the Spirit to draw them to the place of prayer.

It is altered now. This is true in the churches and camp meetings. How few, comparatively, among the unsaved will of their own accord attend the revivals? We have a new name for revival—it is now "campaign," instead of "revivalist," it is now "evangelist." In my early day, if a preacher had said "campaign," we would have thought of an election; if he had said "evangelist," we would have thought of the authors of the Gospels.

Even a camp meeting needs personal service to induce sinners to attend. And because of the absence of it, many sermons fail to fall into "needy spirits."

ACHES AND PAINS ALL OVER BODY

Mrs. Proctor Reports Great Benefit by Taking Lydia E. Pinkham's Vegetable Compound



Sharpsburg, Pa.—"I recommend Lydia E. Pinkham's Vegetable Compound to all suffering women. I have taken four bottles of it and I feel 100 per cent better. I was dizzy and weak with no appetite, no ambition and with a tired feeling all the time. I had aches and pains all over my body and had the headache a good deal. I saw your advertisement in the 'Pittsburgh Press' and thought it might help me. I have been greatly benefited by its use and highly recommend it for all ailments of women."

Mrs. J. H. PROCTER, Box 1, East Liberty Station, Pittsburgh, Pa.

Such letters prove the great merit of the Vegetable Compound. These women know by experience the benefit they have received. Their letters show a sincere desire to help other women suffering from like ailments. Let these experiences help you—now.

In a recent canvass of women purchasers, 98 out of every 100 report beneficial results by taking Lydia E. Pinkham's Vegetable Compound. Sold by druggists everywhere.

Rev. L. L. Roberts, presiding elder, has set his heart to and has put his hand to the task to restore the "spiritual service" of the camp meeting to the Seashore Camp Ground. He has hungered that under the "tabernacle" shall ring again the "old-time" order of sermon, constructed according to the rules of discourse. Last year a good start was made. Revs. W. J. Ferguson and J. A. Smith were earnest and faithful.

This August, Revs. H. F. Brooks and B. L. Sutherland held the torch out to the increasing companies of hearers from a number of States.

If possible, these messages were saturated with warmer spirit of gospel pathos. Strong men were melted to tears and the torch kindled a flame in the experiences of many hearts. Dr. A. L. P. Green, one of the long-ago religious philosophers of the old days of the "Jerusalem" Conference, said: "I never criticize the sermon that makes me cry." The sermons of these brethren touched the fountain of feeling. A number claimed to begin a new day in their religious lives. Rev. L. L. Roberts, presiding elder, opened up the teachings of Jesus, as found in the parables, at the early morning hour's worship. He revealed a high gift at exposition—many of his interpretations were new and edifying.

Revs. Mr. Roberts (brother of the presiding elder) and O. S. Lewis directed the singing, to the pleasure of the intelligent audiences that co-operated.

The "tenters" to large extent attended, and helped the presiding elder to finance the occasion.

There were a remnant of the "old timers" present, and while their eyes and ears and hearts cherished the "golden days" when Keener, Marvin, Matthews, McFerrin and a host, too numerous to write down, yet they enjoyed the gracious ministry of Roberts, Brooks and Sutherland, and their prayers are, that like "bread on the waters," even after many days it shall be gathered. One prayer lies at the "mercy seat," that is, that next year, under young Brother Hogg, the meeting may be even better.

FROM KENTWOOD, LA.

Dear Advocate: Just a line to let you know we are moving along fairly well. Our church attendance is holding up splendidly during these hot summer days. Our people are in good spirits, for our crops are better than for years.

Mr. Coburn hasn't been at all well this summer; however, he has not missed a single appointment. Many a time he would have done himself justice to remain quietly at home.

Our stewards were so kind as to give him fifteen days' vacation. After much persuasion, we prevailed on him to visit our son (Willie) and family in Little Rock, Ark. He writes he arrived safely and is enjoying the children, especially the two little granddaughters. The younger he had never seen, being quite young. Perhaps our brethren will be interested to know that our son, who has been in ill health for some time, is improving and doing well. He has found the climate of Arkansas beneficial.

We ask the prayers of our Conference brethren that we may be able to round out this year and be ready

for whatever may come to us in his name.

MRS. A. J. COBURN.

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14)

The North Mississippi Conference kindly gave us the plan of the Zone meetings, which we are sure will mean to us information, inspiration and cultivation. We are confident that these meetings will increase our membership, and we ever have before us our slogan, "A Missionary Society in Every Church and Every Woman and Child a Member."

We are longing for the day to come when our women will learn to report promptly and accurately each quarter; there is quite a disparaging difference in the secretary's and treasurer's report because the corresponding secretary and treasurer in the auxiliary do not compare reports—or rather the auxiliary does not hold its executive meeting, which is so very essential.

Since 1925 has been designated as Young People's Year by the Council we are stressing the Young People's work; yet we have not had the results we hoped for; however, there have been several new organizations for the Young People and Juniors.

The Juniors of the Brookhaven District had an all-day rally, with quite a splendid attendance of both Juniors and superintendents. We are hoping that each district may arrange to have a similar meeting for Young People and Juniors.

Our Conference sustained a great loss several weeks ago when our president, Mrs. H. L. McCleskey, resigned. It was with tearful regret that we accepted her resignation, and since so many who loved and admired her have wondered why, I shall ask you to publish the enclosed letter, please. Her untiring efforts, love, and comprehension of the work have meant so much to us, and although she is not now officially connected with us, we shall still seek counsel of her, and know that we have her abiding interest.

The office has fallen into the hands of our efficient vice president, Mrs. L. W. Alford, who has an absorbing love for her Master's work, and through faith and prayer we are trusting him to so lead that we may not falter in one step we take.

We must not forget that we are in the "membership campaign," and may we put forth every effort not only to win in the contest, but may we enlist the women and children who are losing so much joy of service in the Woman's Missionary Society.

With much interest and love for the work,

MRS. T. B. COTTRELL,
Corresponding Secretary,
Mississippi Conference.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

BELOVED PRESIDENT, MISSISSIPPI CONFERENCE, RESIGNS.

Dear Friends: I cannot tell you how sad it makes me to have to send this word of farewell to you and the other members of our "Conference Family."

As you perhaps already know, I have resigned from the presidency of the Conference; but you may be sure the step was not taken without prayerful consideration, nor because of any other than family reasons.

It has been a precious privilege to be associated with you for more than twenty years, and for fifteen years as an officer; and I would not take anything for the experience of association, fellowship, and service.

Though I am no longer connected with you in an official capacity, I want to assure you of my abiding interest in the work so dear to us all. If ever I can be of further help, or render any service, do not hesitate to call on me.

I cannot find words to express my thanks to you and each one for your whole-hearted co-operation and loving loyalty.

May God's richest blessings continue to abide with you, and on the work of his kingdom.

Faithfully yours,
HORTENSE McCLESKEY.

A lady was surprised to hear a woman of apparent cultivation pronounce the word "mural" as though it were spelled mooral. She slipped out and consulted her dictionary, remarking to a friend on her return: "She is wrong. Mu is pronounced mew, as in cat."

Itching PILES

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.

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and your system is sapped of your accustomed vitality, vigor and strength, and your appetite is gone, don't let CHILLS, FEVER, MALARIA, Dengue Fever, Colds or Grip get the upper hand. Follow the lead of thousands of others, begin at once with

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It gets results with others, and your case is no exception.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Lake Charles Dist.—Fourth Round.

Zwolle, at Zwolle, Sept. 6, 11 a.m.
 Many, at Many, Sept. 6, 3 p.m.
 Leesville, Sept. 13, 11 a.m.
 Barham, Sept. 13, 7:30 p.m.
 Abbeville, at Abbeville, Sept. 20, 11 a.m.
 Gueydan, at Estherwood, Sept. 20, 7:30 p.m.
 De Ridder, Sept. 27, 11 a.m.
 Merryville, Sept. 27, 7:30 p.m.
 Maxie, at Kaplan, Oct. 4, 11 a.m.
 Crowley, Tuesday, Oct. 6, 7:30 p.m.
 Indian Bayou, Oct. 11, 11 a.m.
 Rayne, Oct. 11, 3 p.m.
 New Iberia, Oct. 18, 11 a.m.
 Lafayette, Oct. 18, 7:30 p.m.
 Sulphur, at Edgerly, Oct. 25, 11 a.m.
 Lake Arthur, Oct. 25, 7:30 p.m.
 Lake Charles, Oct. 27.

J. B. WILLIAMS, P. E.

Minden Dist.—Fourth Round.

Coushatta, preaching, Sept. 6, 11 a.m.
 Campti, at Campti, preaching, Sept. 6, 8 p.m.
 Spring Hill, preaching, Sept. 8, 8 p.m.
 Haughton and Doyline, at Doyline, preaching, Sept. 13, 11 a.m.
 Winnfield, preaching, Sept. 16, 8 p.m.
 Cotton Valley, at Cotton Valley, preaching, Sept. 20, 11 a.m.
 Standard, at Standard, preaching, Sept. 27, 11 a.m.
 Heflin, at Ashland, preaching, Sept. 29, 8 p.m.
 Colfax, at Colfax, preaching, Oct. 4, 11 a.m.
 Ringgold, at Ringgold, Q. C., Oct. 6, 2 p.m.
 Chestnut, at Sanders' Chapel, preaching, Oct. 8, 8 p.m.
 Plain Dealing, at Walker's Chapel, preaching, Oct. 11, 11 a.m.
 Ferriday, at Ferriday, preaching, Oct. 14, 8 p.m.
 Columbia, at Columbia, preaching, Oct. 18, 11 a.m.

Rochelle, at Rochelle, preaching, Oct. 18, 8 p.m.
 Trout and Good Pine, at Trout, preaching, Oct. 20, 8 p.m.
 Liberty ct., at Eden, preaching, Oct. 20, 3 p.m.
 Jena and Jonesville, at Jena, preaching, Oct. 21, 8 p.m.
 Wesley, at Wesley, preaching, Oct. 25, 11 a.m.
 Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p.m.
 Sibley, at Sibley, preaching, Nov. 1, 11 a.m.
 Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

K. W. DODSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Derma, at Pine Ridge, a.m., Aug. 29, 30.
 Eupora, at Long Branch, p.m., Aug. 30, 31.
 Okolona, a.m., Sept. 6.
 Shannon, at Shannon, p.m., Sept. 6, 7.
 Tupelo, a.m., Sept. 13.
 Pontotoc, p.m., Sept. 13, 14.
 Houlka, at Houlka, Sept. 14.
 Bellefontaine, at Walthall, Sept. 18.
 Mathiston and Maben, at Mathiston, a.m., Sept. 19, 20.
 Buena Vista, at Pleasant Grove, p.m., Sept. 20, 21.
 Woodland, at Foster's Chapel, Sept. 22.
 Smithville, at Antioch, Sept. 23.
 Verona, at Union, Sept. 24.
 Greenwood Springs, at Riggin's, a.m., Sept. 26, 27.
 Amory, p.m., Sept. 27.
 Houston, a.m., Oct. 3, 4.

Prairie and Strong, at Prairie, p.m., Oct. 4, 5.
 Tremont, at Mount Olivet, a.m., Oct. 10, 11.
 Fulton, at Fulton, p.m., Oct. 11, 12.
 Calhoun City, at Calhoun City, a.m., Oct. 17, 18.
 Amory ct., at Tranquil, a.m., Oct. 24, 25.
 Aberdeen, p.m., Oct. 25.
 Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Greenville Dist.—Fourth Round.

Pace, Aug. 30, morning.
 Hollandale, Sept. 6, morning.
 Arcola, Sept. 6, night.
 Merigold, Sept. 13, morning.
 Cleveland, Sept. 13, night.
 Shaw and Litton, Sept. 20, morning and night.
 Quarterly conference dates:
 Arcola, Sept. 22, night.
 Clarksdale, Sept. 23, night.
 Glen Allan, Sept. 27.
 Leland, Sept. 29, night.
 Shelby, Sept. 30, night.
 Merigold, Oct. 1, afternoon.
 Boyle and Pace, Oct. 1, night.
 Rosedale, Oct. 4, morning.
 Gunnison, Oct. 4, night.
 Greenville, Oct. 6, night.
 Coahoma and Jonestown, Oct. 7, night.
 Hollandale, Oct. 8, night.
 Lake Cormorant, Oct. 11, morning.
 Tunica, Oct. 11, night.
 Duncan and Alligator, Oct. 14, night.
 Lula and Dundee, Oct. 18, morning.
 Evansville and Dubbs, Oct. 18, night.
 Friars Point, Oct. 21, night.

A. T. McILWAIN, P. E.

Sardist Dist.—Fourth Round.

Olive Branch, at Center Hill, Sept. 5, 11 a.m.
 Byhalia, at Byhalia, Sept. 6, 11 a.m.
 Sardis sta., Sept. 7, 8 p.m.
 Oakland, at Enid, Sept. 9, 11 a.m.
 Courtland, at Wesley Chapel, Sept. 11, 11 a.m.
 Coldwater, at Coldwater, Sept. 16, 10 a.m.
 Hernando, Sept. 16, 8 p.m.
 Arkabutla, at Sarah, Sept. 23, 11 a.m.
 Longtown, at Pleasant Grove, Sept. 24, 11 a.m.
 Charleston, Sept. 30, 8 p.m.
 Cockrum, at Cockrum, Oct. 3, 11 a.m.
 Como, Oct. 6, 4 p.m.
 Senatobia, Oct. 7, 8 p.m.
 Sardis ct., at Davis Chapel, Oct. 8, 11 a.m.
 Batesville, Oct. 8, 7:30 p.m.
 Mount Pleasant, at New Salem, Oct. 11, 11 a.m.
 Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.
 Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.
 Tyro, at Emory, Oct. 17, 11 a.m.
 Shuford, at Mount Olivet, Oct. 22, 11 a.m.
 Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

Making the Nation Christian

American Protestant Churches:

ORDAINED MINISTERS, 197,371
 CHURCH MEMBERS, 29,963,221
 PROTESTANT POPULATION, 65,000,000
 VALUE OF CHURCH BUILDINGS, \$5,000,000,000
 ANNUAL CONTRIBUTIONS FOR RELIGIOUS PURPOSES, \$450,000,000
 CONTRIBUTIONS FOR HOME MISSIONS, \$40,000,000
 CONTRIBUTIONS FOR FOREIGN MISSIONS, \$39,000,000

Protestantism is stronger here than in any other nation

THE NATION IS NOT YET CHRISTIAN

There are certain areas and groups which the church must help

FRONTIERS—Considerable areas still await religious development.

CHANGING POPULATIONS—Rural communities, once strong, have been depleted of their resources, and in many of these it is difficult to support the Church. Likewise in rapidly growing cities new communities must have help.

IMMIGRANTS—Those who have not learned to speak the language of the country, who have not adopted its ideals and customs—and there are millions of them—need a special ministry.

SOUTHERN METHODISTS are asked to make it possible for the Board of Missions to spend \$331,581.57 next year in the work at HOME.

IF WE ARE TO DO OUR PART in saving and serving the whole world, we must make and keep our own land Christian.

Will Our People Come Forward With This Small Offering For This Helpful Work?

The Answer Must Be Made Without Delay

BOARD OF MISSIONS, LAMBUTH BUILDING, NASHVILLE, TENNESSEE

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3560.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 3, 1925.

CHAS. O. CHALMERS, Manager.

THE ELEMENT OF HEROISM IN PREACHING.

By Bishop Warren A. Candler.

The cable dispatches reported recently that the governing authorities of the Church of England were distressed by the quite insufficient number of young men who are entering the ministry, and that a Commission appointed to investigate the inadequate supply of candidates for the clerical office had made its report upon the state of the facts and had made recommendations to remedy the unsatisfactory situation.

The report, as condensed in the press dispatches, was quite interesting, and the matter covered by it deeply concerns the whole body of the faithful throughout the world; for no great body, such as the Anglican Church, can suffer without all other churches suffering with it.

The Commission pointed out several causes for the diminished ministerial supply, some of which are perhaps peculiar to Great Britain.

Two causes were assigned, however, that are of more than local or national significance.

One of these causes pointed out by the Commission was the meager compensation paid to the average clergyman. This difficulty can hardly be removed. The Christian ministry never has been, and in the nature of the case never can be, a lucrative vocation. Compared with the compensation of the labors of men who serve in other lines of life, preaching does not pay. Perhaps it ought not to be profitable. The servants of a Master who was poorer than the foxes of the forest and the birds of the air, ought not to expect, or demand, large monetary rewards. "It is enough for the disciple that he be as his Master, and the servant as his Lord" (Matthew 10:25). It belongs not to God's prophets to be "clothed in soft raiment" and dwell "in Kings' houses" (Matthew 11:8).

These principles, however, do not justify stinginess upon the part of churches in the support of their pastors. There is apostolic inspiration and authority for the words, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Corinthians 9:14). But there is also apostolic example for preachers to renounce, if necessary, this right, although it rests on the ordinance of God; for to the Corinthians, St. Paul, in asserting most strongly this ministerial right, wrote, "Nevertheless we have not used this power, but suffer all things lest we should hinder the gospel of Christ" (I Corinthians 9:14). Hence at Corinth, Thessalonica, and Ephesus he supported himself by tent-making while preaching the gospel with tireless zeal and fervent faith. His own explanation of his abounding labors is found in these words: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe

is unto me, if I preach not the gospel!" (I Corinthians 9:16).

A man under such a constraining conviction could not stop to consider a mere matter of salary in entering upon the ministry of the Word, or in continuing it until the end of his earthly life. No man really called of God to preach will make his response to the divine call depend upon the amount of money he may get for his preaching.

If any men are refusing to serve as clergymen in the Church of England because the work does not offer sufficiently attractive salaries, the church is better off without them. The same is true of any other church into the ministry of which men will not enter because their pulpits are not lucrative positions. It was a bad day for Israel when the prophet Micah said, "The priests thereof teach for hire and the prophets thereof divine for money" (Micah 3:11).

The Commission of the Anglican Church make a needless lamentation when they lament the fact that men do not enter the priesthood because they do not see enough money in it to enlist them.

The second cause suggested by the Commission as contributing to the depletion of the clerical ranks of the Church of England is the inability of educated young men to accept the faith of the church.

Wherefore, the Commission recommends that "the Thirty-nine Articles of Religion" be revised, and the points at which the sons of culture stick be eliminated.

Well, there may be things in "the Thirty-nine Articles" which were better left out. John Wesley reduced them to less than two dozen articles when he gave a church organization to the American Methodists as long ago as 1784. But evidently the Commission does not propose any such revision as that which Wesley made. The revision that it proposes is in the direction of concessions to the carnal reason, which stumbles over the supernatural elements in Christianity; and such concessions will not yield the results aimed at by the Commission. Such concessions will diminish, and not increase, the number of candidates for the ministry.

When the supernatural is eliminated from the gospel of Christ, what is left is not enough to appeal to the heroic motives of young men. Why should any man preach when he has nothing more to proclaim than some general ethical principles without the sanctions of a Crucified and Risen Christ?

Young men respond to appeals to heroism, and it was to the heroic motives Jesus appealed when he called the young Jews who became his apostles. It was to them, when with them alone, he said, "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matthew 16:24). Previously he had said the same thing substantially unto the Twelve, when he sent them forth on their first preaching mission: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more is not worthy of me. And

he that taketh not his cross and followeth after me, is not worthy of me" (Matthew 10:37 and 38).

Three men, each of whom lacked the heroic spirit, he dealt with sharply because they were devoid of it.

The first was an emotional enthusiast who had not counted the cost. Of his case the record reads thus: "It came to pass as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." (Luke 9:57 and 58.) He could not with his unheroic soul become a follower of Jesus and a preacher of salvation through a Crucified Redeemer. And he did not.

The second was a man to whom Jesus said, "Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the Kingdom of God" (Luke 9:59-60). Not the most sacred bonds were to hold him back from the work of the gospel.

The third would dally and delay with unheroic sentimentality. He said, "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Luke 9:61-62).

The lack of heroism was characteristic of them all. One did not see what the work of the ministry would cost, and two turned back from the Master's call for slight and unfitting motives. Our Lord needed men then to preach the gospel of the Kingdom, but he would not have such men as they were. Nor will he have such men now.

The heroic element is the first requisite in the making of a real preacher, and this element is not inspired by weak and qualified and reduced faith. Powerful preaching comes from strong believing.

A man who does not believe that the gospel is indispensable to the salvation of men cannot preach it effectively and ought not to attempt to preach it. Generally such a man does not try it.

The liberalistic churches show the greatest decrease in the number of their preachers. The most evangelical churches are suffering least, if at all, on account of an inadequate supply of ministers. It is most natural that such should be the case. A faltering and enemic faith has not in it energy enough to move a red-blooded young man to preach it. The best that such a bleached religion can hope for in the matter of preachers is to secure some pale and stammering academics who "seek the priest's office for a piece of bread."

Our bravest and best young men went to war without hesitation because they felt they had a cause great enough and good enough to die for. If any of those heroic young men have turned away from the Christian ministry, many of them have done so because of the prevalence of a gospel of such uncertainty and doubtfulness that it is not worth enduring even some little self-denial to propagate it, to say nothing of suffering death for it.

Why should a skeptical "Modernist" preach? He stands on a platform which asserts that next to nothing in Christianity is certainly true and that most any religion will do as well as another to save the world. He does not believe in his own call to preach. Why should he not quit? Why did he ever begin?

New Orleans Christian Advocate

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UNIFICATION FROM A NEW ANGLE.

By E. W. Alderson, D.D.

(Dear Sir: We are handing you herewith Dr. Alderson's New Plan of Unification. As you will see, this plan approaches the subject from the end of the Annual Conference rather than from the General Conference. It is thoroughly in keeping with the law as set out in our Discipline. It is very important that this matter get before the whole church at once. The Associated Press will carry it next week. I trust you will find a place for it in your next issue.

Assuring you of our desire to serve our great Methodism and bridge the chasm between the two factions concerning unification, we are,

Yours truly,

T. H. Morris, John W. Woods, E. W. Alderson, and others, Executive Committee, representing both "pros" and "antis.")

(Dallas, Tex., Aug. 20.)

The Plan.

This paper is for those only who sincerely desire the federal union of Episcopal Methodism.

The exhaustive and protracted criticism which the pending plan of unification has undergone—at the hands of friends and foes alike—has developed two unquestionable facts: The plan is the product of sincere, capable and magnanimous Christian statesmanship, far too adequate and acceptable as the basis for federated Methodism to be lightly cast away. But, on the other side, many sincere believers in unification have come—it matters not how—to see, in some of its articles, an obscurity that so lends itself to divergent interpretation as to make the adoption of the plan dangerous to us, the minority party. The result is, we are in danger of losing, not only the acceptable fruits of ten years of earnest labor embodied in the plan, not because unificationists are in the minority, but because they are divided on the plan of unification. Let us counsel together to avoid the calamity. The natural recourse would of course be a revision of the text of the plan itself, to clear up the obscurities, but that is impossible now. We must vote on the plan just as it is, unificationist against unificationists, with a possibly disastrous result.

Another Path to the Goal.

But there is another road to the same result, so simple and so unquestionably legal that the marvel is that we have not all seen it long ago. We are passing through the process of constitutional amendment, which is thus stated in the Discipline, paragraph 43:

"Upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions; * * * and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid,

such alteration or alterations shall take effect." Thus the amendatory process may begin at either end, "handed down" by the General Conference, or "recommended" by the Annual Conferences, in the latter case with the practical force of a mandate.

Our connection with the pending process is ended when we have cast our ballots, and we will be free to initiate another, by "recommending" another plan of unification for adoption by the ensuing General Conference, and submission to the sister church, should the pending plan fail of ratification. And that plan may legally be, and ought to be, the text of the acceptable plan on which we have just voted, with a few omissions, and the addition of an interpretative preamble, curing its defects and clearing its obscurities.

An embarrassing feature of such a movement is that it must be initiated by an individual or group having no more responsibility than hundreds of others—an embarrassment much increased in this case by the fact that there is no time for extended counsel; the identical resolution to be introduced in all the Conferences must be prepared at once. A large and representative group of both pro- and anti-plan unificationists urged the writer to assume the task, and anti-plan brethren of eminent fitness have labored earnestly and frankly with him. Our work must speak for itself.

Identical Resolution for Action in All Annual Conferences.

Whereas, the Methodist Episcopal Church, South, has stood, from the beginning of its history, frankly and consistently committed to the re-union on any safe, equitable and practicable basis, of the severed branches of Episcopal Methodism, in which commitment we loyally and gladly share; and,

Whereas, ten years of candid, patient and brotherly negotiations, invited by our General Conference, have issued in a plan of unification, which on its surface leaves nothing to be desired in the way of fairness and magnanimity; and,

Whereas, many sincere believers in the principle of unification have come to believe that certain articles of that plan are susceptible of interpretations that make it too dangerous for us, the minority party, to accept, thus rendering its ratification doubtful by reason of division in the ranks of the advocates of unification; and,

Whereas, the only cure for this condition is a revision of the text of the plan, a method now beyond our reach under the movement now in process; therefore, be it

Resolved, by the Annual Conference of the Methodist Episcopal Church, South, That, acting under paragraph 43 of the Discipline, we do now take the vote of the Conference, to be duly certified to the proper authorities, on the following proposition:

We recommend to our approaching General Conference, that, in the event of the failure of the Annual Conferences to ratify the plan of unification on which we have just voted, it adopt, for submission to the Methodist Episcopal Church, a recension of that same plan of unification, constructed as follows:

Omit the phrase "under a constitution" from Article I; omit all of Section 2, Article V, after the phrase "all matters distinctively connectional," and the "Recommendation" with which the plan closes.

Add, as an interpretative introduction, the following

Preamble:

The union herein established is not an organic merger or blending of the two churches, but a voluntary federation between them, as distinct sovereignties, without surrender or abatement of organic individuality, or liberty of self-determination, whose permanence is conditioned solely in the abiding will to unity of the high contracting parties.

Control of all its property, membership, ministry, social and racial problems and policies, with all other internal concerns, remains as absolutely in the hands of the respective Jurisdictional Con-

ferences as hitherto in those of the two General Conferences.

Overlapping of the two jurisdictions is not conducive to abiding unity. The existing work of each jurisdiction within the territorial boundaries of the other shall be held as legitimate, honorable, and secure from molestation or detraction; but further extension of such work is conditioned in the approval of the General Conference.

No powers herein conferred on any tribunal shall be so construed as to limit or impair the authority of the Annual Conferences in matters affecting the constitution.

This compact may be amended only by the legal and independent consent of both jurisdictions.

Remarks.

The omissions are merely of redundant matter. "This is no unification," will be the remark of some on reading the Preamble, and in the sense of organic union, the statement is correct. It is rather unfortunate that the somewhat ambiguous term "unification" has taken the place of "Federation," the term used by the General Conference. A voluntary federation, dissoluble at the will of either party, is the only form of union that we can heartily accept; not only because we are the minority party, but because our united territory will be too vast and varied for an efficient single administration. The broad liberty of the jurisdiction is the surest guarantee of permanence. Within a generation we may expect a Western Jurisdiction, completing the majestic triad of federated Episcopal Methodism.

This program should bring all advocates of unification together. The two movements are independent, but complementary. Having registered their divergent convictions on the pending plan, all unificationists alike will be at liberty to vote for the plan as revised. Should both receive the three-fourths vote, the pending plan only will be adopted; but an authoritative interpretation will have been registered by the other vote, of which our sister church will be in honor bound to take cognizance. If the revised plan only is adopted, we will have just what all desire; and we who believe it is all there already will be well pleased to have it in a more emphatic form. Even should both propositions fail of the heavy three-fourths vote, our gain will be great; for our forces will be united and will understand each other better; negotiations may continue, and we can well bear a momentary check, in the certainty that speedy victory is sure. But we will not lose the present battle. Divisions may cost us the pending plan, but restored unity will insure us an even better one; and the Northern General Conference, in its judicial capacity, can and will promptly accept the proposed recension.

A BAPTISMAL ARSENAL.

By John D. Ellis.

No. 5.

54. The Gospel of Nicodemus, 11:20-21: "But while I (Joseph of Arimathea) was standing at prayer in the middle of the night, the house was surrounded by four angels; and I saw Jesus as the brightness of the sun, and fell down upon the earth for fear. But Jesus, laying hold on my hand, lifted me from the ground, and the dew was sprinkled on me: but he, wiping my face, kissed me and said unto me, Fear not, Joseph, look upon me, for it is I. Then I looked upon him, and said, Rabboni Elias. He answered me, I am not Elias, but Jesus of Nazareth whose body thou didst bury." (Apocryphal New Testament.)

55. The Gospel of Nicodemus, 14:7: "Then with the oil of his mercy he will anoint all those who believe on him, and the oil of his mercy will continue to future generations for all those who shall be born of water and the Holy Ghost unto eternal life." (Apocryphal New Testament.)

56. First Epistle of Clement to the Corinthians, 1:10: "Thus a firm and blessed and profitable peace was given you, and an insatiable desire of doing good: and a plentiful effusion of the Holy Ghost was upon you all (Apocryphal New Testament.)

57. First Epistle of Clement to the Corinthians, 20:2: "Look into the Holy Scriptures which are the true words of the Holy Ghost. Ye know that there is nothing unjust, of counterfeit written in them" (Apocryphal New Testament.)

58. Second Epistle of Clement to the Corinthians, 3:9: "How can we expect to enter into the Kingdom of God, except we keep our baptism holy, and undefiled?" (Apocryphal New Testament.)

59. The Epistle of Ignatius to the Ephesians, 4:4: "For this cause did the Lord suffer the ointment to be poured on his head, that he might breathe the breath of immortality unto his church" (Apocryphal New Testament.)

60. The Epistle of Ignatius to the Smyrnaeans, 1:4: "Who (Christ) truly was of the race of David according to the flesh, but the Son of God according to the will and power of God, truly born of the Virgin, and baptized of John, that so all righteousness might be fulfilled by him" (Apocryphal New Testament.)

61. The Epistle of Ignatius to Polycarp, 2:14: "Let none of you be found a deserter: but let your baptism remain as your arms: Your faith as your helmet: Your charity as your spear: Your patience as your whole armour" (Apocryphal New Testament.)

62. The General Epistle of Barnabas, 7:5: "But the young men that performed the sprinkling (Num. 19) signified those who preach to us the forgiveness of sins, and the purification of the heart, to whom the Lord gave authority to preach his Gospel: being at the beginning twelve, to signify the tribes, because there were twelve tribes of Israel" (Apocryphal New Testament.)

63. Acts 3:25: "Ye are the children of the prophets, and of the covenant which God made with our fathers."

As Christians to-day, we are the children of the prophets at the point of sprinkling as much as at any other doctrine. The words of the prophets are interwoven with the Gospel story and cannot be dissociated from the Apostles.

Prophets were legal apostles, and apostles were evangelical prophets. Any dogma, or theological pabulum which contradicts the prophets, is not in harmony with the Gospel of Christ.

The words of Jewish prophets were fulfilled not only in sublime predictions, but in the small, minute details.

There is significance and fulfillment in the tiniest drop of the dew of prophecy. God looks after the fulfillment of the most delicate tint as well as the fulfillment of bold and palpable colors.

The "anoint" of Daniel, the "sprinkle" of Isaiah and Ezekiel, and the "pour" of Joel and Zechariah, should be received by us as gladly as other parts of prophecy.

We should be "the children of the prophets" at the doctrines of "anoint," "sprinkle," and "pour" as much as at other well established truths, and doctrines.

The spirit manifested by some people in making fun at and over sprinkling and pouring, shows either ignorance of the Scriptures or a presumptuous skepticism which rejects what is plainly written.

The writer is yet to see the man who ridicules sprinkling and pouring, who has any more spirituality than the ritualistic Pharisees of Christ's day. Were he to go into his backyard, sit down in hot ashes, and sprinkle dust on his head, it would be a suitable procedure.

64. We are still living under the Rainbow Covenant, the very "token" of which is produced by the sprinkling of clean water upon man and beast, grass and fern, tree and flower.

There is never a rainbow in the absence of sprinkling, or moisture distilling.

God has made the most beautiful phenomenon in nature the "token" of his grace, and the "token" is produced by the rays of light upon water sprinkled.

65. Why sprinkle? Sprinkling denotes universality, completion, perfection, and symbolizes entire cleansing. There is wisdom in all that God does, and he has good reasons for the sprinkling of both blood and water.

Sprinkling is according to Moses and the

prophets, and we sprinkle in the Christian church by the authority of Jehovah.

66. A rainbow has seven colors; in fact, the union of all the different colors into which light is divided.

The sprinkling of clean water contains a rainbow of promise, that it is the privilege of the church to enjoy the sevenfold gifts of the Spirit:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing spirit art,
Who dost thy sevenfold gifts impart."

The thought of the sevenfold gifts of the Spirit arises from Rev. 4:6. The "Seven Spirits of God" stand for the manifold gifts and graces communicated to all Christians by the baptism of the Holy Spirit.

67. Psa. 51:7: "Sprinkle me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

Thus reads ancient copies. The "purging" is by sprinkling (Heb. 10:22.)

The hyssop employed in sprinkling represents the efficacy of faith in applying to the soul the blood of Christ for pardon, and the influences of the Holy Spirit for sanctification.

It is significant that the blood which Moses sprinkled on more than a million people was mixed with water. It was emblematical of our redemption through Christ out of whose side came blood and water (John 19:34.)

All spiritual blessings are conferred on us by reason of Christ's death, and along with the sprinkling of water we need to look to the cleansing and sanctifying influences of the Holy Spirit.

68. The above truths prove the Scripturalness and validity of sprinkling and pouring; also that immersion is circuitous and too weak as a theory to stand before an array of Bible facts.

69. The writer occasionally hears on the streets and in the home the statement: "There is no salvation without immersion."

A better knowledge of the Scriptures affirms that water is symbolical of the gracious influences of the Holy Spirit, and that there is no salvation without the Spirit of Christ (Rom. 8:9.)

70. We come to "Jesus the Mediator of the new covenant and to the blood of sprinkling" (Heb. 12:24), and are "elect through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ" (I Pet. 1:2.)

71. The exalted Christ gives "unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6), and nothing more perfectly symbolizes life from the Spirit than the sprinkling of fresh, living water (Ezk. 36:25-26, John 3:3, Titus 3:5-6.)

72. The statement is made from some sources that "there is no such thing as a holy catholic, or general church."

Immersion (as taught by some) cannot afford to admit that unimmersed peoples and nations are a part of the church; yet Paul affirms that "the family (oikos) of God is the church of the living God" (I Tim. 3:15.)

Paul wrote Timothy how to behave as a member of the family, or church: People of every age and nation who are begotten by the Spirit, are a part of the family, and the spiritual family constitutes the real "Ekklesia." These come together in organization for worship, fellowship, and activity, but they were begotten by the Lord, and adopted into his family, many of them even before they were baptized by any mode, or became a part of the visible organization.

There is a general church, "scattered abroad," and through the centuries, people of every generation, who, like Peter, obtained precious faith through the righteousness of God, and our Saviour Jesus Christ (James 1:1; II Pet. 1:1.)

(To Be Continued.)

SOME THOUGHTS.

I have been wondering recently if the wise one was not nearing the last word when he said there was no new thinking to be thought out, and no new alleys to be explored. Only a short time ago

we had an exhibition of the wonderful ingenuity of man, of his inventive genius, when that instrument so delicately adjusted, so sensitively attuned, caught back to earth from the firmament above and redistributed a fact that brought to a stand with bowed heads the whole nation, nay the world of nations; that there was a monster in the land that had laid its hand upon and stilled the great heart and silenced the eloquent voice of the gifted William Jennings Bryan, the heart that had always throbbed in sympathy with the best interests of humanity, the voice that had inspired so many to a better and nobler life, determining to succeed in the face of handicaps and with him make their lives sublime.

Still thinking of that powerfully magnetic life founded on the Rock of Ages, with an unwavering, unshrinking faith, breathing itself out in sacrificial service for humanity, quietly, gently answering the call to a higher, purer and more extensive sphere, I wonder at the thoughts of the agnostic, with hopes founded upon a faith based upon nothing, with a life repelling in its influence and negative in its force. Whether in conflict or repose, Bryan's was a faith triumphant and unchanged, upon which he rested with complete assurance. Is not this what the mass of the people desire? Rorie has well said: "The child rests his faith in his parents; the wife places her faith in the strong will of her husband, and he in turn leans against some great mind who guides his thinking; the thinker, perhaps, anchoring his faith in Christ, and Christ is hid in God. The foothills lean against the mountains, the mountains against the sky, the sky against the walls of the universe, the universe against the shoreless vast, and that outer darkness against him who is the Alpha and Omega, the Great I Am."

"Lord, give us such faith as this,
And then whate'er may come,
We'll taste e'en here the hallowed bliss,
Of an eternal home."

From what he calls the "monkey trial" at Dayton, Tenn., Bishop Durham, of London, seems to reach his final conclusions of the character of "American Society." He says it is sixty years behind the society of England in all matters of religious thought and knowledge: "There are districts in America which are in the van of modern intelligence and progress, but over three-quarters of that gigantic territory the population are in a backward and isolated condition."

So much for so-called science flaunting itself in the face of law, disregarding truth, and seeking to lay a foundation for the future hopes of the race which it must repudiate in its deepest, direst need. With bad Herrin, of Illinois, regenerated and made clean by the preaching of the gospel, what has agnosticism to say? It is like appealing to Edison for the last word on immortality, or Henry Ford, on the virtue and spiritual uplift of the square dance in all the churches.

Some one said of Bryan, "He was truly a Christian gentleman." Another, "The world is better because he has lived in it." May the good Lord give us many more such as he.

FANK.

IT'S UP TO YOU.

By Rev. J. Tillery Lewis.

I mean you Southern Methodists. I mean you Southern Methodists who have flunked on your church, your God and the lost souls of the heathen.

Our beloved church is in a crisis. It is in a fair way to being humiliated before all the world. Worse than that, yea a billion times worse than that, our church is in a fair way to being junked by God as a worthless organization, so far as the kingdom of Jesus Christ is concerned. Unless there be a speedy change, our church will be but sounding brass and a clanging cymbal.

The one big and outstanding business of any Christian denomination is Gospel proclamation.

Every other work being done by our church, above preaching the Gospel, is but some phase of the many by-products of Gospel propagation.

Our Board of Missions is more than one million dollars in debt, due to unpaid Centenary pledges. Something around sixteen million dollars of Centenary pledges are unpaid. Our Board of Missions refused to make appropriations for 1926 for our missionary work pending the action of our church between this and Dec. 31. What are we going to do?

One man up and says, says he: "The Board has been extravagant in her expenditure of missionary money; therefore I refuse to pay my Centenary pledge." Wait a minute, brother; what has the Board's action to do with your obligation to God and to humanity? I refuse to pass judgment on the Board's alleged action as to extravagance because I may be wrong in my thought as to its extravagance. That proposition is a debatable question, therefore I may be wrong in my judgment. But, aside from all that, on what ground, pray, can you excuse yourself for failure to do duty, though another sins? As a Christian you are under obligation to God and to humanity to help send the Gospel into all the world. In your pledge you acknowledged that obligation. Do two wrongs make a right? Since our activities have been greatly increased in the foreign field you are forced to admit that some money, at least, has gone on its mission of soul-saving. If those charged with appropriating the Centenary money have misused and misapplied sacred funds, then it is against God and lost souls that they have primarily sinned. If, because another has sinned, you and I commit the sin of refusing to pay our vows unto Almighty God, then it is against God and lost souls that we sin. What difference before God is there between him who mis-spends God's money and him who withholds God's money from him? Both are alike sinning against God and humanity; therefore neither is in a position to throw rocks. **Pay thy vows!**

Another man up and says, says he: "Our Board is sending Modernists into China who are not preaching the Gospel; therefore I will not pay my pledge." Listen, brother; Jesus had but twelve disciples whom he taught while on earth, and one of them was a devil. One-twelfth of the disciples of Jesus was a Modernist, a Rationalist, an Agnostic. If Jesus carried on his work with one out of twelve who was a devil, how on earth can a church that has several hundred missionaries prevent a few devils from slipping into the fold? When such devils are found, it is all right to raise a howl and have them kicked out; but it is not right to put the faithful on starvation rations and finally drive them home and abandon the work of God in heathen lands because a few devils have crept in among our missionaries in foreign fields. Any simpleton can see the logic of that argument. He who refuses to see it is willfully blind and headed for damnation. Such need to do the first works, they need to repent. **Pay thy vows!**

Still another up and says, says he: "Some of our leaders are trying to deliver our church to the Yankees over the protest of a majority of the laymen of Southern Methodism; therefore I will not pay my pledge." But listen, brother; you still have your church. Those leaders who are disposed to ignore the rights and desires of the masses of our church do not yet own the church, therefore cannot deliver it to the Yankees. We have only a few of such leaders. The vast majority of our leaders love the masses and are going to stay with the masses, no matter what those leaders say or think who are disposed to ignore other people and their rights. Listen, good brother; I have as little patience with high-browed leaders who are autocratic and self-opinionated as have you. I have no sort of patience with any man who is in a position of authority in our church who arrogates unto himself the distinction of possessing all the brains and piety of Southern Methodism. Any man who insinuates that all the brains of Southern Methodism are in the pates of three or four hundred leaders of our church is, according to my way of thinking, just a little puffed up with egotism. I don't think much of

such a personality. But listen, brother; what has all that to do with your and my personal obligation to God and lost souls? The church is yet ours; no, it is God's organization among men for the propagation of the Gospel. What Southern Methodism does, or does not do, is governed and determined by what her members do. Can you and I justify ourselves before God and a lost world for our failure to pay our Centenary pledges simply because a few of our leaders show a disposition to act autocratically and egotistically, when, by our failure, Christ will be humiliated before a gainsaying world, and immortal souls be forever lost? The church is still your church, and your church's obligations are your obligations. The present missionary debt was made by your church while it still operates under the same old glorious name and is doing business at the same old stand. Are you going to stand idly by and see your beloved church damned and Christ put to shame and missionaries recalled simply because of the remote possibility of your church being absorbed by the Methodist Episcopal Church? Are you without spunk, gumption or fighting power? Your church is not dead yet; she's just sick, that's all. What it needs is your tender and solicitous care in the effort to rejuvenate it. If, because you fear your church will be delivered to the Yankees, you allow your church to become all disorganized because of your withdrawal of your support therefrom, what are you going to do after the election when you find that you still own your church? Are you going to let your church die for the lack of nourishment, simply because you fear it will fall into the hands of the Yankees? If it dies, and the election proves that you still own it, what are you then going to do with it? I fear you will have to bury it. If you do not, I fear God will. **Pay thy vows!**

Say, reader, I am just a poor country presiding elder who doesn't know much, but God knows I love my church and am jealous for her and the great work God has called her to do. My church is God's church. It is one of the human agencies operating among men to propagate the Gospel of Jesus Christ. I do not want to see my church die either by the hands of men who would betray the church or by the hands of her children by their neglect. Modernism is rampant in our world, and the devotees thereof are seeking to destroy the influence of Jesus from the earth. Evolution is abroad in the land and is seeking to nullify Christianity. In America, both Modernism and evolution are arrayed against the Bible, God and Jesus. In heathen lands, Bolshevism is arrogant in her warfare against Christianity. God and Christ have bitter foes both in America and in the rest of the world. In the great crisis that is facing the world, my church just must not fail God and humanity. I am against extravagance, against Modernism, and against the pending plan of unification, but I am for my church in her effort to save mankind. I believe that my church is preaching and propagating the purest and plainest Gospel of all other denominations of earth. I believe the Methodist Episcopal Church, South, is nearer God's ideal, in doctrine and polity, than is any other denomination of earth. The thought that my church is headed toward disorganization in heathen lands because of the withdrawal of her own members' financial support, makes me sick at heart. Wake up, brother, come to the rescue of your beloved church before it is too late! For God's sake and for the sake of lost souls, please let's not make the fatal blunder of letting our church die for lack of nourishment when we of America have plenty and to spare. **Pay thy vows!**

Sardis, Miss.

CONSEQUENCES OF UNIFICATION FAILURE PUT STRAIGHT.

By Rev. P. O. Lowrey.

When the representatives of the Methodist Episcopal Church so graciously and so fraternal-

ly, as concessions to the smaller of the two bodies to the proposed union now before the churches, accepted the plan made by the Southern delegates as the basis for the consummation of this dream of our fathers, as well as the earnest expectation of its consummation by many of their sons and daughters, it never occurred to many of us that any considerable number of members of the Southern Church could play the farce that is now being played by the opposition leaders of this proposed unification, the present plan having been made by our own church, after years of prayerful negotiations; and the matter has now come to a point, it seems to us, that such declarations as that of Rev. John C. Montgomery, of West Plains, Mo., in the July 24th issue of the Nashville Advocate, are in order, and as so many of the readers of the New Orleans Christian Advocate do not read the Nashville Advocate, I am asking that this much of that straightforward and timely statement of the situation be given to your readers. Should the unification proposed be voted down by either church, we suspect that the next move will be to unite the progressive element in both the churches into a greater Methodism and let those who contend for a church with "no Yankees or Negroes in it," form such a one, and limit its operations to south of the Mason and Dixon line, on the one side; and those to the north of this line who do not want to affiliate with "rebel slave owners and their race-hating offspring" build them up a kind of a primitive Baptist type of a seclusive anti-missionary Methodism to the North. This might be the outcome of either side's blocking the way for the great advance that now is in the balance, the die to be cast at the sessions of the coming Annual Conferences. If not so heartbreakingly sad, it would have been amusing to watch the dodges of the leaders of this opposition as they have jumped from one thing to another to stir up hatred against a sister Methodism and to inflame the fires of race hatred in order to defeat unification, seemingly at any cost, even to the proving untrue to all our claims for fraternity and wish for unity, and to the showing of the grossest disrespect to the prayerful and patient efforts of our own commission who made the plan now before us, in keeping utterly silent during the years of their arduous toil, without even a suggestion of helpfulness in getting the best possible plan, and of allowing them to infer that they were sympathizers of the movement and wanted such a plan made, but now, after scaring up every imaginable sectional and race prejudice ghost, finally to turn on "the plan" that these representatives in much deliberation made; and yet neither then nor since have proposed a better one! And the whole procedure has astonished some of us in its ability to stir up the spiteful and unfraternal in folks who have in them as much of the spirit of Christ and of brotherly love as do many of our Methodists, and who until certain of our leaders began this opposition seemed to have been praying for this very thing that they now oppose! It is a new proof that the gates to the road downward can be opened, even after we are "in grace," as well the road upward.

Here is the quotation from Brother Montgomery's straightforward article:

"If Northern Methodism adopts unification and Southern Methodism rejects it, Northern Methodism is the Methodism of the future in all communities where we now compete and where we are not far stronger than they. Although thoroughly ashamed of the position into which they have been forced, our people will not desert the church in large numbers because unification is rejected. Unificationists would not be justified in making a threat of secession. Our people are not that sort. But the increase of the future belongs to the church which can say: 'We deplore competition. We favored unification. But the other church, in a fit of unbrotherly temper, voted the proposal down.' And even in the 'Solid South' men will remember when giving consideration to our church that we killed unification. It will mean the disgrace of our church in the minds of many for generations to come. Throughout

the world our church will have an unenviable reputation.

"Our church has been a church with a hope of unification. Greatly have we been blessed by this hope. After rejection of the proposed plan, we shall not have much hope. Unificationists will have no heart to propose another plan. Most of us do not believe that a plan of fewer faults could be proposed. Any proposed plan will have such faults as give an implacable enemy of union opportunity to denounce. Why, then, labor to bring forth any plan? Anti-unificationists have no plan to propose. Many of their leaders are sincere enough to say they are opposed to any sort of union with Northern Methodists. Others who hesitate to make such outspoken declaration betray their attitude by raving against the desire to be a large church or by denouncing Northern Methodists as covenant breakers and modernists and utterly unfit for God's chosen people of the Southland to associate with. It is their determination to defeat unification now and forever by this plan or another. If they are now able to control the church even by minority veto power, they will make the hope of unification to be henceforth only the dream of a fool. Everything indicates that this is the only unification our generation will consider. If this fails, we have shown ourselves incapable of planning and joining a movement for union.

"Rejection of unification will be a terrible assault upon the morale of our church. For a million of our people it will be the greatest heart-break of their lives. To have what they have hoped and worked and prayed for, what they believe God desires they shall have snatched from their grasp will result in unparalleled discouragement. To try to answer the taunts of the enemy proclaiming abroad our narrowness and intolerance will sicken the soul. And the morale of a Christian man is shattered when he believes that his church has been forced into rebellion against God's will.

"Rejection of unification means that the control of our church has passed into the hands of that element which has endeavored to assassinate our missionary enterprises, destroy our educational institutions, and blackmail our scholars. The anti-unification movement has provided a heyday for them. They have fought too valiantly, they have furnished too much campaign material, and they have donated too much space in their organ to be ignored when unification is defeated. They will, as will be their right, control the conquerors. And in its flush of victory that element will make many feel its venom who are now giving it a strangle hold upon the church. They will wreak vengeance long pent up upon men and movements they have long hated. Let every man who is a friend of our missionary enterprises and educational institutions and who wants scholars in the ministry of our church take time to think. When the rejection of unification fans and feeds the fire of destruction this element has already kindled, let the one who helped them to power be last to rise up against his erstwhile allies.

"What is the future of the church under a leadership that will cry and exhibit its wounds when pressed for argument? Wherein will the church of the past resemble the church of the future when Southern Methodism is at the mercy of the group which has encouraged disloyalty and repudiation of financial pledges? (What wonder that missionary and educational leaders are overwhelmingly in favor of unification?) Who wants the church surrendered to men who have not hesitated to tear a statement from all wherewith it was embodied and make of it something which, taken alone, utterly misrepresented the writer or speaker until men have grown weary saying, 'Please quote that in its entirety?' Who appreciates the pettifoggery of denouncing as unconstitutional anything which is not to the advantage of one's argument and that cry not at the time and place when quiet and unconfused consideration could be given it? Who can appreciate the insidious attack upon our established method of deciding great questions? Who can appreciate the anarchy of the insult which has been flung at our General Conference?"

"THE KNOWLEDGE THAT EVERY ONE NEEDS."

By Rev. Robert S. Satterfield, D. D.

Somebody has said that probably the last man to live on the earth who knew everything was Lord Bacon. And of course he did not know everything. It is a fine thing to "hunger and thirst" after knowledge. It has been said that "knowledge is power." People who know are the people who do the worth while things in life.

But a man can't know everything. It has been estimated that it would take a man three hundred years to read the titles only of all the books that have ever been published, and that after reading ten thousand years a man would have just started to read all the books in the world. That is a bit discouraging. But remember that one does not have to read all the books to get the knowledge one needs.

Mr. Roosevelt was a great reader. His ability to remember what he read was remarkable. When he went to Africa to hunt "big game" he took the "Pigskin Library" with him, that is he took with him a very carefully selected list of books which were bound in pigskin for him, so that they might the better stand the hard wear to which they were to be subjected. It was the care with which Mr. Roosevelt selected his books that I wish to emphasize.

I spent several hours a few days ago examining the "Harvard Five-Foot Shelf of Books," a collection made by Dr. Elliot. This great educator and man of wise knowledge selected the "Five-Foot Shelf of Books" with the view of helping men and women to read wisely and profitably. I looked over these books, thinking continually: "What a big task it would be to read all these books."

But that is what getting knowledge is, "a big task." The man told the truth who said, "There is no easy road to knowledge." But remember there is lots of fun in doing things that are hard. He who does only easy things may rest assured that he will never amount to much. If you would get knowledge, if you would know, read, read, read, and then read some more and some more and some more.

In a Doran book called, "What Books Can Do for You," Jesse Lee Bennett supplies some very fine help for the one who wants to read wisely. He gives a number of lists of books for those who would like to read along special lines or on different subjects.

Another book that is especially helpful as a guide in reading, and a book that will stimulate one to read, is, "The Place of Books in the Life We Live," by Rev. William L. Stidger, the man who reads a book every day and writes a book every month, and preaches to great crowds in Detroit.

There is still one more book, "Books and Life," by Bishop W. A. Quayle, that I wish everybody would read. Bishop Quayle says: "Reading, then, is the open door into the great life of the world. * * * Bacon has told us that 'reading makes a full man.' It cultivates, gives stores of knowledge. * * * It is the knowledge thus supplied which creates a man a cosmopolitan."

All these books emphasize the necessity of choosing books, of selecting the right books. Oscar Kuhns, in concise language, states the heart of each of these books when he says: "Books are like men; they may be shallow or deep, good or bad, degrading or uplifting; and it is of as supreme importance for us to choose our books as it is to choose our friends."

We should learn to choose books because we cannot read them all, but we should learn to choose them especially because there is some knowledge that is essential, and we must get it if we would be and do all that is expected of us; some other knowledge is only useful, and we cannot hope to get all of that; some other knowledge is needless, and it is not wise to give time and effort in securing it; and still other knowledge is positively harmful, and we should not get it at all.

The life work one chooses calls for a certain line of knowledge and makes it necessary for one

to specialize in the reading of books that give that knowledge. Of course there must be much "general" reading in addition to this technical reading.

But there is a knowledge that every one needs. Dr. J. M. Dawson, pastor of the Baptist Church of Waco, Tex., in "The Light That Grows," puts this need in the following strong language: "There is, on the other hand, a knowledge which is as the pearl of great price, which it is better to part with all else besides in order to possess. It is called the excellency of the knowledge of Christ Jesus, our Saviour and Lord, whom to know is life eternal. It were better not to know the luxury of money, the might of authority, the honor of possession, the comfort of friendship, the facts of science, the light of literature, the sweetness of love, than to miss the saving knowledge of Him. Without that knowledge human life is a maze, the earth is a riddle, suffering is an unfathomable mystery, sin is a tragedy from which we may not escape, and all knowledge itself is a hideous mockery. He is the Truth. He interprets God, man, and destiny. Without him darkness covers the face of the vast deeps and all is null and void. The best that agnosticism can make of the case is to say that life is an island between the cold and barren peaks of two eternities, or it is a loud cry and the only answer is an echo to the wailing cry. But to find Christ is to find Life, the Way and the Truth.

"We may not be able to comprehend Jesus Christ, but we can apprehend him. We cannot by any philosophy account for him, yet we can come into spiritual relations with him. We can lay hold of him and he can lay hold of us. And our knowledge of him grows from more to more. It is a progressive experience. We cannot exhaust Jesus, nor can we in this life fully attain unto complete knowledge of him. But as his disciples learn to know him better they experience an ever-deepening desire to know God in Christ ultimately in the beatific vision."

This is the knowledge that every one needs. And every one who seeks it aright can get it. Muskogee, Okla.

BROTHER SELBY MISSES THE ISSUE.

My Brother Selby, in his article of Aug. 27, devotes more than a column defending against an imaginary attack he charges me with making upon the plebiscite held in Mississippi on unification. I made no attack on it. I said that I and some others saw no wisdom in it, but did not oppose it, willing that everybody should have an opportunity to express an opinion on the matter, if he wished to do so. I did not vote against the resolution calling for the plebiscite. I did not oppose it.

Brother Selby utterly fails to tell us why at least 125,000 Methodists in Mississippi either refused or failed to vote on unification when offered an opportunity to do so. How is it, my beloved Brother Selby, that only 10,000 out of 135,000—at least—(failed or) refused to vote? Some of them who were present when the vote was taken refused to vote. Why? Let it be remembered also that some who did vote favored the plan and voted for it. Why does my Brother Selby say, "Mississippi Methodism is tremendously opposed to unification," when 125,000, in round numbers, out of 135,000, have refused or failed to say so, when asked? Why?

H. WALTER FEATHERSTUN.

702 North Street, Jackson, Miss.

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THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

How'll You Pay the Grocery Bill When You Have to Quit?

The letter displayed in the center of this page was written to the Board of Finance by one of our superannuates. He had just received his pro rata check out of the distribution of income which was made the first of last July. The letter is published here (without names) so that the readers of the Advocate can know something of the deprivations being suffered by these used-up men of the Church's ministry.

NOT AN EXCEPTIONAL CASE.

You must not think that the need of this superannuate is unusual, or that we have only one such case. I tell you in all earnest-

ness that scores of such letters have come to the Board from the claimants, all of them telling in similar words about the needy state they were in when our July checks reached them. And, mark you, this does not state anything about many others who refrained from writing about their poverty. In the face of all this how can anyone say that the claimants do not need the help we are trying to provide for them through the Special Effort for Superannuate Endowment?

THE THING THAT'S HARD TO UNDERSTAND

The pastors in our pulpits of to-day know how the superannuates suffer, for they come into personal contact with them. Why do some pastors, in the face of these facts, refuse to do anything toward raising their Charges' Special Effort Quotas? Frequently some man or woman writes the Board like this: "I am moved by your appeals in the Advocate to contribute something to Superannuate Endowment, but nothing is being done about it by our Charge. Enclosed find my check for the cause, etc." Think of a pastor who would allow such a situation where he serves! He is not only unfair to the needy superannuates of to-day, but to himself and all preachers who will be superannuated later. If the pastor is not willing to spend himself in raising his Charge's quota, he will not have very comfortable thoughts on the subject when he looks back out of his own superannuate relation to his lack of interest when he had a chance to help.

THE MONEY SHOULD ROLL IN NOW.

The Annual Conferences are meeting. Payments on quotas ought to come thick and fast. The money must come to the Board of Finance, Security Building, St. Louis, Mo., and it should reach the Board by the opening day of the Conference. Don't wait until the very last minute to make remittance—do it now. If you want credit for what your Charge raises this year to show in your Conference Minutes, you must make payments in time for them to be included in the report. If your Charge is published "in the blank," don't blame the

Board. We will report payments for publication accurately and promptly, but we cannot report money paid when it has not been received. Go after this thing right now, and let the Board have your remittance. Get in while the door is open.

CHECKS TO CLAIMANTS RETURNED UNCLAIMED.

On July 1 the Board of Finance mailed to the claimants the distribution checks due them for 1925. Twenty-five letters, containing as many checks, have been returned to the Board on account of incorrect addresses. If you can help to locate these claimants so that the checks may be sent to their correct addresses, the service will

be appreciated by them and the Board. The names of the claimants involved in this matter, together with the addresses from which the checks were returned, and by Annual Conferences, are as follows:

Alabama: Mrs. A. J. Briggs, Jr., Greenville, Ala.

Baltimore: Mrs. S. R. Cunningham, 1720 Hawes Ave., Richmond, Va.

Holston: Mrs. J. W. Rader, 5212 Geary St., San Francisco, Calif.

Kentucky: Mrs. T. J. McIntyre, Shelbyville, Ky.

Mississippi: Mrs. W. W. Hurst, Route No. 2, Vicksburg, Miss.

North Alabama: Rev. G. W. Sellers, Route 2, Box 2653, Tampa, Fla.; Mrs. J. B. Youngblood, La Grange, Ga.

North Arkansas: Rev. Geo. P. Fikes, Marvell, Ark.

North Georgia: Rev. C. N. Hayes, Bishop, Ga.; Rev. Ed. A. Gray, Georgetown, Tex.

North Texas: Mrs. J. H. Griffin, Bateville, Ark.; Rev. Geo. H. Adams, 315 Star St., Dallas, Tex.; Mrs. J. S. Davis, 216 S. Lancaster Ave., Dallas, Tex.; Mrs. J. W. Blackburn, 260 North Twentieth St., Paris, Tex.

Northwest: Mrs. E. J. Stanley, Tucson, Ariz.

Northwest Texas: Mrs. Ida Mills, Route 2, Box 18, Stamford, Tex.

Pacific: Mrs. L. D. Hargis, Ukiah, Calif.

South Carolina: Rev. J. N.

Wright, Greenville, S. C.

South Georgia: Mrs. R. F. Williamson, Marshallville, Ga.; Mrs. J. U. Tippins, 1416 Reynolds St., Brunswick, Ga.; Mrs. J. L. Rast, Spartansburg, S. C.

Tennessee: Mrs. W. Walkup, 1529 Ferguson Ave., Nashville, Tenn.

Texas: Mrs. D. P. Cullen, Hallsville, Tex.

Virginia: Mrs. G. M. Wright, Ashland, Va.

West Texas: Mrs. W. H. Killough, Simmons (Live Oak Co.), Texas.

A Letter From a Superannuate

July 30, 1925.

Dear Brother Todd:

I am writing to tell you how glad we were when our check came. We had been looking for it so earnestly. We were actually hungry, having gone for more than a day many a time without food and hoping that some way we could live until it came.

I am not one of the old preachers. I have been on the sick list five years. Since last fall I haven't been able to do scarcely any work, and if it had not been for the Social Service people we could not have lived. Yes, they actually fed a Methodist preacher. It was scanty food, but gladly received.

I have tried several times to work but, being sick and without food, I gave out and lost my job. I work every day that I can, but that is not very much. The children have not suffered as have the good wife and I, because the neighbors take them into their rooms and feed them. Often these neighbors have something left from their meals, and instead of throwing it away they send it to us.

The good people of _____ Church gave us a real nice "pounding," which we appreciated. It made us feel that someone cared. Also Brother _____ has helped us. Last winter several other friends helped us.

We are now looking forward to the time when our fall check from the Annual Conference will come. Oh, if I could only have just one day's rest from worry and could lie down in peace!

Cordially yours,

MAKE ALL REMITTANCES TO THE BOARD OF FINANCE, SECURITY BUILDING, ST. LOUIS, MO.

The Home Circle

AIN'T IT FINE TO-DAY?

Sure this world is full of trouble,
I ain't said it ain't;
Lord, I've got enough and double
Reason for complaint.
Wind and storm have come to fret me,
Skies are often gray,
Thorns and brambles have beset me
On the road; but say,
Ain't it fine to-day?

What's the use of always weepin',
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine,
Life, it ain't no celebration;
Trouble, I've had mine;
But to-day is fine.

It's to-day that I'm livin',
Not a month ago;
Havin', losin', takin', givin',
As God wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again to-morrow
It may rain—but say,
Ain't it fine to-day?

—Selected.

JULIA THE JOYOUS.

"I never saw such a change as has come over that Quarney girl."

Denia Nichols overheard an elderly gentleman make the remark to his wife one morning as she was passing through Center Square Park on her way to a friend's house.

"She's like an entirely different person," commented the old lady. "I wouldn't be surprised now, if she turned out to be one of the nicest girls in the neighborhood, after all."

Naturally, Denia's thoughts turned upon Julia Quarney.

"Why, that's so," she realized. "Julia Quarrelly, we used to call her. She was so queer and touchy and always getting discouraged if things didn't go just right—the way I do sometimes—and so homely! And, yes, I've been noticing, she's rather pretty now and everybody seems to like her a lot. I wonder—"

She was in the block where Julia lived.

As she turned the corner she heard Julia laughing. Then she saw the astonishing cause of her classmate's merriment. Julia, dressed in organdy, with white hat and shoes, stood drenched from head to foot! Denia ran to her.

"Why, Julia! Whatever has happened?" she called.

"Never you mind, Billy," Julia was saying to the gardener, who was staring at a broken hose coupling. "It wasn't your fault at all, and it won't take me ten minutes to change. Oh, hello, Denia! I was on my way downtown, but I am not satisfied with the way I'm dressed now. Billy didn't like pink, maybe! Did you ever see such a complete wreck? Come on, I need your help!"

"Julia! The way you take it! And even a little thing like a lock of hair that wouldn't stay in place used to make you so furious. Don't you remember?"

"Remember?" echoed Julia, kicking off shoes and wrapping them in paper. "That's a nice way to put it! And me working like a driven slave to make myself over. I don't like to remember, but I do."

"You're so different."

"Worse?"

"Oh, better, nicer, easier to get along with, and prettier."

"Honestly? All that?"

"Of course. Can't you see it yourself?"

"I'm happier, I know."

"How did you do it? Have you had some especially good luck?"

"Here, dear, spread my dress over that chair, will you, please? Yes, I'll tell you. I found out—I won't tell you how, because I could shriek when I think of it—that I was considered one of the most disagreeable girls in this part of the world. And I decided to make myself over. And I'm going to finish the work. That's all."

"Oh, but there's got to be more to it. You couldn't change overnight, just by making up your mind, you were going to do it."

"No, I realized that. Well, first, I tried to find something perfectly killingly funny to think of regularly—a joke cut out of a paper, a comical picture, or just remembering something funny that had happened some time."

"You could always see a joke."

"Yes, that was my foundation stone. But I went on digging further down than that. I made myself wake up every morning, determined to make other people see the happy side of things. I took a quiet little minute, the first thing, as soon as I opened my eyes, and made up my mind to what I wanted to do. Then, at breakfast, or as soon as I could, I brought in my little joke, and as soon as everybody was smiling, the rest of the day went pretty easy."

"Is that all? Telling jokes?"

"No, not at all. Because all the time, every moment, it seemed at first, I had the same old chances to slump down. Things would try to go wrong in spite of my trying to have them go right. I'd find myself ready to rage, ready to cry, ready to stop trying, and it was hard work straightening out my despondent back, take a long breath into my sad chest, and turn the thing over on to its funny side. Well, there, here I am, all ready to sally forth again. I'll hoot at Billy from a safe distance this time. Poor old fellow! Did you ever see anything more comical than that wild expression on his face when he saw that the coupling had parted and my pink dress was a rag?"

Denia put her hands on Julia's shoulders.

"You're fine," she exclaimed, earnestly. "I don't know how to tell you, but what you've just said is worth a lot to me. People don't know it generally, but I'm a regular 'slumper' myself, and really and truly, I want to keep bright and shining. And, Julia the Joyous, if you can do it, I can!"—Yetta Kay Stoddard, in the Girls' Weekly.

WONDER DOGS OF THE MOVIES.

"Rin-Tin-Tin," said Lee Duncan from his place behind the camera, "I want you to leap into the back seat of that car and sit up straight."

With his eyes fixed soulfully on his master and without so much as a wag of his tail, the big German shepherd dog bounded into the tonneau as directed.

"Now, then," continued Mr. Duncan in his quiet, gentle voice, "reach down and try to open the car door; you can't do it; so leap into the front seat and put your paws on the steering wheel as though you were driving the car."

Again, without a moment's hesitation, the dog obeyed directions to the letter.

"Now come back here and do it all over again from the beginning, just as I told you. Mind you do it gracefully, now, for this time it is for the picture."

And with neither a pause nor a false movement Rin-Tin-Tin goes through his stunt while the camera grinds relentlessly on.

So that bit of the film is completed. The camera man snips it off; the continuity-man writes a brief caption and numbers it; some one else files it away—and they are ready for the next scene. Orders for that may run like this, in a monologue from master to dog:

"See that man over there to your left? You are not to let him out of your sight. Don't seize him roughly or hurt him in any way, but don't let him get out of that corner."

"And do you think I stood a chance of escaping that dog?" asked the man whose role in the picture made him for the moment Rin-Tin-Tin's

prisoner. "Say, if Lee Duncan had been struck dumb there on the lot before he had called off his dog, that hound would be guarding me still—until we both died of starvation."

For Rin-Tin-Tin, like all German shepherds, is a one-man dog. The orders his master gives him are law, to be carried out to the death; what any one else may say he no doubt understands, but the words fall without authority on his canine consciousness. Rin-Tin-Tin obeys only Lee Duncan.

Strongheart, the first canine hero ever to be starred on the screen, was brought to this country immediately after the war by Bruno Hoffman, a famous breeder of police dogs, and bought for the motion picture purposes by Larry Trimble and Miss Jean Murfin.

"Strongheart was perfectly trained before I ever laid eyes on him," said Larry Trimble, "probably the most finely trained dog in the world. He had won his star from the German police and his Red Cross diploma for war service before he was one year old—a record held by only one other dog alive. The fact that he had been able to undergo this severe training without breaking under it convinced me that he was the dog I was looking for. But I had to teach him English before I could teach him to act."

The German shepherd dog was little known in America before the war, but it attained international fame on the battlefields. There it did Red Cross duty, sentry-go and dispatch work with an intelligence at times uncanny, remaining through it all insensible to fire, as callous as a front-line soldier. Its fine aristocratic appearance, its amazing strength and intelligence, have attracted much curiosity of recent years and made it one of the most popular and desired breeds in the country.—Everybody's Magazine.

TELEPHONE CUSTOMS.

Though the telephone itself is pretty much the same instrument wherever you find it, its use varies greatly, according to local customs and conditions.

In Abyssinia no one is allowed to use the telephone directly. All messages must be written out and given to the operator, who shouts them into the transmitter at the top of his voice, so that every one about can hear.

In Japan most of the operators, or moshimoshi, as they are called, are young girls; their average age is about fourteen. Telephones with low numbers get the more experienced girls and better service than those with high numbers. Rights to telephone numbers, especially low ones, are frequently purchased by those who are unwilling to wait perhaps years for the government to furnish service. The moshimoshi girls are required to wear kimonos with shorter and scantier sleeves than their sisters.

In Turkey, where women have for centuries lived a secluded life, there are few Moslem operators. The work is done by Greeks, Armenians and Jews. As there are three Sabbaths observed in each week by Mohammedan, Jew and Christian, respectively, there is less telephone traffic on Fridays, Saturdays and Sundays than on the other days.

In India most of the women operators are Eurasians, or mixed European and native stock, though many operators are men.

In England an operator is a "telephonist."

In Russia it is penal offense to call one anything but "comrade" or "citizeness."

In Japan, on answering a call, the operator says, "Moshi-moshi," which is the equivalent of "Hello." In England, "Are you there?" In France, "I'm listening." In Germany, "Here's the exchange." In Norway, "Central" or "Yes." In Sweden the operator simply gives her own number, as "40." In Belgium the operator on completing the call says, "Talk;" in Sweden, "Please begin;" in Norway, "Clear." In England the "telephonist" says, "You're through," meaning you are connected and can begin to talk.

One thing all operators seem to have in common—sooner or later they get married.—The Youth's Companion.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A GREAT DAY AT ALEXANDRIA, LA.

The State-wide rally of men's Bible classes of the Louisiana Conference at Alexandria on Sunday, August 30, was one of the greatest events in the history of Louisiana Methodism. It is a conservative estimate that 2000 people were in attendance—mostly men. Every district in the Conference was represented, hundreds of automobiles and two special trains—one from Shreveport and one from Ruston—bringing the crowds. Four of the presiding elders of the Conference—Rev. C. C. Wier, Rev. H. N. Brown, Rev. N. E. Joyner, and Rev. K. W. Dodson—were present, and a goodly number of pastors. The significant feature of the gathering, though, was in the fact that hundreds of laymen from all sections of the State were there, enthusiastic, eager, loyal, to study the regular Sunday school lesson of the day and to listen to inspiring addresses that dealt wholly with the religious welfare of the individual and of society at large. All sorts of men were there, from the captains of industry and princes of commerce, to the toilers at the tasks that require the hardest manual labor; but no distinctions were shown and no differences were felt as all united in a common effort to promote the interests of the Kingdom of God.

Mr. T. W. James, of Ruston, presided over the meeting; Rev. A. J. Gearheard, of Haynesville, was master of ceremonies; Mr. K. I. Bean, of Bogalusa, led the singing, and Mr. R. E. Goodrich, Jr., of Shreveport, played the piano. A feature of special interest was a selection by the double male quartet of Claiborne Parish, composed of young men from Homer and Haynesville, Miss Gearheard, of Haynesville, serving as accompanist for the special number.

Appropriate addresses of welcome were given by Rev. C. D. Atkinson, Conference Sunday School Superintendent, and Hon. T. W. Holloman, Conference Lay Leader and superintendent of the Sunday school of the First Methodist Church at Alexandria. Rev. N. E. Joyner, presiding elder of the Monroe District, led in the opening prayer.

Dr. R. E. Smith, of the faculty of Centenary College, Shreveport, teacher of the great Four Square Bible class of the First Methodist Church, delivered the keynote address, a thrilling appeal to the men of Louisiana to show, through their activity in Sunday school and church work, that they are true representatives of Christ, ready to follow His leading in all things for the redemption of the world. Dr. Smith is, in our opinion, one of the most effective leaders of men in the connection.

Following the address by Dr. Smith, Hon. H. H.

White presented, in an unusually felicitous way, Judge John S. Candler, of Atlanta, Ga., the principal speaker of the day. Judge Candler delivered a great address, so forceful and inspiring that at its close a rising vote of thanks was unanimously tendered him.

The report of the findings committee, which was unanimously adopted, committed the men of the church to the definite work of providing a trained leadership for the boys of the church and to greater activity and zeal in forwarding every interest of the Kingdom of God.

At the close of the exercises in the auditorium, dinner was served to the great crowd from tables arranged in the beautiful park. The good women of Alexandria and a fine group of Boy Scouts had charge of serving the dinner, and their services were given due recognition by a unanimous vote of thanks.

Extracts from Judge Candler's Address.

"From a wide acquaintance with men in every walk of life, I am satisfied that to-day the men of our country are interested in and want to learn about the gospel of Christ."

"The important thing for the church to do, and the one important thing, is to present the gospel; and if it is presented fairly, it will need no defense. I take no stock whatever in the guessings of the so-called modernists. I think that many things they are saying are both foolish and unworthy, but I am inclined to the opinion that when strong men and good men, who believe the truth, go out of their way to discuss some of these theories, they are wasting ammunition and are calling attention to things that, otherwise, most people would never hear of."

"The Bible carries its own appeal, and solves its own problems. There is so much of real spiritual value in the Bible which cannot be disputed that men prefer to hear these great truths, and are not interested in speculation from any source."

"There is but one thing that can cause our civilization to crumble and that would be to forget God and to neglect the study of his Word."

"William Jennings Bryan was a man who had a tongue of silver and also a heart of gold. * * * He never yielded to the side of the popular where he thought it was in conflict with the right. * * * While I do not think that the truths of the Bible need any protection by the statutes of a State, and while I feel that probably the country lost Mr. Bryan because of a too-exhausting fight on an immaterial issue, in a law court that was without power to settle any such question, still, in view of his life's history, it was fitting that his last fight should have been in defense of the truth and sacredness of God's Word, that his last testimony should have been to his simple faith in God, and that his last line of conflict should have been in vindication of and in courageous leading for God's great truth."

"The world will stand for preachers and the church as long as they go into a quiet place and preach and pray by themselves; but when the gospel in the form of preachers and Christian citizens comes with all of the church and begins to close saloons, demand justice, stop law-breaking, and rebuke sin in high places, the world will certainly get after them. The world is not afraid of Christianity at worship, but it stands ready to fight Christianity at work."

"Our prejudices are open doors through which many approaches are made to us and by which we are led away from good purposes and wise things. Many great movements, both in church and State, are being crucified in this way to-day. Influential men appeal to narrowness and to the prejudices of some good people, and thus present great issues to good people in a narrow way."

"In the case of the fortune teller of Philippi, the people, influenced by prejudice and being ignorant of the truth, quickly became a mob and, refusing to hear a word from the prisoners, rushed them to an illegal trial. The instigators of the mob were selfish and wicked. The mob was prejudiced and ignorant, and, worse than either, the judges, who had power but who wanted to be popular, entered up a venal judgment, and the righteous, law-abiding, suffered."

PERSONAL AND OTHER NOTES.

The fall meeting of the College of Bishops will be held in Nashville, Tenn., on Dec. 11.

Rev. T. B. Cottrell, pastor of Gibson Memorial Church, Vicksburg, Miss., accompanied by his family, spent his vacation in Texas.

Rev. W. J. Ferguson, greatly beloved by the people of Gulfport, Miss., expects to have a good report from the First Methodist Church at Conference.

We have seen an announcement to the effect that Dr. L. W. Munhall, of Philadelphia, Pa., will assist Rev. T. H. Lipscomb in a meeting at West Point, Miss., beginning on Sept. 27.

Mrs. J. C. McElroy, Ethel, Miss., writes that she has a good Bible Commentary, which she is willing to dispose of at a bargain price. Any one interested should write her at the address given.

A new church is under construction at Sun, La., on a very desirable site. It is expected that the building will be completed and dedicated before Conference. Rev. H. W. Jamieson is the pastor.

Rev. W. W. Woollard, our gifted pastor at Holly Springs, Miss., has been spending his vacation among the Rocky Mountains and in the great Northwest. He was due to return this week by way of Chicago.

A bond house of New Orleans is handling an issue of \$100,000 for the building of the new Centenary Methodist Church, McComb, Miss. The bonds mature serially in ten years and bear six per cent interest.

Dr. Mark N. Terrell, general evangelist, writes that he has an open date of two weeks, beginning Sept. 27, growing out of the postponement of a meeting in Oklahoma. Dr. Terrell has just closed a good meeting at Foreman, Ark.

Rev. P. M. Caraway, our pastor at Winnfield, La., has planned for a "Family Day" service on the first Sunday in September. He will begin a revival meeting on Sept. 20, with Rev. Jas. V. Bennett to do the preaching and Rev. J. L. Carter to lead the singing.

Rev. H. W. Jamieson, pastor, has recently held a good meeting at Bush, La., in which he was assisted by Rev. F. N. Sweeney, who did the preaching, and Rev. J. P. Bonnetcarre, who led the singing. The attendance and interest were good, the preaching of Brother Sweeney being of a high order.

Rev. Porter M. Caraway, of Winnfield, La., recently assisted Rev. Edgar Dufrene, of the Winnfield circuit, in a meeting at Joyce, in which there were 91 accessions to the membership of the churches of the town—49 to the Methodist and 42 to the Baptist. Nearly all of these were on profession of faith.

While at Alexandria, La., last Sunday in attendance upon the rally of the Men's Bible classes, the editor of the Advocate greatly enjoyed the evening meal and other courtesies in the home of Dr. and Mrs. Briscoe Carter. Dr. Carter is the very efficient Centenary Secretary for the Louisiana Conference.

The Alabama Christian Advocate announces that Rev. Clark C. Alexander has been added to the faculty of Birmingham-Southern College as professor of Bible and Religious Education. Brother Alexander holds degrees from Duke University and Princeton University. He has been pastor this year of the Methodist church at Tupelo, Miss.

We learn with sorrow of the death, at his home in Dallas, Texas, on August 22, of Mr. James Richard Wier, a prominent and influential citizen of Dallas. He is survived by his widow, four sons, and two daughters. He was an uncle of Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, who conducted the funeral service.

McComb, Miss., has recently enjoyed two unusually good revivals—one at Centenary Church and the other at Pearl River Avenue Church. At Centenary, the pastor, Rev. J. L. Sells, was assisted by Rev. L. J. Miller, of Nashville, Tenn.; at Pearl River Avenue, Rev. J. A. Wells, the pastor, held his own meeting. Gracious results have followed these two meetings.

Press dispatches carry the sad news of the death, in an automobile accident, of Mrs. Gladney, mother of Rev. R. H. B. Gladney, near Como, Miss., on Thursday, August 27. This tragedy has brought great sorrow, not only to the family, but also to a host of friends. The Advocate joins in expressing tender sympathy to Brother Gladney and the other members of the bereaved family.

The faculty of Millsaps College for next year has been completed with the election of Rev. J. E. Stephens, of the North Mississippi Conference, to the chair of Religious Education. Professor Stephens has done a splendid work at Grenada and is spoken of by Dr. Norman E. Richardson and the department of Religious Education at Northwestern University as one of the strongest men among the graduate students in this field.

Miss Lessie Rowan, of Biloxi, Miss., sends us the following news item: "The Rev. L. W. Cain, pastor of the Parker Memorial Church, New Orleans, was a guest at the Seashore Camp Grounds, returning to the city on Tuesday. On Friday evening of last week he conducted the prayer service. He also filled the pulpit at 11 o'clock on Sunday morning. In the evening at 7:30 o'clock, the congregation at the First Methodist Church, Biloxi, was fortunate in having an opportunity of hearing him."

All concerned worked heartily for the success of the State-wide rally of men's Bible classes at Alexandria, La., last Sunday; but special credit is due Rev. A. J. Gearheard, of Haynesville, who gave himself unreservedly to the work of promoting the gathering and planning carefully all the details of the meeting. All the more credit is due him in view of the fact that for three weeks he was confined to his bed with an attack of blood poisoning which threatened for a while to be serious. Brother Gearheard is a most capable promoter of good enterprises.

The standard training school at Houma, La., last week was a very successful one, both from the standpoint of attendance and interest and of credits awarded. The faculty was an able one, consisting of Dr. W. Winans Drake, Professor D. B. Raulins, Rev. W. L. Doss, Jr., and Mrs. R. H. Harper. Forty-four students received credits, in addition to which several completed the courses who were ineligible for credit by reason of being under the required age. This second session of the school at Houma has demonstrated beyond question its need and usefulness, and it should by all means be continued as a permanent feature of the work of the church in the French section of Louisiana.

Rev. James M. Smith, general evangelist, of Hattiesburg, Miss., has just closed a gracious revival at Lamesa, Tex., in which there were over 300 conversions. Over one hundred of these joined the Methodist church, the others going to other churches of the city. Brother Smith is now in opening days of a revival in the First Methodist Church, Alpine, Tex. At the close of this meeting, he will be back in Mississippi for a three-weeks' union tent meeting at Utica. After the Utica meeting, he has an open date of three

weeks, beginning on Oct. 4, that he would like to give some pastor for a meeting—either church or tent—in Mississippi or Louisiana. Any pastor desiring his help at this time may reach him at his home address.

Rev. P. O. Lowrey, our pastor at Calhoun, La., writes as follows: "Beginning next Sunday, Sept. 6, Rev. Harry Allen, of Macon, Ga., and Mr. C. P. Curry, of Hendersonville, Ky., are to begin a revival meeting with us here, in a gospel tent that they carry with them that seats 1000 and more, the meeting to close on Sept. 20. If these general evangelists, commended to us highly by the evangelistic committee of the General Mission Board, could be used by other pastors while in this section, it would make the financial problem on us easier, and they might help some needy pastor out of problems religious such as we have here. If you will kindly call attention to this, we shall be obliged. Our meeting is being given the turn of a 'county meeting,' and all the surrounding churches are being invited to co-operate and share in the blessings of the meeting."

This year has been one of church building and repairing in the Corinth District, North Mississippi Conference, of which Rev. E. H. Cunningham is the presiding elder. The following are some of the achievements along this line: New church building completed at Gaine's Chapel, on the Corinth circuit, Rev. W. W. Bruner, pastor; new church building now under construction at Baldwin, to be ready by last of October, Rev. J. J. Garner, pastor; church at Saltillo greatly improved, Rev. W. M. Langley, pastor; parsonage properties at Iuka, Dumas, and Mantachie remodeled and greatly enhanced in value, Revs. W. W. Jones, T. L. Oakes, and L. B. Wimberly, pastors, respectively; two other congregations in the district planning to build new church and Sunday school annex in the near future. In addition to these signs of material progress, spiritual progress is indicated by revival meetings throughout the district with hundreds of additions to the church membership already, with other meetings to be held. At the district standard training school, 166 credits were awarded. With good crops, the spirit throughout the district is fine and everybody is pulling for level columns at Grenada. Good for the Corinth District!

ANNUAL CONFERENCE VOTE ON UNIFICATION.

Conference	For	Against
Cuba	48	0
Baltimore	138	141
Illinois	17	28

INFORMATION WANTED FOR OFFICIAL YEARBOOK.

In the 1924-25 Yearbook of our church we printed a list of Methodist preachers and lay members who were born in or before 1845. It is now our plan to enlarge this list, taking in other preachers and laymen (both men and women) who may have been born in or before 1846. The Editor will be under obligations to any reader who may come under either of the above classifications, or who may have friends or acquaintances who are eligible for listing under either head, if he or she will advise me at an early day of such names, giving also date and place of birth, Conference membership, and present address. Let us honor our octogenarians.

We desire also the names of preachers in any of our Conferences who are fathers and sons, or brothers.

We feel that the information asked for above, when tabulated and classified and printed in our Yearbook, will be valuable to future historians.

As the forthcoming number of the Yearbook will be a Special General Conference number the Editor will appreciate suggestions concerning additional departments or improvements that could be made in the Official Yearbook.

Please address all letters to me at 810 Broadway, Nashville, Tenn.

CURTIS B. HALEY.

SONG WANTED FOR GOLDEN JUBILEE, MISSISSIPPI STATE SUNDAY SCHOOL ASSOCIATION.

W. Fred Long, Superintendent of the Mississippi State Sunday School Association, wants some one to write a song for the "Golden Jubilee" convention of the Association, to be held in Jackson next year.

Mr. Long, in fact, has written three verses of a proposed song, and wants some one either to revise his words and set them to music, or to write their own words and music.

The song suggested by Mr. Long follows:

I.

Fifty years the Savior led us,
In our Magnolia State so grand,
Sunday schools have grown and flourished,
There is no better land.
Praise the Lord, ye loyal worker,
Spend much time on bended knee,
Mississippi must move forward
At this Golden Jubilee.

II.

All our faithful Christian workers
Now rejoice together here,
Every county represented,
We have come from far and near.
Many times our souls grow weary,
And our way we scarce could see,
Strength and light the Lord doth give us
At this Golden Jubilee.

III.

Let us thank our Heavenly Father
For his guidance and his care;
As we go from this convention,
Give its message everywhere.
Tell your school about it,
Use your notes and helpful be,
You are made a "fount of blessing"
At this "Golden Jubilee."

—Commercial-Appeal.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

NOTICE.

Seashore Camp Ground School Cottages for rent. Matron needed for dormitory. Write to Waldo W. Moore, Principal, Seashore Camp Ground School, Biloxi, Miss.

OLD BOOKS WANTED.

Will pay \$5 for "History of Protestantism in Southwest" by Rev. John G. Jones; \$10 for "Early Days in Mississippi" by Fulkerson; \$25 for "History of Creek Wars" by General Woodward; \$25 for "Reid's Tramp," Published in Selma, Ala. 1858; \$15 for La Harpe's "Louisiana"; \$7.50 for "Clairborne's History of Mississippi"; \$5 for the "Crecie" by Cobb. Want anything on Lafitte. Any Town, Country or State History—not school. Early Minutes of Louisiana, Mississippi and North Mississippi Conference. Minutes of Baptist bodies. E. L. SHETTLES, 3904 Speedway, Austin, Tex.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, God in his infinite wisdom, has seen fit to remove from our midst our dear friend and co-worker, DELIA STUART AINSWORTH, who, on June 7, 1925, passed on to her reward; therefore, be it resolved:

1. That the Sunday school of Pleasant Valley Methodist Church, South, has lost its most faithful member. A more consecrated, loyal, devoted member and teacher Pleasant Valley has never had.

2. That the church has lost an ardent and loyal supporter.

3. That the Woman's Missionary Society has lost a true and sympathetic friend, one always ready to lend a helping hand and say a word of encouragement.

4. That while our hearts are heavy with sorrow at the departure of our beloved friend, we bow in humble submission to his divine will, and are thankful in our hearts that we were privileged to enjoy the friendship of this woman of God.

5. That a copy of these resolutions be spread upon the minutes of the Woman's Missionary Society, a copy be sent to the New Orleans Christian Advocate, and a copy be sent to the bereaved family.

Signed: Mrs. Byram Carnes, Mrs. Lowery Mullen, Mrs. J. Frank Decelle, Committee.

Glancy, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Sept. 12, 13.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 16.
Summit and Topisaw, at Topisaw, Sept. 19, 20.
McComb, La Branch Street, Sept. 23.
Gallman, at Gallman, Sept. 27, 28.
Osyka, at Osyka, Sept. 30.
Barlow, at Rehoboth, Oct. 3, 4.
Crystal Springs, Oct. 7.
Adams, at Smithdale, Oct. 10.
Georgetown, at Georgetown, Oct. 11, 12.
Hazlehurst, Oct. 14.
Monticello, at Monticello, Oct. 18.

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Dept. N. O.

Wesson and Beauregard, at Wesson, Oct. 21.
Meadville and Bude, at Bude, Oct. 22.
Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Oloh, at Oloh, Sunday, Sept. 20.
Williamsburg, at Goodhope, Sunday, Sept. 27.
Silver Creek, at Silver Creek, Sunday, Oct. 4, a.m.
Prentiss, at Carson, Sunday, Oct. 4, p.m.
Ellisville, at Mozelle, Oct. 6.
Purvis, at Purvis, Oct. 7.
Bonhomie, at Denco, Oct. 14.
Petal, at Petal (preaching Sept. 27, p.m.), Oct. 15.
Taylorsville, at Hebron, Oct. 18.
Sumrall, Oct. 21.
Eucutta, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.
Preaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

Special notice to pastors and officials: You will note by the dates of the quarterly conferences that I am making it possible for all of you to finish your work, so far as finances are concerned, by the session of your conference. This is the most important conference of the year, as it shows what we have been doing in regard to meeting our minimum financial requirements. I am trusting that every pastor and official will make it their duty to make a complete report on all benevolences. We have the time if we will use it. Let us all pull together for full reports on every item at the fourth quarterly conference. I assure you that it will be a great disappointment to me if you do not do it. We are in better condition to do this now than we have ever been. If we do not do this, let us be sure that we do not prove faithless.

Blessings on all the district, and be sure to do your part.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Edwards, at Edwards, Sept. 6, 11 a.m. and 2 p.m.
Bolton, at Bolton, Sept. 6, 4 p.m. and 7:30 p.m.
Vaughan, at Ellison, Sept. 12, 13, 11 a.m.
Benton, at Benton, Sept. 13, 7:30 p.m.; Sept. 14, 10 a.m.
Harrisville, at Rexford, Sept. 19, 20, 11 a.m.
Galloway Memorial, Sept. 20, 7:30 p.m.
Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 2 p.m.
Florence, at Star, Sept. 27, 7:30 p.m.; Sept. 28, 10 a.m.
Camden, at Soule's Chapel, Oct. 3, 11 a.m.; Oct. 4, 7:30 p.m.
Sharon, at Sharon, Oct. 4, 11 a.m. and 2 p.m.
Eden, at Eden, Oct. 11, 11 a.m. and 2 p.m.
Yazoo City, Oct. 11, 4 p.m. and 7:30 p.m.
Satartia, at Satartia, Oct. 17, 18, 11 a.m.
Flora, at Flora, Oct. 18, 4 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.

Benton, at Benton, Nov. 8, 3 p.m. and 7:30 p.m.

Special quarterly conference may be provided on an unscheduled day.

J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

Daleville, at Daleville, Sept. 12, 13, 11 a.m.
Scooba, at Scooba, Sept. 13, 4 p.m. and 7:30 p.m.
Vimville, at Vimville, Sept. 19, 20, 11 a.m.
Cleveland, at New Sharon, Sept. 26, 27, 11 a.m.
Lauderdale, at Lauderdale, Sept. 27, 4 p.m. and 7:30 p.m.
DeKalb, at Spring Hill, Oct. 3, 4, 11 a.m.
Porterville, at Chapel Hill, Oct. 4, 3 p.m.
Matherville, at Langsdale, Oct. 10, 11, 11 a.m.
Quitman, Oct. 11, 3 p.m. and 7:30 p.m.
Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatunna, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

Let there be earnest co-operation, that the kingdom may not suffer and that every interest be given due consideration. The Lord has abundantly blessed us this year. For us to fail, would show a spirit of ingratitude, which would be injurious to all.
An adjourned session of the fourth quarterly conference will be held for all desiring it the first week in November.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Forest and Morton, at Forest, Sunday, Sept. 6, 11 a.m., 3 p.m.
Decatur and Hickory, at Hickory, Sunday, Sept. 13, 11 a.m., 3 p.m.
Montrose, at Montrose, Wednesday, Sept. 6, 11 a.m., 2 p.m.
Bay Springs, at Bay Springs, Sunday, Sept. 20, 11 a.m., 3 p.m.
Preaching at Stringer, Sept. 20, 7:30 p.m.
Rose Hill, at Rose Hill, Sunday, Sept. 27, 11 a.m., 3 p.m.
Chunkey, at Suqualena, Wednesday, Sept. 30, 7 p.m.
Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m., 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

On this round I shall expect a full written report of the year's work from Sunday school superintendents, trustees, Epworth League presidents, presidents of Woman's Missionary Societies, stewards, building committees, and all special committees ap-

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pointed. I earnestly urge all pastors and stewards to do their best to meet every financial obligation in full this year.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 6, 11 a.m.
Fayette, Sept. 6, 7:30 p.m.
Louise and Holly Bluff, at Louise, Sept. 13, 11 a.m.
Silver City, at Silver City, Sept. 13, 7:30 p.m.
Centerville, at Stephenson, Sept. 20, 11 a.m.
Roxie, at Hamburg, Sept. 20, 7:30 p.m.
Washington, at Kingston, Sept. 27, 11 a.m.
Natchez, Jefferson Street, Sept. 27, 7:30 p.m.
Gloster and Liberty, at Liberty, Oct. 4, 11 a.m.
Woodville, Oct. 4, 7:30 p.m.
Port Gibson, Oct. 11, 11 a.m.
Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harrison, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

Let the pastors see that complete answers are ready for each question. Please give diligent attention to the collections. Crops are good, and the Annual Conference has the right to expect good reports. We are able to pay, and let us not disappoint the church in this hour of need. God has blessed us, and may we in turn bless him.

W. B. JONES, P. E.

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DO WE LIVE AS GOD WOULD
HAVE US LIVE?

By Willie C. Page.

Do we live as God would have us live,
As the golden hours go by?
Are we kind, faithful, forgiving and
true,

Willing to do the humble tasks that
about us lie?

Do we love our neighbors, forgetful
of self?

Give good measure, overflowing,
pressed down?

Do we lift our skirts, go the other
way,

When we see some one with sorrow
cast down?

Have we listening hearts attuned to
hear

The cry of sorrow where'er it be?
Do we, with scornful pride, hold high
our heads

As did the old-time Pharisee?
The world is so full of beauty and
cheer,

Let us scatter gladness and joy
wide,

By loving and serving with mind and
heart,

Knowing the Father our footsteps
will guide.

Lexington, Miss.

A CONGO FIRE BRIGADE.

By Mrs. W. B. Lewis.

This incident that I am going to tell you about happened during the dry season. For six months the grass had been growing and growing until it was twice as high as a very tall man. For two months or more it had stood in the broiling hot tropical sun until it was quite dry and rattled with the wind. The houses of the missionaries on Tunda Station are built about fifty yards apart on a straight line. About fifty yards behind our houses is a small forest. Beyond this forest is just grass and more grass. This tall grass, too, grew quite close to our houses on this side of the forest.

On this particular Saturday there was no one on the Station but Dr. Lewis, our little two and a half year old daughter, and myself. It is the custom here for the natives to have a weekly market where they sell their food-stuffs. They come in from near-by villages, and some from as far away as four hours' travel. They bring

bananas, plantains, peanuts, rice, fried fish, and other native foods, and sell to the people of our village and to the hospital patients, who number almost as many as our villagers, and who depend almost entirely on this market to obtain their food. The chief of a village will either come with his people himself, or send them in charge of his Kapita or head man. These people all assemble with their wares in a square fenced in for that purpose, and those wishing to buy remain outside the fence until all have come in and are ready to begin selling. It is the duty of the missionary to attend this market and see that all have fair play and to settle any disputes or palavers that may arise. He is kept busy settling arguments about the price and the amount, and sometimes one native will say that he paid for his basket of rice, while another will declare that he did not, and each can always find witnesses to prove his words.

On this Saturday, the people had assembled in the market square. As we were eating our noonday meal before going to the market ourselves, we noticed a terrible roaring behind our house. A fire had started in the grass beyond the forest and the wind was blowing it in our direction. I could hear the awful roaring and crackling of the fire and see the tall flames and the black smoke. Our table boy assured us that the fire was not close enough to do any damage, and that it would stop before it got through the forest. Before we had finished our meal, however, Oleka, the Kapita of our village, came rushing up to the door with a terrible expression on his face and told us that we were in immediate danger, that nothing could stop the fire, and that our house and the church would surely go. Dr. Lewis took the baby and ran out the back door with Oleka to see what was the best thing to do. I jumped on my bicycle and went as fast as I could to where I knew our people were gathered, making so much noise they would never hear the fire nor think about it either as it was eating time for them. I rode right into the middle of the square, and after a minute succeeded in getting them quiet enough to tell them that we were in danger and needed help. I had hardly gotten the words out of my mouth when they began to yell and shout. I did not really know whether they intended to fight the fire or not. But as I rode out of the square they fell in behind my bicycle, and, yelling and shouting still, they grabbed large branches of trees and went to the battle front. Dr. Lewis gave me the baby, grabbed up an old broom, and started the fight. The tall, blistering sheet of fire came on and on. The howling of the wind and the crackling of the grass and small trees mingled with the terrible blood-curdling yells of the natives.

These almost naked black people would jump barefooted into this blazing mass and fight until they were exhausted and had to retreat to a safer place for breath. Others would rush in with fresh strength and wild shouts. They kept this up until I thought some of them would become exhausted and fall into the flames, or be overcome by the heat and smoke. Just as the fire reached the edge of the forest they succeeded in getting control of it, and in a little while it was all over. One of our men had our

bugle that we use to call the people to church and to work, and he kept this in full blast during the entire battle; every once in a while the bugle call would become a mad shriek, and then he would drop it from his mouth to yell in the way he knew best. As the last flame was conquered and the men marched through the market place, there was much yelling and cheering from the other natives gathered there. Dr. Lewis, blackened and sooty from head to foot, marched first, proudly bearing his old wornout broom, and the others came marching and run-

ning around him, waving their branches and still yelling and cheering.

As we were binding up their minor burns and cuts, I wondered how many people in the homeland would have jumped into this flaming inferno, barefooted and almost naked, to fight valiantly for the property of some one else. Although there are many times when we become discouraged, we see many more times when we know that our work is truly bearing fruit.

Tunda Station, Congo Belge, Central Africa.

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Sunday School

MISSISSIPPI CONFERENCE NOTES

This is the week for the Newton school. We are praying that it will be a great success and that it will be a wonderful blessing to all.

We wish to re-announce for the benefit of those who do not know and to remind those who do know, that the Hattiesburg school is to be from the sixth of September to the eleventh. We are expecting great things there and are depending upon all those in the Hattiesburg District to do it.

Capitol Street have big plans for their school, which will be held September 13-19. Actual work begins at this time. There will be a set-up meeting on Friday, the 11th, before the regular first class period begins Monday, the 13th. Every one is expected to attend this set-up meeting. Teachers are to have assignments ready.

Three checks were received this week for Sunday School Day. We are still in hopes that more schools will come to our aid. Those who contribute make splendid offerings, but there is a majority of schools who do not even hold this day. Won't you help us?

Mrs. W. B. Hamilton, of Jackson, Miss., has charge of the Sunday school exhibit at the State Fair, instead of Mrs. A. P. Hamilton, as appeared in our notes. Please take notice of this and help Mrs. Hamilton to make the Sunday school exhibit at the State Fair worthy and worth while. Look in your county paper or daily paper or write to Mrs. Hamilton for premium lists.

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL NOTES.

The writer spent last Sunday at Houma, La. He visited three Sunday schools in the morning and heard Dr. Drake, presiding elder, preach a great sermon at 11 o'clock on the subject, "The School of Christ." The second session of the Houma Standard Training School opened for registration and classification Sunday afternoon, with an enrollment of 58.

The faculty in the Houma school consists of Dr. W. W. Drake, Rev. W. L. Doss, Jr., Prof. D. B. Raulins, and Mrs. R. H. Harper. We noted the following pastors present: R. M. Brown, J. A. McCormack, George LaGrange, F. J. McCoy, C. J. Thibodeaux, and A. M. Martin.

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Calotabs are the greatest of all system purifiers. Get a family package, containing full directions, price 35 cts.; trial package, 10 cts. At any drug store. (Adv.)

One of the strong and outstanding features is the assembly period each morning at 10 o'clock. Prof. Raulins, of Centenary College, has charge of the worship period at each morning service; then follow the inspirational message from one member of the faculty. In this assembly period the Standard Training School work is lined up with the district Sunday school program.

Some of our leaders in the State are getting ready for "Check-Up Week" on the Program of Work. Here is what one of the leaders in another Conference says about the value of the Program of Work: "We have 480 Sunday schools, and we have placed the Program of Work in 461 of these schools, and have given careful attention to the checking up of these schools on their Program of Work for the last two years. These programs offer a challenge to all workers to give themselves to the task of laboring together that the entire school may be brought to the highest efficiency in accomplishing the aims set forth in the Program of Work."

Sunday School Day offering in our Conference has reached \$911, with the New Orleans District leading, \$211.68; Baton Rouge District is a close second, with \$192.

Mrs. R. C. Culpepper, Conference Elementary Superintendent, believes the weakest point in our whole Sunday school program is the worship period. There are many others who think the same.

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Okolona, a.m., Sept. 6.
Shannon, at Shannon, p.m., Sept. 6, 7.
Tupelo, a.m., Sept. 13.
Pontotoc, p.m., Sept. 13, 14.
Houlka, at Houlka, Sept. 14.
Bellefontaine, at Walthall, Sept. 18.
Mathiston and Maben, at Mathiston, a.m., Sept. 19, 20.
Buena Vista, at Pleasant Grove, p.m., Sept. 20, 21.
Woodland, at Foster's Chapel, Sept. 22.
Smithville, at Antioch, Sept. 23.
Verona, at Union, Sept. 24.
Greenwood Springs, at Riggin's, a.m., Sept. 26, 27.
Amory, p.m., Sept. 27.
Houston, a.m., Oct. 3, 4.
Prairie and Strong, at Prairie, p.m., Oct. 4, 5.
Tremont, at Mount Olivet, a.m., Oct. 10, 11.
Fulton, at Fulton, p.m., Oct. 11, 12.
Calhoun City, at Calhoun City, a.m., Oct. 17, 18.
Amory ct., at Tranquil, a.m., Oct. 24, 25.
Aberdeen, p.m., Oct. 25.
Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

West Point, Aug. 30, 11 a.m.; Q. C., Oct. 20, night.
Starkville, preaching, Aug. 30, night; Q. C., Sept. 11, night.
Joint quarterly conference for Artesia and Scheaffers, and Crawford and Mayhew charges at Scheaffer's Chapel, Sept. 6.

Longview and Sessums, at Smyrna, Sept. 12, 13.
Caledonia, at Murrah's Chapel, Sept. 16.
Chester, at Chapel Hill, Sept. 18.
McCool, at Salem, Sept. 19, 20.
Kosciusko sta., Sept. 20, night.
Kosciusko ct., at Springdale, Sept. 26.
High Point, at Center Ridge, Oct. 3, 4.
Louisville, Oct. 4, night.
Ethel, at Tabernacle, Oct. 10, 11.
Ackerman and Weir, at Ackerman, Oct. 11, night.
Brooksville, at Brooksville, Oct. 14, night.
Cedar Bluff, at Pearsons, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Macon ct., at Salem, Oct. 18.
Macon sta., Oct. 18, night.
Shuqualak, at Shuqualak, Oct. 21, 11 a.m.
Mashulaville, at Middleton, Oct. 24.
Noxapater, at Noxapater, Oct. 23.
Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.
Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church, preaching Sept. 20, a.m.; Q. C., Sept. 14, p.m.
Corinth, South Side, preaching, Aug. 30, a.m.; Q. C., Sept. 2, p.m.
Myrtle ct., at Bethlehem, Sept. 5 and 6, a.m.
Booneville, preaching, Sept. 20, a.m.; Q. C., Sept. 9, p.m.
Corinth ct., at Gaine's Chapel, Sept. 10.
New Albany sta., preaching, Sept. 6, p.m.; Q. C., Sept. 7, a.m.
New Albany ct., at Well's Chapel, Sept. 12 and 13.
Belmont, at Belmont, Sept. 16.
Rienzi, at Rienzi, Sept. 19; preaching, Sept. 20, p.m.
Sherman, at Belden, Sept. 25.
Iuka sta., preaching, Sept. 27; Q. C., Sept. 28, a.m.
Iuka ct., at Spring Hill, Sept. 28.
Burnsville, at Clausell Hill, Sept. 29.
Kossuth, at Wesley's Chapel, Sept. 30.
Guntown, at Saltillo, preaching, Oct. 4; Q. C., Oct. 5, 9 a.m.
Silver Springs, at El Bethel, Oct. 9.
Dumas, at Dumas, Oct. 10 and 11.
Ripley, preaching, Oct. 11, p.m.; Q. C., Oct. 12, 9 a.m.
Blue Mountain, at Brownfield; preaching, Sept. 13, p.m.; Q. C., Oct. 12.
Chalybeate, at Mount Pleasant, Oct. 13.
Mantachie, at Mantachie, Oct. 16.
Mooreville, at Mooreville, Oct. 17 and 18.
Baldwyn, at Baldwyn, preaching, Oct. 18, p.m.; Q. C., Oct. 19, 9 a.m.
Booneville ct., at Blythe's Chapel, Oct. 20.
Wheeler, at Shady Grove, Oct. 21.
Marietta, at Siloam, Oct. 22.
Hickory Flat, at Ebenezer, Oct. 23.
Potts Camp, at Bethlehem, Oct. 24 and 25.
Tishomingo, at Tishomingo, Oct. 27.

Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Hollandale, Sept. 6, morning.
Arcola, Sept. 6, night.
Merigold, Sept. 13, morning.
Cleveland, Sept. 13, night.
Shaw and Litton, Sept. 20, morning and night.
Quarterly conference dates:
Arcola, Sept. 22, night.
Clarksdale, Sept. 23, night.
Glen Allan, Sept. 27.
Leland, Sept. 29, night.
Shelby, Sept. 30, night.
Merigold, Oct. 1, afternoon.
Boyle and Pace, Oct. 1, night.
Rosedale, Oct. 4, morning.
Gunnison, Oct. 4, night.
Greenville, Oct. 6, night.
Coahoma and Jonestown, Oct. 7, night.
Hollandale, Oct. 8, night.

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Lake Cormorant, Oct. 11, morning.
Tunica, Oct. 11, night.
Duncan and Alligator, Oct. 14, night.
Lula and Dundee, Oct. 18, morning.
Evansville and Dubbs, Oct. 18, night.
Friars Point, Oct. 21, night.

A. T. McILWAIN, P. E.

Grenada Dist.—Fourth Round.

Grenada, Sept. 6, morning.
Water Valley, Main Street, Sept. 6, evening.
Lamar, at Harris' Chapel, Sept. 12, 13.
Abbeville, at Cambridge, Friday, Sept. 18.
Paris, at Salem, Sept. 19.
Ashland, at Liberty, Sept. 20, 21.
Waterford, at Harris' Chapel, Thursday, Sept. 24.
Winona ct., at New Hope, Sept. 26, 27.
Kilmichael, at Lodi, Sept. 27, 3 p.m.
Poplar Creek, at Friendship, Thursday, Oct. 1.
Red Banks, at Mahon, Oct. 4.
Holly Springs, Oct. 4, evening.
Vaiden and West, at Midway, Oct. 7.
Duck Hill, at Mars Hill, Saturday, Oct. 10.
Pickens and Goodman, at Goodman, Oct. 11.
Coffeeville, at Coffeeville, Oct. 11, 12.
Holcomb, at Sparta, Wednesday, Oct. 14.
Tie Plant, at Tie Plant, Friday, Oct. 16.
Ebenezer, at Hebron, Saturday, Oct. 17.
Lexington, Oct. 18, morning.
Durant, Oct. 18, evening.
Winona, Oct. 21.
Sallis, at Shrock, Friday, Oct. 23.
Oxford, Oct. 25.
Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Grenwood Dist.—Fourth Round.

Drew, preaching, Aug. 23, a.m.; Q. C., Oct. 21, p.m.
Inverness, preaching, Aug. 23, p.m.; Q. C., Sept. 23, p.m.
Marks, preaching, Aug. 30, a.m.; Q. C., Sept. 16, p.m.
Doddsville, preaching, Aug. 30, p.m.; Q. C., Sept. 30, p.m.
Rome, preaching, Sept. 6, a.m.; Q. C., 2:30 p.m.
Dublin, Q. C., Sept. 6, 4:30 p.m.
Webb, Sept. 6, 8 p.m.
Sunflower, Sept. 13, a.m., 3 p.m.
Belzoni, Sept. 13, 8 p.m.
Moorhead, Sept. 20, a.m., 3 p.m.
Lambert, Sept. 20, 8 p.m.; Q. C., Oct. 14, 8 p.m.
Indianola, Sept. 27, a.m., 3 p.m.
Greenwood, Sept. 27, p.m.; Q. C., Oct. 5, 8 p.m.
Schlater, Oct. 4, a.m., 3 p.m.
Minter City, Oct. 4, 8 p.m.
Morgan City, Oct. 7, 3 p.m.
Poplar Springs, Oct. 10, 11.
Itta Bena, Oct. 18, a.m., 2:30 p.m.
Carrollton, Oct. 18, p.m.; Q. C., Oct. 19, 10 a.m.
Bowling Green, Oct. 24, 25.
Tchula, Oct. 25, 8 p.m.
Cruger, Nov. 1, a.m.; Q. C., 3 p.m.
Price Memorial, Nov. 1, 8 p.m.

J. E. CUNNINGHAM, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
 Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
 Editor, Louisiana Conference.
 Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

SENIOR LEAGUE AT KINGSTON, LAUREL, PRESENTS PLAY.

The Senior League of the Kingston church, at Laurel, Miss., on Wednesday night, Aug. 12, presented "When Their Missionary Came," a very interesting and impressive play. It was a great success. Every one was expecting something good, but the boys and girls far excelled any one's expectations. The proceeds obtained are to be used to make certain repairs on the outside appearance of the church.

MRS. S. A. FERGUSON,
 Reporter.

A LETTER TO LEAGUERS.

Dear Leaguers of the Mississippi Conference: I have before me a letter received from Mr. Weems shortly after the Assembly. In closing he says: "If we can help you, be sure to call on us. Every Leaguer at the Assembly pledged you their support in making our column 'go,' and I told them that I should expect them to do it."

So far, you have helped me wonderfully. Please continue to send in reports of the work being done in your district, city unions, and local League chapters. By all means let us hear from those Leagues (and I hope that will be every chapter) holding the revival so earnestly urged at this time by the Central Office. The September Era gives such definite suggestions and helps for the daily services during the two weeks that those leading will find no lack of program material.

Each Leaguer can do something to help during this revival. There are those who can lead; those who sing can find work a-plenty in making the song services a success; some are excellent readers—it is suggested that when selected songs from the Hymnal are not familiar, they may be read with fine effect; then there are the Bible readings; prayer leaders are needed—all can engage in silent prayer—a collect for heart purity and suggestions for silent prayer are given for each service. Offer your services to your leaders—don't wait to be asked! If you can do none of these things, lend a helping hand by being present at each service, determined to get inspiration therefrom, and you'll get it!

I have a hanging basket on my sleeping porch. For some time after it was hung the plant didn't seem to thrive. The soil was very closely packed, and the most that I could do was to dig around a tiny bit and stir the surface dirt. Then one day while I was taking my rest hour and a nap, the basket fell with a terrific thud.

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The fall loosened the soil thoroughly so that the roots were able to push through easily, and you should see it now.

I hope that this Young People's Revival will have the same effect on the spiritual growth of Leaguers everywhere as that fall had on my fern—that the days of prayer and heart-searching and personal effort will loosen whatever we have allowed to come between us and our duty to Christ, to church, to League, to others, and give the good in us breathing room, so that each of our lives will grow and blossom as the fern (not necessarily conspicuously, for ferns have a tiny white flower which can hardly be seen, but the fruit of that flower is bright and beautiful), and give as much happiness and pleasure.

I hope that such introspection may startle us as completely out of our negligence as that basket, when it fell, startled me out of my nap!

Cordially,
 LOUISE PRESTON.
 Silver City, Miss.

PRAYER FOR THE REVIVAL.

By Bishop H. M. DuBose.

O God, our Heavenly Father, we thank thee for life in our bodies and in our spirits, which are thine. We thank thee for the hope of eternal life given us through Jesus Christ our Lord; and we pray that this hope may be renewed and revived in us during all our earthly days.

We give thee thanks that thou hast called us to thy worship and praise. We bless thee that thou hast invited not only the strong and the mature of years into thy service, and continually hast made known to them the pleasure of thy holy will; but that thou hast invited also the young and tender, that they might be partakers of the same happy discipleship and be forever with the Galilean Christ.

We thank thee, O God, for the days of our youth, and for the Christ who has been made known to us in our youth, ere the evil days had come and the times had drawn nigh in which we had not found pleasure in him and his words. We pray that Christ may abide in us and that we may abide in him; that we may be fashioned after his life, thinking only his thoughts and speaking only his words.

We pray for the Holy Spirit to come into our hearts and minds; that graciously he may revive us into newness of life and thought; that he may teach us all things concerning Jesus Christ our Saviour, who died for our sins that he might make us pure and glad in this present life and that he might save us forever in the life to come.

May the Holy Spirit show us the peace of forgiveness, teach us the joy of living, and sanctify us unto every good word and work. Make us, O God, to be witnesses for Christ before all our friends and companions, as also

in our homes and churches; and may the power of the holy quickening and revival for which we pray come into all our League Chapters, that many within and without may be brought to Christ through repentance, faith, and a perfect consecration of life. Visit us, we pray thee, with thy special favor during the coming season of united revival effort throughout our League connection. Hear, we beseech thee, the prayers of all thy youthful servants, and send them times of refreshing and ingathering, to the praise and glory of thy great name, through Jesus Christ our Lord. Amen.—Epworth Era.

THE YOUNG PEOPLE'S REVIVAL.

By Maurice B. Cheek.

Say, Leaguers, didn't you get a big thrill when this Young People's Revival campaign was announced? Absolutely! Just think what it means when seven thousand revivals start up all at once and two hundred thousand Leaguers get busy. It's a step toward Wesley's goal with all the momentum of many years' growth and development. It means the salvation of souls. I suspect that several peaceful-minded Leaguers also need an earnest conviction and reconsecration.

Yes, we need this revival, every one of us. Just look over any district secretary's record (Southern California is no exception) and notice how few have joined the church and how few have spoken for Christ. And then look at Korea, where, to prove your zeal, you must bring some one to Christ before you join the church! In our Scela cabinet meetings for several years we have concluded that the way best to meet the Standard of Efficiency in the local Leagues was to work for spiritual advancement and the rest would be easy. So it worked out. Now all the Leagues will pull together.

The immediate plans for our campaign will be developed at our Pacific Palisades Assembly, and the evangelistic spirit generated there will spread to the individual Leagues. Committees will be appointed, and every member will be given the task

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For inspiration, information and earnest devotion read Baxter F. McLendon's Sermons (Popularly known as "Cyclone Mack") the South's well known and most forceful evangelist: "The Story of My Life" and other sermons, Cloth Binding \$1.50; "Americanism" and other sermons, Cloth Binding \$1.50. Postpaid anywhere in the U. S. A. Mail order today to McLendon Publishing Co., Dept. F, Bennettsville, South Carolina.

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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

SOCIAL SERVICE CONFERENCE AT MOUNT SEQUOYAH.

The conference held by the Commission on Temperance and Social Service, under the direction of Bishop James Canuou, Jr., and Mrs. W. A. Newell, Council Superintendent of Social Service, was in session June 24-28 at Mount Sequoyah, Ark.

The responsibility of the church along the lines of social service, including health, recreation, juvenile delinquency, law enforcement, prison reform, temperance and world peace, was stressed by all speakers.

A plea that the teachings of Jesus Christ concerning human brotherhood be followed by the United States in its relations with the rest of the world was made by Bishop Cannon, who is chairman of the General Conference Commission on Temperance Social Service and also president of the World Alliance for Prohibition. Speaking of the great wealth and power of the United States, Bishop Cannon urged that this country accept its responsibilities to the rest of the world, especially in the matter of bringing about world peace. Speaking of the coming conferences on World Peace, Bishop Cannon declared that any program that the church stood behind solidly eventually would be accepted.

Mrs. Newell advised the superintendents of social service to get all the information available on the child labor amendment and to be prepared to refute the false propaganda disseminated by the textile industries and other commercial organizations. She urged that they be able to combat the false representation that the proposed amendment would result in idleness of children about the home and prevent them from doing their ordinary chores. She also suggested that the social service superintendents get information about the condition of children working in mills and factories and that they place themselves on the mailing list of publications on the child labor amendment. She pointed out that only thirteen States measure in child legislation to the standards of the children's bureau at Washington.

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That the church and State should share the responsibility in solving common health problems was the statement of Dr. G. W. Garrison, of Little Rock, head of the Department of Health of Arkansas. He urged the establishment of girls' and boys' and of community tourists' camps. He said church congregations should be interested in stamping out disease through vaccination and in preventing epidemics.

Mrs. Elizabeth M. Speer, of Austin, Tex., executive secretary of the Texas committee on prisons and prison reform, told of the work of her organization, which was a volunteer citizens' committee serving without pay, and which was authorized by the Texas Legislature to make, without cost to the State, a scientific survey of prison conditions. The committee examined 3,811 men and women and made records of each.

That the Golden Rule is the solution of the inter-racial problem was the statement of Mrs. Jessie Daniel Ames, staff worker in charge of conference inter-racial commission for the States of Texas, Alabama, Arkansas and Louisiana. She urged the delegates to go home and organize inter-racial councils, composed of both whites and Negroes. She declared that the first requisite of success in the inter-racial work was the co-operation of the entire church.

Dr. Ora Miner, professor of sociology of Southern Methodist University, stressed the need of leadership and declared a large per cent of it must come from rural communities. However, he said that rural preachers were so poorly paid that ministers' sons refused to follow their fathers in lives of social and religious service.

Professor Dickey, teacher of rural sociology in Arkansas, speaking of the economic situation, advised against long time investments, and predicted a return of the 1914 economic situation.

Dr. Webb, superintendent of the Anti-Saloon League of Texas, said the lack of swift and certain punishment was a great contributing factor to crime. He called attention to the obsolete system of law and courts in this country, but declared that the laws were not so much to blame for delinquency as the lack of adequate enforcement.

The influence of the motion picture, both as an educational force and as an incentive to crime, was discussed by Miss Minnie E. Kennedy, of the General Sunday School Board. She said that between 15,000,000 and 20,000,000 persons view films every day. She pointed out that crime was portrayed in an overwhelming number of films; that the method of picking pockets, robbing safes, and committing murders was displayed in detail. Many of these films made marriage a jest and portrayed love on the lowest basis of physical passion.

She said these films ridiculed ministers and made drink attractive, and she predicted that if this situation continued the Eighteenth Amend-

ment would be repealed in ten years. * * *

J. W. Ramsey, chairman of the illiteracy committee of Arkansas, said that Arkansas was the thirty-seventh State in literacy. He urged that the church organize opportunity schools, and otherwise aid in dispelling illiteracy throughout the nation. He said the missionary societies made these opportunity schools possible in Arkansas. In these the children are taught in the day-time and the parents at night. The opportunity schools of Arkansas have 300 pupils, and of these 30 per cent are Negroes. He pointed out that where illiteracy was found there existed the breeding places of crime.

Among the delegates present were: Mrs. B. A. Whitfield, Mrs. Fred A. Lamb and Mrs. Eugene Lindsay, from the Southwest Missouri Conference; Mrs. H. A. Bunting and Mrs. Batt, from the Texas Conference; Mrs. R. E. P. Morgan, Mrs. L. A. Sanders, and Mrs. W. R. Greer, from Oklahoma Conference, and Miss Alma Fulton, from Louisiana Conference.

Many visitors were present, among them being Mrs. Z. M. Williams, Kansas City; Dr. Greathouse, author of "The Bone Dry Bill"; Mrs. Maud Henderson, Atlanta, Ga.; Dr. J. A. Rice, Tulsa, Okla., and Dr. J. H. McLean, of Texas.

The conference was a marked success, both from a social and an educational standpoint. Much of this was due to the efforts of Mr. and Mrs. J. L. Bond in looking after the comfort of the visitors. The presence of Dr. A. C. Millar contributed largely to the success of the conference.

The women's group of the conference presented the following findings:

1. We recommend that our guide for social service be the Gospel.
2. To secure greater efficiency in our work, we recommend that at each annual meeting the subject of social service be adequately presented, and, if possible, the superintendent of social service be invited to each district meeting and be given an opportunity to present the plans and aims of her department.
3. At the session of the annual conference, when the quadrennial boards are elected, that the social service superintendent be placed on the conference Board of Temperance and Social Service.
4. That the conference Woman's Missionary Society be listed as one of the co-operative agencies in the State legislative council of women, and that a contribution be made by the conference societies of this council.
5. That the conference superintendents of social service in all States where there are two or more conferences be a State central committee on social legislation. In States having less than three conferences the conference president and the corresponding secretary may be added to the committee.
6. We suggest that representatives of the social committee of the local church be members of the social service committee.
7. That each conference be requested in making up orphanage boards to place women upon them, in accordance with the resolution adopted by the Woman's Missionary Council in 1924.

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8. Realizing the benefit derived from such conferences as are held in Mount Sequoyah and Lake Junaluska, we recommend that each conference set aside money to be used in conference expense fees.

9. That literature be prepared suitable for the colored women in the Colored Methodist Episcopal Church by the literature committee.

10. That we double our efforts to organize inter-racial committees where there are colored people.

11. That the social service committee be diligent in securing case stories or items showing definite achievements of inter-racial committees, the same to be sent to Mrs. W. A. Newell, Winston-Salem, North Carolina.

MRS. EUGENE LINDSAY.

ZONE NO. 5, MINDEN DISTRICT.

The first program given by the auxiliaries of Zone No. 5 was rendered at the First Methodist Church in Jena, La., on Thursday, July 31, 1925.

The meeting was called to order by the leader, Mrs. T. J. Drewett.

Prelude, Mrs. Iva Drewett Holt; song; Sisterhood of Service; prayer, Mrs. Drewett; Bible lesson, Mrs. J. F. Waltman.

Mrs. Waltman was greatly praised for the very beautiful and impressive way in which she gave the lesson of the Widow's Mite, the woman giving her all, showing us how selfish we really are when it comes to giving what we can to the Lord's work in both our time and money.

Three-minute talk on "Giving to the Master," Mrs. Drewett.

As Mrs. Hall, of Clayton, was not present, Mrs. Drewett gave an explanation of what a Zone means to

(Continued on Next Page.)

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THE BLUFF CREEK CAMP MEETING.

The Bluff Creek camp meeting, which closed Sunday night, Aug. 9, was considered very successful upon the whole. Rev. R. M. Brown, of Morgan City, La., conducted the revival, being assisted by other ministers, including R. S. Walton, H. N. Brown, J. T. Parsons, J. S. Rutledge, and Wm. Schuhle.

A book of the Cokesbury course, entitled, "What Every Methodist Should Know," was taught by Rev. R. S. Walton, of Keener Memorial Church, of Baton Rouge.

The singing was in charge of Mr. Parker, of Zachary, La. Miss Enis Rutledge, of Clinton, was organist.

The meeting lasted ten days, and it is felt that great good was accomplished.

J. S. RUTLEDGE, P. C.

MEETING AT WEIR, MISS.

The writer has been working and praying for the past year that God would send an evangelist to Weir who had an old-time Gospel message, with courage enough to preach it. And through our good pastor, Rev. R. O. Brown, he secured the services of Rev. W. A. ("Swede") Wilson, one of the evangelists of the North Mississippi Conference. Brother Wilson reached us in-time to begin the meeting on Sunday morning, Aug. 2, and

continued the battle until Friday night, Aug. 7. Nearly all the business houses closed each day for the 11 o'clock service, which made possible a packed house at the morning hour.

Brother Wilson preached without fear or favor. He is one of those safe and sane old-time gospel preachers. He is an engineer by trade, but says he had rather preach the Gospel of Jesus Christ and help save the lost than to pull the throttle of an engine; and he certainly proved this fact while at Weir.

Prof. Oscar Landrum, of Ackerman, Miss., had charge of the singing. He was a great asset to the success of the meeting. Prof. Percy Sides, of Ackerman, Miss., joined Prof. Landrum in the singing of several duets. Miss Gladys Crawford, of Mathiston, Miss., one of the leading Sunday school teachers in the Methodist church at that place, sang a beautiful solo, which was appreciated by all.

There were eighteen or twenty conversions, and eleven additions to the church. The Sunday schools and prayer meeting have taken on new life, and the attendance is better than it has been for some time. We shall always be grateful to Brother Wilson and the singers for responding to our cry.

Any pastor wanting a good revival will do well to communicate with Rev. W. A. Wilson, Jackson, Tenn.

J. H. MCKINNON.

WHY SONG WRITERS ARE OFTEN ACCUSED OF PLAGIARISM.

By Homer Rodeheaver.

I have often overheard discussions regarding the authorship of certain songs—where more than one writer takes credit for the words and music. It is true that sacred music has been published where it appears as though the music or words were a deliberate steal from music that has already been published.

As far as I am able to discover, the accusation of plagiarism in music is as ill-founded as that in literature. Some historians have accused Abraham Lincoln of appropriating the thought in his Gettysburg Address from the Greek account of the funeral oration of Pericles over the dead bodies of the Athenians after the Battle of Thermopylae.

Lincoln probably did read this oration in his youth. The thought remained after he had forgotten its source, and at Gettysburg the thought again came into consciousness when he expressed his feelings on this occasion.

The same thing has undoubtedly happened in music. For example, there has been considerable discussion concerning a portion of Signor Puccini's "Girl of the Golden West," and "Alexander's Rag-time Band"—how they were practically the same, note for note, yet no one will assume the great Italian composer plagiarized, and surely the rag-time man had never heard the "Girl of the Golden West" when he published his song, for they were issued simultaneously in different parts of the world.

The popular song, "Haven of Rest," is taken from one of Dr. Robert Lowry's compositions, published in one of his early books, both words

and music. The melody of "Face to Face" is the first strain of a home song popular two or three decades ago written by W. A. Ogden. "When the Mists Have Rilled Away" is quite identical with the song written by J. H. Anderson back in the early 70's. The chorus of "At the Cross" is an old plantation melody, well known thirty years ago.

Charles H. Gabriel once told me the following incident:

"I wrote and published a song entitled 'Over in the Glory Land;' the manuscript had been seen only by myself and the typesetter. My surprise may be imagined when one day, soon after, I received from an Eastern hymn writer a text on the same subject, same title, same meter, and substantially the same subject-matter throughout, stanza for stanza. He had not seen my song nor I his poem, yet the one was the counterpart of the other. I immediately mailed him a printed copy of my composition which proved to be as much of a surprise to him as his had been to me."

It is entirely possible that two or more men of the creative type may feel and express in music the same thought and emotion.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

the auxiliaries, which is very much.

A demonstration of how a Missionary Society should not be conducted was given by Mrs. Dr. Wade, Mrs. Baldrige, Mrs. Waldron, Mrs. Lucy, Mrs. O. F. Wyman, and Mrs. B. T. Gallaher, of the Trout-Good Pine Auxiliary. It was greatly enjoyed by all, but not one president of either auxiliary was heard to exclaim, "That was great! We've conducted some just like that!" Nevertheless, we venture to say they had.

Discussion on how to use literature to the best advantage proved to be helpful to all.

Mrs. Drewett gave quite a clever demonstration on publicity work, using nine ladies lined up in front of the rostrum, each holding one letter of the word "publicity." She also commented strongly on the power of prayer, and why each auxiliary should not fail to send in their reports to headquarters.

CENTENARY AUXILIARY IN ROUSING MEETING.

The Woman's Missionary Auxiliary of Centenary Methodist Church, McComb, Miss., met on Monday, Aug. 3, in regular general business session.

The attendance of members was most gratifying, being the largest during the year. There were also a number of visitors present.

The meeting opened by singing "The Sisterhood of Service," after which the president, Mrs. J. B. Alford, presented the Scripture lesson from the fifth chapter of St. Luke. Mrs. Alford's comments on this wonderful

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lesson were beautiful and instructive. A most fervent prayer for the cause of womanhood was offered, being concluded by Mrs. Denman.

Good reports were turned in by the secretaries of the various circles.

Social service superintendent, Mrs. E. L. Robinson, reported 336 visits, 104 trays, 97 bouquets, and a box of clothing to orphans, as social service work for the month.

The treasurer, Mrs. W. W. Robertson, made an encouraging financial report, also read a letter from Miss Daisy Ferguson, one of our missionaries who has just sailed for foreign fields, thanking the auxiliary for a shower which was given her before sailing.

In the absence of the superintendent of Young People's Work, Mrs. J. L. Sells reported for that department, stating that all meetings had been held with a good attendance and that they had sent a very generous box to the Wesley House.

Mrs. E. P. Jones, Superintendent of Supplies, reported that boxes for the Wesley House were being packed in all circles, some had already been sent, and others would be within the next few days.

Mrs. DeWitt Wall, Assistant Superintendent of Children's Work, reported a good attendance and good work for the Juniors, with all pledges paid up in full, and their Mission Study text completed.

There was a message of thanks and appreciation from our Prayer Special, Miss Mary Sells, who is now engaged in work in Texas. She stated that she hoped to be with us at the next general meeting.

Mrs. L. W. Alford and Mrs. E. P. Jones gave very interesting reports from the Junior Missionary Conference, which convened recently in Brookhaven. The Juniors were out in "full force," and it was a day full of interesting and varied activities long to be remembered by the children.

Centenary is indeed fortunate in having had conferred upon one of her members, Mrs. L. W. Alford, the splendid honor of Conference presidency, a position not only of honor, but one of great responsibility. Mrs. Alford is a woman of a wide Christian experience, having served as Conference officer for the past several years. She is an enthusiastic and capable worker, sincere and untiring in her efforts for the cause of the Master.

The home auxiliary pledged themselves unanimously to stand back of her in prayer and co-operation. In response she expressed her appreciation, and in a most beautiful manner brought before the auxiliary some profound and invincible truths that should be an incentive and inspiration to all Christian workers.

After repeating the usual motto, the meeting adjourned to meet in the various homes the following Monday for Mission Study.

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Change of Life and she thought it would help me and it did. I have also taken Lydia E. Pinkham's Liver Pills. I recommend your medicines to my friends and I will answer all letters asking about them."—Mrs. P. E. EVERTS, Box 149, Marshalltown, Iowa.

Mrs. Norton's Experience

"Before I started taking Lydia E. Pinkham's Vegetable Compound I was weak and nervous, and had such terrible dizzy spells that I could not stand some days. I had no appetite, was restless at night and felt all run-down. My husband got me a bottle of the Vegetable Compound and I am surprised at the results after taking it."—Mrs. CLARENCE S. NORTON, 18 Pierce St., Dover, N. H.

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SOME SERIOUS THOUGHTS OF LIFE.

By Rev. S. W. Miller.

Twenty-five years ago I remember how Darwinism was stirring our church in the East, and Tom Paine was read by many.

And I remember how some of our greatest preachers sought to answer their sophistry by rather compromising some vital points in regard to creation.

And forty years ago I remember the battle I had with an organized band of Freethinkers who met every second Sunday at a schoolhouse in Collin County to deliver lectures and read essays against the Christian religion, and how one Mr. Shaw, who was once a leading Methodist preacher in Texas, would come and fan the fire of infidelity by criticising the Christian religion. I also remember one of my brethren asking me to call on the authorities of the law to stop them. My reply was, "if Christianity can't stand against such, just let it fall." I entered that battle field with the plain Gospel truth, and broke them up in two years. I found in that gang official members from the Baptist, the Presbyterian, and the Methodist churches, and one Baptist preacher, who, after being licensed to preach, went to a college in Arkansas and there came in contact with skeptical literature, and instead of coming back a preacher of the gospel, he came back a teacher of infidelity.

One old backslidden Methodist came up to me on Saturday after I had opened fire right in their camp, and gave me his hand, saying, "You don't know me, but I am one of those infidels you unearthed last Sunday." He said when he settled there he was a member of the Methodist church and enjoyed religion, but having no church privileges, he drifted; he said a drowning man will catch at a straw, and that he had professed to be an infidel; "but," said he, "last Sunday you knocked every prop from under me—I have nothing to stand on now." I hope he was converted, as the Baptist preacher was later.

To say the least of it, the preacher that followed me the next year had seventy-five conversions; some were those infidels, and many were their children, and Trenton is a station growing out of that work done there. There was only one Methodist living in Trenton when the battle started, and my work reached from Vanalstene to Lenord, and from Whiteright to Blue Ridge.

We need not fear outspoken infidelity anywhere, but our greatest enemy is a Trojan horse of modernism, made up of so-called scientists (who have departed from true science) and are trying to fathom the undiscoverable by looking at the rocks and plants to find the origin of creation. In that Trojan house is stored away a great herd of preachers who have lost their faith in the true God, and are flirting with modernism, and packing many of our churches with men and women who know no more about the true God than Simon the sorcerer did when he asked the apostle to sell him power to cast out devils.

I was asked the other day why the

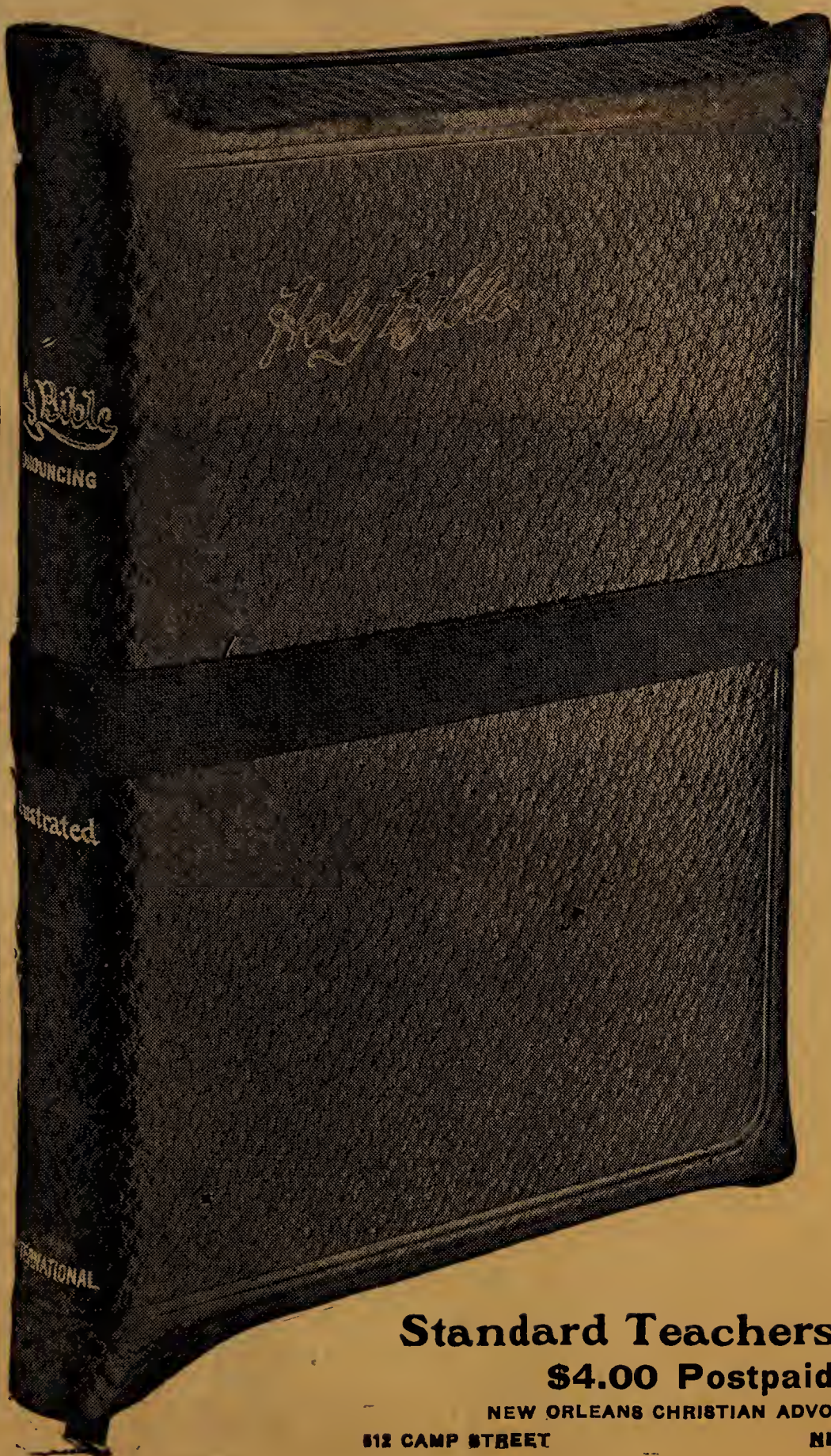
Gospel had no more effect upon the people to-day, and while trying to explain as best I could one of the brethren said he did not know when he had heard a sermon on the Judgment or eternal punishment; he said the love of God was preached, but the fear of eternal punishment was lacking. Convince a man that there is no hereafter for him, whether he be an evolutionist or an atheist, and you have an educated beast, having no higher conception of life than the animal from which he claims to have sprung. Take a real mind-reader and let him examine the hand of our criminals, and you will find that their crimes grow out of their theory of future punishment, in most instances. By having no fear of the future, they feel free to let their passions and desires govern their lives, unchecked by moral restraint.

Having been fifty-five years in the ministry, and having studied the Bible carefully, both in reference to its doctrines, history of creation, and man as a mental, moral and physical being, I have found the Bible to be the most perfect history of humanity, portraying every feature of his character. The most dastardly criminal on earth, as well as the most righteous man, is described in the Bible. It is the only impartial history of man. All noted infidels are renegades from some form of Christianity. That clan of forty-odd were once all church men; every infidel I have ever met would acknowledge, when pressed to the wall, the same. Why is this? My answer is, no child was ever born an unbeliever; his nature is to trust you; its confidence can easily be shaken, but you have to deceive it be-

fore it will mistrust you. "In him was life and the life was the light of man. That was the true light which lighteth every man that cometh into the world" (John 1:4, 8). Every one who really becomes an infidel must first drive the Spirit from him, and he becomes blind and cannot see God in anything. We need not fear open infidelity, but we should fear a ministry that is not saturated with divine power, and a membership whose profession is perfunctory and wanting in spiritual power, not planted on God's eternal truth.

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HENRY T. CARLEY, Editor.

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CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE MAN-POWER OF THE CHURCH.

The greatest conceivable wealth, undiscovered, is worthless. A million tons of virgin gold may be under the ground from which a poor farmer wrests a bare subsistence—but it is wholly worthless so long as its presence is unknown.

The greatest imaginable discovered wealth, unused, is valueless. The presence of that vast fortune in gold might become known to the owner of the land—but so long as it merely remains there, unmined, without effort to utilize it for art, science, and industry, it is wholly valueless.

The church is, potentially if not actually, the greatest organization on earth. Its greatest human resource is its man-power. But if that man-power is undiscovered or unused, it is utterly unable to function as it should function, utterly unable to do the work it ought to do and is expected to do in the world.

The great problem of the church, therefore, is to discover and make use of its man-power. Perhaps the problem is partially solved in that the church has come to realize that it possesses this tremendous resource in its men; but it is not wholly solved, for it has not yet been able to put all its men to work. They are a resource, but an unproductive resource. Unless these idle men in the church can be put to work, they really cease to be an asset and become in effect a liability. If all the men who to-day are nominally members of the church should really become active in its work, a religious revolution would be wrought in every community where the forces of the Kingdom are at work. It is a wise pastor who diligently endeavors to discover and use the resources of man-power in his church.

IS IT THE PLAN?

The church is watching with intense interest the outcome of the voting now in progress in the Annual Conferences on the pending plan of unification. The result thus far shows a majority in favor of the plan, though that majority is short of the three-fourths necessary to secure its adoption. In the meantime, arguments for and against the plan continue to be put forth in all possible ways—by discussions, newspaper articles, letters, both personal and circular, pamphlets and booklets. If any member of an Annual Conference casts a vote without being able to give a good reason for it, it is solely because he has not taken the trouble to study the issues involved.

We have not read all that has been published on the question—not by a long sight—but we have read a good deal on both sides. As we have read these articles, we have increasingly come to wonder if the opponents of the plan are merely against the plan but in favor of unification, or if

they are against unification on any terms. This wonder arises out of the fact that the arguments against the pending plan seem to group themselves largely around these three points: 1. The Methodist Episcopal Church is not to be trusted for the faithful carrying out of any agreement into which it may enter; 2. The Methodist Episcopal Church has become so heretical in its doctrines and teaching as to make it out of the question for the Methodist Episcopal Church, South, to enter into any official relationship with it; 3. The attitude of the Methodist Episcopal Church toward the Negro is in direct and irreconcilable conflict with the views of the Methodist Episcopal Church, South, and no agreement is possible on that account.

While we are not disposed to enter into an extended discussion of these points, we do not object to saying that we believe there are as many devout, consistent followers of Christ in the Methodist Episcopal Church, in proportion to its membership, as there are in the Methodist Episcopal Church, South; that these good people would be as faithful in the performance of their contract obligations as the members of our own church would be; that the present plan adequately provides for any difficulty that might arise out of the divergent views of the two churches concerning the Negro. But what we should like to know is how any plan of unification could be acceptable to those who oppose the pending plan on the grounds stated above. If the Methodist Episcopal Church is not to be trusted, if it is an un-Christian organization, if its views on the race problem make it utterly impossible for an agreement to be reached, how can those who oppose the present plan ever favor any plan looking toward unification?

If the pending plan is rejected, we shall be very glad indeed to have presented a plan by those who voted in the negative on the present one that will provide an equitable basis of union. Is it the present plan that is objectionable, or is it unification itself that is held in abhorrence?

A DANGEROUS PET.

Press dispatches last week told the story of a young man in Oklahoma who undertook to make a pet of a rattlesnake. Made docile apparently for awhile by stroking, the snake finally struck its captor, and within a few hours the boy was dead. The rattlesnake was simply true to its nature in striking, and the poison ejected from its fangs produced its natural result—death. It seems strange that anybody of good sense would try to make a pet of a rattlesnake. Yet there are supposedly sensible people who will take to their bosoms that which is as deadly to their moral and spiritual natures as the poison of a rattlesnake

is to their physical frames, and imagine that they can escape the penalty of their presumption. The bite of a rattlesnake means death—and “the wages of sin is death.”

ABILITY TO PAY.

We leave the settlement of international debts growing out of the World War to those trained financiers and economists who have the technical knowledge to determine what is the best settlement to be reached. We do desire, however, to make a humble suggestion: The doctrine that “ability to pay” shall constitute the basis of settlement is morally wrong and economically unsound unless the debtor nation confesses bankruptcy and offers all its assets in satisfaction of the claims against it. If the creditor nations desire to forgive a part or all of the debt, that is another matter; but for the debtor to say in effect, “I can conveniently pay so much and I do not intend to pay any more,” is to break up the foundation upon which sound business rests. A good many individuals would be glad to get rid of their financial obligations upon such easy terms.

LABOR DAY.

Monday of this week was observed throughout the United States as Labor Day, a national holiday. The usual activities of the business world came to a halt and men generally gave themselves to parades, speech-making, and picnics, though some had to continue as usual at the tasks that employ them on other days of the year. On the Sunday preceding, sermons dealing with the problems of capital and labor were probably preached in thousands of churches—most of them, we dare say, to congregations in which there were very few laboring men and not many capitalists. As long as the employer refuses to pay more than he is forced to pay and the employe demands all he can get, just so long will there be conflict between the two parties in the industrial world. The philosophy of the Manchester school of political economy—buy in the cheapest market and sell in the dearest—is the controlling principle in the business world except where the Golden Rule has displaced the gross selfishness of unregenerate human nature. When men come to love each other more, they will treat each other better.

BATHING BEAUTIES.

We suppose it is the flattery of being called a “beauty” that makes so many women willing to have their pictures with extremely attenuated costumes appear in the daily newspapers. It is our opinion that the “bathing beauty contest” business has reached a nauseous stage where it should be suppressed in the interest of public decency, to say nothing of public morals. The “beauty” part of it is mostly a joke, anyway.

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CHRIST, CONSCIENCE, AND THE UNIFICATION VOTE.

By Rev. T. H. Lipscomb.

The appeal to Christ, conscience, and the Holy Spirit as ultimate authority and guide in questions of human conduct is an appeal which must command the respect of all men who recognize that to obey God supremely as he guides through the moral judgment is man's first duty and highest honor and glory. When clearly to a man the uncompromising and imperative command comes within: "This is the way: walk thou in it," his obligation is unquestionably to conform his conduct to the course of duty thus made clear. "Likings or dislikings, hopes or fears, popularity or unpopularity—no matter what may be advanced—the dictatorial mandate is unaltered:

"'Tis man's perdition to be safe
When for the truth he ought to die."

This appeal has been made in the unification controversy from the time when "Unification for Christ's Sake, by Bishop Edwin D. Mouzon," were the big headlines in the daily papers arresting the attention of delegates and visitors arriving at Chattanooga, to the latest issue of the Nashville Christian Advocate with the alarming charge italicized:

"For the first time in the history of Methodism the independence of the ministry is threatened and the doctrine is openly advocated that the ministry should become subservient."

A church-wide protest against laymen being instructed, or preachers even being "requested" to vote in harmony with the expressed and almost unanimous judgment of their constituencies reached even our district conference last week. The high Christian ground assumed to be impregnable and justifying this protest is that all are to follow Christ, conscience, and the Holy Spirit; and the ministers are especially warned to beware of "subservience to laymen," and of "influences which are being brought to bear upon our preachers which would tend to take away their God-given independence of speech and action." If true, it is no wonder that Bishop Mouzon characterizes this as "a tragic and sinister thing in our Methodism—the most sinister thing which could possibly take place in the developing life of any church."

If not true, and if this can be shown to be frenzied, flamboyant, misleading declamation, then the "tragic and sinister thing" in our Methodism is seen as arising in quite a different quarter.

Sweeping rhetorical generalizations, while powerful with the thoughtless and subservient in spirit, are yet most dangerous in controversy; and their truth is always open to the test of reason and Scripture. The high-sounding assertion of the preacher's "God-given independence of speech and action," is the outstanding misleading promise upon which the whole protest is made. "God-given independence" of what? we

ask Bishop Mouzon, and we desire an answer. Of duty to God, himself, or man? Or must he regard only the former duties and ignore and even spurn the rights of his fellow-men and duties toward them? Has piety become so sublimated a thing that it may become a hiding place from facts and reasoned argument? and shall our ministry, "taking hold of the horns of the altar," assume that they are relieved from obligation to respect appeals to the rights of others?

While respecting profoundly the rights of conscience enlightened by piety, and demanding and exercising such rights (without which we become slaves of an ecclesiastical system, not sons of God), we lay it down as an indisputable fact that Christ, conscience, the Holy Spirit can and will guide only in harmony with justice, wisdom, truth, love, obvious duty in the light of all the circumstances; and that the preacher must be as humbly respectful and obedient to all these as the most matter-of-fact juror in any case. We hold, further, that Christ can lead no one to wrong his fellow through the exercise in the name of Christ of arbitrary power, against their will and in injustice; and that no plea of independence or piety can close any question against investigation, in response to appeals, in the light of truth. We affirm also that the rights are not all on one side in this controversy (though the power largely is), so duty to man (the layman) must be considered.

We lay it down as a second indisputable fact that while the appeal to Christ and conscience in general cannot be tested, and so must be received in silence; yet wherever a particular question of conduct is at issue the rights and wrongs, the duties and obligations, in the light of facts and Scripture, constitute the evidence which should be examined and by which the validity of the proposed verdict should be tested; and the plea of divine guidance frankly disallowed if found to be contrary to the law of love and, using Judge Bourland's phrase, "without warrant in equity or the domain of sound morals." That every man, minister or layman, should be prepared to "give a reason for the faith that is in him," should be able and willing to show the rightness of his course with something more than pious pleas, is so obvious that prayer and piety held up as shields against the obligations of justice, truth, and love have ever been abhorred of good men who demand good fruit of what is claimed to be a good tree.

Let it not be inferred from these premises that we hold that the divine guidance must all be on one side in this matter and against the plan. We recognize the almost infinitely varied angles, circumstances, and emphases from which the matter is viewed, and the infirmity of the human hands which hold the evidence in the scales. That one man might conscientiously vote with certain emphases strong and under certain circumstances for the plan, while another may as conscientiously, with different viewpoint and under different circumstances, vote against it, we recognize. As we affirmed long ago in an extended discussion in the New York Advocate, "The Civil War and Conscience," in reply to Bishop Cranston: "The voice of the spirit of God in every soul sanctions with a conviction beyond all gain-saying truth and truth only.

"But we face the fact that such a sanction was in the hearts alike of men who wore the blue and men who wore the gray. But how is this possible? It is possible only as they both were right. So again to our question first proposed. How can it have been possible for our fathers, both North and South, to have been men, with clear vision and clear conscience; seeing truth and obeying truth; both not only sincere but right; neither blind; neither following right instincts at the voice of God in defense of false and mistaken principles (a thought for us in which Bishop Cranston finds strange comfort), and yet for them to have thus differed?

"We answer that the great principles and ideals which impelled each to the conflict were alike true, though different. So we affirm on either side the defense only of principles which

were right and positions which were true."

The same words apply, we believe, in many instances to the controversy now on between the opposing forces in the church on the subject of unification; and we have quoted thus at length that it may be clear that we do not sweepingly condemn all those disposed to vote for unification on the pending plan. Sweeping generalization we have just shown to be dangerous.

However, Bishop Mouzon's contention in the Advocate of May 29 that preachers should not even be "requested" to vote in harmony with the known sentiment of their people cannot at all be allowed; and it can easily be shown that it would be wrong for them not to acquiesce in this particular request. The same thing applies whether the judgment of the body of the membership be expressed for or against the plan.

As Bishop Tigert affirmed: "All the distinctions of morals are brought to light, and best studied in the concreteness of conduct." So let us calmly examine the content of the "resolutions offered at a certain district conference," which to Bishop Mouzon are so abhorrent. In substance the resolutions amount to this:

Since we laymen have been denied the right to vote on this issue except in a very limited way, though we are as vitally interested as you, and the property involved has been provided and the church organization is being maintained very largely by us, and since the vote just taken in this district conference shows you plainly that the large majority of those to whom you minister are against this plan, and since you have the overwhelming voting power as we have not, in view of all this and the vote just taken we "urgently request our pastors to cast their votes against it at the Annual Conference this fall," and in a further paragraph it is added, "we do earnestly appeal to them to regard our sentiments and convictions and be loyal to us in this our crisis."

Such brotherly words, such respectful and earnest appeals are objected to, and branded as "tragic and sinister," indicative of the "stirring up of our laymen against the ministry of the church." Have laymen no rights which ministers should respect? Have they no access to God? Are wisdom and grace derived only through priestly mediation? Are their sentiments and convictions not even to be expressed, much less regarded by pastors whose "God-given independence of speech and action" they in no wise share? And when it is proposed that the very property which they have provided be transferred and all that they hold dear wrenched from its setting, a bishop of the church denies them even the right of request and appeal when already shorn of effective voting power!

As we quoted in a recent article, a Supreme Court justice affirms: "Any man in the relation of trustee who fears an expression from the cestui qui trust (the one who trusts) wittingly or unwittingly has the spirit which, fostered and nurtured, will engender and create a tyrant." Bishop Mouzon surely is not desirous of engendering and creating ministerial tyrants, who "lord it over God's heritage." Yet such as we see it are "the sinister and tragic" tendencies of his sweeping demands.

Let us become even more specific, remembering Bishop Tigert's dictum: "All the distinctions of morals are brought to light and best studied in the concreteness of conduct." Here is a pastor—a situation quite common in large portions of our Southland—favoring the pending plan of unification; his congregation, district conference, and Annual Conference overwhelmingly against it; but with the power in the pastor's vote alone to determine the whole future existence of the church and disposal of the property secured by its funds. Has he the moral right, in ruthless disregard of the sentiments and convictions, even wishes, of his people, to cast a vote, when the rights of so many are involved, which will transfer the church, boot and baggage, into a new organization into which he knows his people do not desire to enter? destroying the peace and welfare, perhaps the continued existence even, of the "flock" of which he is the "shepherd?" (Not the driver of a herd of goats.)

The answer is plainly, under such conditions: No. He has no moral, much less Christian, right to force upon his people that which their judgment does not approve; and in doing so he breaks the Golden Rule; he breaks the second great command "to love his neighbor as himself," and many hold that he seriously infringes upon the eighth commandment. As well might you tell me that Jesus led you to force a girl to marry whether willing or not, or to snatch a baby from its mother's arms and turn it over to another, as to tell me that such injustice can be done in the name of Christ and led by his Holy Spirit. Cite Scripture anywhere in defense of such, please. To act thus under such circumstances is, we believe, to see things with such distorted vision that a perverted conscience, "killing God's servants while thinking that he doeth God service," is the correct diagnosis. As I affirmed in a recent address: "God deliver us from such consciences either in ministers or laymen. I want no such conscience within my breast." If such consequence is declared impossible, I write within sight of a large brick Cumberland Presbyterian church, once; then a Presbyterian U. S. A., now a Southern Presbyterian church, destroyed by just such ruthless process; and within sight also is the home of a woman who in love and labor and devotion put \$2,100 into that building, whose heart still bleeds over the rank injustice done the membership. Wreck and ruin is all that is left behind. No longer do the shepherds who wrought that desolation walk these streets.

But remember it is a particular situation which has been studied; and under other conditions quite a different conclusion might be justly reached. Here is a pastor having a congregation indifferent in the matter or favoring the plan, quite willing that people and property should go into the merged organization, seeing advantages therein of many kinds. Under such circumstances (unless disruption occasioned elsewhere would be thought to overbalance the gain, permitting delay) such a vote might with clear conscience be cast for the plan.

So we endorse heartily the appeal of our laymen made to preachers in territory where the membership is strongly opposed to the plan. Especially do we insist (will Bishop Mouzon please say, Amen!) that the attitude of the local church must be respected and their rights recognized by the preacher as he casts his vote.

This we hold consistently with the Scriptures and with the principle of representative government which is in consonance therewith. For representative government demands that duty to men be regarded and their rights, as well as duty to God. This is not subserviency. The autocrat, the despot, always wants to rule by "divine right," and emblazons upon his every banner—Me und Gott. Surely we have had enough of that in recent years.

West Point, Miss.

BISHOP WILLIAM BELTON MURRAH—AN APPRECIATION.

By Frank W. Brandon.

Born on her soil, reared in her villages, taught in her schools, converted in her meetings, sent out to preach by one of her churches, Alabama is honored in cherishing the memory of her distinguished son, William Belton Murrah.

But no one section can claim all honor for the product of so noble a soul. Many are the tributaries to every big stream. Remote regions freely lend the dews and showers of a thousand gentle slopes. Subterranean channels send out sparkling springs. Deep ravines bring from dark caverns welcome tides. Mountains send down power. But, above all, gathered from unknown seas, replenishment comes from gracious skies.

The watershed of a great life is not mapped. Home blessings, family traditions, racial traits, community ideals, school training, church ministries—these all, giving depth and volume, might be described. But the infinite sources are above, and are unmeasured.

Into the life of Bishop Murrah tributaries have freely flowed from two clearly outlined ranges—on the one hand, the Old South; on the other, the Methodist Church. Both have done their best. The result is a gentleman of the purest type, a preacher of the finest fiber.

The Bishop's father, Rev. William Murrah, D.D., was born in Greene County, Georgia, in 1807. Though left an orphan, in his youth we find him a student in the University of Georgia. Responding to the urge of active ministry, he left college in his Junior year and joined the South Carolina Conference. He soon became a leading preacher and a trusted counselor. In 1831-32 he was stationed at Charleston. Transferred to the Alabama Conference, he served stations and districts. He was pastor at Mobile, Tuscaloosa, Summerfield, and Columbus, Miss. At the request of Bishop Paine, he was transferred to the North Mississippi Conference and made pastor of the venerable Bishop's home church in Aberdeen. Of him Bishop McTyeire wrote: "It was my good fortune to have Dr. Murrah for my presiding elder. He was no common man. He had few equals. With mental power he united emotional power. He wept and made others weep. His common sense was uncommon. He was one of the safest counselors of the General Conferences of his day—notably the Conference of 1844." He married Mary Cureton.

More than one hundred and fifty years ago, in Camden, S. C., the Beltons and Curetons met and mingled. They were pioneers and founders. The Beltons were Quakers, from Queens County, Ireland. They settled in Camden about 1745. Abraham Belton married Elizabeth Alexander, a native of Queens County. Their daughter, Rebecca, was born in Camden. The Curetons came to Camden from Mecklenburg County, Virginia. John Cureton had married Miss Lewellen before moving. So few were the families about Camden that it is not strange that the dashing soldier son of John Cureton, Major Eberard Cureton, should woo and wed the pretty Irish lass, Rebecca Belton. The seventh child of this union, Mary Cureton, became the wife of Rev. William Murrah and the mother of Bishop William Belton Murrah.

Favored is the son whose birthright is a good name. This was Bishop Murrah's heritage in Pickinsville, Ala., May 19, 1851, the day he was born.

It would be interesting to know the part the godly father played in fashioning the splendid son. No doubt the daily life before the boy, the morning and the evening prayers, the Sabbath sermons and the afternoon readings, did much. And no doubt the well chosen books of the preacher's library had part in refining the soul of the student son.

But the education of the boy was not confined to the instruction of a Christian home. Though small their salaries, Methodist preachers usually find a way to give their children school advantages. William was given the best available. After receiving elementary training in Summerfield, Ala., he was sent to the Southern University at Greensboro, Ala., from which college he was graduated in 1874. Later he received the honorary degrees, D.D., from Centenary College, and LL.D. from Wofford College.

The altars of a Christian home, the touch of a Christian mother's hand, the tender melody of her lullabies, the deep, sweet breath of her prayers were re-enforced by the ministries of a Christian church. The Sundays of William's childhood brought food convenient for his soul, forming holy purpose, creating lofty ideals, inspiring exalted hopes. It was in a church school that he received his education, in a church school that he responded to his call to preach. It was from the pulpits and the schools of the church that he poured out the blessed ministries of a long and happy life.

As Bishop Murrah was blessed in the home of his childhood, he was likewise happy in the home made for his manhood by his gifted wife, for, on the 10th of May, 1881, Bishop Murrah married Miss Beulah Fitzhugh, the beautiful and cultured daughter of a noted father, Dr. Louis T. Fitzhugh.

Beautiful indeed was their home life through nearly forty-four years. They were blessed with one son, Captain William Murrah, of the Memphis bar.

So well rounded, so evenly balanced, so beautifully symmetrical, so rich in rare gifts, was the soul of Bishop Murrah, that no gift outshines the blended beauty of his many graces.

Those who observed him in social life—his princely bearing, his courteous deference, his open, kindly countenance, his gently modulated speech, his refined tone, his placid temper, his gracious spirit—will say, "He was pre-eminently a gentleman."

But those who knew him best as a preacher—marking the impressive dignity of his pulpit ministrations, charmed by the purity of his diction, convinced by the clearness of his thought, stirred by the warmth of his holy fervor, and won by his soulful sincerity—would say, "He was pre-eminently as a preacher."

And those who knew him best as a teacher—their lives influenced by his deep, quiet mind and great tender heart, never forgetting the restraint of his gentle but strong hand, his princely approachability, his knightly availability in time of need, his considerate counsels, his genius to kindle the fires of ambition, his power to hearten, encourage and inspire—would say, "He was pre-eminently as an educator."

And those who observed him closest as a presiding bishop—never perturbed himself and preserving peace in Zion, never losing the poise of the chair and maintaining order on the floor, carefully considerate of his counselors and trustful of their counsel, clear in his conclusions and clean in his judgments of law, kind to those who did not agree, but firm in his decisions—would say, "He was pre-eminently as a bishop."

Thus possessed of divers gifts and rare graces, through the coming years Alabama and all the South will honor the memory of William Belton Murrah, the Christian gentleman, the eloquent preacher, the eminent educator. And history will preserve his record as one of the truly great bishops of the Methodist Episcopal Church South.

Montgomery, Ala.

A BAPTISMAL ARSENAL.

By John D. Ellis.

No. 6.

Addenda.

1. When Paul was at Lystra, he said with loud voice to the impotent man: "Stand up on thy feet upright. And he leaped and walked" (Acts 14:8-10).

The same word is used (anistemi) when Paul "arose and was baptized" (Acts 9:18).

Paul stood up and was baptized, and the man impotent in his feet stood up, leaped, and walked.

2. Eph. 4:4-5: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism" (baptisma).

The word "baptism" is not a translation.

"Baptisma" means washing, absolution, purification.

One Lord, one faith, one purification.

Baptism expresses our faith in the one Lord, and is the sacramental seal whereby we are incorporated into the one body. It symbolizes forgiveness and cleansing.

People in many places have heard lots about "one Lord, one faith, and one immersion," but the one baptism is the baptism which typifies our privileges in Christ, through the power of the Holy Spirit: Not mode, but privilege.

Water baptism is worthless except as a seal of the righteousness which is by faith, and as it leads us to expect the baptism of the Spirit.

4. Moses sprinkled the book (Heb. 9:19), but had he immersed it, it would have been ruined.

Had he undertaken to immerse the tabernacle, it would have been some job, and had he undertaken to immerse more than a million people in the wilderness, it would have been a big job.

Sprinkling is a "Thus-saith the Lord," as many passages show.

Pouring is a "Thus saith the Lord," as many Scriptures show.

The record in many places shows that "The Lord spake unto Moses, saying;" also that Moses said: "This is the thing which the Lord commanded to be done," and the identical words occur in connection with mode. When Moses sprinkled and poured, he did "as the Lord commanded him," as many passages show.

Let the Immersion Theory read (with one eye at least) the eighth chapter of Leviticus for the proof. It does not help the immersion theory by saying: "The eighth chapter of Leviticus has been done away with."

It is unscriptural to say that pouring and sprinkling have been done away with, and that the modes do not belong to the gospel dispensation (Isa. 52:15, Ezk. 36:25; Heb. 10:22; I Pet. 1:2; Titus 3:6; Joel 2:28; Acts 2:17-18; Heb. 9:21-23).

Has the pouring of oil on sick people been abolished, and is the immersion theory willing to pour oil on the sick? (James 5:14, Mark 6:13).

Pouring is preserved under Christianity even as a rite, or ceremony. Not only does the mode symbolize the power of the Spirit to heal the body, but the power of the Spirit to forgive and cleanse the soul (James 5:14-15).

5. I Pet. 3:20-21. "The long suffering of God waited in the days of Noah while the Ark was being prepared, into which few, that is eight souls were saved through water, which antitype also now saves us, purification, not flesh putting away filth, but the asking of a good conscience in God" (lit).

The Critical Commentary says: "Water saved Noah not of itself, but by sustaining the ark built in faith, resting on God's word: It was to him the sign and mean of a kind of regeneration of the earth. 'The flood was for Noah a baptism, as the passage of the Red Sea was for the Israelites: by baptism in the flood he and his family were transferred from the old world to the new . . . from the companionship of the wicked to companionship with God . . . to the privileges of the covenant: So we by spiritual baptism . . . The antitypical water, viz: baptism, saves you also not of itself, not the mere material water, but the spiritual thing conjoined with it, repentance and faith of which it is the sign and seal, as Peter proceeds to explain."

Scott's Commentary says: "Christ is the true Ark. His church is within the ark, and is therefore safe, but all without will be swept by the deluge of divine vengeance into destruction. Into this ark men enter by faith: this faith Jews and Gentiles professed when by baptism they were admitted into the Christian church; and thus the baptismal water formed as it were the sign of their safety. Yet it was not the washing away of the filth of the flesh, or the mere outward administration of baptism, however rightly done; not the outward sign, not the opus operatum which could effect this, unless it were rightly received . . . The apostle . . . took care to remind men, that the inward grace of baptism, even regeneration . . . could alone introduce them into the true church, the Ark, or real security; and that no outward administration of baptism could effect this blessed translation into the kingdom of God."

Wesley says: "Not indeed the bare outward sign, but the inward grace. A divine consciousness that both our persons and our actions are accepted, through him who died and rose again."

If the question be asked, "By what modes do the Scriptures represent the bestowal of the inward grace of regeneration?" the answer is, By pouring (Titus 3:6), and by sprinkling (Ezk. 36:25-26, Heb. 10:22, I Pet. 1:2).

It is a fact, also, that the eight souls who were saved through water did not even get wet, unless they became moist from the splattering rain-drops, or from a leak in the roof. They floated above the water, and did not sink down. There is no record that Noah and his family fell in the water, or were plunged into it.

Had Noah been asked for a definition of baptism, he could have stuck his head out of the window and said: "Baptism means salvation

through water without even getting wet, through faith in the promises of God."

The same faith saves to-day, and there is no need to become any wetter than Noah, even when baptism is actually administered.

A few drops of clean water symbolize the mercy of God, which he abundantly sheds upon us.

"Which figure (antitype) also now saves us, purification (baptisma) not flesh putting away filth, but the asking of a good conscience in God" (I Pet. 3:21. lit).

"Baptisma," or purification, symbolizes the cleansing of the heart from evil, by the power of the Spirit.

6. The word for baptism occurs in the New Testament 112 times, and at 107 places in the English Testament it is not translated.

At five places it is translated "wash" (Luke 11:38, Mark 7:3, 4, 8, Heb. 9:10).

"John the Baptistes" occurs fourteen times, and is not translated.

"John the Baptizon" occurs once, at Mark 6:14, and is not translated.

"Baptistes" as applied to John is used as a noun, and means a Ceremonial Purifier.

"Baptizon" as applied to John is used as a noun, and means a Ceremonial Purifier.

Neither word as applied to John is used as a verb to express mode, but as a noun to express the fact that John was a purifier.

The Jews regarded him as a Purifier, and when the question arose between some of John's disciples and the Jews about purifying, they went to John to settle it (John 3:25-27).

The word "Baptist" is not a translation of "Baptistes," but an elimination of the last two letters.

Let's hope that the next translators will not cut off four more letters of John's name, and call him "Bap," or "Ba."

"John the Bap," or "John the Ba," is as Scriptural as "John the Baptist."

But "John the Purifier" is Scriptural, grammatical, and meets every exigency.

People can still make names by elimination if they care to do so: If they wish to say, "Dionysius the Areop" instead of "Dionysius the Areopagite" (Acts 17:34), they can do so, but it is unscriptural, and confusing.

"John the Baptist" arose from the unwillingness of the translators to translate "Baptistes," and the modern name applied to him arose from elimination.

The word "Baptist" cannot be found in any Greek dictionary, but is an English word, from elimination.

Had the translators into English and other languages really translated John's name (John the Purifier), the modern world would have been saved much disputation, and certain sects would not have been built up on a nickname, which neither represents what John preached, nor his opus operatum.

Nowhere is John called "John the Duptes," the real Greek word (dupeto) which indicates "entrance," "dipping," "plunging," "diving."

John cannot be represented by a modal word like Dupeto but only by a word (Baptizo), which indicates washing, cleansing, purification, new life, empowering, etc.

He purified according to Divine law and Jewish custom, and exhorted the people to expect the baptism of the Holy Ghost and fire (Matt. 3:11).

He preached (baptisma metanoia) compunction purification (Mark 1:4, Luke 3:3, Acts 13:24), and he cleansed ceremonially the compunctious (Acts 19:4).

(The End.)

"SUTOR, NE SUPRA CREPIDAM."
(Let Not the Cobbler Go Above the Sole.)

By Rev. James H. Felts.

Some interesting, not to say instructive, articles are appearing from time to time in various and sundry periodicals, emanating from equally varied and sundry sources, ranging from an all but unthinkable western writer to the president

emeritus of a great university. These articles deal largely in unsolicited advice and critical observation. All of them insist that the "cobbler stick to his last," while they themselves range the whole universe. They tell us with the assurance of infallible beings who's who and what's what in all departments of life, and specially in the ministerial and church life. We are definitely informed of the failure of the ministry, the decadence of the church, and why Christianity is taboo. We are enlightened as to the sectarian bigotry, narrowness and cocksure ignorance of theological teachers and small-fry preachers. We are regaled by an assertiveness compared to which the tom-toms of yesterday become bursting bubbles on a spring branch.

It is interesting to be told by men who believe nothing, stand for nothing beyond the crassly material, that we are carbuncles on the neck of progress, stone-bruises on the heel of a marching civilization. It is all but equally interesting to gaze upon those stalwart figures posing in the educational world while listening to their parrot-like injunction, oft repeated, "Sutor, ne supra crepidam." One might easily visualize the days of Nero, "The Christians burned Rome." The church, because of her ignorance and "fool belief," failed to prevent the world war, brought on the crime wave, is provoking the youth of the land to infidelity and open rebellion. Those who believe in the integrity of Holy Writ, worship a resurrected Christ, call men to repentance, faith and holy living, are breeders of corruption, instigators of strife. This age of enlightenment and progress will not stand for any inspiration of yesterday that may not be found to-day. "The mistakes of Moses" become more and more apparent. "In the beginning" is a myth. Abram simply migrated. The minor prophets were dancing dervishes. Mathew, Mark, Luke and John are "just names," no one knows anything about them. Paul was a misguided enthusiast. Jesus Christ was a wandering philosopher whose teachings greatly influenced the world; but we have many wiser, better equipped, and better qualified leaders to-day. Behold us!

Has the time really come when it is a sure sign of ignorance, narrowness and superstition actually to believe something? Is sin a misnomer? Is there no sin save that of ignorance, and does ignorance consist of refusing to accept the ipse dixit of self-appointed "leaders of modern thought?" Is the jazz-generated passion that flames in modern animalism before the altars of Aphrodite and Bacchus any special improvement over any of the known excrescences of the most ultra "psychic phrensy" of yesterday? Is the hellbender spirit that accompanies the hemaphrodite cell theory conducive to even the most ordinary morality? It becomes both serious and amazing when these "lights along the shore" circle around an imaginary maypole, chanting those solemn words, "Daddy Chimpanzee shed his tail. Why did he shed his tail? Just because he shed his tail. That's why he shed his tail." (This is to the tune, "The old crow she crossed the road.")

If in reality the poor, deluded, worse than useless pastors, and the ignorant, prejudiced, back-number churchmen are retarding the ship of progress, scuttle them. But let us know what we are doing. Is honest scientific research an improvement over Divine Revelation as a moral asset? Is insanity a good substitute for justice? Is nakedness an improvement over clothes? Is "I know nothing, believe nothing, stand for nothing," better than "I know in whom I have believed," and "this one thing I do?" Is animalism better than a "psychic phrensy?" Is Jesus Christ "the same yesterday, to-day and forever," a less desirable asset than "The Religion of the Scientist?" Is there more truth in the rocks than men? Is "perhaps," "possibly," "it may have been," "it could have been," "it might have been," "it is supposed," "if," "therefore" man came from a hermaphrodite cell via an African monkey more conducive to civilization than "God Created?"

I note with joy that men are still being saved, and wonder why monkeys no longer evolve. But when I point out either fact

I am told that scientifically I am a fool, modernistically I am an ass, hyper-critically I am an ignoramus, and atheistically I am an unexplained accident. All this being true, and plenty more, it is my business to retire to my nest, open my mouth, shut my eyes, and swallow whatever rot is offered me in the name of evolution. Whoop-la, ain't it fine? I haven't even sense enough to vote. My tail is not yet short enough. I might not have been a mossback if my teachers had been men of vision. Think of the narrow, sectarian bigotry of Joshua H. Harrison, Granville Goodloe, President J. H. Carlsie, A. Coke Smith, E. E. Hoss and others of precious memory. I do not to this day deem myself worthy to unbuckle their shoes, were they living. These men ignorant, little, narrow, bigoted! Well, well.

On what meat do these our critics feed that they have become so great? Monkey meat, neighbor, monkey meat. If Caesar could have partaken of just one monkey stew, he might have crossed the Rubicon a dozen times without hesitation. Poor me. Here I have been living these wonderful years of happiness and hopefulness, believing in God, his book, his church, his people, and desiring to see all mankind at its best, only to discover that Ingersoll "may have been" right—"Our civilization is the product of plug hats and walking canes." Just why he did not include "claw-hammer suits" does not appear. Worse still, all the joy of my faith has been only "psychic phrensy" and "mourners' bench emotionalism." Why, oh why, did I not learn to "hoochee-coochee," and jazz like some of our progressive church members of this day? I might have attained to that essence of refinement, that quintessence of self-expression, a jazz dance shot through with animalism. Woe is me. I have been preaching, "Honor thy father and thy mother," when I should have been saying, "Go naked, you little imps, seize the reins of government, you young apes, take charge of the church and the world, you sophomoric headbusters." Here I have been wasting my time trying to preach God's Word when I might have been dishing out warmed-over Darwin, Huxley, Hume or Paine; showing my up-to-date-ness by imitating an owl with the doughty champions of Don Quixote and Baron Munchausen—letting God-fearing, Christ-loving, men-serving followers of the historic trail see how far back they are and how far front I am.

"As a man thinketh in his heart so is he."

If the shoemaker should stick to his last, might it not be equally good for the scientist to stick to his science? By what process does the scientific specialist deem himself immune to criticism while standing in the realm of faith and hope with uplifted battieax? If things spiritual are to be interpreted by the purely material, and God can be seen and known only in nature, then theistic evolution becomes the final word, all spiritual life resting on the unchanged and unchanging laws of nature. If we are to have "The Religion of Science," pleading guilty to the charge that "the fruits of religion are dogmatism, ignorance, superstition, hate, war, persecution and bloodshed," accepting at the same time the shibboleth of science, "The scientist does not know what life is, nor why life is, nor whither it is going," what have we gained?

In Chicago during the World's Fair there was shown in the Liberal Arts building a picture of a sow and pigs feeding from a trough. The artist was standing near by listening to the comments. A farmer looked the picture over, remarking, "I am no artist, but if I were I would change that picture." "What change would you make?" asked the artist. Promptly the farmer replied, "I would put some of them pigs in the trough." It was done. I am no scientist, but if I were, I would put God in my scheme of redemption.

I "may be" a direct descendant from a lantern-jawed Jack whose chief business it was to make music for the monkeys, thereby helping them to evolve, but there is a grain of common sense in my cranium. I don't propose to be drowned in a sea of criticism, made naked by hypothetical

lingerie, or choked to death by the letters of the alphabet. More, so long as all the tinkers in the universe are telling us what is wrong with the church, the world, and Christianity, "I am going to make a few feeble remarks myself occasionally." What's more, so long as education is advocated that produces Loeb's and Leopolds and Darrows, I am going to insist that a Christless education is worse than none at all. And finally, I shall continue to preach love to God and men, salvation by faith, and hope of eternal life through a resurrected Christ—and, without apology, declare with absolute assurance that to leave God out is to dam humanity.

Greenwood, Miss.

SUNDAY SCHOOL CLASSES ARE RESPONDING TO THE TOOL KIT APPEAL.

Eight Sunday school classes have responded to this date to the appeal recently given publicity in the Advocate for a kit of tools needed in our work with French boys at the Houma Mission School.

They are: "Crusaders," Natchitoches, \$5; Miss Mary Pevy, R. F. D., Minden; Satterly Bible class, Noel Memorial, Shreveport, \$5; Young Women's Bible class, Haynesville, by Mrs. E. E. Stewart; Mrs. H. H. Hebert, Lake Charles; Miss Myra Price, Lake Charles; C. D. Moss, Lake Charles; J. E. Ney, Lake Charles. These classes have been given assignments of tools for the kit, and some have sent in the money to me.

The tools I propose buying will cost about \$75. A local dealer here has given me a price more advantageous than the factory price I had secured. I believe that by the last of this month the tools will be on their way to Houma.

Miss Ella K. Hooper writes: "The workshop for the school here is still needed, and the more especially as this promises to be a rainy season. We have arranged for the use of a small room until such time as we can build a more suitable place for the boys. This, with the kit of tools you are planning to send, will fit them up for very good work. We are glad not only to have the tools but the interest of the adolescent boys and girls."

The response that has been received will take care of one-third of the set. Sunday school classes of Louisiana, wake up! Send your name or remittance this week if possible!

H. L. JOHNS,

Conference Adolescent Superintendent.
Natchitoches, La.

THE GROWTH OF MILLSAPS COLLEGE.

By President D. M. Key.

The healthy growth of a successful college is like the growth of any other productive organization. There is a parallel increase of material worked upon, of capital and of plant. A college is different in that there is no profit derived from the capital and plant, but that there is a net loss which must be borne by annual contributions, tax assessments, or income from endowment. Millsaps College is a privately endowed institution and its operating income comes from three sources, tuition and fees, conference collections and interest on endowment. As the college maintains the highest standards of efficiency (having been a member of the Southern Association of Colleges and Secondary Schools for many years) its salary budget, number in faculty, size of classes, and teaching schedule bear a fixed relation to the enrollment. With the growth of enrollment from 201 in 1916 to 370 in 1924 a corresponding growth in the number of full time faculty members was necessary. Accordingly the number of full time members of the faculty has increased from 8 in 1916 to 16 in 1924. In the meantime the salary scale has increased with the rise of the cost of living, so that the salary budget has more than doubled, increasing from \$20,000 in 1916 to \$50,000 in 1924.

The income from fees and tuition has increased considerably, but as the amount paid by the stu-

dent has always been less than the running expenses of the college the increase in the enrollment has brought a growing deficit to be made up from annual contributions and income from endowment. The Conference collections have increased little, and continue to be a small item in the college's resources, amounting during the past year to less than \$8,000 in all. The chief resource of the college for continuing efficiency is therefore endowment, which has grown steadily, but by no means in proportion to the increase in the enrollment of the student body. A cartoon would graphically portray the rapid growth of the student body during the last eight years by the size of the figure, a college student, and also the increase in the foundation of endowment funds upon which the college student stands. A standard college of 200 students must have an endowment of \$500,000. An attendance of double this number, which is what Millsaps now has, needs an endowment of a million dollars.

Millsaps College has already secured pledges from friends in Mississippi and from the General Education Board sufficient in amount to bring her endowment well above the million mark. It is necessary, however, that these pledges be paid in at once in order to take the full advantage of the opportunity. The General Education Board's offer expires Aug. 31. Every dollar paid in before that time will represent a cash value to the college of \$1.40.

THE SON OF GOD.

By B. F. M. Sours.

O Jesus Christ, thou Son of God,
I own thee as divine!
I know thy love, I love thy Word;
I yield me to be thine.
Be life and death and years for thee
Who paid my debt on Calvary!

O men! the surging breakers roll
Upon the seas of faith.
Hate seeks again to crucify
The Lord of life and death!
Offended Justice reigns alone
If Christ be stranger to the Throne.

O Jesus Christ, my Lord divine,
Thou art the Son of God!
Before thy Throne the cherubim
Have fallen, feet unshod,
To do their homage to the King,
While in his praise the heavens ring.

He trod this world of woe for me,
He wrought my daily toil;
He dwelt in my humanity,
The tempting flesh to foil:
His suffering love bore every test
To win for me eternal rest!

O Man of Sorrows, God of love!—
Incarnate, but divine—
I follow thee: in life and death
I place my hand in thine!
The serpent gnaws at faith; heaven-shod,
Thou art the holy Son of God!

I heard the distant call; I came
And found Almighty Power
In him who touched the leper whole,
And cleansed me in that hour.
I felt the touch of Deity,
And know the Son of God is he.

I bow before the feet of him
Who loved me ere I knew.
I give myself unto the faith
In earth and heaven true.
He is my Sovereign, throned above—
Thine am I, O thou God of love!
Mechanicsburg, Pa.

The old gentleman was a trifle bewildered at the elaborate wedding. "Are you the groom?" he asked a melancholy looking young man. "No, sir," the young man replied. "I was eliminated in the preliminary try-outs."—Quebec Daily Telegraph.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



MUST WE TURN THEM AWAY EMPTY-HANDED?

The Home Circle

CHUMS.

He lives across the street from us
An' ain't as big as me;
His mother takes in washin', 'cuz
They're poor as they can be.
But every night he brings his slate,
An' 'en I do his sums
An' help him get his lessons straight,
'Cuz him an' me is chums.

He fell an' hurt hi'self one day
The summer before last,
An' 'at's what makes him limp 'at way
An' don't grow very fast.
So w'en I got a piece of pie
Or maybe nuts or plums,
I always give him some, 'cuz I
Get lots, an' we are chums.

But my! his mother's awful queer,
'Cuz w'en we're home again,
She wipes her eyes—a great big tear
An' says: "God bless you, Ben!
Th' Lord will bless you all your days
W'en the great judgment comes."
But I say I don't need no praise,
'Cuz him and me is chums.

—J. W. Foley, in Religious Telescope.

WALL PATCHES.

"Don't throw away that paper," Ben Todd objected, as his brother Bob picked up the trash basket and began stuffing it with odd pieces that the wallpaper man had left on the floor.

"Why not? What could you want to save that old trash for?" Bob asked.

"It may come in handy later on," said Ben. "Who knows but that this paper will get soiled some way and need patches?"

"Patches?" Bob laughed. "Oh, you make me tired. Who ever heard of wallpaper patches? You always want to save everything and you take so long finishing a job. That's why I hate to work with you."

"Well, I don't save anything that isn't useful, and there's no use rushing through a job and getting it only half done," Ben insisted. "And if you don't want to work with me, you just leave this cleaning up to me, and go help mother with the dishes, for Jerre didn't come this morning, and she hasn't any house-boy."

"Well, I'll go and help her, then," Bob agreed. "And you can clean up after the wallpaper men."

So the younger brother, Robert Todd, went back to the kitchen to help his mother, while Benjamin, the older son, continued the task of cleaning up the dining-room, which had been freshly papered. The walls were very pretty, for the paper was a beautiful design, and long strips of it had been left over. Ben put these away neatly. It was not his disposition to throw away anything that might possibly be used for some good. Bob was a bit careless. It seemed to him that the best way to get rid of obstacles was to throw them aside, and usually a thing that was not obviously useful at the time, was relegated by him to the trash heap. In time of need, therefore, it was Ben to whom he always had to go for help.

Jerre, the house-boy, did not come back for a fortnight. He was ill, and the Todd boys had to continue taking his place in the housework.

Bob assisted in washing and wiping dishes and bringing the things from the kitchen to the dining-room, while Ben made the fires in the furnace and the stove, and set the table. While they were still without a house-boy, news came from Aunt Hester and Uncle Henry King that they would stop for a visit en route to Florida. The Kings had a very beautiful home in a large city, and they had frequently entertained the Todds, so everything must be gotten ready for their coming.

"I'm so glad we got the dining-room walls finished before their visit, for everything looks

so nice," said Mrs. Todd the day the letter came. "I'm sorry poor Jerre is still sick, but you boys will help me a great deal."

"Yes," Bob agreed. "I'll bring in the things and help in the kitchen and wash dishes."

"And I'll keep the 'home fires burning,'" Ben sang out from the basement door as he started down to put more coal on the fire.

On the day before the guests' arrival, Mrs. Todd had to go to town to do some shopping, and so the boys were left to keep house. Ben was down in the basement replenishing the furnace fuel, while Bob brought the dinner dishes in from the kitchen. Suddenly there was a crashing sound, and then an exclamation of despair. Ben hurried up the basement steps.

Poor Bob stood there in the dining-room door, looking helplessly at the spattered wallpaper. In coming through the pantry, which separated the kitchen from the dining-room, he had not opened the swinging door securely. It had closed against him just as he was entering with a bowl of gravy, and had knocked the dish out of his hand against the wall. Broken china lay at his feet, and the beautiful new wallpaper was spoiled by the grease!

"Tough luck, tough luck. Look what's happened. Whatever shall I do?" Bob moaned as his brother ran to his rescue.

"The spot is pretty big. Guess we can't wash it off," said Ben, "but never mind; here comes father up from the gate now. We'll go ahead and eat dinner, and then I'll see what I can do."

Bob, knowing his brother's resourcefulness, felt somewhat relieved. Mr. Todd did not seem to notice the soiled paper, and dinner progressed very much as usual.

"I'm going over to Spivey's Mill this afternoon and I'll take you boys along, if you want to go," said Mr. Todd as he arose from the table.

"You go along, Bob, I'll be busy," said Ben. And the younger brother gratefully consented.

When Bob returned home, he went to the dining-room to see if his brother had found any way of getting the grease off the wall. To his amazement he found no trace of the grease. He was overjoyed to see the wall look just as it had before the accident.

"How did you manage it, Ben?" he inquired. "By saving that trash you wanted to throw away," said Ben with a smile. "I had a strip of that paper left, and also I knew how to make up the paste, so I just put a new strip over the spoiled place and you can't tell the difference. I took care to make it smooth and even."

"Yes, Bobbie, your brother has saved the looks of our dining-room, and this should teach you a lesson to be more careful," said Mrs. Todd, who had come in from town.

Bob has not forgotten the lesson, and now he does not always have to appeal to his brother in case of need, for he, too, is provident.—St. Louis Christian Advocate.

A GREAT TRAINER.

William Muldoon, the best-known physical trainer in the world, is 80 years old. To mark his having reached the milestone that stands so far beyond the Preacher's allotted span, Mr. Muldoon's friends gave him a dinner, at which he made a little speech. There were no boys there, but both the scene and the speech were such as would have thrilled any boy who wants to make the most of his life.

The boy would have seen a man about six feet tall, straight as an arrow, muscular but not fat, with clear gray-blue eyes and no evidence of his advanced age except his snow-white hair. He would have heard him speak in the strong resonant voice of vigorous manhood, and these are among the words that would have reached him:

"Life is a race, run in ten-year laps; a journey that can be made only once; a fight in which God makes the rules. His laws are immutable. You can't send a lawyer or even a clergyman to argue with God about them. If you violate them, you pay the penalty; and if you are a good sport, you will not whine or whimper, but take it and go on."

In the company that heard that little sermon by one who has practiced what he preached were men distinguished in many occupations, for the list of those whom Mr. Muldoon has restored to physical health and mental poise at his "human repair shop" near White Plains, New York, includes some of the most noted men in the United States. Among them have been Theodore Roosevelt, Chauncey Depew, Elihu Root, William H. Taft and Generals Layton, Bell and Chaffee. No one ever finished his training there without a deep respect for the man whose personality dominates the institution.

And what is the secret of his power over other men? It is simply self-control directed to clean living. Muldoon handles men on the theory that Cardinal Newman expressed when he uttered that startling but terribly true aphorism, "If there be anything spiritual in man, it is the will." He sees that it is not so much a lack of knowledge as a lack of will power that holds men in slavery to their appetites and vices; and by controlling them for a time by his own dominant will he teaches them to control themselves.

William Muldoon at 80 is an inspiring example to young men of what it means for a man to abstain from liquor and tobacco, to eat moderately, exercise regularly, keep sane hours and respect the bodily habitation that the Creator gave him.—Exchange.

HOW GEORGE DID IT.

Recently a writer undertook to explain why some men get \$500 a month while others work for \$100.

Here's the substance:

Three brothers left the farm to work in the city, and all got jobs in the same company, starting out at the same pay. Six years later one was receiving \$100 a month, a second \$200 and the third \$500.

Their father, hearing of these salaries, decided to visit his sons' employer and find out why they were paid on what seemed to be such an unfair basis.

"I will let them explain for themselves," said the boss, as he pressed a button under his desk. Jim, the lowest paid man of the three answered.

"I understand the Oceanic has just docked," said the employer. "Please go down there and get an inventory of her cargo."

Three minutes later Jim was back in the office. "She carries a cargo of 2,000 sealskins," replied Jim. "I got the information from the first mate over the telephone."

"Thank you, Jim," said the boss. "That will be all."

He pressed the button again, and Frank, the \$200 man, reported.

"Frank, I wish you would go down to the dock and get an inventory of the Oceanic's cargo."

An hour later Frank was back with a list showing that the Oceanic not only carried 2,000 sealskins, but that she also had 500 beaver and 1,000 mink pelts.

The employer pressed the button a third time, and George, the \$500 man, walked into the office.

He got the same instructions his brothers had received.

George did not return for three hours, and the office had closed for the day, but his father and the boss were waiting for him.

"The Oceanic carries 2,000 sealskins," he began. "They are offered at \$5 each, so I took a two-day option on them, and I have wired a prospect in St. Louis, offering them to him at \$7. I expect to have his order to-morrow. I also found 500 beaver, which I sold over the telephone at a profit of \$700. The mink pelts are of poor quality, so I didn't try to do anything with them."

"That's fine," said the boss.

Then, when he had gone, the employer turned to the father and smiled.

"You probably noticed," he said, "that Jim didn't do as he's told, Frank does as he's told, while George does without being told."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

DEATH OF REV. F. R. POWER.

Rev. F. R. Power, pastor of the Sulphur and Vinton charge, Louisiana Conference, met a tragic death on Thursday, Sept. 3, when the car which he was driving overturned and went into a water-filled ditch. The Lake Charles American-Press, in an account of the tragedy, says: "The only eyewitness to the tragedy was a Negro farmer who was sitting on the porch of his home a short distance from the scene. He said he saw the car traveling south toward Iowa (a small town), and that he noticed the driver's head was leaning backward as if the motorist were sick or asleep. The automobile soon went into the ditch and turned over, the Negro rushing to the spot and summoning aid. * * * Examination of the body by Dr. Miller and the coroner's jury showed that Mr. Power had drowned and that there were no bruises or broken bones."

Brother Power was one of the younger members of the Louisiana Conference. He was educated at Centenary College and served several charges after completing his college course. He was later transferred to one of the Arkansas Conferences, returning to the Louisiana Conference at its session in 1923. He was a faithful and acceptable pastor, and his untimely death has brought great sorrow to his brethren and many friends throughout the State. The body was carried to Shreveport, where he had once served as pastor at the Texas Avenue Church, for interment.

The Advocate extends sincere sympathy to his bereaved family. We hope to have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Rev. H. L. Norton and Rev. L. J. Snelgrove delivered addresses at the opening of the Pike County Agricultural High School recently.

Rev. A. S. Oliver, pastor of La Branch Street Church, McComb, Miss., is at Hot Springs, Ark., recuperating from an operation and severe illness.

Due to the fact that last Monday was a national holiday and no mail was delivered on that day, several items of interest did not reach the Advocate in time for publication this week.

The Mississippi Conference Sunday School Board has changed its office from 214 1-2 Capitol Street to 410 Millsaps Building, Jackson, Miss. Let all concerned take notice of this change.

Rev. O. S. Lewis, pastor of the Main Street Methodist Church, Biloxi, Miss., has issued a unique announcement of the home-coming services at the church on Sunday, Sept. 13.

Rev. A. T. McIlwain, presiding elder of the Greenville District, delivered the sermon at the union outdoor service in Greenville, Miss., on Sunday, Aug. 23.

The closing sermon of the union services which were held during the summer at Corinth, Miss., was preached by Rev. E. Nash Broyles, pastor of the Methodist church at Corinth.

Rev. E. L. Cargill, the pastor, announces that a revival meeting will begin at Rochelle, La., on Sept. 13, with Dr. A. S. Lutz doing the preaching. A great meeting is in prospect.

Mr. H. A. Dawson, son of Rev. and Mrs. W. J. Dawson, of the Mississippi Conference, is now a citizen of New Orleans, holding an important position with the Chambers Advertising Agency of this city.

Rev. W. T. Griffin and family, of Summit, Miss., have just returned from a trip to Florida "a la Ford." During the trip they visited their children at Jacksonville, and also visited Tampa, St. Augustine, and other cities.

We regret to learn that Rev. W. E. Dickens, of the Daleville charge, Mississippi Conference, has had to give up his work for the rest of this year on account of severe illness. His work will be looked after by Rev. L. F. Alford, of Meridian.

Rev. W. T. Griffin assisted Rev. L. F. Alford in a meeting at Bethel, on the Daleville charge, last week. A good meeting is reported. Some special work was done for the Orphanage, and a big "pounding" was given Rev. W. E. Dickens.

Rev. E. G. Mohler, our pastor at Lexington, Miss., accompanied by his family, spent his vacation in Texas and Mexico, making the trip in his car. He wrote some interesting accounts of his travels for the Lexington Advertiser.

Dr. and Mrs. S. H. C. Burgin, of San Antonio, Tex., passed through New Orleans last Saturday, en route home from a delightful vacation spent in the North and East. Dr. Burgin is pastor of the great Laurel Heights Church in San Antonio.

Dr. F. M. Freeman, pastor of the First Methodist Church, Monroe, La., was scheduled to deliver the opening invocation at the great Labor Day celebration and dedication of the first Federal aid concrete pavement in Louisiana, on Monday of this week.

Rev. R. H. B. Gladney, the tireless and efficient Conference Sunday School Superintendent of the North Mississippi Conference, taught a class in the Standard Training School at Newton, Miss., last week, and this week is teaching in the school at Hattiesburg, Miss.

Bishop W. N. Ainsworth in a note to the editor of the Advocate states that he will reach home on Sept. 10. He had a fine trip to Stockholm, Sweden, where he attended a notable conference as one of the representatives of the Methodist Episcopal Church, South.

Rev. R. S. Walton, pastor of the Keener Memorial Methodist Church, Baton Rouge, La., has had a good year in his charge. The congregations have been good, especially at the Sunday evening services, and ninety-seven members have been received to date.

A beautiful new brick church is in process of construction at Pineville, La., Rev. Claude K. Smith, pastor. When completed, this church will be adequate in every way to take care of the work that has developed so greatly during the pastorate of Brother Smith.

Dr. Charles W. Crisler, recently transferred to the Western Virginia Conference and appointed pastor at Charleston, W. Va., left Baton Rouge, La., for his new field on Sept. 2. His successor at Baton Rouge, Dr. Taylor, is expected to reach his appointment about Sept. 15.

Mr. E. M. Decker, district lay leader, and Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, Louisiana Conference, have planned a great laymen's rally at Arcadia, La., on Sept. 13, which will be addressed by prominent laymen on vital subjects. A large attendance is expected.

Professor George Lott Harrell, of Millsaps College, honored the Advocate office with a call on Monday of this week. He was passing through New Orleans en route to Biloxi, Miss., where he had planned to spend a brief vacation, following a strenuous summer's work in the Summer School at Millsaps College.

Dr. H. F. Magee, who has been the medical officer of Millsaps College for several years, will be still more closely affiliated with the institution, giving courses in biology and bacteriology. Dr. Magee is a B. S. graduate of Millsaps, of the class of 1908, and a graduate of the medical department of Tulane University.

Rev. James M. Smith, general evangelist, of the Mississippi Conference, has recently held tabernacle campaigns in Western Texas at the following places: Slaton, Lamesa, and Paducah, thriving Western cities. At the close of his Texas campaign, he will return to Mississippi for a county-wide revival meeting at Utica.

Rev. H. P. Lewis, of Ruleville, Miss., would like to get into touch with a settled Christian woman who wants a home for the winter and who is willing to go into his home as one of the family and to help in the home and in the care of the invalid mother of Mrs. Lewis. Let any one interested communicate with Brother Lewis at Ruleville.

From the Meridian Star, Meridian, Miss., we learn that the evangelistic campaign conducted at Enterprise, Miss., by Rev. Claude P. Jones, Mississippi Conference evangelist, came to a successful close on Aug. 30. There were between twenty and thirty additions to the membership of the Methodist church, and quite a number to other churches of the town.

Rev. John W. Ramsey recently held a meeting at Hodges Chapel, on the Wheeler charge, North Mississippi Conference, which the people pronounced the greatest revival in many years. There were thirteen additions to the membership of the church. The pastor, Rev. W. C. McCay, is serving his second year on the charge, and is in great favor with his people.

Dr. A. S. Lutz, Louisiana Conference Secretary of the Christian Education Movement, paid the Advocate office an appreciated call on Saturday of last week. He was en route home after having taught in the Central Baton Rouge Standard Training School, held at Ponchatoula, La. The school enrolled forty-four students and gave forty-one credits.

We learn from the Daily Corinthian, of Corinth, Miss., that workmen have begun repairs on the First Methodist Church at that place. The building will be put in first-class shape within and without, though the work will be done in such a way as not to interfere with the regular services of the church. The fine people of Corinth are also making a strenuous effort to lift the debt on the parsonage.

A great meeting was recently held at Sanders Chapel by Rev. W. F. Henderson, Jr., pastor of our church at Cotton Valley, La. Sanders Chapel is one of the churches that have been restored to activity by Rev. K. W. Dodson, presiding elder of

the Minden District. The revival is said to be the greatest religious awakening ever experienced in that community. In addition to other results, an Epworth League with twenty members was organized, and one young lady volunteered for missionary work.

ANNUAL CONFERENCE VOTE ON UNIFICATION.

Conference	For	Against
Cuba	48	0
Baltimore	138	141
Illinois	17	28
Denver	24	2
Western Virginia	66	87
Kentucky (press report)	87	88
Northwest (press report)	48	10

WHAT THE RECORDS SAY.

By Bishop Warren A. Candler.

It is a matter of daily observation that the wishes of men are often the fathers of their thoughts.

The desires of the flesh and the lusts of the soul, appetite and avarice, frequently bias the judgment and blind the mind to the truth in such a degree that facts are not faced honestly and fictions are accepted easily.

Such has been the case with the anti-prohibitionists. They have resisted with every sort of specious arguments and fallacious appeals the statutes which prohibit the sale of intoxicating liquors. Some have engaged in this unholy warfare against the law of the land because they desired to buy and drink liquor with none to molest or make them afraid. Others have done so who are inspired by greed and gain, their profits of the liquor trade being destroyed.

Misleading propaganda has been put forth to discredit the prohibitory laws. Even some of the popular cartoonists have been engaged for this purpose.

A very common allegation made against the legal suppression of the liquor traffic is that prohibition has begotten drug habits among the people of the United States and has vastly increased the number of those addicted to the use of drugs.

But official records have been published which utterly explode this libel of the law and slander of the American people.

The facts published are clearly stated and correctly interpreted by a strong editorial recently printed in that ably conducted paper, the Lexington (Ky.) Leader.

The Editor of the Leader puts the case thus:

"The enemies of prohibition have used as one of their main arguments the allegation that it has taken away drink and substituted drugs, and that addiction to these habit-forming narcotics is rapidly on the increase. It has even been stated that there are two million drug users in America already.

"In the first place, the charge is manifestly an admission in itself that prohibition does prohibit. If men are taking to drugs, it is self-evident that they find it difficult, or impossible, to get alcoholic stimulants; otherwise they would not be inclined to transfer their affections.

"In the second place, if habit-forming narcotics are in any sense a substitute for alcohol, it proves that alcohol itself belongs in the same category with other poisonous drugs of this general character. This, of course, has long ago been demonstrated and is not now in the realm of controversy.

"But as to the contention that prohibition has driven men from drink to cocaine, heroin, and other such substitutes, a little real evidence disposes of the anti-prohibition scare. The Foreign Policy Association, well equipped for the task, has recently, in connection with the effort to find a formula on which international action against the drug evil can be based, carried out an investigation which brought to light a mass of interesting facts. Government bureaus, officials of prisons, heads of reform institutions, social workers, and many others independently testified, and the entire drift of this testimony may be summed up in the statement of the chief of the narcotic bureau of the Bureau of Internal Revenue, who says: 'No case has come to the attention of this office where the liquor habitue has turned to narcotic addiction on account of prohibition.'

"But more than that, the United States Public

Health Service, bearing out the indignant protest of Mr. Burton, registered at Geneva where one of the English representatives used the figures of those who have sought to make it appear that the people of America are the greatest drug fiends in the world, has this to say:

"The estimates point to about 110,000 addicts. * * * The number has decreased steadily since 1900."

"These are facts. The number given, in a total of 115,000,000 people, is negligible, so far as mere figures are concerned, and the fact that it is so small, and is steadily decreasing, shows that not only has prohibition had not such evil effect as is represented to be the case, but that the Harrison narcotic law, which is also prohibitive, is being well administered and bringing results.

"The fact is, there is not an argument against prohibition which does not dissipate like fog the moment the light is turned on it and the inside is turned out."

All laws, from traffic laws to statutes prohibiting murder, are violated by lawless people; but their violation furnishes no just ground for their repeal. Indeed, to repeal laws because the lawless classes break them would be for all the people to submit supinely to defiant lawlessness; and that would be equivalent to anarchy.

It is quite likely, but by no means certain, that the prohibition laws are more frequently broken than some other statutes, as for example the penal enactments against burglary and robbery. Such a result might be reasonably expected in the earlier stages in the progress of prohibition. It takes time and death to cure many old toppers of the lower orders and the more modish drunkards in what are called "the upper classes." But every day is showing, and will continue to show, that the number of these is steadily decreasing.

Not many years hence a generation will have grown up in which drunkards will scarcely be known, and when known will be held in disgrace.

Sober and serious young men will have grown to maturity and will have obtained success who will never have known the taste of intoxicating liquors. They will come into the possession of the property of wealthy men who now are keeping liquor in their homes and by thus debauching their sons and making heirs unfit to own and incapable to manage large estates. In a country like ours, in which there are no laws of entail, fortunes pass quickly out of the unworthy hands of dissipated young men into the possession of others more fit to own them safely and use them wisely.

However, the church should not cease trying to save bibulous sires and blighted sons whom no law can reach and rescue from ruinous dissipation. The gospel is a more penetrating power unto salvation than all laws whatsoever. It must be proclaimed as the last and best hope of inebriates of every kind.

In the last analysis, the soul of all enduring reformations is in the regeneration of human souls.

By wise legislation the civil government can remove things that tempt the weak, and this it ought to do for the good of the whole social order as well as for the welfare of temptable men and their wives and children. The State ought not to legalize any business by giving a license or franchise to any citizen to make merchandise out of the overthrow of public morality.

But such wise and just legislation will be effective, or ineffective, in exact proportion to the strength of the moral sentiment and spiritual life which the churches are set to promote.

In the matter of temperance reform the churches can get on better without the help of the State than the State can get on without the assisting power and influence of the churches.

The churches can, and do, appeal to mightier motives than the State can reach by legislation; and this fact the churches should ever keep in mind.

Against licentiousness and all sins of the flesh St. Paul appealed to the Corinthians with these powerful words: "What! Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:19 and 20).

Therein is the most powerful of all appeals for temperance. The bodies of men, redeemed by Christ, are sacred temples, and drunkenness profanes and defiles them.

To the Ephesians St. Paul wrote to the same purpose, saying: "Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

The exhilaration of the robust life of a soul filled with the Spirit excludes the use of all intoxicants.

It is a striking and instructive fact that when, on the day of Pentecost, the primitive Christians were filled with the Spirit, some who derided them with mocking speech, said of those joyous Christians, "These men are full of new wine" (Acts 2:13).

Our country has prohibition laws, and such statutes have their place and serve good ends.

In our schools what is called "scientific temperance" is taught, and this also is well.

But in our pulpits Scriptural temperance must be preached, or all other means for putting drunkenness away from our country will fall far short of the end we design to accomplish by them.

THE SEASHORE CAMP GROUND SCHOOL.

The Seashore Camp Ground School at Biloxi, Miss., will open Tuesday, Sept. 22, at 9 o'clock a.m.

We want the public to know that we have a high-class faculty, and an organization that will insure the protection in body, mind, and spirit of your children.

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We want to lay emphasis on the fundamental facts of our holy Christianity, and to steady the faith of our youth.

We believe that the only reason for the existence of the church school is the development of Christian character.

If you are willing to risk us, send us your children.

For particulars, write Rev. L. L. Roberts or Rev. W. W. Moore, Biloxi, Miss.

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Obituaries

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RESOLUTIONS.

The following resolutions were unanimously passed at Sunday School Institute, at Montgomery, La., Aug. 16, 1925:

Whereas, God has taken our friend and brother, R. F. HARRISON, from the walks of men and called him unto himself;

Be it resolved, That we, through the agency of our committee on resolutions, do hereby give expression of the great sorrow we have in the loss of this good man. Words fail us when we try to express the great love and esteem we had for him and to estimate the loss he is to the home, the church and country.

In moments of self-consciousness folks often say there is nothing new that transpires; maybe not, but men come into action, serve their time, leave beautiful memories set in motion with many good influences, then their mantle must fall somewhere.

But when Brother R. F. Harrison's activities ceased on earth, with the memories of that beautiful life fresh before us, and the great billows of divine influences rolling at our pathway, and upon whom his mantle of sacred responsibilities fall, we will at least realize that surely something rare has taken place and that we can only say, "Thy will be done."

Be it further resolved, That we extend our deepest sympathy and prayers to his bereaved mother, brothers and sisters and relatives, and that a copy of these resolutions be sent his family that they may know that we loved him and that we shall ever revere his memory.

Signed: John I. McCain, Mrs. J. B. Fulton, Mrs. M. T. Mitchell, J. C. Nettles, Committee.

A NOTE FROM REV. W. W. WOOLLARD.

Dear Brother Carley: After spending a delightful time in the Rockies, with many varied, but all interesting, experiences, I came away up here hoping for a cool climate while I saw the country. But alas! it is as warm

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here in the day time as it is in Mississippi.

I am so stiff from climbing mountains that I can scarcely get about the streets of this great city of the northwest. But I am managing to get to street cars and cabs that I may learn somewhat of its ideals and industries. You doubtless know that Methodism came to this Western country with the first settlers, and it has a commanding place in the life of its people. The church here stands for the same great spiritual objectives which it teaches in our beautiful Southland. All through the country, with 160-acre farms, I see what I am told are Methodist churches. In Colorado Springs I heard in our church there at the morning hour a fine sermon preached to 250 people. At the evening hour I worshiped with the people of the Northern Church. It was a great service, with 4,000 people present. Our preachers and people are game out here, but they are eager for a united church.

I leave here in the morning for Chicago, and then home, getting there a week from to-day. All this is a great country, and they are doing great things. But Mississippi for me.

W. W. WOOLLARD.

Omaha, Nebr., Aug. 27.

FROM THE SHILOH CHARGE.

The meeting at Shiloh Camp Ground began with an evening service on Saturday, Aug. 15, and closed with the evening service on Sunday, Aug. 23. Dr. Rolfe Hunt, of Lorman, Miss., did the preaching. Every sermon was a masterpiece, well thought out, well spoken and athrob with spiritual life and fervor that strangely stirred the hearts of those whose souls were listening. The coming of this great, clean-souled man of God proved a great blessing to this preacher and to this preacher's people. Twenty were added to the church on profession of faith, and seven by certificate.

As one proof of their loyalty, the people of Shiloh are soon to build a new tabernacle on the site of the old one. It is to be a modern structure in every way, and will be designed to accommodate fully and comfortably the great crowds that annually attend the camp meeting here. This modern house of worship is to be a legacy of the present to the coming generations, where God may reveal himself in the salvation of our children's children. We desire that all who love this old place and who hold it sacred in the light of its past history, whether they live in the State or elsewhere, have a part in the building of this new tabernacle, and especially those whose old homes are here and who delight to return as often as possible to enjoy sacred associations here. Beloved, we need your assistance. Pray and write a big check and send at once to Brother I. B. Warren, Brandon, R. F. D., Miss. We want to have the necessary funds in hand by Oct. 1.

The revivals at Clear Lake and at Johns were well attended, and much good was done. Rev. N. S. Loftus, of the Rosetta and Mount Vernon charge, did the preaching at both places. His preaching is fervent and strong in appeal, and great crowds fill the churches to overflowing

wherever Loftus preaches. Besides several additions on profession of faith, the churches were wonderfully helped by both his presence and his preaching. We are serving a progressive and faithful people here and are expecting to make a full report at Conference.

E. H. COOLEY.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round.

East Feliciana at Camp Grounds (conference Sept. 16), Aug. 1-9.

Gonzales, at New River, Aug. 16.

Amite (conference Oct. 19), Aug. 23.

Hammond (conference Oct. 20), Aug. 23.

Baton Rouge, First Church, Sept. 6.

Plaquemine and Donaldsonville, at

White Castle, Sept. 13.

Istrouma, Sept. 13.

Zachary, at Zachary, Sept. 20.

Livonia, at Lottie, Sept. 20.

Greensburg, at Darlington, Sept. 26,

27.

Jackson, at Ethel, Sept. 27.

Washington, at Sunny Hill, Oct. 3, 4.

Kentwood, Oct. 4.

Ponchatoula, at Wesley, Friday, Oct. 9.

Natalbany, at Pine Ridge, Oct. 10, 11.

Pine Grove, at Pine Grove, Oct. 11.

Pearl River, at St. Tammany, Tuesday, Oct. 13.

Bogalusa, Wednesday, Oct. 14.

Franklinton, Thursday, Oct. 15.

Baker, at Blackwater, Oct. 17, 18.

Springfield, at Maurepas, Wednesday,

Oct. 21.

St. Francisville, at Tunica, Oct. 24, 25.

Clinton, at Clinton, Oct. 25, 26.

Denham Springs, at Denham Springs,

Oct. 31, Nov. 1.

Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Shreveport Dist.—Fourth Round.

Longstreet (3), Sept. 20, 11 a.m. and

1:30 p.m.

Greenwood, Sept. 20, p.m.; Q. C., Sept.

21, p.m.

Elm Grove (3), Q. C., Sept. 22, p.m.

Mansfield (3), Q. C., Sept. 23, p.m.

Grand Cane, Sept. 27, a.m.

Bossier City, Sept. 27, p.m.; Q. C.,

Sept. 28, p.m.

Texas Avenue, Sept. 30, p.m.

Claiborne, Oct. 1, p.m.

Cedar Grove, Oct. 2, p.m.

Ida, Oct. 4, a.m.

Preaching at Claiborne, Oct. 4, p.m.

Standard Training School at First

Church, Oct. 4-9.

Belcher, Oct. 11, a.m.

Oil City, Oct. 11, p.m.; Q. C., Oct. 12,

p.m.

Vivian, Oct. 14, p.m.

South Mansfield, Oct. 18, 11 a.m. and

1:30 p.m.

Powhattan, Oct. 18, p.m.

Mansfield, Oct. 19, p.m.

Logansport, Oct. 20, p.m.

Mooringsport, Oct. 21, p.m.; preaching

at Mooringsport, Oct. 25, 11 a.m.

Preaching at Vivian, Oct. 25, 7:30 p.m.

First Church, Oct. 26, p.m.

Noel Memorial, Oct. 27, p.m.

Mangum Memorial, Oct. 28, p.m.

"Everything in Full," should be the

slogan of the Shreveport District, and

every church ought to do its utmost

to reach this goal. At this last quarterly conference of the year, every department of the church is urged to have a written report. All of these reports should be in duplicate; also the nominations made by pastor for stewards and other church officers be in duplicate. This will greatly facilitate the work of the conference, and will insure greater accuracy.

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Lake Charles Dist.—Fourth Round.

Leesville, Sept. 13, 11 a.m.

Barham, Sept. 13, 7:30 p.m.

Abbeville, at Abbeville, Sept. 20, 11

a.m.

Gueydan, at Estherwood, Sept. 20,

7:30 p.m.

De Ridder, Sept. 27, 11 a.m.

Merryville, Sept. 27, 7:30 p.m.

Maxie, at Kaplan, Oct. 4, 11 a.m.

Crowley, Tuesday, Oct. 6, 7:30 p.m.

Indian Bayou, Oct. 11, 11 a.m.

Rayne, Oct. 11, 3 p.m.

New Iberia, Oct. 18, 11 a.m.

Lafayette, Oct. 18, 7:30 p.m.

Sulphur, at Edgerly, Oct. 25, 11 a.m.

Lake Arthur, Oct. 25, 7:30 p.m.

Lake Charles, Oct. 27.

J. B. WILLIAMS, P. E.

Minden Dist.—Fourth Round.

Haughton and Doyline, at Doyline,

preaching, Sept. 13, 11 a.m.

Winnfield, preaching, Sept. 16, 8 p.m.

Cotton Valley, at Cotton Valley,

preaching, Sept. 20, 11 a.m.

Standard, at Standard, preaching,

Sept. 27, 11 a.m.

Heflin, at Ashland, preaching, Sept.

29, 8 p.m.

Colfax, at Colfax, preaching, Oct. 4,

11 a.m.

Ringgold, at Ringgold, Q. C., Oct. 6,

2 p.m.

Chestnut, at Sanders' Chapel, preach-

ing, Oct. 8, 8 p.m.

Plain Dealing, at Walker's Chapel,

preaching Oct. 11, 11 a.m.

Ferriday, at Ferriday, preaching, Oct.

14, 8 p.m.

Columbia, at Columbia, preaching,

Oct. 18, 11 a.m.

Rochelle, at Rochelle, preaching, Oct.

18, 8 p.m.

Trout and Good Pine, at Trout,

preaching, Oct. 20, 8 p.m.

Liberty ct., at Eden, preaching, Oct.

20, 3 p.m.

Jena and Jonesville, at Jena, preach-

ing, Oct. 21, 8 p.m.

Wesley, at Wesley, preaching, Oct.

25, 11 a.m.

Winnfield ct., at Winnfield, Q. C., Oct.

27, 2 p.m.

Sibley, at Sibley, preaching, Nov. 1,

11 a.m.

Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are

very important, and I trust that every

official member will be present at

their respective meetings. The

trustees will be expected to have re-

ports of church property. Our slogan

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Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.....Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

JOTTINGS FROM JUNALUSKA.

Dear Miss Preston: Believing that the proceedings of the Southern Epworth League Assembly, recently held at Lake Junaluska, would be of particular interest to the Leaguers throughout the Mississippi Conference, and in view of the fact that there were only two representatives from Mississippi at the Assembly, both Mrs. Potts and I agreed to write you with reference to the work accomplished.

Lake Junaluska is an ideal place for the carrying on of any religious work. Located as it is on the banks of a beautiful lake and surrounded on all sides by majestic mountains, one feels a nearness to God, which creates a real Christian atmosphere. The setting therefore is ideal, and the personnel of the Assembly was composed of the very best that Southern Methodism has to offer.

Rev. B. Frank Pim, Superintendent of Intermediate Work, Central Office, was the very efficient dean of the Assembly, and also taught a class in Intermediate Work. Dr. Fitzgerald S. Parker, our own secretary, was in charge of a class on the "Philosophy of Religion." Dr. Blaine E. Kirkpatrick, General Secretary of the Methodist Church, Epworth League Work, came to us from Chicago, and did much toward the formation of a closer union between the Epworth Leagues of the two Methodisms. As instructor on General Methods, he brought us a host of new ideas, and as he stated, "he carried back a host of new ideas to his young people." Another of the Methodist Episcopal Church workers present at the conference was Dr. Dan E. Brummit, author of that splendid work, "The Efficient Epworthian." Dr. Brummit conducted "Open Forum," a departure from the old style of missions, but a study in missions nevertheless. His class was one of the classes that were attended by many outside of the conference, summer residents at Lake Junaluska.

Miss Willye Evans, also of Chicago, gave the young people an opportunity of studying how they could utilize dramatics in their home church, and her class on Dramatics and Pageantry was one of the best attended at the Assembly.

Virginia furnished her share of the faculty in Drs. Senter, Smith, and Proctor, who brought us vital messages on "The Evangelism of Youth," "The Book of James," and "Conference Methods."

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Dr. Wallace Rogers, Trinity Church, Atlanta, Ga., interestingly taught an interesting subject, "The Discipline."

Classes held sway in the morning, and in the afternoon the young people were entertained by supervised play in the form of tennis, boating, swimming, hikes, baseball, volley ball, etc. For a twenty-minute period in the morning, Miss Jean Ragsdale, Director of Athletics and Recreation, put the various students through the paces. The entire Assembly was divided into three groups, and a loving cup offered for the most points scored during the meet. The Whites won.

The hike to Eagles Nest was one of the pleasures of the Assembly. Leaving the grounds about 2, we began the ascent about 3, and by 4:30 practically every one had made the climb. About 6 supper was served on Eagles' Nest, immediately followed by one of the most inspirational meetings of the whole Assembly—vespers, conducted on the heights.

Tennis tournaments were held, and Dr. B. Frank Pim won the singles, Tanner and James, doubles, and Miss Bonnie Hale, women's singles. Cherokee Inn were declared winners in volley ball, over the Mission Building.

The platform hours were well attended, and those who did attend were well repaid. The general theme of the Assembly, "Youth for Christ and the Church," was the keynote address, given by Dr. Parker, and was the basis of all other lectures that followed. Dr. Kirkpatrick gave us interesting talks on "The Crusade of Youth." Dr. Brummit based his first address on Kipling's "Glory of the Garden," and his second address was "My Last Will and Testament." Both of these addresses were interspersed with the Scotch humor that endeared Dr. Brummit to the hearts of all that heard him. Dr. Senter brought a forceful address on the theme, "Doing Christ's Will," and left in the hearts of all present a desire to go forth and be "doers of the word and not hearers only." Dr. Senter brought the concluding message of the Assembly on "Knowing Christ."

Sunday, Aug. 16, Bishop Mouzon delivered two sermons to a crowded house. His message of the morning was based on what he termed the Pearl of the Beatitudes, "Blessed are the Pure in Heart." His evening message was based on "The Holy Bible," and his clear presentations of facts made us all love that Holy Book more.

Stunt night, as usual, provoked a great deal of fun. Alabama carried away the bacon with a burlesque on the opera, "Cavaliere de Rusticana," Virginia was second, with her broadcasting of "Open Forum," and Florida third with her presentation of "Meller-drama." All of the stunts were good, and the Sela, official publication of the Assembly, had this to say about Mississippi's stunt: "Mississippi delightfully satirized the other States and brought much credit to the country of small towns."

The concluding event of the platform hours was an hour with the "Boy Wonder Pianist," from St. Petersburg, Fla., followed by a group of pantomime under the auspices of the dramatic class, depicting "The Nativity," "The Resurrection," "Fulfillment," and "Divine Protection."

All in all, it was a great Assembly, and my earnest prayer is that we may have a great representation there next year to bring back to our Conference the inspiration which these assemblies do so much to promote.

Yours truly,

D. C. CAMP, JR.,

District Secretary, Seashore District.

GROUP OF LEAGUERS VISIT NEW AUGUSTA, MISS.

On Wednesday evening, Aug. 19, a group of Leaguers from Petal, Beaumont, and Hattiesburg went to New Augusta in response to an invitation from Brother Westbrook and his good Leaguers.

We joined in short devotional service, wherein the "Race of Life" was compared to a "Hurdle Race." The principal topics were discussed by our worthy president, Mr. J. H. Weems, and Frances Harrell. Three fervent prayers were offered—for our Leaguers and Leagues; for our church, its ministers and consecrated laity, and for our parents and homes.

Several quotations were read from Rev. J. R. Miller's "In Green Pastures." The young people joined heartily in the singing of "It's a Good Thing to Be a Leaguer," as well as the Gospel hymns. After the benediction, we retired to the church lawn, where Brother Westbrook and his son David had arranged electric lights that we might see to play games and enjoy a genuine "Old Picnic Supper."

We had a rousing good time in wholesome recreation. The games were led by the district secretary, who was ably assisted by Mr. Weems.

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Miss Lois Gilmore, and Mrs. Harrell. After the games came the eats. My! But that was fine, fried chicken, pineapple sandwiches, and everything. There was plenty for all, and then some. There were about seventy-five young people and about twenty-five elderly people in attendance.

We sure missed Miss Lovey Julia Ellis, worthy president of the New Augusta Chapter, who was confined to her home on account of illness. The visiting Leaguers are very grateful for this invitation and for the good time accorded them.

While at New Augusta we were invited by Miss Christine Mathis to duplicate our program at Beaumont on Tuesday evening, Sept. 1. Of course we accepted, and are now looking forward with eagerness and much pleasure to the good time awaiting us there.

B. F. HARRELL, Secretary, Hattiesburg District Epworth League, 450 West Fourth St.

(Continued on Page 13.)

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The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

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The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

The Corinth District Elementary Institute recently conducted by Miss Ernestine Barnes, Miss Virginia Thomas, and myself was not largely attended, but the results of the meeting were far-reaching. These two gifted young women presented different phases of the work we are doing for children. I believe every school that had a representative present agreed to observe Children's Week. A promising young man, Mr. Herman Taylor, represented the Bethel school, on the Rienzi circuit. He returned home, borrowed a copy of the "Rebirth of Protestantism in Europe," read it, presented missions to his Sunday school, the school agreed to take the monthly offering to support our European mission. The influence of this meeting held at Corinth, on the hottest day of the year, will be felt across the Atlantic.

For weeks we have been trying to find open doors for similar work on the road from Noxapater to Ripley. So far, only Pontotoc has been heartily opened for us to enter. So on Tuesday, Sept. 15, Miss Virginia and I will do the best we can to help our people do the work in a more effective way. Will we stop because of closed doors? No, God will open others and we shall enter in and rejoice.

Mr. M. W. Brabham, Mr. O. S. Gates, and Miss Marie Parham are to be with us at Tupelo, Sept. 20-21; Aberdeen, Tuesday, the 22nd, and West Point, Wednesday, the 23rd. We have no stronger people than these three representatives from the Nashville office. We are hoping that our people near these centers will avail themselves of the privilege of hearing these gifted teachers. Thursday, Sept. 24, Miss Parham, Miss Thomas, and I will do our best for the people at Okolona and vicinity. Saturday, Sept. 26, we are to be at Sardis to cheer and strengthen our workers in that section. It is no small matter for a man to say, "Come at some more convenient season."

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Miss Ella K. Hooper, the Educational Director of the Standard Training School at Houma, writes: "We turned out forty-five certificates at the close of our school. The attendance was more than a hundred per cent in all the classes, I think, and the interest good. We have a new board, composed partly of the same board. We have set the date for our school for next year for Aug. 23-27. We thank you and the Conference Board for the help you have given us. I am sure the results of the school will justify your confidence in the school here."

The Ponchatoula Standard Training School opened with an enrollment of about fifty. The Educational Di-

rector, Rev. J. W. Booth, had everything in fine shape for the faculty and school. The attendance was not as large as the school of 1924, but the quality of the work being done was fine.

Our training record in the office for 1925 shows that we have issued 813 credits in Louisiana, twenty-four diplomas, three Blue Seals and one Gold Seal, making a total of 841 awards. We do not include in this report the training school at Houma and Ponchatoula, which report has not reached the office yet.

The Blue Seals were won by Miss Stella Murphey, Mrs. Thomas P. Roberts, and Miss Alpha Puckett. The Gold Seal was won by Rev. W. L. Stokes, all of Baton Rouge.

Out of our total of 841 awards, Centenary College issued 486, which is more than 50 per cent. This is a fine showing for our college in training work, and most of this record is due Dean R. E. Smith.

The great Bible Class Rally at Alexandria was an inspiration to the small Bible classes represented, as well as to the larger ones. The district showings were full of interest. Perhaps the Ruston led the other districts in attendance.

Conference Superintendent of Missions, Dr. W. W. Drake, is getting in touch with each of his district superintendents and getting ready for an annual report of Missionary Education and Extension in the schools of Louisiana. The General Secretary of Missionary Extension, Dr. Cook, will visit our Conference soon, and will teach the course on Missions in the New Orleans school. Most of our district superintendents are interested and are trying to get all of their schools to observe Missionary Day and to take a part in our European Special. Mrs. S. J. Beene, of Haynesville, District Superintendent in the Ruston District, writes: "I have written again to every Sunday school in my district, and out of forty-six now active, twenty-one replied, some having already observed Missionary Day, others beginning to observe; and all those who said they were not financially able to observe I have asked them to observe in an educational way until they were financially able to observe both educationally and financially. I hope to get several on that list. I hardly see how they will be able to refuse after all the urging and explanation I gave."

The writer visited Oakdale this week, and the pastor, Rev. A. M. Shaw, is doing a splendid piece of work in the way of training. He has a class studying "The Pupil," and his class will soon be ready for their examination. His daily vacation Bible school was a great success.

The Alexandria Training School opens Sunday, with prospects of being the largest school ever held in Louisiana.

C. D. ATKINSON,
Conference Superintendent.

NEW ORLEANS STANDARD TRAINING SCHOOL.

The fifth session of the New Orleans Standard Training School of the Methodist Episcopal Church, South, will open Sunday afternoon, Sept. 27, 1925, at First Methodist Church.

Dr. T. P. Bell, director of the

school, announces a faculty of outstanding ability in their several branches of Religious Education.

From the first session of the school, interest has increased, as is evidenced by a marked increase in attendance upon each succeeding session. Every indication points to a large enrollment this year.

Courses offered, faculty, and textbooks are as follows:

For Superintendents, Department Workers, Pastors, Church Officials: "Buildings and Equipment," by Mr. M. W. Brabham. Text: "Planning Church Buildings," Tralle and Merrill.

For Workers with Young People: "Religious Education of Young People," by Dr. E. R. Stafford. Text: "Leaders of Young People," Smith.

"Intermediate-Senior Psychology," by Mrs. Jessie Wood Nance. Text: "Religious Education and Adolescents," Richardson.

For Elementary Teachers, Missionary Workers, Pastors, Church Workers: "The Missionary Message of the Bible," by Dr. Ed. F. Cook. Text: "The Missionary Message of the Bible," Cook.

"Principle of Teaching," by Miss Cora Perkins. Text: "Principles of Teaching," Barclay.

Beginner Specialization Course, by Miss Willette A. Allen. Text: (To be announced).

School opens at 2:30 p. m., on Sunday, Sept. 27, 1925, with a two-lesson period. Resuming the sessions on Monday night at 7:30, there will be a two-lesson period each evening through Friday, at which time the school will close with the awarding of certificates. The sessions each evening will open with a devotional service and talk on "Some Problems of the Young People," and this special feature will be under the direction of Rev. H. T. Carley, D.D., Editor of the New Orleans Christian Advocate.

SIDNEY A. SEEGER,
Chairman Publicity Committee.

SUNDAY SCHOOL MEMBERSHIP CAMPAIGN MATERIAL.

At this session of the year unusual emphasis is generally laid upon the matter of securing the return of absentee Sunday school members and the enlistment of those who have not been reached. The General Sunday School Board has prepared a splendid lot of posters, pamphlets, and survey cards for distribution to be used with such efforts. This material is furnished either through the Conference Sunday School Board or directly from the Nashville office. The following are some of the forms which are available:

I. Posters: "How Many New Pupils Do We Need?"; "The Sunday School Membership Campaign Calls You"; "We Want to Make Our School"; "100 Per Cent Sunday School Homes"; "Sunday School Membership Campaign: Points to Remember"; "The Methodist Membership Campaign."

II. Cards for Mailing: "One Good Way to Increase Membership"; "Our Motto," and "The Membership Campaign."

III. Survey and Visitation Cards.

IV. Leaflets: "Concrete Suggestions"; "100 Per Cent Sunday School Homes"; "The Sunday School Survey"; "Membership Campaign and

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

Training Plans; "Winning 50,000 Pupils, Twelve to Twenty-four;" "Reaching Our Adolescent Goal;" "Missions in the Membership Campaign;" "Promotion and Training Day."

V. Order Blanks for Membership Campaign Material.

Samples of this material will be sent on request and all orders should be addressed to M. W. Brabham, 810 Broadway, Nashville, Tenn., or to the Conference Superintendent of Sunday School Work.

ITALIAN CHURCH ORGANIZED IN NEW ORLEANS.

Dear Advocate: I know it will interest the readers of the New Orleans Christian Advocate to know that last Sunday, Aug. 30, we organized the Italian congregation, which has been connected with the Louisiana Avenue Church, of New Orleans, La. We had an inspiring service. Our presiding elder, Dr. Drake, and Rev. J. G. Snelling were present, and the organization was effected with twenty-one charter members.

This work is new—it has no connection with our past work done among the Italians—and every one of these members is a person that has never been connected with any of our churches.

These are the names of our Italians who constitute the First Italian Methodist Episcopal Church, South, in this city: Board of stewards—Antonino Ceravolo, Joseph Digraudo, and Paolo di Paola; Members—Catherine Picone, Julien Picone, Genevieve Picone, Leon Picone, Jr., Marietta Dingraudo, Nicolo Dingraudo, Salvatore Palzzo, Sam Aluisa, John Lampo, Johanna di Paola, Rosalie di Paola, Peter Ceravolo, Jack Ceravolo, Vicenzina Ceravolo, Frances Ceravolo, Annie, Josephine and Frances Picone.

We are very sorry that more than half a dozen others have left the city; however, for the short period of time, the Lord has wonderfully blessed us.

The work among the Italians is very hard at the present; conditions are such to make this work very difficult, but God is on our side, and the victory will be ours.

The prayers of the church are much needed. I would like to hear from our friends who are willing to enlist in praying for the Italian work in New Orleans. I will be glad to give any information to any church, League, or Sunday school class concerning this work. Please use your power in helping this work. Always remember that God answers prayers.

LEON PICONE, Missionary.
Box 158, New Orleans, La.

For inspiration, information and earnest devotion read Baxter F. McLendon's Sermons (Popularly known as "Cyclone Mack") the South's well known and most forceful evangelist: "The Story of My Life" and other sermons, Cloth Binding \$1.50; "Americanism" and other sermons, Cloth Binding \$1.50. Postpaid anywhere in the U. S. A. Mail order today to McLendon Publishing Co., Dept. F, Bennettsville, South Carolina.

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—A Christian Martyr
—Fastest selling book
—400 pages—illustrated.
ed. Make \$15.00 - \$25.00 daily. Free outfit. McCURDY COMPANY, 1428 N. Wells, Chicago.

"SAY, MR. SHARP!"

We of Pearl River Avenue, McComb, will come ahead of you in prayer meeting attendance except in just one particular. When you had 86 with all your stewards present except one, you beat us that night. Our highest attendance at any one time this year was 106, with a membership of 278. This is a little over 37 per cent of the membership.

Up until the revival season came on, when our pastor was away more or less and we called off all services except Sunday school for the meeting in the Baptist church in East McComb, our average attendance at prayer meeting was 30 per cent of our membership.

As was stated once before in these columns, the study of the doctrines of our church, mixed with sure enough congregational singing, testimonies, and prayers, was the order of services when this good attendance was had.

J. A. WELLS.

McComb, Miss.

FROM HAUGHTON, LA.

Dear Brother Carley: As our protracted meetings have been held, I now submit a report of my work thus far for this year.

The parsonage has been painted outside and the dining-room and kitchen inside. Necessary repairs have been made without and within.

The sum of \$2,205, including the one-fifth of our quota for the Special Effort for the Superannuate Endowment fund, has been collected.

We have organized both Senior and Junior Epworth Leagues that are alive and growing.

We have organized a men's Bible class that is doing good work.

We held a fine revival at Doyline that resulted in twenty-seven accessions to the church. Brother H. T. Young did the preaching. He is a clear expositor of the Bible and one of the best revivalists I know.

We have just closed a meeting at Haughton, conducted by Brother J. V. Reid, a layman from Fort Worth. He is a nice young man, a good pianist, and attracts the young people. One of his texts was "Blowing Bubbles." I prefer those from the Bible. We had six accessions.

Sincerely,

P. H. FONTAINE.

EPWORTH LEAGUE.

(Continued From Page 11.)

MISSISSIPPI CONFERENCE LEAGUE NOTES.

Mr. Weems writes: "I find that some of the districts are well organized and are settling down for a great year's work. Others are fast getting their organizations in shape, and the outlook is very encouraging."

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Mr. John C. Gordy, District Secretary, Jackson District, wishes to say to the Leagues and Leaguers in that district that he and Miss Martha Watkins, assistant secretary, stand ready to give you any help possible and will be glad to have you communicate with them. Mr. Gordy's address is 522 Hooker Street, and Miss Watkins' address is Wells and Jefferson Streets, Jackson, Miss.

The Crawford Street (Vicksburg) Intermediate League recently enjoyed a moonlight hike through the National Park, and a sandwich supper. This League has twenty-five members, with the following officers: President, Ernest Turcott; vice president, Mildred Fortner; secretary, Pauline Boulton; treasurer, Rosie Gresler; Epworthian agent, Nettie Smith. Miss Chesley Hagan is the beloved and efficient superintendent.

First department superintendents will notice that for the roll call meeting (Sept. 13) one of the hymns suggested is No. 635—"Christ for the World We Sing." Let me suggest that if the tune given is not familiar, you sing this to the tune of "America." The song is the very embodiment of League purposes and ideals, and should not be omitted on account of unfamiliarity with the tune given in the Hymnal.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Tupelo, a.m., Sept. 13.
Pontotoc, p.m., Sept. 13, 14.
Houlka, at Houlka, Sept. 14.
Bellefontaine, at Walthall, Sept. 18.
Mathiston and Maben, at Mathiston, a.m., Sept. 19, 20.
Buena Vista, at Pleasant Grove, p.m., Sept. 20, 21.
Woodland, at Foster's Chapel, Sept. 22.
Smithville, at Antioch, Sept. 23.
Verona, at Union, Sept. 24.
Greenwood Springs, at Riggins, a.m., Sept. 26, 27.
Amory, p.m., Sept. 27.
Houston, a.m., Oct. 3, 4.
Prairie and Strong, at Prairie, p.m., Oct. 4, 5.
Tremont, at Mount Olivet, a.m., Oct. 10, 11.
Fulton, at Fulton, p.m., Oct. 11, 12.
Calhoun City, at Calhoun City, a.m., Oct. 17, 18.
Amory ct., at Tranquil, a.m., Oct. 24, 25.
Aberdeen, p.m., Oct. 25.
Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Columbus Dist.—Fourth Round.

West Point, Aug. 30, 11 a.m.; Q. C., Oct. 20, night.
Starkville, preaching, Aug. 30, night; Q. C., Oct. 9.
Joint quarterly conference for Artesia and Scheaffers, and Crawford and Mayhew charges at Scheaffers' Chapel, Sept. 6.
Longview and Sessums, at Smyrna, Sept. 12, 13.
Caledonia, at Murrah's Chapel, Sept. 15.
Chester, at Chapel Hill, Oct. 2.
McCool, at Salem, Sept. 19, 20.
Kosciusko sta., Sept. 20, night.
Kosciusko ct., at Springdale, Sept. 26.
High Point, at Center Ridge, Oct. 3, 4.
Louisville, Oct. 4, night.
Ethel, at Tabernacle, Oct. 10, 11.

Ackerman and Weir, at Ackerman, Oct. 11, night.
Brooksville, at Brooksville, Oct. 14, night.
Columbus, Central, Q. C., Oct. 13.
Cedar Bluff, at Pearsons, Oct. 15.
Sturgis, at Bethel, Oct. 16.
Macon ct., at Salem, Oct. 18.
Macon sta., Oct. 18, night.
Columbus, First Church, Q. C., Oct. 19.
Shuqualak, at Shuqualak, Oct. 21, 11 a.m.

Mashulaville, at Middleton, Oct. 24.
Noxapater, at Noxapater, Oct. 23.
Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.
Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church, preaching Sept. 20, a.m.; Q. C., Sept. 14, p.m.
Corinth, South Side, preaching, Aug. 30, a.m.; Q. C., Sept. 2, p.m.
Myrtle ct., at Bethlehem, Sept. 5 and 6, a.m.
Booneville, preaching, Sept. 20, a.m.; Q. C., Sept. 9, p.m.
Corinth ct., at Gaine's Chapel, Sept. 10.
New Albany sta., preaching, Sept. 6, p.m.; Q. C., Sept. 7, a.m.
New Albany ct., at Well's Chapel, Sept. 12 and 13.
Belmont, at Belmont, Sept. 16.
Rienzi, at Rienzi, Sept. 19; preaching, Sept. 20, p.m.
Sherman, at Belden, Sept. 25.
Iuka sta., preaching, Sept. 27; Q. C., Sept. 28, a.m.
Iuka ct., at Spring Hill, Sept. 28.
Burnsville, at Clausell Hill, Sept. 29.
Kossuth, at Wesley's Chapel, Sept. 30.
Guntown, at Saltillo, preaching, Oct. 4; Q. C., Oct. 5, 9 a.m.
Silver Springs, at El Bethel, Oct. 9.
Dumas, at Dumas, Oct. 10 and 11.
Ripley, preaching, Oct. 11, p.m.; Q. C., Oct. 12, 9 a.m.
Blue Mountain, at Brownfield, preaching, Sept. 13, p.m.; Q. C., Oct. 12.
Chalybeate, at Mount Pleasant, Oct. 13.
Mantachie, at Mantachie, Oct. 16.
Mooreville, at Mooreville, Oct. 17 and 18.
Baldwyn, at Baldwyn, preaching, Oct. 18, p.m.; Q. C., Oct. 19, 9 a.m.
Boonsville ct., at Blythe's Chapel, Oct. 20.
Wheeler, at Shady Grove, Oct. 21.
Marietta, at Siloam, Oct. 22.
Hickory Flat, at Ebenezer, Oct. 23.
Potts Camp, at Bethlehem, Oct. 24 and 25.
Tishomingo, at Tishomingo, Oct. 27.
Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor

ITCH No disgrace to have ITCH, but it is to keep it. Get a box of "Wonder Ointment," a new wonderful remedy. Quick results. Mailed postpaid anywhere, large size, \$2; small size, \$1. Guaranteed or money back. Agents Wanted. **EVANS PHARMACY**, "The Rexall Store," **ANDERSON, S. C.**

God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Sardist Dist.—Fourth Round.

Courtland, at Wesley Chapel, Sept. 11, 11 a.m.
Coldwater, at Coldwater, Sept. 16, 10 a.m.
Hernando, Sept. 16, 8 p.m.
Arkabutla, at Sarah, Sept. 23, 11 a.m.
Longtown, at Pleasant Grove, Sept. 24, 11 a.m.
Charleston, Sept. 30, 8 p.m.
Cockrum, at Cockrum, Oct. 3, 11 a.m.
Como, Oct. 6, 4 p.m.
Senatobia, Oct. 7, 8 p.m.
Sardis ct., at Davis Chapel, Oct. 8, 11 a.m.
Batesville, Oct. 8, 7:30 p.m.
Mount Pleasant, at New Salem, Oct. 11, 11 a.m.
Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.
Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.
Tyro, at Emory, Oct. 17, 11 a.m.
Shuford, at Mount Olivet, Oct. 22, 11 a.m.
Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

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ANNOUNCEMENT

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Write for particulars to Rev. L. L. Roberts, Gulfport, Miss., or to Rev. Waldo W. Moore, Biloxi, Miss.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyama, 607 Third Street, Natchitoches, La.

SCARRITT COLLEGE PLANS FOR BUILDING CAMPAIGN AN- NOUNCED BY PRESI- DENT.

Scarritt College, in the early fall, will begin its huge building program, expending hundreds of thousands of dollars and giving employment to hundreds of Nashville residents, it was announced Tuesday by Dr. J. L. Cunningham, head of the school.

Plans for the buildings to be erected on the site of the college, Nineteenth Avenue, near Grand, have already been completed, and actual construction work will begin in the early fall.

The buildings to cover several acres of ground are to be the handsomest in the South, and are specially designed to accommodate the work to be carried on by Scarritt College.

In order that the several buildings may be built from year to year to form an attractive and effective group rather than an unsightly aggregation, the executive committee of the college decided upon the block plan, drawn for the school as a whole.

Work on the Belle H. Bennett Memorial will be the first undertaken, the other structures to follow as soon as material and funds may be secured. It is the plan of the college executives to complete the entire group of buildings at an early date.

Discussing the building program to begin in the fall, Dr. Cunningham said:

Type of Architecture.

"In working out the building plans for Scarritt College, the architectural problem was to design buildings that will not only provide for practical needs, but that will approximately express the spiritual character of the institution. In addition to tabulating the facilities needed, it has been necessary, therefore, to define clearly the spiritual character to be embodied in material form.

"An analysis of the Scarritt character reveals first of all a very deep religious note. Scarritt is a religious school dedicated to the services of God as revealed in Christ. We wish every stone in the building as well

as every activity of the faculty and student body to be holy unto the Lord.

"The second characteristic of the institution is its emphasis upon world-wide brotherhood and service. As Scarritt sees to inspire a deep love to God so it emphasizes also love to man. Therefore, we want even the physical plant to have the atmosphere of welcome, hospitality, stability, brotherhood, world-wide service.

"A third distinctive feature of the Scarritt character is the beautiful family life that characterizes the institution to a notable degree. Scarritt College is a Christian family, and every student is expected to share in and to contribute to the family life. It has, therefore, been necessary to give attention to those facilities that make beautiful family life possible.

"But in the fourth place Scarritt is now a college and emphasizes high educational standards. It does not seek to substitute religion for education or education for religion, but it seeks to combine genuine religion and thorough education in the highest degree possible. Its facilities must, therefore, be suitable to college work, and must meet the best educational standards.

"In order to embody and express the distinctive characteristics of Scarritt College, it seemed desirable to adopt the general principle of Gothic architecture which was a distinct product of the Christian religion as the type best adapted to express the religious ideal. But typical Gothic architecture expresses a medieval conception of Christianity. It inspires the feeling of reverence on the part of the individual toward God, but it has no suggestion of social fellowship and does not inspire the attitude of love to one's brother.

"It has, therefore, been necessary to modify the Gothic type in order to express the social as well as the individual gospel. This has been done by means of spacious approaches, inviting doorways, generous lobbies and reception halls, open cloisters, outdoor terraces and the like, all of which give an atmosphere of social fellowship. In this way it has been possible to give suitable expression to the distinctive features of the Scarritt character.

"The choice of the Gothic style of architecture has led to the selection of stone as the building material. With very slight, if any, additional cost, stone will give a much more attractive group of buildings than can be had with any other material. Gray limestone, which is found close by in abundance, will furnish the larger portion of material, and with this will be used a small amount of stone of several other colors to add character and warmth to the whole. The general effect will not be unlike the appearance of the buildings of Princeton University, which are generally recognized as being among the most beautiful college buildings in this country.

The Block Plan.

"In order that the several buildings of Scarritt College, as they shall be built throughout the years, may form an attractive and effective group

rather than an unsightly aggregation, the Executive Committee decided to have a block plan drawn for the college as a whole. The plan shows one location of the various buildings on the campus.

"In recognition of the contribution made by Miss Belle H. Bennett to Scarritt, the central position in the block plan has been given to the Belle H. Bennett Memorial. With its four units: the Chapel, the Central Unit, the North Unit, and the Tower, respectively, the Memorial constitutes the heart of the institution around which everything else is built. In keeping with the religious character of the school, the Chapel is given large emphasis, being located at the head of an avenue which will furnish one of the main approaches to the institution.

"Immediately to the rear of the Tower, is the dining hall and kitchen, and adjoining the dining hall on the south is a terrace connected with the dining hall by doors through the cloisters at each end. To the right of Chapel is a building, the front of which will provide facilities for music and other fine arts, while the rear part will be used for Physical Education and general recreation. Here provision will be made not only for athletic exercise, but for entertainments and meetings of various kinds not suitable to the Chapel.

"The Central Court is designed to serve not only as a beautiful garden, but as an outdoor auditorium for pageantry, commencement exercises, vesper services and any gatherings that may be desired outdoors. The terrace at the south end, with doors opening from the physical education and the music buildings, will provide an ideal stage. While the central court is protected on four sides by buildings so as to be entirely private and quiet, it is accessible through beautiful cloisters from the west court, the east court and the north court.

"The east corner is surrounded by several dormitories with an imposing entrance from Eighteenth Avenue. Directly in front of the entrance is an attractive doorway, through a low tower into the central court, through this doorway it will be possible to secure an alluring view of the central court from Eighteenth Avenue, as will be possible also from Nineteenth Avenue through the cloister at each end of the central unit of the Bennett Memorial.

"The buildings surrounding the north court provide opportunities for future expansion. The open space across Nineteenth Avenue from the Bennett Memorial, with some slight rearrangement, will provide a beautiful park, and adjoining the park on the north, a small athletic field.

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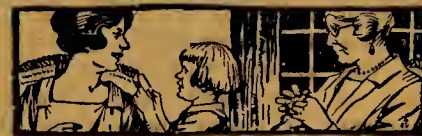
"An attractive feature of the block plan is the fact that no cars, trucks or vehicles of any kind are allowed in the college grounds. Two alleys enter from Eighteenth Avenue in the rear of the dormitories, so that trunks and furniture may be handled without inconvenience. One of these alleys passes under the kitchen, where all packages will be delivered at the receiving room, from which they will be distributed to all the buildings.

"On the first floor of the Central Unit are the facilities for the social life of the school. Here are social rooms, with small serving rooms at one end and a rest room at the other, a faculty room, a student room, and an office for the Student Counselor, and one for the Principal Emeritus. On the second floor of the Central Unit are class rooms and a small assembly hall, which will be used for large classes, and, until the Chapel is completed, for chapel and vesper services.

"On the first floor of the North Unit there is an attractive lobby, which will give an atmosphere of hospitality to the building, together with various administrative offices, a post office, and one class room. On the second floor are the library, a stack room, offices, a class room, and a stairway leading to the third floor of the tower.

"The tower serves several important functions. It adds a distinct impressiveness to the group of buildings which otherwise would appear rather small and insignificant. It contributes very largely to the beauty of the Bennett Memorial and to the entire campus plan. It furnishes a place for chimes from which will be rung out every day the great hymns of the church; it is thus a very distinct addition to the religious atmosphere of the school. Indeed it will have a subtle but potent religious influence on the

(Continued on Next Page.)



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A PROPHECY.

Dear Brother Carley: According to the Bible, the test of a prophet is whether or not his prophecies come to pass, which test I now employ.

In your issue of Sept. 11, 1924, you published an article by me in which I make this statement: "The present plan, so far as the Methodist Episcopal Church, South, is concerned, is as dead as Hector, and if you doubt it, just wait until the vote is cast to decide it." I did not have in mind the foreign Conferences.

To-day I read in the Christian Advocate (Nashville) an article by Bishop Mouzon, in which he says:

"Beyond any shadow of doubt unification will get a good majority of the votes cast this fall. Everybody knows that." In the same issue I read the vote of the Illinois Conference, which gave 17 for and 28 against the plan. The Baltimore gave 138 for and 141 against it.

To believe a false prophet is always to be deceived.

I am getting so happy over these reports that I can hardly contain myself.

Louisiana will bury the plan under an avalanche of votes when we meet in New Orleans.

P. H. FONTAINE.

Haughton, La.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 14.)

entire community with its many educational institutions and their thousands of students gathered from the entire country.

"But the Tower also serves, very practical uses. It provides on the first floor a beautiful entrance way to the dining hall, and also an appropriate memorial room where will be placed memorial tablets to those Conference Missionary Societies that raise their quota for the Bennett Memorial. The second floor room, in addition to providing an attractive corridor between the Central and North Units, will fur-

nish a suitable place for a college museum, thus adding materially to rich sentiment of the institution. The space above the second floor and below the chimes, will provide additional stacks for books, thus largely increasing the library facilities to meet the growing needs.

Building Plans.

"As soon as the architect can complete the detail drawings, active work will begin on the dining hall and kitchen and on the Bennett Memorial. Funds are available from the Nashville campaign and from the General Educational Campaign to meet the expenses of the dining hall and kitchen. The funds for the Bennett Memorial are available in part, and it is earnestly hoped that the remainder of the funds will be in hand at an early date in order that the Memorial may be completed without unnecessary delay.

"In addition to these buildings there is urgent need for a dormitory and for facilities for physical education and music. With these buildings Scarritt would be in position to increase in a wonderful degree its service to Christ and the church. May we not hope and pray that God will put into the heart of some of his devoted children to provide these facilities and make possible this larger service."

ZONE NO. 5, MINDEN DISTRICT.

(This part of this article was inadvertently omitted last week.—Editor.)

Mrs. Pepper, president of the Trout-Good Pine Auxiliary, gave a report on the work of that Society.

Mrs. Flowers, of the Jena Auxiliary, gave an interesting report on their social service work. They have been making quite an effort to help the Negroes solve some of their problems. They are going to continue in their efforts to help them. Each auxiliary should pledge themselves to help the Negroes in every way possible.

Mrs. Baldrige told about the wonderful box the Trout-Good Pine Auxiliary sent to St. Mark's Hall at New Orleans last month.

Song, followed by dismissal for lunch, with prayer by Mrs. J. H. Bradford.

The luncheon was delayed for an hour, waiting for the Jonesville ladies, who were to arrive over the L. and A. at 1 o'clock. The long table contained about sixty plates filled with everything good to eat, including the "Methodist Special"—chicken, with dressing—and, with bits of rose crepe-myrtle strewn about the table, nothing could have been more inviting.

Afternoon Session, 2:15 O'Clock.

Business—Jonesville asked for the next Zone program. Trout also asked, but as Jonesville was first, the next meeting will be there, the date to be decided later.

Wesley House pageant, by Mrs. Walter Flowers, Mrs. Clyde Stallcup, Mrs. Leslie Drewett, Miss Audry Coleman, Miss Lillie Bradford, Miss Gussie Bradford, Miss Bessie Adams.

Every one appreciated this pageant, as there are some who really can't see that the Wesley House and others like it amount to very much until they are face to face with some of their problems.

The song, "Somebody Did a Golden Deed," by Miss Lillie Bradford and Miss Audry Coleman, was greatly appreciated by all.

Mrs. A. I. Breithaupt then gave in a very interesting way a history of the Belle Bennett Memorial and of the many sacrifices Miss Bennett made to further the cause of Christ and how beautifully God blessed her in her work.

Mrs. Pepper, of Trout, then told us of some of the benefits of the Gibson Circle in the rural sections, how they are fostered by the larger auxiliaries, and that, of course, makes them more interested in the work.

Mrs. Hughes, of Jonesville, then delighted the audience with a solo, "Face to Face."

Mrs. Drewett then insisted that each auxiliary take more time with the Young People and Junior Societies and Epworth Leagues.

Mrs. Pepper, of Trout-Good Pine, was the only one reporting a Junior Missionary Society. Each auxiliary was then urged by the leader, Mrs. Drewett, to organize these societies, and always to pay our pledges promptly; also, to send delegates to the Annual-Conferences and district meetings, as so much inspiration can be gotten from them.

Every auxiliary was delighted to have some of the ladies of the Woman's Missionary Union with us. Mrs. Ed. Purser, president of the Woman's Missionary Union at Good Pine, gave us a brief outline of their work, and every one should be proud of their work.

Mrs. Farrar, president of the Jonesville Auxiliary, asked for a bit of information on Bible study. Mrs.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

Drewett insisted that we use the Bible, instead of the questions and answers that are given, as we get so much out of searching the Scriptures for our lessons.

Mrs. Drewett then asked that we pray as a "Special prayer" that God would call some one to fill our own Pauline Randle's place, who died recently in the foreign field. She was our own Louisiana girl, her aged father now living in Monroe, La., being a superannuate preacher.

Mrs. J. F. Waltman then suggested to the auxiliary asking for information on the Bible study to use the Books of Acts, John, and others that the publishing house in Nashville has issued for the purpose.

Song, "O Zion, Haste!" by the audience.

Benediction, Mrs. D. H. Bradford.

I believe that every one present appreciated the intention of the Zone work, and I am sure that if Zone No. 4 doesn't do good work, it will be through no lack of interest of our leader, Mrs. T. J. Drewett.

Remember, we are expecting a good meeting at Jonesville next.

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Mrs. Harry Ashcroft Tells How Lydia E. Pinkham's Vegetable Compound Relieved Her of Severe Illness and Pain



MRS. HARRY ASHCROFT
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Covington, Ky.—"I was so weak and nervous I could hardly do my housework as I could not stand because of the bearing-down pains in my back and abdomen. I sat down most of the time and did what I could do in that way—as washing dishes, etc. One day a book describing Lydia E. Pinkham's medicines was put in my mail box. I saw how the Vegetable Compound had helped others so I gave it a trial. I had to take about a dozen bottles before I gained my strength, but I certainly praise this medicine. Then I took Lydia E.

Pinkham's Blood Medicine for poor blood. I was cold all the time. I would be so cold I could hardly sit still and in the palms of my hands there would be drops of sweat. I also used the Sanative Wash and I recommend it also. You may publish this letter and I will gladly answer letters from women and advise my neighbors about these medicines."

—MRS. HARRY ASHCROFT, 632 Beech Avenue, Covington, Kentucky.

Mrs. Boyer Also Found Help

Gilman City, Missouri.—"I was in such a condition that I could not eat nor sleep to do me any good and I felt draggy all the time. My head ached, my right side and back would almost kill me at times, and I could be on my feet only a short while at a time. I was irregular and so nervous, irritable and despondent that I thought I could not stand the strain much longer. I had been this way more or less for ten years, but the last two years was just terrible. I took medicines, but got little relief until I began to take the Vegetable Compound. I took three bottles before I could see any change at all. I have taken seven in all and am improving right along. I have used Lydia E. Pinkham's Sanative Wash and take the Liver Pills. I can do most of my work now, and I live on a farm and there is lots of it to do. I wash, iron, hoe the garden, raise chickens and tend to the milk." —MRS. T. M. BOYER, Gilman City, Missouri.

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FROM BENTONIA, MISS.

Dear Brother Carley: Our meeting here at Bentonia closed Sunday night, Aug. 30. Rev. W. A. Hays, of Waynesboro, Miss., did the preaching, and it was well done. I have never heard better preaching than he did for me during this meeting, which began Sunday, Aug. 23, and ran through Sunday, Aug. 30. Brother Hays has a style all his own, and he preaches the Gospel in its purity, and makes it so plain that a child can understand. We had four accessions and the church was greatly revived.

I had with me at my other two churches for help, Rev. J. H. Sharp and Rev. I. H. Sells. Brother Sharp did the preaching at Dover church. I was not able to be with him on account of my weakened condition, having had erysipelas in the face and head just two weeks before the meeting began. There were no accessions at Dover, but my people liked Brother Sharp just fine and they had a good meeting. Brother Sells helped me at Fletcher's Chapel. We had three accessions, two on profession of faith and one from the Missionary Baptist Church. The membership of the church was greatly revived.

We are happy in the work of our Lord, and we are trying to be a blessing in some way to these good people. Our hearts are made to rejoice and the tears of joy to flow when we see the big-heartedness and loyalty of our people. One morning during the time that the meeting was running at Dover, Brother Sharp and two little boys, members of my church at Dover, rolled up in front of the parsonage in a Ford car loaded down with everything good to eat. You can imagine how this preacher felt. I was too weak to go out and be in the meeting, but I prayed that the good Lord would bless every one.

I attended my meeting at Fletcher's Chapel, although I was too weak to do much. On Thursday night, the closing night, after we closed the service and I went out to my car to start home, I found the car loaded down with everything, from toothpicks on up that a preacher can use. The front and the back of the car were filled up with watermelons, pears, canned fruits of every kind, and so on. I thought at first that I would have to get another car to help me home, but finally I got Mrs. Wesley and Brother Sells in and started home, and we landed at the parsonage safely.

The folks here in Bentonia are constantly pounding the preacher. There is hardly a day that some one does not bring something good to the parsonage. I have never seen better folks than I have to serve. They know how to make a preacher's heart happy. May the Lord bless them all.

I was stricken down on July 21, while helping Rev. A. S. Byrd, at Union church, in a meeting, with erysipelas in the face and head. I had a very severe case of it and suffered greatly. Many thought that I would not get well, but the Lord raised me up. I had one of the best doctors in this country, Dr. Carl Day, and he called in Drs. Anderson and Darrington when I was passing through the most dangerous period of my illness. I shall never forget them for their interest in me. Dr. Day could not have been more attentive had it been

some of his own folks. He watched every change closely and did his best for me. The preachers and laymen everywhere over this country were praying for my recovery, and I tell you, Brother Carley, I believe in prayer. I am about to get strong again and I am truly thankful. I hope to carry up a good report to Annual Conference Nov. 11.

C. W. WESLEY, Pastor.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—Fourth Round.

Bayou Pierre, at Pleasant Valley, Sept. 12, 13.
Bogue Chitto and Norfield, at Bogue Chitto, Sept. 16.
Summit and Topisaw, at Topisaw, Sept. 19, 20.
McComb, La Branch Street, Sept. 23.

Gallman, at Gallman, Sept. 27, 28.
Osyka, at Osyka, Sept. 30.
Barlow, at Rehoboth, Oct. 3, 4.
Crystal Springs, Oct. 7.
Adams, at Smithdale, Oct. 10.
Georgetown, at Georgetown, Oct. 11, 12.
Hazlehurst, Oct. 14.
Monticello, at Monticello, Oct. 18.
Wesson and Beauregard, at Wesson, Oct. 21.
Meadville and Bude, at Bude, Oct. 22.
Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

(In part.)

Gulfport, preaching, Sunday Aug. 30, 11 a.m.; Q. C. later.

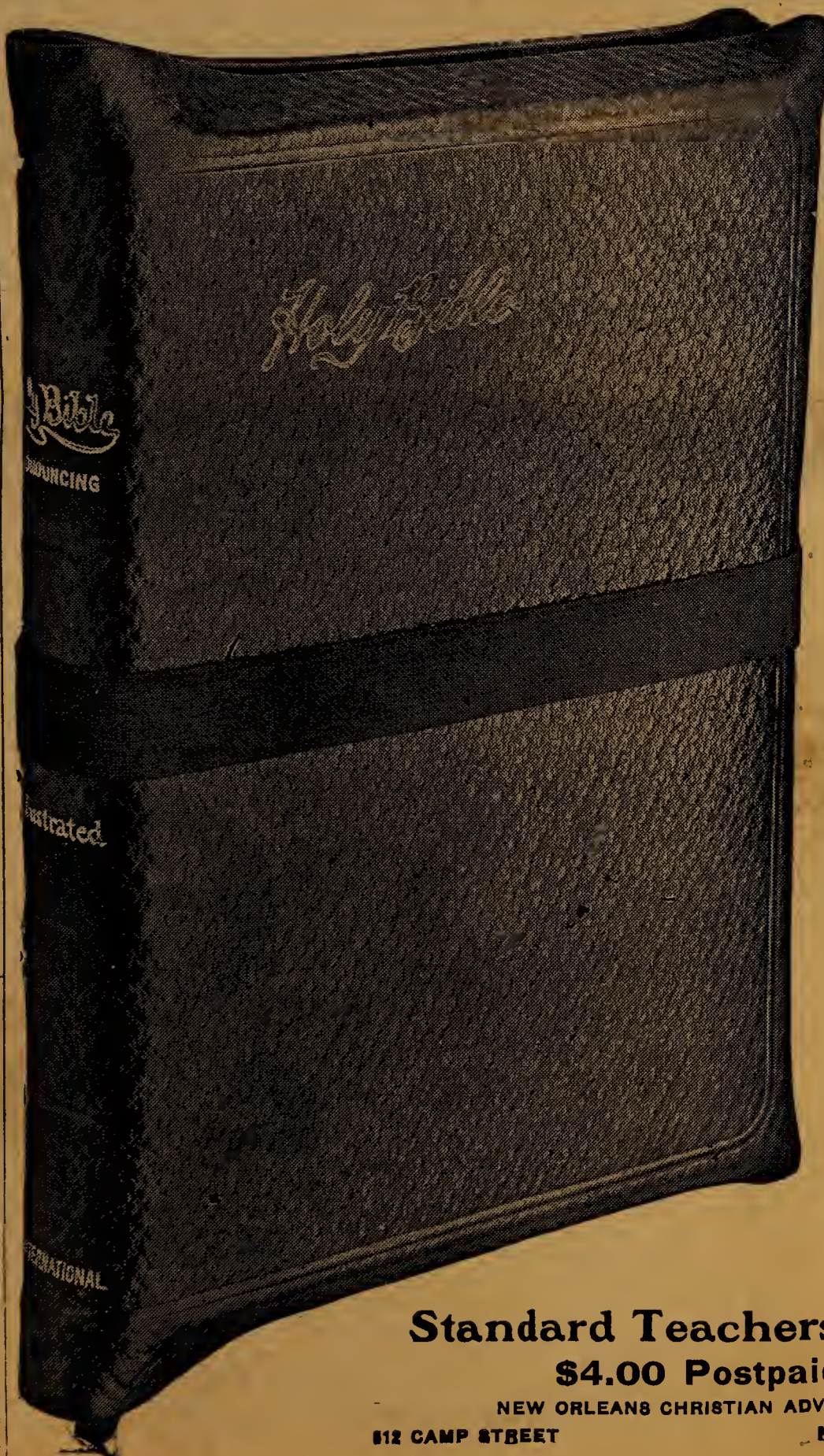
Long Beach, preaching, Sunday Aug. 30, 7:30 p.m.; Q. C. later.
Lumbertown, preaching, Sun. Sept. 6, 11 a.m.; Q. C. Monday 9 a.m.
Poplarville, preaching, Sun. Sept. 6, 7:30 p.m.; Q. C. Mon. 7:30 p.m.
Escatawpa, at Kreole, Sat. Sept. 12, 11 a.m., 2 p.m., and Sun. 11 a.m.
Moss Point, preaching Sun. night Sept. 13; Q. C. Mon. night, Sept. 14.

The pastors will please see to it that all the departments of the church are properly represented by reports as required, and I call especial attention to the report from the Trustees of church property as required by Discipline, paragraph 112.

Pray much, my brethren, over your nominations for official positions. Let us all work and pray together for the Lord to direct and bless us in closing out this year's work.

L. L. ROBERTS, P. E.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol 72—No. 38.

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Whole No. 3562.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 17, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE GOALS OF THE LAYMEN.

The laymen of the church, through the General Board of Lay Activities and all the Conference Boards, have adopted for 1925-1926 such an admirable series of goals that they ought to be brought forcefully to the attention of every man in the connection. They are as follows:

I. An earnest effort to bring payment on all assessments, General and Conference, to one hundred per cent.

II. A concrete, church-wide movement for stewardship cultivation and an appeal to all our members for loyalty to every pledge they have made to the church.

III. The use of lay speakers to supply vacant pulpits and mission points, with the slogan: "A religious service in every community every Sunday."

IV. An honest effort to organize the Wesley Brotherhood in every church.

V. A persistent, faithful effort to bring about a true revival of religion to the extent that the laity of the church will engage in personal evangelism and all become witnesses for Jesus Christ.

The blessings of God will surely rest upon our laymen as they labor for the attainment of these goals.

CALEDONIANS—AND OTHERS.

Charles Lamb, in his essay on "Imperfect Sympathies," after stating that he had been trying all his life to like Scotchmen but had finally desisted from the experiment in despair, undertakes to explain why his mind could never run along with theirs in a fully sympathetic way. Without even remotely implying that his characterization of that thrifty and hardy race is correct (we are sure it is not), we quote a few of his words to suggest that he may really have been thinking about a cosmopolitan class rather than a particular race. He says: "You never catch his mind in an undress. He never hints or suggests anything, but unloads his stock of ideas in perfect order and completeness. He brings his total wealth into company, and gravely unpacks it. His riches are always about him. He never stoops to catch a glittering something in your presence, to share it with you, before he quite knows whether it be true touch or not. You cannot cry halves to anything that he finds. He does not find, but bring. You never witness his first apprehension of a thing. His understanding is always at its meridian—you never see the first dawn, the early streaks. He has no falterings of self-suspicion. Surmises, guesses, misgivings, half-intuitions, semi-consciousness, partial illuminations, dim instincts, embryo conceptions, have no place in his brain, or vocabulary. The twi-

light of dubiety never falls upon him. Is he orthodox—he has no doubts. Is he an infidel—he has none either. Between the affirmative and the negative there is no borderland with him. You cannot hover with him upon the confines of truth, or wander in the maze of a probable argument. He always keeps the path. You cannot make excursions with him—for he sets you right. His taste never fluctuates. His morality never abates. He cannot compromise, or understand middle actions. There can be but a right and a wrong. His conversation is as a book. His affirmations have the sanctity of an oath. You must speak upon the square with him. He stops a metaphor like a suspected person in an enemy's country. * * * Above all, you must beware of indirect expressions before a Caledonian. Clap an extinguisher upon your irony, if you are unhappily blest with a vein of it. Remember you are upon your oath. * * * Persons of this nation are particularly fond of affirming a truth—which nobody doubts. They do not so properly affirm, as announce it. They do indeed appear to have such a love of truth (as if, like virtue, it were valuable for itself) that all truth becomes equally valuable, whether the proposition that contains it be new or old, disputed, or such as is impossible to become a subject of disputation. * * * The tediousness of these people is certainly provoking. I wonder if they ever tire one another!"

Poor Lamb must have been reading some polemical literature!

"UNIFICATION FROM A NEW ANGLE."

In the Advocate of Sept. 3, under the above caption, we published an article in which was submitted to the church a definite proposal that, in the event the pending plan of unification is rejected by the vote of the Annual Conferences, the matter be approached from the end of the Annual Conferences through a recommendation to the General Conference to submit to the Methodist Episcopal Church a proposition for union upon the basis of a rescension of the present plan, a resolution for carrying out this suggestion being given.

It is our opinion that the adoption of the proposed suggestion is impracticable. The issue has been fought out on the pending plan, and some of the Annual Conferences have already voted on the question. The rescension of the pending plan proposed by Dr. Alderson and his associates, in the form in which it has been given to the public, does not carry on its face the marked differences between it and the pending plan that it really involves, and there is no time left in which to discuss it fully and understand it thoroughly. We shall be surprised if a single Annual Conference adopts the proposed resolution.

If the pending plan is defeated, the church will have nothing before it in the way of a definite proposition looking to unification with the Meth-

odist Episcopal Church. We have not the slightest idea what steps, if any, the next General Conference will take in connection with the whole subject in the event that the pending plan is defeated. We can but believe that unification will be ultimately brought about—whether in the near or remote future we do not know. It would seem, however, that the whole subject will have to be carefully and prayerfully worked through again, if the present proposition does not prevail, before a plan that will command the approval of both churches can be found. We believe such a plan will ultimately be found.

DON'T PUT IT OFF.

The Conference year is nearly over—soon the brethren, both clerical and lay, will be gathering at Grenada, New Orleans, and Hattiesburg. The harvest season is in full blast—cotton is being picked, ginned, and placed on the market at good prices. Farmers are handling more money than usual, doctors and lawyers are collecting amounts due them, merchants are having their accounts settled, bankers are receiving large sums on deposit, laborers are finding all the work they can do. How about the financial obligations of the church? It seems to us they ought to be met in full this year; and we believe they will be if the matter of making collections is not put off too long. Any day now is a good "pay-up day" for all church causes.

"ACTIONS SPEAK LOUDER THAN WORDS."

We take the following incident from a recent issue of the New York Christian Advocate: "A gentleman called at the Wesleyan Conference office in London and asked for a copy of the latest report of the fund for worn-out ministers. After some days he returned, saying that he had examined the figures very carefully and gathered that the managers needed an increased income of about five thousand pounds (\$25,000) a year to meet the claims. He therefore handed the treasurer his check for one hundred thousand pounds (\$500,000) and asked that his name be not mentioned. No street-corner proclamation or house-top trumpeting about that sort of benevolence!"

We should, however, be perfectly willing to overlook even a lack of modesty as to name, address, etc., if some man would send a check for \$500,000 to Dr. Todd for the Special Effort in Behalf of Superannuates.

THE REWARD OF HOPE.

The world had practically given up hope for the safety of the officers and crew of the wrecked airship in its flight across the Pacific Ocean—but after ten days the men were found, safe and sound. It did indeed seem to be a hopeless situation—but even in dire extremity there were some who still hoped. The lesson: Never lose hope! The world may seem to be all bad; the church itself may seem to have lost much of its power; good men may be discouraged as they see the forces of evil apparently triumphant; but hope is not gone. We are still praying the prayer Jesus taught his disciples to pray—"Thy kingdom come."

New Orleans Christian Advocate

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FINDINGS OF THE COMMITTEE OF THE GENERAL COMMISSION ON TEMPERANCE AND SOCIAL SERVICE, METHODIST EPISCOPAL CHURCH, SOUTH.

Concerning Child Welfare.

We believe that our church people have a responsibility for inspiring and supporting local, State and national programs for the protection and guidance of children in matters of health, education, recreation and labor.

We are convinced that there is need for more adequate State legislation controlling child labor, and for better enforcement of existing laws; also that there must be better provision for the care of dependent, defective and delinquent children, and for the prevention of disease and delinquency. We urge that all these provisions for child welfare shall be made to apply to both white and colored children.

As a method for securing interest and support for these provisions from our church people we recommend to adult classes, brotherhoods, church social service committees and missionary societies systematic studies of local conditions.

We further recommend a study of the work done by the Board of Religious Organizations of the city of St. Louis, as a notable example of accomplishment in various fields of social welfare, but especially in family welfare, by a federation of churches.

Concerning Recreation.

The efficiency of modern machinery has led to greater wealth, shorter hours of labor, and consequently more leisure than has been known in any previous age. With this leisure have come liberty and laxity. Here is found, in part, an explanation of the increase of criminality and the lowering of standards of conduct among the young. In order to prevent this leisure from producing bad results, some of it should be occupied with organized and directed play and recreation.

It is now understood that play and recreation form an essential part in a well-balanced program of normal life; also that in games may be learned some of the most valuable moral lessons—fairness, loyalty, co-operation and generosity of spirit in both winner and loser. Since the church is concerned with all the influences that make or mar human character, and since the use of leisure time carries such possibilities of both good and evil, it becomes Christian people to aid in the various forms of wholesome community recreation.

Vast quantities of vicious literature, much of which, because of its character, cannot be sent through the mails, are now sold from news stands. Our people should be on the alert so that, so far as possible, the presence of such literature may be discovered, its sale stopped and our youth protected.

Concerning the Rural Church.

If the rural church is to continue to make its pronounced social contribution to American life, it is apparent that different policies than those now employed must be pursued. Where there is inadequate organization of social activities, such

as road buildings, school consolidation, public health work, child care, the church should inspire leadership in these matters.

The true spirit of the living Christ in the church will thus permeate these activities; and these activities will in turn keep the church in vital relation to all the processes of our common life.

For fifty years the country has been pouring its wealth and its population into the cities; the State has taken cognizance of this and framed its policies accordingly; the church should do the same and endeavor to develop the rural organization in harmony with the best modern thought and proved methods.

Concerning Race Relations.

The Commission on Temperance and Social Service reaffirms its conviction that in a Christian community the relation between the white and colored races should be characterized by justice and good-will and brotherhood. We are glad to note that the conference between the Christian leaders of both races is more and more used for the settling of difficulties and the promotion of a better understanding. The great improvement which has been made in some sections in the Negro public schools is a cause for encouragement. We recommend a study of the public school system of North Carolina, which furnishes large opportunities for normal, agricultural and mechanical training for Negro youth.

We urge that the Negro sections of our towns and cities should be given a fair share of such tax-supported utilities as paving, lighting, water and sewerage systems and police protection.

Concerning Industrial Relations.

Our Commission endorses this statement from the Labor Sunday Message of 1925:

"While the churches are not prepared to advocate any particular system of industry, they ought to affirm and do affirm that the time has come for the reign of human equity and brotherhood in industry. They should endeavor to see what justice demands, what honor requires, and what Christian spirit dictates. That industry has a right to look to the church for the creation and encouragement of the co-operative spirit cannot be doubted by any one who accepts the mission and function of the Christian church as defined by Jesus Christ and taught in the New Testament.

Concerning Prohibition.

The Eighteenth Amendment is recognized by friend and foe alike as the unrepeatable law of our country. We urge that the outlawed traffic and the evil results of the use of intoxicants be fought as openly, persistently and aggressively as we fought the licensed traffic. The aggressive activity of the Protestant Christian church put the brand of the criminal upon the traffic. The same Christian church can compel equally as good enforcement of the Prohibition Law as of other laws. Our pulpits must declare the purchaser of outlawed intoxicants to be conspirators with the bootlegger to violate the law, and to break down organized government.

We recognize that the Anti-Saloon League and the Woman's Christian Temperance Union are the great and efficient leaders in our efforts to secure the benefits of the Eighteenth Amendment, just as they were our leaders in securing its adoption. We would emphasize the necessity for the work of the World League Against Alcoholism, not only for the protection of our own nation, but for the good of the whole world.

Concerning International Relations.

We greatly regret that our Government has adopted a policy of isolation in international affairs, which, from the Christian viewpoint, must be denominated as selfish isolation. We believe that God gave to our nation the greatest opportunity ever given to any nation in the world to lead to the development of an association of nations, to secure practical co-operation in all great international questions, and so to stabilize conditions as to prevent future destructive wars.

We therefore believe that our Government should recognize its obligations to co-operate with the other nations of the world in the League of Nations and also in the International Court of

Justice at The Hague. Since our representative would have a veto power over any action of the League of Nations with which we as a people did not agree, there is no danger that our Government will become involved in any matters which are not of such international importance that we would be obliged to assume responsibility whether a member of this League or not.

We insist that no adequate reason can be given for a refusal on our part to adhere to the International Court of Justice at The Hague, and thus declare to the world that we believe that all disputes should in the future be settled by the arbitration of the Court rather than by the sword.

(Signed):

BISHOP JAMES CANNON, JR., Chairman.
MRS. W. A. NEWELL, Secretary.

THE WEST IS LOYAL.

By Rev. R. P. Shuler.

Much has been said as to why the border must have unification. "Why Oklahoma Must Have Unification;" "Why Kentucky Must Have Unification;" "Why Arkansas Must Have Unification;" "Why California Must Have Unification"—these have been favorite topics. And now that the entire church knows that we are not to have the present plan of unification, that it is booked for an overwhelming defeat, what of the border?

I cannot speak for the entire border, but I believe I can speak for California and the West. The West will remain loyal. Whatever the Bishop of the Western Diocese, his presiding elder and the leaders of the West may have thought, said or written concerning hurt or disaster in the West, there is coming speedily and surely a determination on the part of them all to hold the line. I have had the pleasure of talking with Bishop DuBose within the past thirty days. He is exhorting the brethren on every side to loyalty. Moreover, he is not at all in harmony with any proposed movement toward surrender.

Will there be adjustments? Yes. There should have been long ago. Will there be exchanges with our Methodist Episcopal brethren? Certainly. If such exchanges had been effected ten years ago in some instances, it would have saved us large expenditures and brought blessing. But if there has ever been any thought of surrender, that thought is evaporating. It is virtually a thing of the past. A few months ago direful calamities were being whispered, but not now. The West is loyal. You may depend upon us.

The West will show a gain in membership at the Annual Conferences, and the same thing will happen, by the help of the Lord, in the Annual Conferences of 1926. The failure of this plan will not stay our zeal or retard our fervor. We will preach the same victorious gospel and call men and women to the same saving Christ.

Nor do we want the Old South, which has given thousands of dollars to our work in the West and has made possible what we have been able to do here, to feel that there is any large amount of resentment in our hearts at the fact that almost solidly the laymen of that great section of the South have stood against this plan. The West would possibly profit by a plan of unification, such as was presented in 1920. A variety of unification that would actually cure overlapping and prohibit forever "altar against altar" would be a blessing to us, and we are praying and looking in that direction. But we have long ago decided that the present plan does not do that thing, and the fact that it does not has led to its defeat. Perhaps California "must have unification," but certainly not the kind that has been proposed.

Moreover, many even in this section of the church would have voted for the present plan, had there been hope of its acceptance, praying that out of it God would bring a cure, are now certain that out of its overwhelming defeat will come a plan of unification that will actually recommend itself to the great rank and file of our Methodism. Many of us believe that the conceded defeat of the plan, resulting undoubtedly from its defects and from the fact that its provisions guaranteed the continuation of unrighteous rivalry and over-

lapping, should cause hundreds of people to register their votes against it, as a plea for a plan of unification that will really unify.

In other words, in voting against this plan, the friends of unification are making possible such a plan as we had before us in 1920 or one of even more hopeful provisions.

That the West is coming to feel more and more certain that the hand of God is leading in this whole matter, I cannot doubt. That we will hold the fort until God leads the church to place her approval upon a plan of unification that will actually heal the problems of this hour, I am sure.

Perhaps it would have been better if those who have written articles on "The Border Must Have Unification" would have changed their headings just a bit. The border must have the glorious gospel of a crucified and risen Savior. The border must have a solid line of bold men defending the faith of the fathers. The border must have loyalty to the doctrines of original Methodism. The border must have stalwart defenders of the fundamentals of the Christian faith. The border must have the old Book and a whole Book. The border must have a revival of religion. It would be surprising how long the border could wait on unification, if a revival were in flaming progress. I am not uneasy about the border, if Jesus Christ and him crucified is held aloft.

I think the West feels this way about it. Brother Fry, who recently wrote on "The West Must Have Unification," said to me within the past ten days, "The thing I am interested in now is a great revival of religion among our churches." Let that be the passion of men's souls and we are safe.

Again, I say as I have said before, we are not defeated in the West. We are not flying any white flag on this border. In the name of the God of ages we are going forward.

Los Angeles, Calif.

A LARGE "WHO'S WHO" LEFT OUT.

By Bishop Warren A. Candler.

The question of "Who's Who" with reference to the pending plan of unification still engages the attention of some.

Of course, while considering the "Who's Who" that favor it, the matter of "What's What" in the plan itself drops out of view or appears only as a secondary consideration.

It is amiably concluded that no one, whether he be for or against the plan, deserves praise or blame for his position, because for all of us, "our intellects, feelings and wills have been moulded in no small measure by the forces that have been playing upon them through long formative years;" for "heredity and environment are the two outstanding conditioning elements in a man's life."

It now seems to be held by some that the chief, if not only, difference between those who favor the proposed plan of unification and those who oppose it is that the former have a superior heredity and environment and have traveled more than the latter. This amiable view will be accepted for its face value, although it is colored with something more than a trace of fatalism.

It is applied to a noble Bishop who entered upon his heavenly reward more than ten years ago, and who, it is supposed, would favor "the plan," if he were now living.

No mention is made, however, of the departed Bishops Wilson, Hoss, Atkins, Kilgo and Murrah, who would probably oppose the plan, if they were living—all the surviving members of their families are now opposing it. Doubtless no mention is made of them because a kindly disposition suggested that their lack of travel and other elements of their inferior heredity and environment should be kept out of view. It is a beautiful act when a forward-looking man, like the reverent sons of Noah, walks backward and casts a covering of considerate silence over the unseemly nakedness of their intoxicating prejudices.

The superannuated preachers, the heroic contemporaries of these deceased bishops, who also

oppose "the plan," are covered with a like mantle of charitable consideration. No one would question for a moment their right to vote upon "the plan" which proposes to dispose of the church built up by their holy lives, faithful labors and sacrificial sufferings; but their opinions are depreciated, and their unwisdom explained and excused by their unfortunate heredity and environment, as is also the opposition to "the plan" made by five living bishops who, notwithstanding their extensive travels and labors in our own and other lands, have not yet been cured of their obstinate unwisdom and persistent prejudices.

But in the newest discussion of "Who's Who in Unification," the largest body of the "Who's Who" favoring the proposed plan is left out of consideration, namely, the members of the General and Annual Conferences of the Methodist Episcopal Church, North. They, too, "are part of all they have met," and they are quite unanimous in their approval of the pending plan, although they could not endure the plan which was before their General Conference in 1920, passing it by without so much as submitting it to a vote of the Conference. Perhaps something in their heredity and environment so affected their "intellects, feelings and wills" as to create a pronounced aversion to that plan. In the present plan they find nothing to produce such "a reaction."

What have they met which has become a part of them and which explains their strong opposition to the plan of 1920, and their almost unanimous approval of the pending plan?

Has their heredity had anything to do with the matter? Perhaps so. At any rate we know that in 1848 their forebears repudiated "the plan of separation" adopted by the General Conference of 1844; refused to receive Dr. Lovick Pierce, the fraternal messenger of the Methodist Episcopal Church, South; and had to be forced by a long suit at law to give the Southern Church its rightful and equitable part of the property of the Book Concern. Perhaps "the plan of separation" of 1844 was too much like the feature of "Regional Conferences" in the plan of 1920.

But since all that was seventy-seven years ago, perhaps it will be called "ancient history;" and the influence of a heredity so remote may be questioned by some. Let us then come down to some twenty years later. How did their later ancestors bear themselves toward the Methodist Episcopal Church, South, in 1865, when it was prostrated by the results which prevailed at the close of the war between the States?

That record is preserved by an address of the bishops of the Methodist Episcopal Church, South, issued to the ministers and members of the church on Aug. 17, 1865—no more than three months after the surrender of General Lee at Appomattox. The following extract from that "statesmanlike document" puts the case both clearly and kindly:

"Reconstruction, or reunion, with the Methodist Episcopal Church, North, has within the last few months been brought before the public by their denominational papers, and by their preachers and members in published addresses and resolutions. Their Bishops and Missionary Secretaries held a meeting in June, the proceedings of which embracing this subject have been published by order. Under these circumstances some allusion to it may be proper for us.

"You are aware that at our first General Conference a delegate was appointed to visit the General Conference of the Northern Methodists and present to that body our Christian salutation, with the offer to establish fraternal relations and a closer intercourse between us as members of the same spiritual family. He was in all respects a most proper and unexceptionable person and performed the part assigned him in a most proper and unexceptionable manner. He presented his credentials to that body and asked and awaited their decision. They granted him no hearing in their presence. They declined to receive him in his official character. They rejected his offer. He closed his ineffectual mission by informing them, in a communication which he assured them was final, that as they had rejected our offer, we could no more renew it. We held ourselves acquitted of any breach of Christian unity that might appear. But, if, at any time they should formally and officially make the same offer to us, the door would be open for its consideration. This was in 1848. They have since made no such offer. There the matter rests, and we might well be excused from any further reference to it.

"We feel bound to say, however, that since then the position of Northern Methodists toward us has been somewhat changed. Having agreed with us on a 'plan of separation' into two independent ecclesiastical jurisdictions and for an equitable division of the church property, they afterwards sought to repudiate their covenant and to evade payment; and were only brought to settlement at the end of the law. This plan, though granted by themselves, who were in a majority, and subsequently confirmed by the Supreme Court of the United States as the basis of our legal and constitutional rights, has been, whenever convenient, ignored by them.

They have endeavored by misrepresentations, to fix on us the invidious character of secessionists and schismatics, without authority, or cause, from the parent body; whereas we are, in all respects, co-equal and co-eval with themselves.

"The abolition, for military and political considerations, of the institution of domestic slavery in the United States does not affect the question that was prominent in our separation in 1844. Nor is this the only difference or the principal one between us and them.

"While testifying with pleasure to the nobler conduct and sentiments of many brethren among them, we must express, with regret, our apprehension that a large proportion, if not a majority of Northern Methodists, have become incurably radical. They teach for doctrine the commandments of men. They have incorporated social dogmas and political tests into their church creeds. They have gone on to impose conditions upon discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not healthful to personal piety; but promotive of political and ecclesiastical discord rather than those ends for which the church of the Lord Jesus Christ was instituted. Without such a change as we see no immediate prospect of, in their tone and temper and practice, we can anticipate no good results from even entertaining the subject of reunion with them.

"Fidelity to what seems our providential mission requires that we preserve our distinct ecclesiastical organization, in all its vigor and integrity, free from entangling alliances with those whose notions of philanthropy and politics and social economy are liable to give an ever varying complexion to their theology. Let us abide in our lot, and be true to our calling, doing what we can to spread scriptural holiness through these lands and to oppose the tide of fanaticism which threatens their overflow.

"We, therefore, more earnestly would exhort you, brethren, to stand firmly on your platform of doctrine and discipline. Know your high calling, preach Christ and him crucified."

In process of time, however, fraternal relations between the two churches were restored, and what is known as the "Cape May Joint Commission" was appointed to adjust all contending claims to property and remove all other obstacles to brotherly conditions between them.

But the agreements reached by that Commission were not observed by the Church North when those agreements stood in the way of aggressive invasions of the Church South.

Nor have the covenants of comity and federation, framed and approved subsequently by other Joint Commissions, been respected. When it was proposed to embody in the pending plan of unification the substance of these agreements, in almost their exact language, the proposal was voted down unanimously by the Northern members of the Joint Commission on Unification. While the theory of evolution is by no means established, it must be confessed that the Northern brethren were on that occasion affected by their heredity and showed themselves as a part of all they had met and revealed the persistence of the purpose of their fathers to "disintegrate and absorb the Church, South."

It is possible that what the Southern bishops said in 1865 about the doctrinal unsettlement in the Northern Church was a point well taken, and that a hereditary influence in that matter also has continued to affect the body, giving another reason for their favoring the pending plan.

Some months ago the present Senior Bishop of that church alleged and condemned the prevalence of Modernism in his church, saying:

"Why are the Presbyterians, the Protestant Episcopalians, and the Baptists torn with theological controversy? Because strong men in these churches have become alarmed at the attempt to liberalize their doctrinal teachings, and have not only challenged the movement, but are fighting it with all their might.

"There has been as distinct a movement toward Modernism in our church as in theirs, but we have simply done nothing about it. We have no

controversy, because there has been no adequate challenge. And no group of commanding ability has yet attempted to marshal the forces that would esteem it a privilege and a duty to make war upon what they believe to be an invasion of the church by the forces of error."

In the same utterance he went on to say that "those who have the ear of the church and have large influence in determining its policies and plans have come into active co-operation with the Modernist movement in the whole Protestant church." And he then roundly affirmed of these managers of "Modernism" in the Northern Church the following unequivocal statement of fact:

"When a General Conference office is to be filled, or a college president chosen, or a commanding pulpit to be supplied, our watchful friends see to it that the place is given to one of 'modern mind.'"

To the same purpose spoke a few months later Rev. Clarence True Wilson, D.D., the Secretary of one of the Connectional Boards of the Northern Church. He travels widely of course through his church, and has much "contact" with its ministers and members.

In an address delivered before the Preachers' Meeting in Philadelphia on April 13, 1925, he charged that the "Modernists" in his church had secured control of its Book Concern, had fixed the Course of Study for the undergraduate preachers in the Annual Conferences, and captured the schools and colleges of the church. The drift of the address is fairly indicated by the following paragraphs taken from it verbatim:

"Only recently one of the most thoughtful and intelligent, wealthy and liberal laymen in our denomination asked me a stunner. He said, 'I have sons and daughters that I have the responsibility of educating and I want them to be educated under Christian influences. I want my children to know the Bible when they come out with a college diploma in their hand, and I want them to come out of the schools with a Christian respect for the Bible and for the Saviour. Where can I send them into one of our Methodist schools where they can get such training?'"

"Well, I could name two or three preparatory schools in the denomination and two or three colleges, and I did. But it is perfectly infamous that a man who travels as much as I do and observes our schools and colleges and is a loyal Methodist could not have named thirty places where it was safe for this Christian layman to send his children."

"The point I make is that the Modernists in our church have captured the Bible teaching positions in our Methodist schools and colleges and there are only a few rare exceptions to this proposition."

Perhaps the "Modernists" who have thus captured the Northern Church desire to extend their conquest over the Southern Church, and thus break up "the solid South" theologically as well as politically. Certainly they all unanimously approve the pending plan of unification, as they did not the plan of 1920 under which the solidarity of the South would have been preserved.

It is devoutly to be hoped that they are not encouraged by any beckoning hands in the South.

Again the Northern Church has an hereditary position with reference to the place of the Negro in its communion.

In the address of its bishops to their General Conference held in Des Moines, Iowa, May, 1920, when there was before it the plan of unification by which the colored membership was to be set off in its own and separate jurisdiction, was inserted the following passage in evident opposition to that plan:

"We must ask of all movements for union or federation four questions and determine our attitude to them by the answer they make:

"1. Does the movement make for a real brotherhood of Christian people? 2. Does the movement make for the real unity of all sections, races, nations, and classes within Christ's church. 3. Does the movement make for unity of life, unity of sacrificial, atoning purpose toward men, unity in the holiness and passion of the church's life, like the unity between Christ and the Father? 4. Does the movement make for evangelistic efficiency and the triumph of the cross among all peoples, all classes, all races, and on all continents? By its answer to these searching questions the movement must be tested both in its general and in its particular features.

"For the church of Christ is not a racial church. The church of Christ is not a national, sectional, or class church. Plans of union that sectionalize, that nationalize, that racialize the church are not plans for Christian union."

That position has been consistently maintained since by every editor, bishop and secretary of the Northern Church with admirable candor which no sincere and frank man should deny or condemn.

It was luminously stated, and emphatically approved in a resolution adopted unanimously by the Colorado Annual Conference held at Pueblo, Sept. 3-8, 1924, which as given on page 33 of the official minutes of the body is as follows:

"The citizens of the United States are realizing as never before the stupendous task we have before us in the amalgamating of our population into a unified whole. Not among the least difficult of these problems is that of the assimilation of the Negro.

"No organized movement in the whole breadth of our nation has compared with the work done in our own church in relation to the Negro through the Negro education board. We commend, therefore, most heartily the work done in this field of endeavor and urge that the work under the new organization be in no way curtailed, but rather it be enlarged and made more effective."

No good man will object to the Christian education of the Negro, but a process of education which aims at "amalgamation" and "assimilation" is another matter.

The Northern Church has three Negro bishops, two of whom are on the effective list, and both are on equality with the white bishops. One of them participated in the ordination of the bishops elected at Springfield, Mass., May, 1924, all of whom were white.

A Texas layman attended the leading Methodist church in Rochester, Minn., on a recent Sunday, and he says Negroes and whites were indiscriminately mingled in the congregation.

That is all well enough for the Northern Church, but such a policy pursued in the South, where the large majority of the Negroes live, would injure Methodism, do the Negroes no good, and would give rise to the most hurtful incidents and injurious agitations.

The policy of the Methodist Episcopal Church, South, is quite different and far wiser. At the request of its Negro members the Colored Methodist Episcopal Church was organized in 1870 with its own bishops and other officials. It has prospered, although the Southern white Methodists have not been able to give it the help it has needed. Its members now number as many as the colored members of the Methodist Episcopal Church, North, and they are increasing more rapidly.

The Church North is the only Methodist church in the United States composed of both whites and blacks, and its colored membership is no more than about one-seventh of all the Negro Methodists in the country.

This fact furnishes another reason perhaps for our Northern brethren to favor the proposed plan of unification. They desire to bring the belated and benighted Southern Methodists to their view of the subject, and then draw the independent Colored Methodist Episcopal Church into the merger. Thereby they might save their face and solve their problem.

All these and other things enter into the heredity and environment of the Church North, and they doubtless reveal why this large "Who's Who" favors so unanimously the pending plan of unification.

Their official papers have maintained a remarkable, not to say significant, silence on the subject. It would be unfraternal to say, or even to suppose, that they look with any degree of satisfaction upon the divisive discussion of the matter in the Church South. Who would have the hardihood to suggest that they look with complacency upon the disintegrating strife aroused in the Church South by this apple of discord?

What do they expect will be the outcome of it all?

Well, under the operation of the law of heredity and environment what is to be, will be—and, therefore, ought to be, of course.

A STATEMENT BY THE FRIENDS OF UNIFICATION.

For the purpose of disabusing the minds of any Southern Methodists who have thought there might be secret designs in the aims of *The Friends of Unification*, this statement is published.

The Friends of Unification have had but one objective, namely, to inform the church regarding the merits of the proposed plan of unification with the purpose of enabling the voters in the Annual Conferences to see the feasibility and desirability of unification according to this plan. The law and procedures of the church have had and shall continue to have the cordial support of *The Friends of Unification*. The voting in the Annual Conferences, according to the direction of the General Conference, will of course be decisive and final. The thought of a proclamation being issued by any future General Conference declaring unification in force, whether favored by three-fourths of the Annual Conference members or not, on the grounds that the General Conferences of the two churches approved the proposed measure, had never occurred to *The Friends of Unification* till the suggestion that such might be their purpose was published from another source. They have no such intention; never have entertained such an idea; were not the originators of it. They do not think that any article they have sent out was capable of being construed to mean that they desired such a procedure. The fact is they do not desire it; would not approve it, and they insist that their writings have been free from such an intimation.

FRIENDS OF UNIFICATION.

Nashville, Tenn., Aug. 15, 1925.

SAFETY SIGNALS.

By Rev. S. J. Davies.

There is a fascination that amounts nearly to an obsession about a long, long road. The Colorado and Gulf Highway leads from these lowly Southlands to the cloud-capped and snow-mantled Rockies. Through the Panhandle of Texas, across the plains of New Mexico, when touching the mountains at Raton Pass, Colorado, it lifts the traveler to heights whence vaster mountain ranges and boundless vistas of smiling valleys greet the vision. The vastness of that western land, the immense distances, the rugged walls of rock, some standing like castles, other lying in regular strata as though laid by a mighty hand of some Titanic giant, or a piled debris of boulders thrown into a great cairn by some of Nature's tremendous forces—all these and more fascinate and enthrall the wondering tourist. Abundant rains, preceded by a summer drought, had filled this land with the gladness and beauty of spring. Flowering plants of rainbow colors bloomed on the slopes and lined the valleys and roadsides; crystal waters ran madly down the streams from their home in the cloudland, and broke into silvery cascades over beetling brows of granite and quartz; while above all towered the great mountains, silent sentinels, watching the divine beauty and glory of God's masterful handiwork.

All these are but witnesses of his power, of his greatness, of his infinite plans and purposes. For the waters disintegrate the adamantine rocks and bear them in fertile silt to the valleys which bloom and break into grain and fruit for man and beast. Surely when God built this goodly land of sky and plain, his thought was set upward. Then in seeing, let us see, and hearing, let us hear, for his works are manifold, his glory far greater than the splendor of mighty mountain ranges, his wisdom and forethought outreach the vast expanse of boundless plains.

* * *

Hear now this parable—it is modern, it may help somewhat, it may encourage some who are cast down:

A certain man had a great treasure, exceeding precious. It had come to him from his birth as a gift from God. No man ever saw this treasure, yet this man bore it day by day, and in the night watches it was in his keeping. The ransom of a

king could not buy it—it could not be sold nor bestowed. He that owned it thereby had opportunities and privileges untold, and possibilities infinite. In its gift, God had said, "This is yours forever—use it for the good of man and my glory." So it was placed in a choice and well framed casket and left in the man's keeping. And the spirit that nameth all things called the treasure, "Life." And the man bore it bravely and well through the years. Then an evil spirit of Doubt and Desiro brooded over the casket and the treasure. "Lo, now," said the man, "the casket is all, and the treasure only a fleeting dream." In madness he crushed and shattered the casket, leaving but dust and ashes; but the treasure fled with his soul into the far unseen. And the man said to the Giver of all gifts, "My treasure is lost." "Go seek yet again," said he, "and the quest ceaseth only forever, for its redemption is precious in my sight."

Shreveport, La.

SIGNS OF PROMISE.

By Dr. John A. Rice.

To those who are concerned for the peace of the world it might not be without profit to survey in brief some of the signs of promise.

The Move to Outlaw War.

There is a nation-wide movement to outlaw war. Never before has there been so determined a propaganda for discounting this world-old way of doing. The fact that it always has been is now no guarantee that it always will be. Plato thought that history was an endless series of cycles of 72,000 years, at the end of each cycle the world returning to the starting point. Marcus Aurelius thought a man knew at forty all he could ever learn. The very idea of conscious progress is hardly three hundred years old. Yet it now is on all lips. The status quo is no longer the last word. Almost all the churches have passed resolutions denouncing war as un-Christian, and pleading for some better way. This has never happened before. There are strong foundations for the promotion of peace.

The Causes of War Better Understood.

It is interesting that all wars are now claimed to be for defense. Nobody would start a war on any other pretext. Germany was fighting for her life; so France; so England; so Italy, and so America. But Woodrow Wilson was right. Even this last war was purely commercial. So are they all now. Admiral Rodgers showed up the whole purpose of fighting and the whole meaning of militarism at Williamstown last August, when he said we were at peace now simply because we did not want anything, but that our descendants would, if there was any red blood left in them, go out and take whatever they wanted, no matter to whom it belonged, no matter what it might cost, so soon as our population passed 200,000,000. The other three naval officers and four generals present took no exception to this statement. So much money or land is wanted. It will cost so many gallons of our best blood, but no matter. And on some pretext war is declared. Greed is the motive. But we are now asking whether war can be made to pay any more. When it does not pay, it will stop, if the truth is understood.

We Are Asking Whether True Patriotism Requires That the Flag Follow Business.

If I go to a troubled area for profit only, for exploiting a helpless people, perhaps, why should our boys be required to go to my rescue when trouble of my own making arises? A friend of mine said to me some years ago when certain interests were trying to force us into poor Mexico: "We have put \$100,000 down there; of course, we would like to see the government go in." Why, pray? When I make a bad investment, I have to stand the loss. Why not big business?

Certain complications are now brewing among other nations because the interests are making business adventures, counting upon our army to see them through. Why should my boy give his blood to make money for others?

The League of Nations.

Consider the League of Nations. This may not be the form in which the world will organize. But it was tremendously significant that representatives of fifty-four nations stood together in a covenant of faith in the possibility of universal peace. Space forbids even to outline the marvelous things already accomplished by the League. The mere list would astonish most people. It is working. It is working along many lines for world betterment. If only we had not deserted our post and played traitor to our noble boys asleep in France! They trusted us to carry on. We all remember Pershing's laconic speech at the tomb of Lafayette, "Lafayette, we are here." Somebody drew a cartoon of our leaving France with the legend: "Lafayette, we have quit."

The Psychology of Militarism.

Modern psychologists have done us a real service by pointing out the automatic power of an idea. If I sit at my desk and think intently enough of the necessity of going downtown, I will soon be on my way. The idea tends to act itself out in conduct. This is a far-reaching truth. It relates to the whole question of temptation and sin. Here is the drunkard's secret, also the libertine's. So all down the hideous line of wrong. To keep an idea before the mind is, sooner or later, to do what it suggests. It becomes fixed and compelling. This is what fastens upon us a sort of fatalism that makes progress costly. We have settled down to make the best of what can't be helped, or what we think can't be helped. The thought makes it final. The militarists understand this. If by any sort of means the idea of war as an accepted way of settling our quarrels can be kept alive before the people, war will be inevitable. Therefore the fight against the very idea. He who goes out with a chip on his shoulder will be sure to find somebody ready to knock it off. This is the menace of the whole policy of preparedness, also of every form of war of which the country is full of propaganda.

The Mobilization Fiasco.

The conspicuous failure of mobilization days is one of the most encouraging of the many signs of the time. It was first called mobilization day; then it was defense day; now it is muster day. The change came as a result of an aroused indignation uttered in many forms. We do not want the war idea before us. The ideal is discounted. If it is ever wise to brandish the sword, this is not the time. The world is torn and bleeding, sensitive and disheartened. Nations are groping for some better way. Some of them we have gratuitously insulted under the whip of peanut politicians. We have wounded the very soul of a whole people. Why brandish the sword? Our people want none of it, nor is there any reason for it.

The New Nationalism.

We are coming to see that after all national lines are more or less mere conveniences. Various peoples of the earth are divided into units for government and social or racial purposes. National lines make us not one whit less human and should not detract from our feeling of brotherliness for all peoples. We are one. Blood ties bind us together. There can be but two reasons for national lines of division: the welfare of the unit and the welfare of the whole. Wilson's Mobile speech set the task of the strong to help the weak. Ours is not to exploit, but to save. And we are discovering that a nation has a soul to save as well as a world-cause to serve. The word service with which everybody is now conjuring must be applied to nations as well as to men. All civic life is for soul service.

The Changing Conception of Government.

The conception of government is changing. The time was when men thought of government as a means of holding under control. Ruling was its business. Then came the idea of protection. Protecting society against its anti-social classes passed easily into the business of protecting the strong in their entrenched wrongs. This in turn

easily passed into the doctrine that that government is best which governs least.

Society then becomes a free-for-all fight. But we are beginning to see, in spite of the paternalism phobia, that government must help—not only live and let live, but live and help live; hence, those 50,000 letters Uncle Sam sent out to country housewives asking how he could help them with their problems of drudgery and loneliness; hence Uncle Sam sitting beside the empty cradle to find out how baby came to go, in order to keep others from going; hence every form of welfare work by civic agencies; hence education for all the children of all the people. Yes, even the government must answer the slogan of service.

The Growing Sense of Interdependence.

Consider our growing sense of interdependence for all races, nations and peoples. No people liveth of itself alone. We have been preaching brotherhood a long time. But many pay little attention to preachers. Peddlers of pious platitudes are they, in popular esteem? Yet after awhile we discover that these same preachers point the only upward way. We are at last finding an economic basis for all our talk about brotherhood, and even a political basis. We shall go up together or we shall all go down together. The products of the toil of each must accrue to all. Paul was right. Society is a body with many parts, and the hurt of each is the hurt of all.

The Recognized Futility of Force.

War can do but little, if anything. After all our waste, what principles did the World War settle? The raising of this question and the increasing talk about good will and the Golden Rule applied to business and politics promise well. Love is beginning to bulk large as fundamental for men and nations. At best war could only deal with fruits of evil. The roots would remain untouched. We are now tracing back the roots of our cataclysm through centuries of complications. We are emphasizing attitudes as radical causes.

Drifting or Steering Toward Peace?

Are we drifting or steering toward peace? We are coming to see that great reforms come of special determination toward a defined end. The higher patriotism calls for heroics. Mere shouting, waving flags, popping firecrackers, making goodsbox speeches, yelling for our country right or wrong—these may or may not mean anything. The vision of the ideal and the courage to follow through at any cost in the ordinary duties of everyday life in the job we are working at—this is harder.

A Moral Equivalent of War.

Production is a word to conjure with. The briefest survey of present social tasks and problems will challenge any earnest, free soul to the spirit of adventure. The moral battle-fronts of the world offer as never before an adequate substitute for war. The fight for ample enjoyment of all our rights to life, liberty and the pursuit of happiness; for the remotivation of all our enterprises till all the machinery of our civilization is so adjusted as to make personality an end and not a means; till the social ideal of Jesus prevails over all the earth; for the integrity and efficiency of the home; for child welfare; for a free and vital religion; for effective education; for pure democracy in government and in the economic order; for the humanizing of industry; for conditions allowing and inspiring the full and free unfolding of the human personality in the spirit of Jesus, son of man, son of God, only Savior of races, nations and individuals.

MEETING OF LOUISIANA PRESIDING ELDERS.

Bishop Sam R. Hay will meet the presiding elders of the Louisiana Conference at Shreveport, La., Wednesday, Sept. 23, at 2 p. m.

W. D. KLEINSCHMIDT, Secretary.

The Centenary of Missions movement of the Methodist Episcopal Church, South, was launched to commemorate the one hundredth anniversary of Methodist missions in America.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

Would You Like to Do One Thing That Will Keep You Living Forever?

Then pay your Special Effort Quota! Pay it now---the quicker the better. When you do it, there will begin an everlasting song that will sound your praises throughout all the coming generations. You may die, be buried, and be forgotten by the people whom you thought loved you most, but the annual income from money you pay for Superannuate Endowment will blazen your name each year across the sky of Southern Methodism until judgment day. As proof of this statement, note the following:

1. What you pay for Superannuate Endowment is never spent. It is held intact and in trust forever. It is kept invested, and yields an annual income for the support of the used-up servants of the Church's ministry.
2. Every year henceforth, when the income from the Endowment is distributed among the claimants, a chorus of 2500 or more voices will sing a Jubilate in honor of those who helped to make the distribution possible. What other investment of your time and means will guarantee such a return for so long a time?
3. The after-lives of those who aid Superannuate Endowment will be greatly enriched, for it was in response to such service as this that Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Now is the time to do for this Cause whatever you hope to accomplish the second year. You cannot wait longer. Conference comes on apace and the money must be in the hands of the Board of Finance, Security Building, St. Louis, Mo., by the time Conference meets. Thousands of Charges throughout the Church have solemnly promised to raise their Forgotten Man Quotas, and now is one of the pay days. Hear the plaintive cry of the old preachers for what is their just due, and pay your part of it without further delay.

"When a Man's a Man He Does Not Quit in a Pinch"

The Home Circle

LIFE'S RICHES.

By Sattie Vivienne Garden.

The sweetness of the sunlight
Makes the sweetness of the day;
It needs but just a golden gleam
To drive the gloom away—
And all is bright and beautiful
That was so cold and gray.

The love that comes with living
Counts for all of living's best;
It needs but just a tender touch—
A heart throb in the breast—
And all the world's in glory clad
That was so poorly dress'd.

The life that's rich with loving,
And the day that's rich with sun,
Are filled with joy and happiness
Till their glad race is run;
For one had all of earth that's fair—
And all of heaven one.

—Wesleyan Methodist.

THE TABLE, THE GOAT, AND THE WHISTLE.

There lived once on the outskirts of a tiny Russian village two brothers, Raskin and Fedor. Raskin, the older brother, was long and lanky and lazy. So he made poor Fedor do all the work. There was a lot of it, too. The goats had to be milked and the sheep driven to pasture, and the pigeons fed and the garden planted. There were many tasks in the house, too.

"Plant lots of turnips for me," Raskin called to his brother one spring day.

So Fedor prepared the ground and planted rows and rows of turnips and locked the garden gate so that no one would steal them. Every day Raskin sent Fedor out to see how they were growing. And every day, too, Fedor saw that some of the turnips were stolen, from the time they were planted until they were nearly ripe. But he was afraid to tell his brother. When he asked, "Are the turnips doing well?" the small boy would answer, "Yes."

One day the lazy Raskin stretched himself and went out to see for himself. Nearly a whole row had been stolen by that time. He flew into a temper and raged around and beat poor Fedor.

"Go find out who has stolen them," he shouted, throwing the boy out of the gate. "Don't dare to come back until you know."

So Fedor walked and walked and walked through the great woods beyond the village and was very hungry because he had had nothing to eat that day. At last he came to a queer little hut. He knocked at the door. It was opened, but he saw no one. Yet he heard giggles and suppressed laughter. He threw open the door of the cupboard. There was a crowd of the Little People of the Woods, and every one of them had a turnip in his hand.

"Oh, it's you who have stolen my turnips," he said pointing his finger at them. "And I get beaten for it."

"We'll pay for them," they shouted, pulling out a folding table. "Are you hungry?"

"Indeed I am. Why, I've had nothing at all to eat since I got up."

"Then put up the table." Fedor did. "Now knock on it and say, 'I want plenty to eat for us all.'" No sooner had he knocked and spoken, than the table was loaded down with a good meal—enough for all.

When they had all eaten the Little People said, "Knock and tell it to go." So Fedor trudged all the way home that afternoon with the table on his back. "I've found the thieves," he called to his brother from the gate, "and they paid me well." Then he showed off the magic table.

For a number of days everything went well in the brothers' cottage, until Raskin began thinking of his turnips again. When he went to look at them two more rows had been stolen. In a rage, he beat poor Fedor again and hid the table.

"Go find the thieves and make them pay."

So Fedor walked and walked until he came to the hut of the Little People again. They all ran out to meet him, each one of them carrying one of the stolen turnips.

"We'll pay for them, Fedor," they called before he had a chance to speak at all. Then they brought out a funny little goat. "Tell it to sneeze, Fedor," they said.

So Fedor said, "Sneeze, goat." The goat sneezed and sneezed; and with every sneeze, it scattered around a handful of gold pieces.

"Now Raskin will never be angry with me any more," thought Fedor, and he proudly led the goat home and showed it off to his brother. With the gold they bought everything they wanted, and all went well until Raskin got to thinking of his turnips again. When he looked at them again, five more rows had been stolen. In a rage greater than before, he beat Fedor and sent him to get payment for them.

A rollicking band of Little People of the Woods met him, and before he said a word cried, "Here's your payment, Fedor." They gave him a reed whistle. "Blow," they shouted.

So he blew. Out came three whips and chased him and whipped him till his back stung. "Blow again and tell the whips to go in"—and Fedor did so very quickly.

When he reached home, Raskin met him and asked eagerly, "What did they give you?"

"A whistle, blow it!" said Fedor. He blew and cracked one lively whip and then another and then another. They chased him all around, lashing him all the while.

"Little brother," he cried, "stop them! I will never scold or beat you again. I will do my share of all the work." He flew about and the whips chased and beat him all the while. Then Fedor told them to go back. From that day on, the two brothers lived happily together. The Table gave them plenty to eat, the Goat gave them gold pieces enough, and the Whistle whipped anybody who tried to do them harm.—The Juvenile Magazine.

THE FAIRY IN THE BELL.

Donald Lucas and Martha Kent lived side by side, and it happened that they usually started to the schoolhouse together, for they were good friends and in the same first grade at the Emerson Building, a few blocks away. Sometimes Donald could not find his cap or Martha had mislaid her books, so that they had to hurry as fast as anything to get to school before the bell stopped ringing.

"I believe there is a fairy in that bell and she's cross this morning," panted Martha as they struggled along through the high autumn wind. "She says, 'Come on!' just as if she meant to punish all who are late."

"I think so, too," said Donald as his cap went sailing in the wind. "I won't win the prize. O, dear!" He set the muddy cap on his head and tried to catch up with Martha, but the wind was strong and his coat was snugly buttoned; so he had a fall, and that made things worse.

But next day the sun was shining, and there was plenty of time to get to school. Donald and Martha were eating big ripe grapes that Mrs. Teck had given them, and it was only when the bell began to sound that they quickened their pace.

"The fairy is in a good humor to-day," said Donald. "She says, 'Come, dear; come, dear,' as if she liked children."

"Yes, it doesn't sound as it did yesterday," said Martha.

But the next day the fairy was in another mood, for it was as plain as anything to the children that she was saying: "I'm sorry! I'm sorry! I'm sorry!" Donald and Martha walked soberly along, but that very afternoon on the way home from school they stopped in at Mrs. Teck's and told her that they had not intended to break her big pink geranium. It had caught in Donald's kite string and been broken, and they had been so frightened that they had hurried on to school without saying anything.

And so it went from day to day for more than

a week, and then one day something happened that set them both to thinking.

"How happy the fairy is to-day!" said Martha, who was wearing a brand new coat, because the minute she reached home she was to take a long drive with Uncle Mark and have a picnic supper. "I just love to hear her."

"Why, Martha Kent! It's no such thing! She's as hateful as can be," said Donald. "She's crying, 'Bad child! Bad child! Bad child!' right now. I guess you must have something in your ears."

The first thing any one knew Martha was angry and said she never intended to go to school with Donald as long as she lived, and that very moment she heard, "Bad child! Bad child!" clear and strong.

It was such a strange thing that they had to tell their mothers when they reached home, and what do you think they found out? Why, the bell had been saying the same thing each time in the same sweet tone, and it was the way the children were feeling that determined what they heard. Maybe this sounds strange to you, but you try it with your own school bell some day and see what it says.

"Then if we're always pleasant and happy, the bell will not scold?" asked Martha.

"Try it and see," said the mothers.

And from that day to this the fairy in the bell has been sweet and kind, and she hasn't said anything but "Come, dear! Come, dear!" no matter how rainy or dark or gloomy the day, for Donald and Martha are very careful not to give her a chance to be anything but pleasant.—Sunday School Times.

WHAT LISA HAD TO GIVE.

"I'd like to give a thousand dollars and I have only ten cents; but I'll give that," said Lisa to herself, and with an unclouded face she placed her little all on the plate.

She thought she gave only the dime in church; but she gave a drink of water to a thirsty child, and food to a beggar. She gave a helping hand to an old lady crossing the crowded street and she gave a smile and a kind word to a discouraged boy.

She carried a bunch of flowers to a sick neighbor and she offered to take care of the baby that the weary mother might rest quietly. She found grandmother's glasses, and she had father's slippers and paper ready for him when he came in tired at night.

All this and more did Lisa give. Silver and gold she had none, but such as she had she freely gave out of the very fullness of a loving little heart.

And He who seeth in secret took note of Lisa's gifts and accepted them.—The Child's Dream.

A NAME IN THE SAND.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stopped and wrote upon the sand
My name—the year—the day;
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill ever be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me, my day, the name I bore,
To leave no track nor trace.

And yet with Him who counts the sands
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

—Hannah Flag Gould.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

The work at Trinity Methodist Church, Ruston, La., goes forward under the pastoral of Dr. Alonzo Early.

Brother W. B. Cook, Crystal Springs, Miss., has been taking the Advocate for fifty-nine years. Blessings upon him and his devoted wife!

Bishop Thos. B. Neely, of the Methodist Episcopal Church, died at his home in Philadelphia, Pa., on Saturday, Sept. 5.

Bishop Sam R. Hay will preach at Ruston, La., at 11 o'clock on Sunday, Sept. 27. He will be the guest of the Men's Bible Class at dinner on the Friday evening preceding.

The old parsonage of First Church, Columbus, Miss., has been sold, and contract let for the repair of the house east of the church recently purchased for a parsonage.

Rev. J. O. Dowdle has had a great year at Price Memorial, Greenwood, Miss. The membership of the church has been more than doubled this year, and a fine report will be made at Conference.

Rev. P. O. Lowrey, pastor of the Calhoun charge, Louisiana Conference, issues an interesting monthly bulletin in which he keeps his people fully informed concerning the work of the local churches.

At the recent session of the Kentucky Conference, Rev. Roy H. Kleiser, at one time a popular and successful member of the Mississippi Conference, was re-appointed for the third year to Lexington Park Church, Lexington, Ky.

A revival meeting will begin in the Capitol Street Methodist Church, Jackson, Miss., on the second Sunday in October. Dr. H. F. Brooks, the pastor, will do the preaching, presenting the doctrines of the church. The famous Wisdom sisters have been engaged to render special songs.

Rev. L. L. Roberts, presiding elder of the Seashore District, Mississippi Conference, requests us to state that his post office address is changed from Gulfport, Miss., to Biloxi, Miss., Seashore Camp Ground. Let all his correspondents take notice and govern themselves accordingly.

Bishop Edwin D. Mouzon is announced to de-

liver the address at the opening of the eighty-second annual session of Athens College, Athens, Ala., on Sept. 16, and Bishop Warren A. Candler is announced to preach the inaugural sermon on Sunday, Sept. 20. Mrs. J. H. McCoy is the president of the college.

Among the church building activities of the Columbus District, we note that Macon and Longview are planning annexes, the new church at Kosciusko will soon be ready for occupancy, and work is steadily going forward on the new church at Starkville. Central Church, Columbus, has recently installed new pews.

Dr. and Mrs. B. B. Coker, of Vallejo, Calif., announce the arrival, on Aug. 24, of a little daughter, Georgia Ann. The little lady is the granddaughter of the late Bishop James H. McCoy, Mrs. Coker being before her marriage Miss Margaret McCoy. Dr. and Mrs. Coker are both graduates of Vanderbilt University.

The Richmond Christian Advocate says there is good reason to hope that the next session of the General Conference will be held at Richmond, Va. It has been forty years since a General Conference was held at Richmond. We have seen no mention of other places in connection with the entertainment of the Conference.

An enthusiastic meeting of the men of the Algiers Methodist Church, this city, was held recently, at which steps were taken to organize a Wesley Brotherhood. The editor of the Advocate had the pleasure of addressing the meeting. Rev. J. Cude Rousseaux is the pastor and Mr. Edgar Cayard is the lay leader.

The many friends of Mr. H. H. Abrens, religious editor of the Times-Picayune, this city, will regret to learn of his illness, which has necessitated his taking a rest for awhile. After about ten days spent in Touro Infirmary, he has gone to Beaumont, Texas, accompanied by his devoted wife, for recuperation.

The American Prison Association will meet in Jackson, Miss., Nov. 7-14. Dr. E. K. Means, pastor of the Galloway Memorial Methodist Church, will preach the Convention sermon. Rev. H. S. Johns, of the Louisiana Conference, and Rev. J. L. Sutton, of the Mississippi Conference, both recognized leaders in the work of prison reform, have places on the program.

Rev. A. T. McIlwain, presiding elder of the Greenville District, North Mississippi Conference, says, in the September 1 issue of the district bulletin: "We are glad to report that one of our consecrated laymen has given \$10,000 to Grenada College endowment this year, and we are hoping and expecting others to follow." We add our prayers to his that the "others" may be found.

From the third quarterly bulletin of the Columbus District, North Mississippi Conference, Rev. Joseph B. Randolph, presiding elder: "There is a fine spirit of harmony and co-operation throughout the district. There is continued and sustained interest in Sunday school, Epworth League, and Woman's Missionary Society work. The laymen are also active."

Rev. W. J. Wood, of the Dublin and Mattson charge, North Mississippi Conference, is in a happy frame of mind, as well he may be. At the fourth quarterly conference, held on Sept. 6, he reported "level columns" for all causes. Good revivals have been held on the charge, and the year has been a delightful one. Brother Wood says the presiding elder, Rev. J. E. Cunningham, is in great favor with all the people.

The revival services on the Terry circuit, Mississippi Conference, were very helpful to the five churches and the communities generally. Seventy-five members were added to the churches. The balance due on the Forest Hill church debt has

been paid this year, and the Terry church has been repainted inside and out and the good women are making plans to recarpet the church soon. Rev. Charley E. Downer, the pastor, expects to carry a good report to Conference.

We learn with sorrow of the death of Mrs. Emma Birdsong, at her home in Jackson, Miss., on Friday, Sept. 4. She is survived by two sons, V. L., of McComb, Miss., and E. M., of Schlater, Miss.; one daughter, Mrs. Edgar Priest, of Garyville, La., and one brother, Henry Hutchins, of Beauvoir, Miss. Mrs. Birdsong was a devout and loyal Methodist. The funeral service was held in Capitol Street Methodist Church, the pastor, Dr. H. F. Brooks, officiating, with interment in Cedar Lawn Cemetery. The Advocate extends sincere sympathy to the sorrowing family and friends.

Mr. P. K. Abel, a prominent layman, says of the new Minden District, Louisiana Conference: "The new Minden District is fulfilling the purpose for which it was formed—that of strengthening weak churches, organizing new ones, and developing the cause of Christ generally throughout its territory—in a splendid way, as is evidenced by the fact that two new churches have been organized and a number of weak points strengthened, notably the church at Joyce, where the membership has been increased during the year from approximately 25 to 75. So interested are the men in this little logging center that they have a men's Bible class of 50 men taught every Sunday in a box car."

The total destruction by fire of the Noel Memorial Methodist Church, Shreveport, La., on Saturday night of last week, was a severe loss to Methodism in Shreveport. The fire is supposed to have originated from sparks from a building near by. The loss is estimated at \$150,000. The church was erected by the late J. S. Noel as a memorial to his son, and presented to the Methodist Episcopal Church, South. It was one of the most beautiful and complete church plants in the Louisiana Conference. We have received no other information concerning the loss than that contained in press dispatches, but we feel sure immediate steps will be taken to rebuild in an adequate way.

The North Mississippi Conference Epworth Leagues have assumed as their Mission Special the support of Dr. W. B. Lewis, missionary to Congo Belge, Central Africa. This has been made possible by an offer of Mrs. E. C. Stansel of Ruleville, Miss., to pay all the Leagues may fall short on his salary, and to make this payment through the Senior and Junior Leagues of Ruleville. The Leagues of the North Mississippi Conference have pledged \$825 to Africa Special for 1925-26, and Mrs. Stansel assumes the balance to make up Dr. Lewis' salary, which is about \$600. This pledge made by Sister Stansel was brought about by her hearing Dr. Lewis tell of his work in Africa in a special service held by him in the Ruleville Methodist church, Sunday night, Sept. 6.

The revival season on the Ruleville charge has brought 40 new members into the church on profession. Brother "Swede" Wilson assisted the pastor at Doddsville in a revival in May that brought 12 in by profession. The pastor was assisted at Ruleville by his two brothers, O. S. and J. M. Lewis, of the Mississippi Conference, in a meeting beginning August 23, during which 12 were added to the church. The pastor held two meetings in school house appointments near Ruleville that brought 16 into the church on profession. The work goes well on the Ruleville charge. A Standard Sunday School Training School will be held at Ruleville Oct. 11-17, in which Drew, Sunflower, Schlater and Cleveland charges will co-operate. The pastor, Rev. H. P. Lewis, expects to carry up a full report to Conference.

The editor of the Advocate had the privilege

of preaching to good congregations both morning and evening last Sunday at the First Methodist Church, Baton Rouge, La. Baton Rouge Methodism is wide-awake and progressive. The new building of the First Church congregation, now under construction, will be one of the finest church buildings in this part of the connection, costing, when complete, about \$250,000. It is expected to be ready for occupancy about the last of the year. The new pastor, Dr. B. P. Taylor, is expected to reach Baton Rouge from Charleston, West Virginia, in time to preach next Sunday. Keener Memorial, under the pastorate of Rev. R. S. Walton, is also going forward, a suitable lot for a new church building having been purchased. While in Baton Rouge, the editor was most hospitably entertained by Rev. and Mrs. H. N. Brown in the district parsonage.

ANNUAL CONFERENCE VOTE ON UNIFICATION.

Conference	For	Against
Cuba	48	0
Baltimore	138	141
Illinois	17	28
Denver	24	2
Western Virginia	66	87
Kentucky	87	88
Northwest (press report)	48	10
Missouri (press report)	196	14
Brazil	87	0
Central Brazil....	Unanimous (figures not given)	

"A BAPTISMAL ARSENAL."

Dear Brother Carley: A few typographical errors appeared in my articles under the above caption, but the errors were not great enough to destroy the sense.

"It is time also," should read, "It is true also," in Article 2.

Instead of the statement: "Aphiemi is used about thirty times in the New Testament" the reading should be: "Aphiemi is used about fourteen times in the New Testament where the English translation is 'suffer.'"

A few additional errors are hardly worth mentioning.

The articles were not written for the benefit of the preachers, or Doctors of Divinity, but for the benefit of Methodists generally, who need to know the Scriptural reasons for dedicating and empowering by pouring, and cleansing by sprinkling.

Priests and kings were consecrated and empowered by pouring, and the disciples of Christ were empowered by pouring.

Levites and unclean people were cleansed by sprinkling, and according to Paul: "Christ gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word."

The Jewish Encyclopedia agrees with the Scriptures by saying: "Baptism, a religious ablution signifying purification, or consecration."

Shubuta, Miss. JOHN D. ELLIS.

TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: Our young people in Louisiana have undertaken a real worthwhile task in the erection of a new building on the Mansfield College campus. This new building is an absolute necessity at this time. Few girls' schools anywhere have the opportunity that our Mansfield College has. We have come to the end of our resources unless a new building can be provided to take care of the girls who are asking for admission. The Shreveport Times of September 11 carried this special news item from Mansfield:

"Mansfield Female College opened Wednesday morning with the largest enrollment in three years. There are 42 in the senior class, 40 in the junior, and it is expected there will be an enrollment of 90 in the college department before the end of the week. The dormitories are filled to capacity. The local attendance is better than last

year. A reception was held in the lobby for the student body by the alumni at 10 o'clock."

If our preachers and congregation will support our young people in the plan they have adopted for the raising of money to erect a new building, so much needed at Mansfield now, I sincerely believe the money can be raised at once.

The plan, simply and briefly stated, is this: From September 13 to October 4, the young people of the entire State will conduct a "Can-pay-in" for the new building at Mansfield. Every Epworth Leaguer will be furnished with a tin can—a month will be given in which to fill it. If the cans are filled, the money is raised and the new building is assured. The cans will be opened on October 4.

As President of the Conference Epworth League Board, and as one deeply interested in the young people and in this much needed work they are attempting to do, I make an earnest appeal to our churches throughout Louisiana to lend every assistance possible to this "Can-pay-in."

The plan of the "Can-pay-in," with full particulars, has been sent to all our preachers. I feel sure that they in turn will present and explain the plan to all the church folks. Brethren, let's help our young people in putting this thing over. It will help them, it will relieve an acute situation at Mansfield, it will hurt no other collection, and it is easy if everybody will help.

W. W. HOLMES.

CHURCH-WIDE YOUNG PEOPLE'S CONVENTION.

The Mississippi Conference Committee for the Church-wide Young People's Convention, to be held at Memphis, Dec. 31-Jan. 3, will meet at Capitol Street Church, Jackson, Miss., at 1:30 p. m., Oct. 14. The presiding elders are asked to send me before that date the names and addresses of the delegates elected from their districts. Also, if there are more applicants or nominees from a district than the assigned quota of eight or nine, send in the additional names, to be put on "waiting list," as we are hoping that the quota from the Mississippi Conference will be increased.

In addition to the present regular quota of delegates assigned to our Conference, our church colleges have been allotted a considerable quota. Also the State colleges have been assigned each a small quota. Therefore, any students of these institutions attending the Convention are to go as delegates from these schools, and are not to be counted in the quota assigned each presiding elder's district.

The railroad rate will be one and one-half fare for the round trip. From Jackson, Miss., this will be \$10.40.

Three forms of entertainment are offered: (1.) If two or more persons occupy a room at a hotel, the rate will average \$2.50 per person per day. (2.) Free lodging and breakfast in homes will be provided a limited number. (3.) Lodging and breakfast in homes at \$1.50 per day will be provided for a large number.

Delegates should indicate to their presiding elders as soon as possible the form of entertainment wished; or write me.

Also, every delegate and official visitor is required to pay in advance a registration fee of \$5, which covers copy of the souvenir program, a badge, and the bound volume of the "Proceedings of the Convention," to be published and mailed to each delegate. This fee should be sent in as soon as possible. In order that I may keep up with the registration, I would like for these fees to be sent me to be forwarded. But make checks and money orders payable to J. W. Barton, Treasurer, 810 Broadway, Nashville, Tenn.

HENRY G. HAWKINS, Chairman,
Mississippi Conference Committee,
Magnolia, Miss.

BROOKHAVEN DISTRICT PLANNING FOR "LEVEL COLUMNS."

In response to the call of Rev. W. H. Lewis, presiding elder, and Virgil D. Youngblood, district

lay leader, the pastors and charge lay leaders of the southern part of the Brookhaven District of the Mississippi Conference, met in Centenary Church, McComb City, at 1:30 p. m., Sept. 8. W. S. Marks, assistant district lay leader, presided. A number of the laymen were present, and all the pastors of the nine charges composing the group, except Rev. A. S. Oliver, who is in Hot Springs, Ark., recuperating health. The present status of each charge in regard to the Conference and General collections was reported, as also the probability of full success in raising these funds during the two months remaining until the meeting of the Annual Conference in Hattiesburg. The prevailing sentiment was that, in view of the splendid harvest conditions, bringing large financial returns, our people certainly ought to respond to the call of the church and pay these claims in full. It was agreed to work and pray for this result.

H. G. HAWKINS, Secretary.

MISSISSIPPI CONFERENCE BOARD OF EDUCATION.

The Mississippi Conference Board of Education is called to meet at Hattiesburg, Miss., Sept. 24, in the office of Rev. Robert Selby, on Front Street, at 10 o'clock a.m. All members are expected to be on hand.

O. S. LEWIS, Secretary.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. Otto Porter, Prentiss, Miss., 2; Vivian Clegg, Enterprise, Miss., 2; A. R. Beasley, Glen Allan, Miss., 2; Rev. W. J. Newsum, St. Francisville, La., 2; Rev. J. A. Alford, New Orleans, La., 2; Rev. C. E. Downer, Terry, Miss., 2; Rev. Seamon Rhea, Brooksville, Miss., 3; Rev. A. E. Barrett, Greensburg, La., 3.

The new St. Mark's Hall, at New Orleans, La., erected by the Centenary at a cost of \$148,000, was originally a dilapidated French house, but is now one of the most complete religious and social service centers of the country.

The Centenary has saved from starvation several thousand university students who fled from Bolshevik lands, and thus won the hearts of the future leaders of several European nations.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WALTER J. GREEN was one of the noblemen of life. He saw the light of day first on Jan. 21, 1875, and closed his earthly pilgrimage amidst the bursting buds of spring, March 28, 1925. I was honored to be his pastor for three years. I never knew a kinder husband, a more considerate father, a truer friend, a better citizen, and a brighter Christian than was Walter Green. His pastor, his church, and his community could always depend on finding him on the right side of every question. He leaves a wife, two boys, and a sweet little girl, and a host of relatives to mourn his going. What a beautiful life to all who have seen, as it was lived by Walter J. Green!

And when he took his heavenly flight, He entered the city where comes no night.

P. H. HOWSE,
Former Pastor.

RESOLUTIONS.

Whereas, our Heavenly Father, in his infinite wisdom, has seen fit to remove from our midst our well-beloved brother and co-worker, N. C. EUDY, who was an honored member of the Methodist Episcopal Church, South; therefore, be it resolved:

1. That in our long fellowship and association with our departed brother,

we found him at all times congenial, ready, and willing to do all he could to help everybody he could along life's way.

2. That his life will be missed in the church and Sunday school because he was always there to aid in every possible way. His Lord and church came first with him.

3. That we extend our love and sympathy to his loving wife, sons, and daughters, also to the entire circle of relatives. May the pure life he lived be an inspiration to all who knew him to live close to the Master. Sleep on, dear brother, and take thy rest. God called thee home, he knew it best.

4. That a copy of these resolutions be sent to the bereaved family and to the New Orleans Christian Advocate for publication, and also spread on the minutes of the fourth quarterly conference.

G. E. CHILDS,
Superintendent of Methodist Sunday School.

(These resolutions were adopted at the fourth quarterly conference which convened at Long Branch, Miss., Aug. 31, 1925, L. P. Wasson, presiding elder.)

RESOLUTIONS.

Whereas, on Friday, Sept. 4, 1925, MRS. CORRA McDONNELL, of Okolona, Miss., went to rest from the Methodist Hospital in Memphis, Tenn.; be it resolved:

1. That in her going away her home has lost a ministering angel, for she spent and was spent for her children and grandchildren. Her unselfish heart contained a wealth of human sympathy, which found expression in tender ministrations to those in sorrow and in need in her community. Her church has sustained the loss of a faithful friend, whose chief aim in all things was to forward the kingdom of her Lord.

2. That in this dark hour we extend sincere sympathy to the large circle of children and grandchildren, and pray that the stars of God's promises to them that mourn may shine out all the brighter through the darkness of grief.

3. That a copy of these resolutions be placed upon the minutes of the Woman's Missionary Society, a copy be published in the Okolona Messenger, and a copy be sent to the New Orleans Christian Advocate to be published therein.

Signed: Mrs. W. N. Duncan, Mrs. Howard Murphree, Mrs. Annie Dawson, Committee from Woman's Missionary Society.

THE ASBURY MONUMENT.

Published by the Francis Asbury Memorial Association.

Bound volume of nearly 100 pages, containing stenographic report of ceremonies, and speeches at the unveiling of the statue in Washington, D. C., Oct. 15, 1925.

Pictures of the Pioneer Bishop from the Bruff Portrait; of the scene at the dedication, with President Coolidge delivering his address; of the statue from all points of view; and of Mr. Lukeman, the sculptor.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Baton Rouge Dist.—Fourth Round.

Baton Rouge, First Church, Sept. 6.
Plaquemine and Donaldsonville, at White Castle, Sept. 13.
Istrouma, Sept. 13.
Zachary, at Zachary, Sept. 20.
Livonia, at Lottie, Sept. 20.
Greensburg, at Darlington, Sept. 26, 27.
Jackson, at Ethel, Sept. 27.
Washington, at Sunny Hill, Oct. 3, 4.
Kentwood, Oct. 4.
Ponchatoula, at Wesley, Friday, Oct. 9.
Natalbany, at Pine Ridge, Oct. 10, 11.
Pine Grove, at Pine Grove, Oct. 11.
Pearl River, at St. Tammany, Tuesday, Oct. 13.
Bogalusa, Wednesday, Oct. 14.
Franklinton, Thursday, Oct. 15.
Baker, at Blackwater, Oct. 17, 18.
Springfield, at Maurepas, Wednesday, Oct. 21.
St. Francisville, at Tunica, Oct. 24, 25.
Clinton, at Clinton, Oct. 25, 26.
Denham Springs, at Denham Springs, Oct. 31, Nov. 1.
Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Shreveport Dist.—Fourth Round.

Longstreet (3), Sept. 20, 11 a.m. and 1:30 p.m.
Greenwood, Sept. 20, p.m.; Q. C., Sept. 21, p.m.
Elm Grove (3), Q. C., Sept. 22, p.m.
Mansfield (3), Q. C., Sept. 23, p.m.
Grand Cane, Sept. 27, a.m.
Bossier City, Sept. 27, p.m.; Q. C., Sept. 28, p.m.
Texas Avenue, Sept. 30, p.m.
Claiborne, Oct. 1, p.m.
Cedar Grove, Oct. 2, p.m.
Ida, Oct. 4, a.m.
Preaching at Claiborne, Oct. 4, p.m.
Standard Training School at First Church, Oct. 4-9.
Belcher, Oct. 11, a.m.
Oil City, Oct. 11, p.m.; Q. C., Oct. 12, p.m.
Vivian, Oct. 14, p.m.
South Mansfield, Oct. 18, 11 a.m. and 1:30 p.m.
Powhattan, Oct. 18, p.m.
Mansfield, Oct. 19, p.m.
Logansport, Oct. 20, p.m.
Mooringsport, Oct. 21, p.m.; preaching at Mooringsport, Oct. 25, 11 a.m.
Preaching at Vivian, Oct. 25, 7:30 p.m.
First Church, Oct. 26, p.m.
Noel Memorial, Oct. 27, p.m.
Mangum Memorial, Oct. 28, p.m.
"Everything in Full," should be the slogan of the Shreveport District, and every church ought to do its utmost to reach this goal. At this last quarterly conference of the year, every department of the church is urged to

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have a written report. All of these reports should be in duplicate; also the nominations made by pastor for stewards and other church officers be in duplicate. This will greatly facilitate the work of the conference, and will insure greater accuracy.

W. W. HOLMES, P. E.

Lake Charles Dist.—Fourth Round.

Abbeville, at Abbeville, Sept. 20, 11 a.m.
Gueydan, at Estherwood, Sept. 20, 7:30 p.m.
De Ridder, Sept. 27, 11 a.m.
Merryville, Sept. 27, 7:30 p.m.
Maxie, at Kaplan, Oct. 4, 11 a.m.
Crowley, Tuesday, Oct. 6, 7:30 p.m.
Indian Bayou, Oct. 11, 11 a.m.
Rayne, Oct. 11, 3 p.m.
New Iberia, Oct. 18, 11 a.m.
Lafayette, Oct. 18, 7:30 p.m.
Sulphur, at Edgerly, Oct. 25, 11 a.m.
Lake Arthur, Oct. 25, 7:30 p.m.
Lake Charles, Oct. 27.

J. B. WILLIAMS, P. E.

Minden Dist.—Fourth Round.

Cotton Valley, at Cotton Valley, preaching, Sept. 20, 11 a.m.
Standard, at Standard, preaching, Sept. 27, 11 a.m.
Heflin, at Ashland, preaching, Sept. 29, 8 p.m.
Colfax, at Colfax, preaching, Oct. 4, 11 a.m.
Ringgold, at Ringgold, Q. C., Oct. 6, 2 p.m.
Chestnut, at Sanders' Chapel, preaching, Oct. 8, 8 p.m.
Plain Dealing, at Walker's Chapel, preaching Oct. 11, 11 a.m.
Ferriday, at Ferriday, preaching, Oct. 14, 8 p.m.
Columbia, at Columbia, preaching, Oct. 18, 11 a.m.
Rochelle, at Rochelle, preaching, Oct. 18, 8 p.m.
Trout and Good Pine, at Trout, preaching, Oct. 20, 8 p.m.
Liberty ct., at Eden, preaching, Oct. 20, 3 p.m.
Jena and Jonesville, at Jena, preaching, Oct. 21, 8 p.m.
Wesley, at Wesley, preaching, Oct. 25, 11 a.m.
Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p.m.
Sibley, at Sibley, preaching, Nov. 1, 11 a.m.
Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

AMONG THE MISSISSIPPI CONFERENCE LEAGUES.

Tylertown.

Our League at Tylertown is still on the map. Last Sunday (Aug. 30), our pastor and the Baptist pastor both being out of town, the B. Y. P. U. asked that our League give its Sunday night program at their church. The subject for the evening was, "The Harvest of Our Lives—What Shall It Be?" Frank Holloway, John T. Lewis, and Pattie Lewis gave interesting talks. Robert Boyd and Doris Lampton gave vocal solos, and Evelyn Boyd a reading. I had charge of the program, and everything went off just fine.

The Sunday before, the B. Y. P. U. gave a program at our church. We work together in trying to do all that we can to give the young people of Tylertown a higher ideal of life.

Sincerely,

HATTIE RAE LEWIS.

Meridian and District.

All the Leagues of this city are well organized and doing good work. I visited the East End League last night (Aug. 30), and found a fine interested group of Leaguers. My League—Poplar Springs—hasn't so many members, but we have a good attendance at our devotional meetings, and have had some splendid socials this summer.

The City Union meets the third Sunday in each month, and usually all of the Leagues are represented. Two beautiful banners (a Senior and Intermediate-Junior banner) are offered for the largest attendance. At our last meeting, held at Poplar Springs, the Hawkins Memorial Seniors won one of the banners, and the Poplar Springs Intermediates the

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other. The Union is planning to have a picnic supper at Highland Park on Friday night, Sept. 4. It has been well planned, and we are hoping that it will be a great success. Mr. Lynn Covert is the president of the League Union.

I have had no chance yet to become acquainted with the work elsewhere in the district, but hope to be able to do so at an early date.

RUTH ALFORD, Secretary,
Meridian District.

Vicksburg.

The Warren County League Union squadron took a flying trip to Bovina Sunday, Sept. 6, and held an interesting and instructive service there.

Little Miss Nettie Smith, of the Vicksburg Crawford Street Intermediate League, writes that their president, Ernest Turcott "is just fine;" that their League is getting along very well, but that "it could be better." A good thing not to be satisfied with what we are doing!

ASSEMBLY ECHOES.

Rev. W. B. Jones, presiding elder of the Vicksburg District, says:

"It is probable that the length of my stay there, only twenty-four hours, disqualifies me from expressing an opinion, or of giving anything that is worth while. It gives me great pleasure to say, however, that the impression made upon me was most favorable, and I was very much charmed at the sincerity of the young people, and the way they went about their business. There seemed to be no discordant note whatever, but, on the other hand, all seemed to be enjoying the occasion to the fullest extent and at the same time reaping great benefit to heart, mind, soul, and body. I liked the spirit evidenced in their recreations, the fun they had, the joy that came to them. I liked the way they went about their work in the class rooms, the evident seriousness of each one and their seeming efficiency in their studies. I liked the manner of conducting their business meetings and the ability displayed at these meetings. I liked the fine resolutions passed unanimously as to worldliness, violation of the Sabbath, reading unworthy books, dancing, and such like. I liked the way they enjoyed their meals and the good nature displayed in the dining hall. It occurred to me that it was quite a safe and fine place for the young people to be, and that all who can should avail themselves of the high privilege of being there at future sessions. I commend the Assembly."

Dr. H. W. Featherstun says of the Assembly:

"The Epworth League Assembly that met at Brookhaven last June was by far the greatest of the many I have attended in Mississippi. Its

scope of work, its intensity of interest, its high ideals of life gotten by the more than four hundred young people in attendance mark it as far in advance of any, I am sure, that has been held in our Conference. The classes were much larger, the interest in the teaching manifested encouraged me beyond expression.

"The Epworth League as an institution in our church is in the forefront. This is indicated in the fact that in the Centenary and regular payments for missions the Epworth League outranks every other branch

of our church's forces, and Mississippi Leagues are second to none.

"You have grounds for much satisfaction that this, your 'labor in the Lord,' is in no sense in vain. May God continue to bless you and the Leagues of the Mississippi Conference."

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Mr. A. M. Mayo, Conference Treasurer, also Treasurer of European Special, has sent a recent report to our office. Sunday School Day offering this year has reached about \$1,000. He reports fourth Sunday offering for Missions has reached \$1,251. I hope by Conference both of these funds will be very much increased. Dr. Drake, Conference Superintendent of Missions, and his district superintendents are going to give special attention to bringing up the Missionary offering by Annual Conference date. Sunday School Day offering is being promoted by some of our district secretaries, especially Dr. F. C. Wren, of the Minden District, and Mr. B. D. Talley, of the Baton Rouge District.

Some of our Conference and district workers are very much interested in our Check-Up Campaign Week, Oct. 11-13. One of the local Sunday school superintendents, Mrs. W. B. Broadway, of Grayson, writes concerning checking up in her school: "I am working to have my little Sunday school do its best this year. I expect in a few Sundays to observe Sunday School Day and send in offering. Who will be sent to grade us? I am at least anxious to be a Progressive 'C.'"

The Alexandria District Standard Training School is in session this week, with an enrollment between sixty and seventy. Four courses are being offered in this school, with the following instructors: Bible, Rev. N. E. Joyner; Principles of Teaching, Maddox; The Sunday School, Mr. T. W. Holloman; and The Primary Pupil, Mrs. Byron Harwell. The largest class in this school is the course on Principles of Teaching.

Rev. H. L. Johns, Conference Superintendent of Young People, was invited to visit the Alexandria Training School one night and give a special message on Young People. He sends the following telegram: "Thanks, but I am camping with twenty boys and cannot be with you. Urge classes and schools help me place tool kit in French Mission school, about forty dollars more needed. Desire to place kit by end of month, that's my speech."

C. D. ATKINSON,
Conference Superintendent.

FOURTH SUNDAY MISSIONARY OFFERING FOR EUROPEAN SPECIAL.

By Mr. A. M. Mayo, Treasurer.

Alexandria District.

Alexandria, \$25; Glenmora, \$25.18; Robeline, \$7.80. Total, \$57.98.

Baton Rouge District.

Amite, \$100; First Church, \$157.64; Keener Memorial, \$80.61; Bogalusa, \$45; Franklinton, \$15.66; Natalbany, \$10.74; Ponchatoula, \$30; St. Tammany, \$3.42; Tunica, \$17.85. Total, \$460.92.

Lake Charles District.

Crowley, \$45.87; De Ridder, \$61.88; Gueydan, \$30; Lake Arthur, \$22.13;

Rayne, \$8.70; Prospect, \$3.04. Total, \$171.62.

Minden District.

Colfax, \$8; Jena and Jonesville, \$11.03; Pine Grove, \$6; Hall Summit, \$4.50; Ferriday, \$16.40; Winnfield, \$25; Columbia, \$21.24. Total, \$92.17.

Monroe District.

Epss, \$2.33; Midway, \$1; Gilbert, \$22.50; Mangham, \$2.56; Harrisonburg, \$5.17; Waterproof, \$26.82; Delatridge, \$4.45; Charlieville, \$4.24; Archibald, \$2. Total, \$71.07.

New Orleans District.

First Church, \$50.

Ruston District.

Haynesville, \$49.06; Bienville, \$1. Total, \$50.06.

Shreveport District.

Belcher, \$76.97; Grand Cane, \$2.25; Greenwood, \$12.98; Cedar Grove, \$27; Mansfield, \$112.88; Mooringsport, \$29.64; Claiborne, \$25.34; Shreveport (First Church), \$100; South Mansfield, \$6.12; Vivian, \$5. Total, \$398.18.

By Districts.

Baton Rouge, \$460.92; Shreveport, \$398.18; Lake Charles, \$171.62; Minden, \$92.17; Monroe, \$71.07; Alexandria, \$57.98; Ruston, \$50.06; New Orleans, \$50. Grand total, \$1,251.70.

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

We hope to check up as many schools and departments before Conference as possible. No help has been provided that brings better results than these programs of work. The only objection to them is it takes work, hard work, continuous work, to do anything with them.

The next best thing to a training school is an institute. They are worth a great deal to those who take the time to attend them. We hope and pray that a large number will attend the institute that is to be held at Tupelo, Sept. 21; Aberdeen, the 22nd; West Point, the 23rd; Okolona, the 24th; Holly Springs, the 25th; Sardis, the 26th. Mr. M. W. Brabham, Mr. O. S. Gates, and Miss Marie Parham, all of Nashville, will make the addresses and give the instruction. Mr. Brabham will discuss such topics as are of most interest pertaining to the administration of the school. Mr. Gates will discuss the adolescent work, and Miss Parham the elementary work. We have not had such a group of workers in our Conference to help us in institute work.

Rev. R. G. Lord, of Coahoma, recently taught one of the Cokesbury courses at Birdie. Five took the examination.

Mr. B. G. Webb, of Kosciusko, has a class in "Organization and Administration" and another class in "Pupil Study" ready for examination. The men who get their teachers to do honest study are doing a greater work than they realize.

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

By Virginia Thomas, Conference Elementary Superintendent.

We feel that we are very fortunate in having Mr. Brabham, Mr. Gates, and Miss Parham with us in a series

of institutes, beginning Sept. 20. These institutes offer an opportunity for our people to get help and suggestions from the people who know. We want all of our people to avail themselves of this opportunity. Pastors, you need to know more about the work of your Sunday school, what it should be doing, and the great work it can do; so you come, urge your people to come, and bring some of them. Superintendents, you need to know about the work of your school, how it checks up in comparison with other schools, and goals and purposes for the school; you come, urge your teachers to come, and bring a number of them. Teachers, you need to know how you may improve the work of that class, how to get those boys and girls more interested in the work; you come, urge your friends to come, and bring as many of them as you can. Let each one of us do his part to make these institutes a success, and make them mean much to the work of the kingdom in our Conference.

In our Elementary work we are looking toward Children's Week. Bishop Beauchamp, of the Methodist Episcopal Church, South, strongly endorses Children's Week, saying: "I most heartily commend the purposes of Children's Week that the entire parenthood of our church may become more deeply and vitally interested in the religious training and development of the children. I know of no service quite so permanent in the life of the church or the nation as the Christian training of the children and youth." What are you doing in your church toward interesting the parents of the church in the religious development of their children? All materials for Children's Week may be obtained from Virginia Thomas, Tupelo, Miss. They cost nothing, they mean much. Write to-day.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

On checking over the amount received up to September of last year, we find that we received \$1,328.56. On going over the amounts given to Sunday School Day this year, we find that we have received \$1,224.48. We have the following names on the Honor Roll for this year. They are arranged according to their number as the contributions were received.

1. H. R. McKee; 2. J. H. Jolly; 3. M. A. Massey; 4. F. J. Jones; 5. M. W. Porter; 6. P. O. Pruitt; 7. Otto Porter; 8. L. M. Sharp; 9. S. F. Harkey; 10. E. W. Hope; 11. J. L. Carter; 12. S. B. Watkins; 13. J. C. Jackson; 14. W. J. Dawson; 15. H. F. Brooks.

We shall be more than delighted to have every preacher on the Honor Roll this year, and we are exceedingly anxious to have every one that was on last year get on again this year. Let us have your offering.

* * *

In the school in Newton last week there was forty credits issued. Hickory had three representatives; Otho, 1; Chunky, 4; Forest, 3; Decatur, 3; Newton, 10; Lawrence, 4; Union, 4; Norris, 1; Montrose, 3; Trenton, 1; Carthage, 2; Morton, 1; Hickory, 4.

* * *

The Hattiesburg school will be in full next time.

J. C. CHAMBERS.

666

Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

THE VACATION BIBLE SCHOOL.

It has been my pleasure to help to conduct three Vacation Bible Schools this summer. This makes nine within the last few years that I have had a small part in helping in them. I am believing in them more than ever, and with the experience that I have had this year, will be able to do the work better in every way for another summer.

I had Miss Mary Katherine Jones, who is one of our life service volunteers and who is fitting herself for her life-work at Centenary College, to help me in two, and she is the most efficient helper that I have ever been associated with. Her work among the young people will count for more than it is possible to estimate at this time. We divided those who attended into four groups—Primary, Juniors, Intermediate, and Adult—with an efficient instructor for each group, and for two hours each morning we had intensive Bible study, in addition to the fundamentals of Christian living and Methods of Church Work, and Methodist Doctrine. I have never seen people take to anything as they did to this.

Each evening we had an evangelistic service for all. I think that it will be better, where it is possible to do so, not to combine the school and the revival, and at the evening hour have definite instruction for adults, teacher training, church methods or definite Bible study. I have conducted six revival meetings this year and have had Bible studies for the morning hour at each place that seems to have interested the people as nothing I had ever tried before. I have had some of the most wonderful revivals this year in all my experience—more than 200 decisions for a new life, and five life service volunteers. I have tried to ground them in the truth from the Bible and Methodism. We are very happy.

W. F. HENDERSON, JR.

Cotton Valley, La.

SUNDAY SCHOOL DAY.

Dear Dr. Carley: I am always anxious to fit in with the program of my church, but I find that Sunday School Day is the hardest day of all to get our folks interested in. In the old days, Children's Day was a "big day" in each year, and all looked forward to it with a great deal of pleasure and profit.

I cannot believe that it is the change in name of the day, but I have wondered if it was not the emphasis laid upon the financial side of the day.

(Continued on Next Page.)

For inspiration, information and earnest devotion read Baxter F. McLendon's Sermons (Popularly known as "Cyclone Mack") the South's well known and most forceful evangelist: "The Story of My Life" and other sermons, Cloth Binding \$1.50; "Americanism" and other sermons, Cloth Binding \$1.50. Postpaid anywhere in the U. S. A. Mail order today to McLendon Publishing Co., Dept. F, Bennettsville, South Carolina.

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COME OVER AND HELP US.

We are in the midst of the heathen world. Surely the world is represented in this valley. Here we have the Mexicans with their pagan religions, the Mormons with their modern paganism, the world, as we call it, which wants to be left alone. But possibly the most destructive element which we have to contend with is the bad man from the East who comes West that he may expand and become the real bad man that he thinks himself to be. Then there is that class we might call the itinerant, or the fellow who doesn't expect to stay here long enough to identify himself with the church; nor does he take any interest in the affairs of State or community. Very few of these people want a church. However, they will send their children to our Sunday school. They will turn to the preacher when in trouble, especially when the dead is to be buried. Our church faces a long battle in order to win out in this field. It calls for a life hid in Christ, and one that counts not his life dear unto himself; also a man with a great vision, with a vision to see the future generations rising up, having shaken off the sins of their fathers, and calling blessed those who by their means and life sowed the seed of the kingdom of God in this great Western country.

Our little town is located on the main public highway, just halfway between Globe and Miami, it being only three and a half miles to each of these towns. These three cities are what we call the tri-cities of the valley. We are located only thirty-five miles from the great Roosevelt Dam, from which flows water to irrigate the great Salt river around Phoenix. This valley at one time was considered to be the most desert or deathly of all the Arizona valleys, but to-day she is blooming as a rose. The land around Phoenix is selling from \$200 to \$1,000 per acre. And there is a ready market for all her products right here within the confines of the State's boundaries. But I started out to tell you about our church.

We came here last November by order of the Arizona Annual Conference. We found an unfinished church, no parsonage, a few women and plenty of children working in the church. Our men folks are busy mining copper, and here we have no Sabbath. There is no law to protect our Christian Sabbath. A few Sundays ago we had a baseball game going on while we were trying to have Sunday school, right beside our church building, and the fact that we are a church, or that a man is a preacher gets us nowhere in this field. There is only one thing that will convince the people of their sins and their need of God, and that is a life which is the very embodiment of the message of Jesus Christ to a lost world. Brethren, pray for us.

In the book of Nehemiah, second chapter, seventeenth verse, we have the old familiar text, "Let us build up the wall of Jerusalem that we be no longer a reproach." The most of us have preached from this text. Some of us have preached to it, others have preached about it; but here it is—our church at Claypool, Arizona, is a monument to the weak faith of Methodism. We started a building during

the time of what is known as the Centenary Movement. Our board has spent \$2,500 on the building. Our people have paid very little, and they are going to do but little more. We have three walls of a concrete building up, with a temporary roof. To finish the building so that it will be at all adequate for the work which we are trying to do, we need at least \$2,500 of money; to build a parsonage such as you preachers in Mississippi would want—well, you know. But the fact remains that preachers will be sent here, and they will struggle against the opposing powers as best they can, regardless of whether somebody furnishes this needed money or not. What about it, my brother?

Will not some great big-hearted layman send us the money to build a parsonage and allow us to dedicate it to some member of his family? Or if that layman will not, then what about some church taking this matter in hand, or some district? Or what about all of you boys sending me a donation for a building fund? Just a little from all, and we would put this thing over the top. I am not begging, but only making this appeal to a people who, I believe, will be glad to help. I fear only one thing, and that is that you who read this will not pray as you should, asking that God lead you in this matter.

Copper mining is the chief industry of this part of the State, there being three large companies in this valley. Millions of dollars are paid out annually to the men who mine copper, in the three cities, which is one of the State's largest copper fields. Our three cities have a population of about thirty thousand. Claypool proper has about four thousand, and ours is the only church in town. There is not, I am sure, a more needy mission field in all the world than this. And it is barely possible that it will be a mission field for years to come. Owing to the unsettled conditions, together with the fact that people have forgotten God in their rush for wealth and pleasure, we can only hope that God will raise up a generation that will honor and worship him as they should.

In conclusion, permit me to say that Arizona ranks first as a place where people may regain their lost health. Everywhere you go in Arizona you will find people from all over the States as well as other places who are here for the benefit of their health. More people come here suffering with tuberculosis than all other ailments, and in this wonderful sunshine and pure air they really get well. I say sunshine; what about a temperature of 120? Well, we have it here in Arizona. I have seen it at 110 here in Claypool, but, owing to the extreme dryness of the atmosphere, it doesn't seem to be hot. The only trouble with most of the people in coming here is that they wait until it is too late. I hope that our great Methodism will build a great hospital here in Arizona for the treatment of tuberculosis, so that the Methodist may come here and get well. I have seen great big red-faced men who look as if they had never been sick a day in all their lives, who came here a few years ago with tuberculosis. Others there are who come here and forget their ills in a few months.

Our Annual Conference meets Oct. 14. I should like very much to finish my church, and if possible build a parsonage, by that time. Who will be first to help me? Write me your pledge and send the money a little later. We will furnish the Advocate with a list of all who donate. If any of you preachers don't know who I am, ask Jaco, Woollard, Jones, Lipscomb, Davenport, Duren, Decell, Smith, Linfield, or almost any of the boys of the three Conferences.

Your missionary in the home field,
G. W. McLAIN.
Claypool, Arizona.

SUNDAY SCHOOL.

(Continued From Page 12.)

In all the literature and all references to it that I have seen, one feature has been stressed—"We need the money." Suggestions are sent out as to how much each school should contribute, and there seems to be only one value of Sunday School Day.

Now, personally, I do not believe it that way, but it is mighty hard to get some of our hard-headed business men and Sunday school superintendents to see it any other way. The average country and small town Sunday school (and there are a lot of them) never has any point of contact with the Conference Sunday School Superintendent, and derives absolutely no benefits from the work that is supposed to be fostered by the Sunday School Day funds, and they realize their utter lack of efficiency, but see no relief; hence they cannot see the necessity of contributing money for what? As I go into the average country school, it makes my heart ache to see how badly they need some one really to help them. With the pastor there once a month or less, and perhaps the Sunday school at a different hour, he cannot help much.

There must be some way out. Can we find it?

"RUSTICUS."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Oberlin, at O., Sept. 13; Q. C., 2:30 p.m.
Melville, at M., Sept. 17-Oct. 1—Wisdom Sisters' meeting.
Evangeline, at W. C., Sept. 27, 2:30 p.m.
Kurthwood, at A., Oct. 4, 11 a.m.
Evergreen and Marksville, joint Q. C. at E., Oct. 11, 3 p.m.
Melder, at M., Oct. 18; Q. C. after dinner on the grounds.
Lecompte, Oct. 18, at night.
Glenmora, Oct. 19, at night.
Oakdale, Oct. 20, at night.
Elizabeth, Oct. 21, at night.
Boyce, Oct. 22, at night.
Natchitoches, Oct. 23, at night.
Provencal, at H., Oct. 24. Preaching at night, Q. C., 3 p.m.
Pleasant Hill, Oct. 25, at P. H., 11 a.m.; Q. C., 3 p.m.

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Pelican, at P., at night, Oct. 25; Q. C., Oct. 26, 3 p.m.
Pineville, Oct. 27, at night.
Bunkie, Oct. 28, at night.
Opelousas, Oct. 29, at night.
Eunice, at E., Oct. 30, 3 p.m.
Alexandria, Nov. 1, at night.

C. C. WIER, P. E.

New Orleans Dist.—Fourth Round.

Places for preaching services and quarterly conferences for the churches in New Orleans will be arranged privately and announced locally.

The following is the list of appointments outside the city:

Franklin, Sept. 20.
Lydia, Oct. 4, morning.
St. Martinville, Oct. 4, evening.
Covington, Oct. 11, morning.
Slidell, Oct. 11, evening.
Berwick, Oct. 18, morning.
Morgan City, Oct. 18, evening.
Bayou Blue, Oct. 24 (Saturday), evening.
Lafourche, at Griffin, Oct. 25, morning.

Houma, Oct. 25, evening.

Reports will be called for from boards of trustees, Woman's Missionary Societies, and committees to examine books of treasurers of Superannuate Endowment funds. Pastors are urged to be ready for nominations of all officials.

W. WINANS DRAKE, P. E.

Ruston Dist.—Fourth Round.

Clay, at Vienna, Sept. 20, 11 a.m.
Jonesboro, at Jonesboro, Sept. 20, 7:30 p.m.
Bernice, at Bernice, Sept. 27, 11 a.m.
Dodson, at Frantom, Oct. 1, 11 a.m.
Calhoun, at Wilhite, Oct. 4, 11 a.m.
Ruston, Oct. 4, 7:30 p.m.
Gibbsland, at Gibbsland, Oct. 7, 2 p.m.
Dubach, at Dubach, Oct. 8, 2 p.m.
Eros, at Indian Village, Oct. 10, 11.
Ouachita, at Brooklyn, Oct. 11, 11 a.m.
Haynesville, Oct. 14, 2 p.m.
Homer, Oct. 14, 7:30 p.m.
Athens, at Athens, Oct. 15, 2 p.m.
Simsboro, at Antioch, Oct. 17, 18.
Arcadia, Oct. 18, 7:30 p.m.
Marion, at Marion, Oct. 25, 11 a.m.
Farmerville, Oct. 25, 7:30 p.m.
Bienville, at Burk Place, Oct. 31, Nov. 1.

Pastors are kindly requested to have all answers to questions asked. Officials will please do their utmost to have all finances in hand at the stated time of their Conference. Let us work together to have the best report ever sent up to the Annual Conference.

W. S. KLEINSCHMIDT, P. E.

MISSISSIPPI CONFERENCE

Seashore Dist.—Fourth Round.

Gulfport, preaching, Sunday Aug. 30, 11 a.m.; Q. C., Nov. 3, 7:30 p.m.
Long Beach, preaching, Sunday Aug. 30, 7:30 p.m.; Q. C., Nov. 5, 7:30 p.m.
Poplarville, preaching, Sun. Sept. 6, 7:30 p.m.; Q. C. Mon. 7:30 p.m.
Escatawpa, at Kreole, Sat. Sept. 12, 11 a.m., 2 p.m., and Sun. 11 a.m.
Moss Point, preaching Sun. night Sept. 13; Q. C. Mon. night, Sept. 14.
Saucier, at Poplar head, Sat. and Sun., Sept. 19, 20, 11 a.m.

(Continued on Last Page.)

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Woman's Missionary Society

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ZONE MEETING AT MERRYVILLE, LA.

The first Zone meeting was held in Merryville Aug. 27. Merryville and De Ridder Auxiliaries were represented. Mrs. Dees, our Zone leader, presided. The following program was given:

Devotional, Mrs. Cain; address of welcome, Mrs. Grady; the purpose of zoning and what we can do to make it the best, Mrs. Warner; my work with the Young People, Mrs. D. W. Smith; reading, Miss Pauline Bird; talk on Social Service, Mrs. Gott; prayer, Rev. S. D. Howard.

Noon—Lunch served by Merryville.

Devotional, Mrs. Raggio; work at the MacDonell Wesley House at Houma, Mrs. Sherrill; Belle Bennett, her life, Mrs. Cain; solo, Miss Monique Bird; how the Young People can get on the honor roll, Mrs. Raggio; pageant, Juniors; how our Auxiliary plans to raise money, Mrs. Sherrill; prayer, Mrs. Willson.

The meeting was considered a success in most ways, and was indeed very enjoyable.

The devotionals by Mrs. Cain and Mrs. Raggio were especially enjoyed. We were glad to have Mrs. Warner, of Monroe, with us.

The Merryville Auxiliary was pleased to accept the invitation of the De Ridder Auxiliary to hold the next Zone meeting in De Ridder.

MRS. CHARLES GOTT,
Superintendent of Publicity.

ZONE MEETING AT MINERAL WELLS, MISS.

The Zone meeting, composed of Byhalia, Olive Branch, Cockrum and Mount Pleasant circuits, was held in Mineral Wells, July 20. Sixty delegates and visitors registered, and the meeting opened with devotional, led by Mrs. J. E. Birmingham. The Mineral Wells Juniors gave a splen-

did pageant, "My Best Gift," which was enjoyed by all. Roll call. Interesting reports were given by the different auxiliaries. "The Purpose of the Zone Meeting" was discussed by Zone leader. "From What Source do Missionary Societies Get Information" was discussed very ably by Mrs. Walter Winders. Mrs. Coward, in her sweet way, made all feel and know that we were welcome to the little town of Mineral Wells. Mrs. P. R. Moore responded beautifully to the welcome address. Mrs. Hugh Smith sang a beautiful solo, which every one enjoyed. A very splendid paper on "Belle Bennett Memorial" was read by Mrs. Allen, of Cockrum. She told in a forceful way of the "Life and visions of Miss Belle Bennett."

A "Recognition Service," by the Young People's Societies, in which they gave short sketches of the lives of "our own North Mississippi Missionaries," was a perfect delight to all. Another very interesting discussion, "How May Adult Societies Cooperate with Young People's Societies," was led by Zone chairman. Great emphasis was put upon this being Young People's Year—we should try harder to keep every auxiliary, and not lose any.

The Emery Society gave a very humorous pageant, "The First Church Missionary Society." This created quite an uproar of laughter. A round table discussion, "Why the Need of a Missionary Society," was led by Mrs. Ethel Bowen.

The "Circulating Library" was discussed and announcements were made, after which all retired to a nice shade on the lawn, where delicious refreshments were served. All left saying a Zone meeting is worth while.

MRS. G. A. BAKER, Chairman.

MRS. W. T. WOODS, Secretary.

ZONE MEETING AT PLEASANT VALLEY CHURCH.

The first Zone meeting in the Brookhaven District was held at Pleasant Valley church, Sept. 3. This auxiliary, though small in numbers, is one of the best organized in the Mississippi Conference, and a great help to its pastor. There were delegates from Center Point, Pleasant Ridge, Pleasant Valley, and Hazlehurst. Our district secretary, Mrs. R. E. Bennett, of Meadville, called the meeting to order.

A Scripture lesson was read and prayer offered by Dr. S. C. Caldwell, of the Hazlehurst Presbyterian church.

Mrs. Bennett gave a report of the work over the district, stressing the Junior meeting in Brookhaven and begging each Adult Auxiliary go home and organized a Junior Missionary Society in their church.

At this time two 5-year-old Juniors sang "Jesus Loves Me;" they were Kathrene Ryan Decell and Jimmie Newman Bennett.

Revs. W. H. Saunders and E. W. Hope each spoke of woman's work in the church and what a good Missionary Society means to a pastor.

Plans were discussed for another Zone meeting in November.

An ice course was served by the hostess auxiliary, Pleasant Valley.

We all went home with a new resolve to work harder for our Master.

MRS. C. C. HERLONG,
Secretary.

SPLENDID AUXILIARY AT RIPLEY, MISS.

Ripley has two Adult Missionary Societies, and it is of Adult No. 1 I am going to write. When the new president for this year took the chair she inaugurated the circle plan. I suppose most places are using the circle plan now, but I presume not just as we are. The Society has been divided into three circles, with a captain for each. The size of the town does not make it necessary to have the circles meet separately, but all meet together, and certain requirements are to be met. The circle making the highest number of points at the end of the quarter is entertained by the other two circles. A new captain is appointed at the end of each quarter. The following is a list of the points to be gained:

All members present	20
Program complete	10
Entire program given orally.....	5
A new member	10
A visitor	5
A Social Service deed	5
All local dues paid	10
All pledges paid by last of quarter.	10
All members on time	10
Complete report of captain.....	10
Bible and Mission study.....	5
Total points	100

This plan has caused our Society to gain in membership and punctuality, to say nothing of the enthusiasm aroused by the spirit of rivalry. It has also increased the interest and attendance on our Bible and Mission study classes. At the end of the first quarter circle No. 1 was entertained by the other two circles at a lovely buffet luncheon. The second quarter found circles Nos. 1 and 2 entertaining circle No. 3 at the home of one of the members. At this time a lovely program of music and readings was given, and a Bible game entered into, and refreshing refreshments served, which caused circle No. 3 to determine to strive to be entertained every time. It is the plan to invite all the Methodist women outside the Society to be present at these social gatherings.

During the winter months our Society covered the majority of the Old Testament in our Bible study, and in the spring and summer we studied "The Task Ahead" and "China's Real Revolution." We have the prayer circle and have had several to volunteer to help in organizing societies at the rural churches.

MRS. C. M. MURRY,
Superintendent of Publicity.

FROM VIVIAN, LA.

Dear Brother Carley: Dr. Holmes asked me to send you a little write-up of our work at Vivian. I'm a poor hand to "toot my own horn."

The first Wednesday night in each month is set aside for a report from the lay committees of the church. Dr. H. B. Wren is church lay leader, and

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a good one. He presides at these meetings or has some one else to preside, carrying out a program arranged by him. All the committees make their reports. They tell what they have done and are counting on doing. The meetings are full of pep, and interesting. Our record attendance has been one hundred and twenty-six. When these committees have some one to report to and time to report, they seem to enjoy the work.

Our prayer meetings are well attended. We have a varied program for our prayer meetings. One night we announced "old-time singing" at prayer meeting. We had about one hundred or more in attendance. We sang as our fathers used to sing—the leader "histed" the tune, all joining in. No instruments were used. We sang only old hymns. On another night we had "Old Bible night." All were asked to bring the oldest Bible they had, tell something concerning how they came in possession of it, etc. One Bible was presented dating back to 1814. Each Bible was searched for underscored passages. We have never had a greater service, I think, than we had that night. We had over one hundred. If the brethren will try this, I'm sure they will find it will create a great interest. In the oldest Bible mentioned above, many relics were found—a letter written the year the Civil War closed, quotations, cards, pictures, and underscored passages, such as "I glory in tribulations." I hope others will try "Old Bible night."

We are going to have Patriotic Night soon. We will have a piece of Martha Washington's wedding dress at the service, a short history of her life, then the regular subject will be, "Earnestly contend for the faith once delivered to the saints."

May the Lord bless his laborers as they go to do his work, is my earnest prayer.

The work moves on.
Yours as ever,

R. T. WARE.

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FROM TANGIPAHOA, LA.

A ten-day revival at Tangipahoa Methodist church has just come to a most successful close. Rev. James B. Grambling, of Epworth Church, New Orleans, conducted the meeting. Brother Grambling is a talented singer as well as earnest and eloquent minister, and the entire community has been drawn nearer its Maker through his earnest labors.

There were five accessions to the church during the meeting.

REPORTER.

GOOD NEWS FROM WATERFORD, MISS.

Dear Mr. Editor: We have just closed one of the most successful revivals that we have had on the Waterford charge this year. Rev. A. Y. Brown did the preaching for us, and he has endeared himself to the people of Lebanon church and to the people of surrounding communities. Brother Brown brought us some soul-stirring messages from time to time, and the people were greatly helped by his preaching. The church was revived and we had some "old-time Methodist shouting."

Lebanon is one of the weakest churches on the Waterford charge, but we paid Brother Brown \$30, and raised \$45 on the Conference claim, which was one dollar more than the assessment for Lebanon. People are

Two Letters

The first written twenty years ago, the second recently by Mrs. J. H. Bourland, Frankston, Texas.



June 2, 1904, she writes:—

"For twenty-three years I was a constant sufferer from chronic catarrh. I had a severe misery and burning in the top of my head, a continual dropping of mucous into my throat causing frequent expectoration. My entire system became involved and I grew worse. It seemed as if I could not recover from a constant cough and frequent attacks of bilious colic. My bowels were affected, causing alarming hemorrhages. I tried many remedies and finally took Pe-ru-na. In three days I was relieved of my bowel trouble and entirely cured by five bottles. I most cheerfully recommend Pe-ru-na."

June 30, 1924, Mrs. Bourland writes again:—

"I will soon be seventy-nine years old and enjoy god health for one of my age. I still recommend Pe-ru-na and take it myself when necessary."

For more than half a century Pe-ru-na has a proud record of good done. Men and women the world over stand ready to testify to its value in the treatment of all catarrhal disorders.

Send 4 cents postage to the PE-RU-NA COMPANY, Columbus, Ohio, for book on catarrh.

Pe-ru-na in either tablet or liquid form sold everywhere.

always willing to separate themselves from their money when they get a genuine case of religion.

The revival at Lebanon has been a blessing to all of us, and the people were unanimous in extending to Brother Brown an invitation to come back and preach for us again.

WM. L. ROBINSON, P. C.

Among the French Acadians of the Parishes of Lafourche and Terrebonne, sixty miles west of New Orleans, Protestantism has waged a very feeble struggle against the ignorance and superstition of a mediaeval religion, until the Centenary gave to the Methodist church the sinews of war with which to fight.

The average increase among presiding elders' districts in which the Centenary was given as the leading cause was \$5,894.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Oloh, at Oloh, Sunday, Sept. 20.
Williamsburg, at Goodhope, Sunday, Sept. 27.
Silver Creek, at Silver Creek, Sunday, Oct. 4, a.m.
Prentiss, at Carson, Sunday, Oct. 4, p.m.
Ellisville, at Mozelle, Oct. 6.
Purvis, at Purvis, Oct. 7.
Bonhomie, at Denco, Oct. 14.
Petal, at Petal (preaching Sept. 27, p.m.), Oct. 15.
Taylorsville, at Hebron, Oct. 18.
Sumrall, Oct. 21.
Eucutta, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.
Prcaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

Special notice to pastors and officials: You will note by the dates of the quarterly conferences that I am making it possible for all of you to finish your work, so far as finances are concerned, by the session of your conference. This is the most important conference of the year, as it shows what we have been doing in regard to meeting our minimum financial requirements. I am trusting that every pastor and official will make it their duty to make a complete report on all benevolences. We have the time if we will use it. Let us all pull together for full reports on every item at the fourth quarterly conference. I assure you that it will be a great disappointment to me if you do not do it. We are in better condition to do this now than we have ever been. If we do not do this, let us be sure that we do not prove faithless.

Blessings on all the district, and be sure to do your part.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Harrisville, at Rexford, Sept. 19, 20, 11 a.m.
Galloway Memorial, Sept. 20, 7:30 p.m.
Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 2 p.m.
Florence, at Star, Sept. 27, 7:30 p.m.; Sept. 28, 10 a.m.
Camden, at Soule's Chapel, Oct. 3, 11 a.m.; Oct. 4, 7:30 p.m.
Sharon, at Sharon, Oct. 4, 11 a.m. and 2 p.m.
Eden, at Eden, Oct. 11, 11 a.m. and 2 p.m.
Yazoo City, Oct. 11, 4 p.m. and 7:30 p.m.

Satartia, at Satartia, Oct. 17, 18, 11 a.m.
Flora, at Flora, Oct. 18, 4 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Bentonla, at Bentonla, Nov. 8, 3 p.m. and 7:30 p.m.
Special quarterly conference may be provided on an unscheduled day.
J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Vimville, Sept. 19, 20, 11 a.m.
Cleveland, at New Sharon, Sept. 26, 27, 11 a.m.
Lauderdale, at Lauderdale, Sept. 27, 4 p.m. and 7:30 p.m.
DeKalb, at Spring Hill, Oct. 3, 4, 11 a.m.
Porterville, at Chapel Hill, Oct. 4, 3 p.m.
Matherville, at Langsdale, Oct. 10, 11, 11 a.m.
Quitman, Oct. 11, 3 p.m. and 7:30 p.m.
Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatanua, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

Let there be earnest co-operation, that the kingdom may not suffer and that every interest be given due consideration. The Lord has abundantly blessed us this year. For us to fail, would show a spirit of ingratitude, which would be injurious to all. An adjourned session of the fourth quarterly conference will be held for all desiring it the first week in November.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Bay Springs, Sunday, Sept. 20, 11 a.m., 3 p.m.
Preaching at Stringer, Sept. 20, 7:30 p.m.
Rose Hill, at Rose Hill, Sunday, Sept. 27, 11 a.m., 3 p.m.
Chunkey, at Suqualena, Wednesday, Sept. 30, 7 p.m.
Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m., 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

On this round I shall expect a full written report of the year's work from Sunday school superintendents,

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

trustees, Epworth League presidents, presidents of Woman's Missionary Societies, stewards, building committees, and all special committees appointed. I earnestly urge all pastors and stewards to do their best to meet every financial obligation in full this year.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Centerville, at Stephenson, Sept. 20, 11 a.m.
Roxie, at Hamburg, Sept. 20, 7:30 p.m.
Washington, at Kingston, Sept. 27, 11 a.m.
Natchez, Jefferson Street, Sept. 27, 7:30 p.m.
Gloster and Liberty, at Liberty, Oct. 4, 11 a.m.
Woodville, Oct. 4, 7:30 p.m.
Port Gibson, Oct. 11, 11 a.m.
Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harrison, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

Let the pastors see that complete answers are ready for each question. Please give diligent attention to the collections. Crops are good, and the Annual Conference has the right to expect good reports. We are able to pay, and let us not disappoint the church in this hour of need. God has blessed us, and may we in turn bless him.

W. B. JONES, P. E.

AFTER LEAVING THE HOSPITAL

Was Weak and Miserable. Lydia E. Pinkham's Vegetable Compound Restored Mrs. Auger's Strength

Lowell, Massachusetts. — "I read about Lydia E. Pinkham's Vegetable Compound in the little books that you send around and I felt very good after I had taken a couple of bottles of it. I had been in the Hospital and felt pretty well at first but I went down to nothing. I was weak and had to lie in bed almost all day. I had dizzy and faint spells, pains in my back and lower parts and was so nervous I could not bear my children around. I hope the Vegetable Compound helps other women as it did me. I do all my own work now and feel so well. I have told my friends about it and my sister and my aunt."



Mrs. OLIVE AUGER, 19 Howard Street Lowell, Massachusetts.

Over 200,000 women have so far replied to our question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 out of every 100 of the replies say, "Yes" and because the Vegetable Compound has been helping other women it should help you.

FROM LECOMPTE, LA.

A two weeks' revival service at our church came to a close last Sunday night with eighteen additions to the church, and a general revival in church life as a result. Rev. Henry Bowden was the preacher. Brother Bowden has just left the Southern Methodist University, at Dallas, having taken his B. A. degree, and this was his first attempt at evangelistic services. He expects to enter our Conference in November next, and also the matrimonial ranks. His preaching was of a very high order, yet with earnest appeals; he made a wonderful impression on the community, and we predict a career of great usefulness for him. A large choir with a small orchestra, under the direction of Mr. W. B. Robison, the Sunday school superintendent, was a great attraction.

Although the services were held at a very busy time, at the height of the cotton picking season, the attendance throughout was remarkably good, and several times the church was full. A genuine spirit of co-operation by all branches of the church, with the presence of the Holy Spirit and much personal and individual interest, combined to make the result so encouraging.

These additions, with previous ones, will make a total, so far, of about forty for the year and over thirty infant baptisms.

To God be all the glory.

F. B. HILL, P. C.

Lecompte, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

(Continued From Page 13.)

Seashore Dist.—Fourth Round.

Brooklyn and Bond, at Bond, Sun. night, Sept. 20, and Mon., Sept. 21, at 11 a.m.
Hub, at Hub, Sunday afternoon, 3 o'clock, Sept. 27.
Lumberton, preaching, Sun., Sept. 27, 11 a.m.; Q. C. Monday 9 a.m.
Columbia, Sunday night, Sept. 27; Q. C., Monday morning, Sept. 28, 8 o'clock.
Seashore District Conference of the Woman's Missionary Society, at Ocean Springs, beginning Tuesday night, Sept. 29, at 7:30, and running through Wed., Sept. 30.
Pascagoula, preaching Sunday night, Oct. 4; Q. C., Wednesday night, Oct. 7.
Americus, at Salem Camp Grounds, Tuesday, Oct. 6, at 9 o'clock.
Coalville, at Coalville Q. C., Oct. 3, 11 a.m.; preaching Sunday, Oct. 4, 11 a.m.
Vancleave, at New Prospect, Thursday, Oct. 15, 2:30 p.m.
Mentorum, at New Prospect Camp Ground, Friday, Oct. 16, 2:30 p.m.
Logtown, Sunday night, Oct. 18.
Bay St. Louis, Sat. night and Sun. night, Oct. 17, 18.
Ocean Springs, at Handsboro; Q. C., Saturday, Oct. 24, 11 a.m.; preaching, Sunday, Oct. 25, 11 a.m.
Lyman, at Lyman, Sunday night, Oct. 25.
Wiggins, preaching, Sun. Nov. 1, 11 a.m.; Q. C., Monday night, Nov. 2.
Stillmore, at Stillmore, Sunday night, Nov. 1.
Biloxi, Q. C., Wednesday night, Nov. 4, at 7:30.
Wesley Memorial and Mississippi City, at Seashore Camp Ground, Nov. 6, at 7:30 p.m.

Carriere, at Wesley Chapel, Saturday, Nov. 7, and Sunday, Nov. 8, at 11 o'clock.

Ficayune, Sunday night, Nov. 8.

The pastors will please see to it that all the departments of the church are properly represented by reports as required, and I call especial attention to the report from the Trustees of church property as required by Discipline, paragraph 112.

Pray much, my brethren, over your nominations for official positions. Let us all work and pray together for the Lord to direct and bless us in closing out this year's work.

L. L. ROBERTS, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—Fourth Round.

Corinth, First Church, Nov. 1, a.m.
Corinth, South Side, preaching, Aug. 30, a.m.; Q. C., Sept. 2, p.m.
Myrtle ct., at Bethlehem, Sept. 5 and 6, a.m.
Booneville, preaching, Sept. 20, a.m.; Q. C., Sept. 9, p.m.

Corinth ct., at Gaine's Chapel, Sept. 10.

New Albany sta., preaching, Sept. 6, p.m.; Q. C., Sept. 7, a.m.

New Albany ct., at Well's Chapel, Sept. 12 and 13.

Belmont, at Belmont, Sept. 16

Rienzi, at Rienzi, Sept. 19; preaching, Sept. 20, p.m.

Sherman, at Belden, Sept. 25.

Iuka sta., preaching, Sept. 27; Q. C., Sept. 28, a.m.

Iuka ct., at Spring Hill, Sept. 28.

Burnsville, at Clausell Hill, Sept. 29.

Kossuth, at Wesley's Chapel, Sept. 30.

Guntown, at Saltillo, preaching, Oct. 4; Q. C., Oct. 5, 9 a.m.

Silver Springs, at El Bethel, Oct. 9.

Dumas, at Dumas, Oct. 10 and 11.

Ripley, preaching, Oct. 11, p.m.; Q. C., Oct. 12, 9 a.m.

Blue Mountain, at Brownfield, preaching, Sept. 13, p.m.; Q. C., Oct. 12.

Chalybeate, at Mount Pleasant, Oct. 13.

Mantachie, at Mantachie, Oct. 16.

Mooreville, at Mooreville, Oct. 17 and 18.

Baldwyn, at Baldwyn, Oct. 6, a.m.

Booneville ct., at Blythe's Chapel, Oct. 20.

Wheeler, at Shady Grove, Oct. 21.

Marietta, at Siloam, Oct. 22.

Hickory Flat, at Ebenezer, Oct. 23.

Potts Camp, at Bethlehem, Oct. 24 and 25.

Tishomingo, at Tishomingo, Oct. 27.

Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

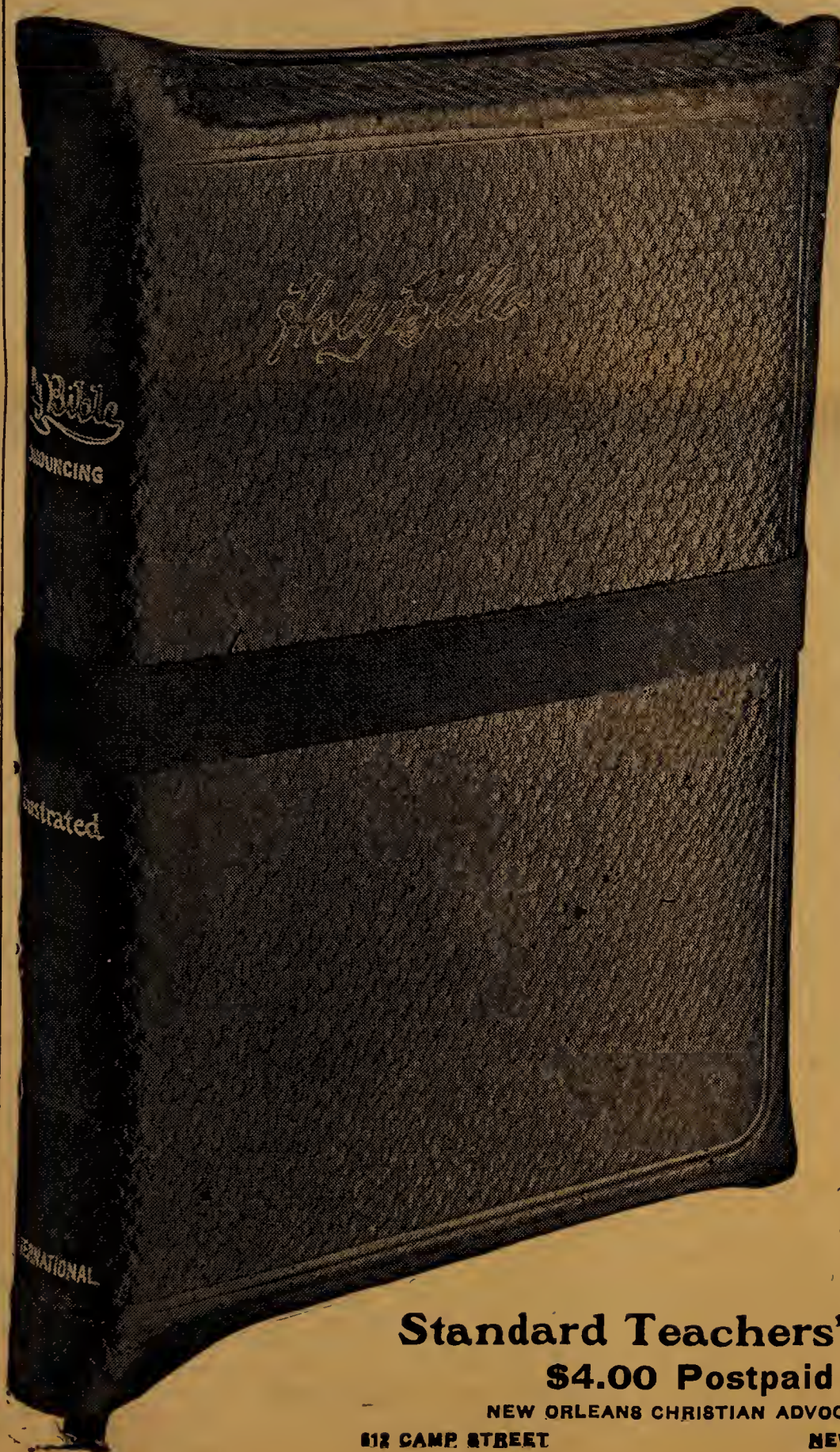
E. H. CUNNINGHAM, P. E.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3563.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, SEPTEMBER 24, 1925.

CHAS. O. CHALMERS, Manager.

HERE AND THERE IN EUROPE.

By Rev. A. J. Weeks, D.D.

When I left home late in July for a trip to a number of European countries, I did not think of it as a vacation or a pleasure trip. The bishops had appointed me as one of the delegates of our church to the Universal Conference on Life and Work at Stockholm, Sweden, Aug. 19-29. This was an opportunity any man in my position and with my work in the church might well covet. Then I felt that this would give a splendid opportunity to see the work of the Methodist Episcopal Church, South, in its three European fields and to study this work at first hand, although the study would necessarily be brief. Furthermore, it would be possible for me to give some attention to conditions in other countries of continental Europe, the section of the world where human problems are most intense and where the heartbreak of the world is most acute. It was very difficult to get away for a brief time even, but it was managed; and so, after a period of rather hard work and considerably worn out by extra hours at my tasks, I came with a desire to make the trip worth while not only to myself but to the entire church as well.

I need not write of incidents here and there, though the temptation to do so is strong. First of all, there was a week in London interviewing a number of men who could give me information of value. In such a place one finds so many places and things of interest that one is inclined to spend the time seeing these rather than doing the things duty demands of him.

Of course a Methodist would not go to London without finding his way to Wesley's Chapel, the Publishing House, the Mission Rooms, and other centers of Methodist interest. That is, one of my type would not do it, and although I visited all of these places frequently when I was in London four years ago, the first morning I was in the city this time found me down on City Road, walking around Finsbury Square, standing among the graves back of the Chapel, strolling through Bunhill Fields Cemetery, visiting in Wesley's House and again breathing a prayer in his little prayer room for a new revival in the churches that bear the Methodist name. On this occasion Rev. George H. McNeal, the minister at Wesley's Chapel, was my guide. I was fortunate in having one so efficient and so obliging. He gave me every possible assistance. He is a well informed student of Methodist and general history. As we stood together in front of the Chapel on City Road he told me that John Richard Green, the historian, had rooms just down the road when he began writing his "History of the English People." Charles Lamb also had lodging down that way, and certainly both of these men walked along where we stood many times, probably daily, long ago. I had strolled through Bunhill Fields more than once, but under such expert and sympathetic guidance I found this to be by all odds the most profitable visit of all.

At another time I had an hour with Dr. J. Alfred Sharp, the Book Steward and former President of the Wesleyan Conference, and this proved to be an hour of delight and an hour when I learned many things I wanted to know. Methodism has considerable force in England to-day. Wesley began his work amongst people who were

in the main without social influence. He was literally a missionary to the masses, and he reached them in a remarkable way and in incredible numbers, all things considered. That movement has been constantly growing through the years, and Methodism is to-day one of the first spiritual forces in England, if, indeed, it is not more potent than any other. As the years widen the distance between John Wesley and the succeeding generations, he looms larger and larger as a religious leader. Methodism has developed its organized activities in the British Isles. It has become a real church in its homeland, but I rejoice to be able to say that it still has a message for the unsaved. In many great halls in the larger cities it is widely publishing the gospel Wesley preached. It is calling men to repentance and to holy living. Of course it suffers the handicaps incident to life in a land with a State church, but notwithstanding this, Methodists are giving good account of themselves.

I had an hour in the Mission Rooms, where I was shown every courtesy. I was delighted to learn of the splendid way Wesleyan Methodists are carrying on in their missionary work under conditions that are extremely trying. It may be doubted if any missionary society has a more honorable record in what it has actually accomplished than the Wesleyan Methodist Missionary Society has. From the days of Thomas Coke, who had the missionary passion beyond any other man of his time, this church has been constantly alert in carrying out the Great Commission. The one hundred and eleventh Annual Report has just been published, and the facts it enumerates are exceedingly heartening.

Its policy has been and is to develop missions into self-supporting churches as rapidly as possible. As fast as these could be developed they have been thrown upon their own resources. To-day the Society has missions in France, Spain, Portugal, Ceylon, India, Burma, China, South Africa, West Africa, Italy, West Indies, and Central and South America. They support about five hundred and eighty missionaries in foreign fields, not counting wives of missionaries. The year recently closed marked the payment of a debt of more than \$100,000 and, in addition, a per capita payment of more than \$2 for foreign missions alone. Bear in mind that there are but half a million members in the Wesleyan Methodist Church, and yet they support a larger number of foreign missionaries than two and a half million Southern Methodists support. If Southern Methodists paid as much per member for foreign missions as these Wesleyan Methodists pay, our Board of Missions would have all the money needed to carry on all the work for which it is responsible.

Those who read this statement cannot appreciate all it means until they know something of conditions in England. In view of these conditions, this is as fine an example of devotion and loyalty as I know anything about anywhere at any time.

What about conditions in England?

I am incurably loyal to England for what that great nation has meant to modern civilization. I have stood in some of the great historic spots of the world. I stood in the old Forum at Rome, a place now in ruins, through which the tides of history flowed in the centuries of the dim past.

When I stood there I could in imagination see the mighty movements that centered there two thousand years ago when Rome ruled the world. Surely that is one of the greatest historic spots on the planet. There are others here and there, and as I have visited them my emotions have been profoundly stirred. But a visit to Trafalgar Square stirs my deepest feelings more profoundly than a visit to any other spot in the Old World. This square was not formed until about a hundred years ago, but as I stand there under Nelson's tall monument, look at those bronze lions by Landseer, with the far-away look in their eyes, and then at the statues of Gordon, Havelock, Sir Charles Napier, and George IV, and remember England's splendid service to the world, I become almost British in my feelings. For centuries Great Britain has been the most effective stabilizer of civilization. We may well doubt if any other nation on earth could have endured what England has endured during the trying days since the close of the World War.

To-day England is bearing burdens that are very, very heavy. English people bear the heaviest burden of taxation any people in the world bear. I am sure this statement is true, though I have not actually compared the taxation figures of the different nations. The income tax alone amounts to from one-fifth to one-third of an Englishman's income. A very intelligent and well informed Englishman told me that in his judgment the middle class in England would disappear within the next generation. His statement is perhaps too strong, but this class is bearing cruel loads just now.

Unemployment is widespread and vexatious. There are now 1,300,000 unemployed men receiving the "Dole," which, I believe, is eighteen shillings a week. This is an emergency measure, and unfortunately there is not much promise of permanent benefit to come from it. While I was in London a coal strike was averted only by giving the miners a government subsidy. Business goes on as formerly so far as one can see, but when an intelligent Englishman talks frankly about the situation he confesses to a feeling of pessimism that is very disquieting. England is entitled to America's sympathy and help in this trying and depressing time. Every high consideration demands that these two nations of kindred peoples shall stand side by side in the preservation of civilization. If they fail, there are no other peoples to take their place.

For one, I believe the whole question of war debts ought to be reopened, and with a clear understanding as to the uses that would be made of it England's indebtedness to the United States ought to be cancelled, or if not cancelled it ought to be greatly reduced and so adjusted as to give a long term of years for its payment, and that without interest. That suggestion does not come from Englishmen. More than once this question was mentioned in conversation with Englishmen, and without exception they have made the statement that it is England's practice to pay its debts. They are carrying on with characteristic courage and cheerfulness, and so far as I know they are not asking the sympathy of anybody. But they are entitled to it, and because they are, as well as for the sake of the world peace and welfare, they ought to have it.

(Continued on Page Nine.)

New Orleans Christian Advocate

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TO CONTRIBUTORS:

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UNIFICATION: A PLAIN STATEMENT.

By Bishop Edwin D. Mouzon, Chairman of the Commission on Unification.

The office of the Friends of Unification having accomplished the purpose for which it was established, I now take occasion as chairman of the Commission on Unification to submit to the church and to the public a plain statement.

1. The vote in the Annual Conferences this fall settles the question of unification for the years ahead of us. That vote, and that vote alone, can decide. Certainly our church must not be carried through another quadrennium of agitation. The story set in circulation by the anti-unificationists that the Friends of Unification, if in the majority at the next General Conference, purpose taking things in their own hands and declaring unification carried by General Conference action, has in it no more foundation in fact than the baseless fabric of a dream.

It shames one to be under the necessity of even mentioning such a rumor. It is humiliating to think that there are men in the church who can originate such things and say such things about their Christian brothers. Let this emphatic contradiction and denial put a stop to the circulation of this campaign story for all time to come.

2. We regret more than we can say that the organ of the anti-unificationists and their chief medium of propaganda has seen fit to make its principal appeal to passion and prejudice. From week to week it has been so reckless in its use of personalities and has gone so far beyond the proprieties of respectable journalism as to make it impossible for us as gentlemen and Christians to contradict and deny its misleading statements.

3. We submit to the church and to the Christian public that the motives appealed to by most of the anti-unificationist writers have not been in harmony with the spirit of Jesus, and that the political methods used by them are something entirely new in our church, and prophesy only evil, and that continually, for the future of our Zion.

4. As the question has finally shaped itself under the guidance of the Memphis paper and the "Organization for the preservation of the Methodist Episcopal Church, South," it is now perfectly plain that the issue before the church is not the pending plan of unification or some better plan, but rather the defeat of the very principle of unification for all time to come.

When our preachers and laymen vote this fall, they should vote with this actual issue in mind. Let no man labor under any misapprehension. To vote "Yes," is to vote for unification. To vote "No," is to vote against unification.

5. We freely admit that if the unification measure should prevail there will immediately be great excitement in South Carolina, Georgia, Alabama, and Mississippi. And no wonder! Southern Methodists in these States will look to see our church property taken from us. They will expect to be called upon to entertain our Negro bishops in their homes, and to see Negroes attending our churches and schools. They will be

looking for the Northern Jurisdiction to start building new churches in Columbia, Atlanta, Montgomery, Jackson, and elsewhere.

But very soon they will see that none of these things will happen. No single deed to church property will be altered in our entire connection. Our own trustees will continue to hold property in trust for specific purposes exactly as now. Colored people and white people will continue their church relations exactly as at present. Overlapping and duplication of Methodist churches will begin to be eliminated. A new era of fraternity and brotherly love will set in. Northern Commissioners and Southern Commissioners all fully agree in all this. There is no difference of opinion.

Already certain laymen are realizing that they have been misled by the anti-unificationists. Only the other day a well-to-do layman was saying: "I have put my money into the campaign to defeat unification. I see now that I was misled. I spent my money in an effort to put the Memphis paper into the homes of our laymen. Now I will not permit it to come into my own home." In one presiding elder's district where the opponents of unification thought they had elected on their prepared ticket eight delegates against unification, it is now likely that the entire delegation may vote for unification. And this they have a perfect right to do under the law of our church. For the entire church ought to know that the whole College of Bishops, not one bishop dissenting, voted in favor of the following resolution interpreting the law:

"If Conferences do pass resolutions with a view to instructing their delegates, such delegates must, nevertheless, be free to follow their own conscience when voting."

The way is still open for delegates to think and to pray. And we rejoice to know that some of them are doing so.

6. Beyond any shadow of doubt unification will get a good majority of the votes cast this fall. Everybody knows that. But regardless of who wins or who loses, every self-respecting man will vote his own convictions. If there ever was a time when preachers and laymen ought to stand on their own feet and vote their own convictions without intimidation, this is the time.

We are voting with the future in view, and our votes will make history.

7. The men who think of the future rather than of the past will see to it that the largest possible vote is piled up for unification. There are several reasons for this.

(1) A large vote for unification will say to the Christian world that Southern Methodism still has the forward vision, not the backward look. Since our own church started this movement, and since the present plan is largely a Southern plan, we must get a large vote in favor of it, or we shall stand embarrassed before the Christian world.

(2) A large vote for unification will say to the many thousands of Methodists from the North who are now useful and conscientious members of our church that we are not in sympathy with the unbrotherly accusations brought against them by anti-unificationists.

(3) A good vote for unification will say to our brethren on the border and in the West that we are concerned with them over their problems and wish to co-operate with them in their settlement.

8. Let me develop this last item more fully. A heavy vote against unification in the Southeastern States will bring great distress to multiplied thousands of loyal and liberal Methodists in Florida, Kentucky, Missouri, Oklahoma, and in the West. They will feel that a large section of the church is actuated by selfish and sectional interests and has little concern for the future of Methodism where the field is most difficult and the problems most complex.

I know full well that this is a solemn hour. Antagonisms amongst us and unbrotherly suspicion must not continue. But peace and harmony will never come through the stubborn dictatorship of a minority. Nor will they come through the uncompromising control of a mere majority. Dear brethren of our beloved church,

you are blindfolded and in the dark if you think that the status quo on the border and in the West can continue. The situation is changing more rapidly than you think.

Again I say, it is a solemn hour. As one who knows the whole church and loves it all, and not just one section of it, I solemnly warn our preachers and laymen that upon them there rests in this hour a vast responsibility. The hour calls for a supreme effort at mutual understanding, for breadth of view, for sympathy the one section with the other, and for a fixed purpose on the part of each to consider the good of the other and of all concerned. The hour calls for a Christ-like spirit and for genuine Christian statesmanship.

9. There is another aspect of this matter more serious, if possible, than anything as yet mentioned in this plain statement. There are some things of much greater importance than the unification of American Methodism. Nothing can possibly be of greater consequence than what I am now about to mention. Shall our church approve and perpetuate the political methods of the anti-unification machine? Shall our church give approval of the principles and methods of the Memphis publication? How does it come about that up to this present hour no single anti-unificationist has given public disapproval of these methods and these principles?

If we endorse and continue such methods and such principles, I solemnly warn the church that troublesome days are before us. It seems to be perfectly plain, then, that a vote against unification is a vote for the methods and policies of the "organization" and its "organ." On the other hand, a vote for unification is a vote against such methods and policies. And nothing can possibly be of greater importance in Southern Methodism at the present time than that our preachers and laymen should rise up and register their solemn protest in the name of the highest traditions of Methodism, against all such methods and policies.

I call upon all progressive preachers and laymen of the Methodist Episcopal Church, South, with whom rests this fall the final determination of these great issues to stand by their holy convictions and to save Southern Methodism from all such evil influences.

DR. CARLEY'S, "IS IT THE PLAN?"

By Rev. J. Loyd Decell.

In this week's (Sept. 10) issue of the New Orleans Christian Advocate its accomplished and brotherly editor, Dr. Carley, discusses, "Is It The Plan, or Unification itself to which the opponents of the proposed plan object?"

It is a matter of record and congratulation that Dr. Carley has been fair, considerate, temperate, and without discrimination in handling the difficult matter of the proposed plan of unification. However, his editorial under discussion merges in with what seems to be general in these closing days.

Strange Strategy.

To impute belittling motives to Christian men, though they be opponents; to endeavor to obscure the defects of the first things by magnifying and playing up the remotely secondary; to undertake to bolster up the weakness in a written contract by announcing certain men and periodicals are opposed to the said document, makes strange strategy. Surely such eleventh hour procedure will not avail.

When many gentlemen have gone to record as favoring unification in the true sense of the term, then to change, even by interrogative, that they and all who disapprove the proposed plan because of its racial involvements with holding every sort of unification in abhorrence may be popular in certain quarters, but should not be proper anywhere. Even Dr. Alderson says the proposed plan is not unification but mere federation.

To thorn-crown those who oppose this specific plan of unification with such un-Christian characteristics as "mistrust," "holler-than-thou conceit" and "racial prejudice" may stir up some loud "Amens," but it will hardly prove effective in disturbing one man's conviction, nor steady-

ing one whose views are changing towards disapproval of the plan. For even if such changes were true, it would be remotely secondary, as it would not relieve the plan of one hurtful omission, nor cure it of one injurious provision.

The Unholy Trinity.

Dr. Carley groups the arguments against the plan under three heads:

1. "Northern Methodists cannot be trusted to fulfill their contract." Surely all who oppose the plan do believe that our Methodist Episcopal brethren will certainly carry out the contractual provisions of the plan by continuing to hold altar against altar in the South, and build new churches in Florida and Texas or anywhere else in America they please.

2. "Northern Methodism is too modernistic in its teaching." I am, and I am morally certain most brethren who oppose the proposed plan are, confident that the vast majority of our sister Methodists are sound in the faith; and their not having so homogeneous a people as we, but a cosmopolitan people, they would naturally have more divergent views. Yet we do deplore, wherever found, the rejection or indifference towards such cardinal tenets of our holy faith, as the Virgin Birth, Atoning Death, and Bodily Resurrection of Christ; and the Authority of the Holy Scriptures.

Will Dr. Carley say that one of our bishops has equal grounds to make such charges against the leaders of our church as Bishop Berry, their Senior Bishop, did against theirs? Do the modernist brethren in our church gobble up all the secretaryships and leading pulpits in our church as Bishop Berry said they did theirs? Is the same proportion of our leadership modernistic as theirs? Or is it not a fact that a much larger per cent of Northern Methodist leaders accept the Fosdick theory of things than do those of our church?

3. "Irreconcilable differences on the Negro Question." What I want to know is: Have there not been differences of view and practice on the Negro question for eighty years? Have the view and practice of Southern Methodism been wrong? Let Southern civilization and the Colored Methodist Church answer! We believe it is Christ-like to let the Negro grow and develop unmingled along the lines of his own racial consciousness and in the freedom of the constitution and operation of his own church, with fraternal guidance and help of his more experienced brother—the white man. Cannot a man hold this view and yet be free from the stigma of pretending to oppose only the present plan while really at heart he abhors any and all kinds of unification?

The Plan of Unification.

The proposed plan is the only plan that is or can come before the church until this one is acted upon. The call for a better plan has been long and loud by proplanists. But Bishop Denny's amendment to the present plan which would have precluded all overlapping of altar against altar was unanimously defeated by the Northern Commissioners, and so overwhelmingly defeated by his own Commissioners, until this call for a better plan now, makes us want to read Carlyle's "Heroes and Hero Worship." There is something tremendously great in this dare for a better plan!

Dr. Andrew Sledd, an unassassinated scholar, said he could have defeated the present plan before the Northern Commissioners by adding the two little words, "and churches." This has never been contradicted, yet the dare for a better plan grows more heroic.

Isn't it a fact that almost any plan would do for the man who insists that this is the plan? I used to preach to a man who would almost shout when I talked about heaven, but when I would tell him about the way to get there he would go to sleep. Interested in the attainment but indifferent to the means. Isn't it a matter of unification and not a plan with those brethren who are fighting for this plan?

The Northern Methodist Church is a great "branch" of the "Vine." They are conscientious and courageous. There is the rub! They look at some important things decidedly different from

what we do. They will not "out-love" nor "out-trust" us, but running true to Yankee virtue they have already "out-witted us!"

When an appreciable minority of their people objected to a plan, they halted. They did not devour each other with internecine warfare. They thought the plan of unification was important and they waited. They kept "the unity of peace in the bonds of love" within their ranks. No, it is not a better plan of unification that our beloved church needs just now, but it is more of the Spirit of Him who is the Head of the church, that we might the more effectively and readily establish evangelical Christianity within the borders of our ever-enlarging opportunity and responsibility.

Jackson, Miss.

APPROVED LIST OF PREACHERS' INSTITUTES.

By Rev. R. H. Bennett.

As is well known, the law of our church requires all undergraduate preachers to take their Annual Conference studies, either in one of the Correspondence Schools or at a Preachers' Institute, the Institute to be approved by the Board of Education. We are gratified to report another year of excellent work in both of these agencies. The following is the list of Institutes approved by the Board of Education, and whose work the Annual Conference committees are authorized to accept, if they think wise to do so. No committee can pass a preacher to a higher class who has not taken all his course of study for the year in either a Correspondence School or a Preachers' Institute, but this does not take from the Annual Conference committees the right to examine any undergraduate and regrade him on their own motion.

This approval covers only the undergraduate classroom and examination work in these Institutes. It does not cover all the addresses delivered by imported speakers for the platform work. Those in charge of the Institutes should exercise special care in the selection of these speakers.

Alabama and North Alabama Conferences—Institute held at Birmingham-Southern College, Birmingham, Ala.

Alabama, Louisiana and Mississippi Conferences—Institute held at Seashore Divinity School, Biloxi, Miss.

Texas, Central Texas, North Texas, Northwest Texas and West Texas Conferences—Institute held at Southern Methodist University, Dallas, Tex.

East and West Oklahoma Conferences—Institute held at Oklahoma City, Okla.

Holston Conference—Institute held at Emory and Henry College, Emory, Va.

Missouri, St. Louis and Southwest Missouri Conferences—Institute held at Fayette, Mo.

North Carolina and Western North Carolina Conferences—Institute held at Duke University, Durham, N. C.

Tennessee and Memphis Conferences—Institute held at Jackson, Tenn.

Western Virginia Conference—Institute held at Morris-Harvey College, Barboursville, W. Va.

No report has been received from Southwestern University's Institute, and hence that is not on the approved list.

CONCERNING BROTHER BEASLEY.

For weeks I have intended giving the Advocate a statement concerning the condition of Brother A. Joe Beasley, for I am sure the friends who have so generously contributed to the support of himself and family this year will be glad to hear how he is getting along.

Through several brethren I learned that he made a fine patient while at the Sanatorium and, because of his bright, hopeful, cheerful spirit, became quite a favorite there. Of course that was most helpful toward his recovery. No doubt the relief from worry and anxiety for his dear ones at home, afforded by the generosity of the

brethren and friends, had very much to do with this.

He was permitted to go home to his family in Wesson some time ago, but was strictly enjoined to continue the treatment and refrain from all worry and work. There he continued to do well till the recent excessively hot weather. His letter to me just a few days ago mentioned the regrettable fact that he was running a little temperature each day.

He expects to return to the Sanatorium shortly for another examination and hopes to be in such condition that he will be permitted to take a light pastoral charge for the coming year.

Brother and Sister Beasley are deeply grateful to all the good friends who have so kindly come to their help in their time of need, and every letter to me contains tender and earnest expressions of appreciation of their generosity.

I thank all of you for allowing me to be your agent in collecting and forwarding these funds—expressions of your brotherly sympathy and love. To me it has been a privilege and joy. I have not let it cost Brother Beasley anything. Every penny sent in to me has been forwarded either to Brother or Sister Beasley. At Conference in Hattiesburg I shall render a full and detailed account, giving the amounts contributed by each subscriber.

It will be necessary, as the above facts show, to continue our help to Brother Beasley until Conference, for, though he is at home, he is still an invalid and unable to work. It will not do for us to let financial embarrassment in these closing months undo the good that has already been done.

Some brethren, notwithstanding my regular reminders, continue to overlook their pledged amounts. These are needed now and, of course, these good brethren will right promptly remit to me in full of their subscriptions for the year. Thank you.

Let all pray for the full and speedy recovery of dear Brother Beasley, trusting that he may be able at Conference to again take up the work which he loves so well.

Again, thanks, many thanks from Brother and Sister Beasley and myself to all those who have been so prompt and generous in their contributions.

H. M. ELLIS.

Yazoo City, Miss.

MORE RESPONSES FOR THE FRENCH MISSION SCHOOL TOOL KIT.

Responses are coming in slowly but surely for the tool kit to be given the French boys of the Houma Mission School. The Boosters' class, F. D. Richardson, teacher, Alexandria, has just written for a share. The J. T. Pearce class, Noel Memorial, has sent a cash offering.

The following letter from the Satterly class at Noel Memorial, just involved in the disaster of fire, should thrill Louisiana young folks to respond:

"Dear Brother Johns: We enclose our check for \$5, which is our donation for tools for the French Mission boys.

"Our church is almost a total wreck, and I don't think any part will be used again except the pianos and a few fans that were damaged only slightly. But we are not losing spirit and will be in full swing at Centenary soon under the leadership of our pastor, Dr. Scott.

"Yours truly,

"SATTERLY BIBLE CLASS,

"Noel Memorial Church,

"E. R. Goodell, President."

"Sept. 13, 1925."

This letter was written the day after the fire that destroyed the Noel church. It is a type of the heroism in young folks to-day.

I am confident that adolescent classes over the Conference will support this tool kit project so that by Oct. 1 the French boys will have the tools.

With thanks to the Advocate and all,

H. L. JOHNS,

Conference Adolescent Superintendent.
Natchitoches, La.

HATTIESBURG DISTRICT NOTES.

Hattiesburg District, since the last write-up after district conference, has made consistent progress. Most of the summer has been spent in revival meetings, and gracious results and large ingatherings have rewarded the workers.

The district was well represented at the Epworth League Assembly, taking fifty-three credits, the largest number of any district. Two of the four Gold Seal Leagues—Petal Seniors and Broad Street Intermediates—are in our district. The other two were Brookhaven and Crawford Street Seniors.

The work of the laymen, under the enthusiastic direction of K. T. Moore and his associates, has moved forward also. A very helpful meeting of laymen was held at Mount Olive in June, under the direction of W. A. Holloway, and inspirational messages were brought by J. M. Way, of Nashville, from the General Board; Dr. J. M. Sullivan, Conference Lay Leader; K. T. Moore, Mrs. H. L. McClesky, Judge W. H. Livingston, Mr. O. C. Hull, Hon. H. C. Norseworthy, and Rev. Robert Selby. The work of the Woman's Missionary Society has been carried on during the year with the accustomed zeal of the Mississippi Conference women, some of the best of whom live in the Hattiesburg District.

The presiding elder has been active and aggressive, and has not only preached and held quarterly conferences, but has sent out official notices of each quarterly conference to every official in the district. For the fourth quarter, he is sending to each one the list for his visitation, a letter to the pastor and workers, and a complete summary of the finances of the district at the third quarterly conference. The assessment for district work has been almost paid in full, and the Washington City Special has been paid in full. Twelve charges have an increased assessment for the salaries, and indications are that nearly all will pay in full. Main Street, Hattiesburg, leads not only in the amount paid, but in percentage, with 82 per cent; Avera is second with 75 per cent, and Sumrall third with 70 per cent, these figures being for the third quarterly conference. Mount Olive leads in amount and percentage paid on Conference assessments, with Richton second, and Prentiss third. A vigorous campaign has been conducted during the year for the benevolences, and a large part of the assessment will be paid this year.

The first Hattiesburg District Standard Training School was held at the State Teachers' College, Sept. 6-11, under the direction of Rev. J. C. Chambers, Conference Sunday School Superintendent; Rev. J. T. Leggett, Dean; Rev. Robert Selby, presiding elder, and Rev. J. L. Carter, Secretary Conference Board. Rev. W. G. Henry, of Emory University; Rev. C. A. Bowen, of the General Board; Rev. R. H. B. Gladney, of the North Mississippi Conference, and special workers for the primary teachers, made up the faculty. Thirty-three certificates were issued and plans made for a larger school next year.

The District Committee on the Young People's Convention met on Sept. 11 and selected the following eight young people as delegates from the Hattiesburg District: Truman Lewis, Broad Street; Ralph Hall, Petal; L. E. Todd, Collins; Miss Elsie Evans, Mount Olive; Miss Louise Carraway, Purvis; Miss Edna Hollingsed, Main Street; Miss Grace Abney, Heidelberg; Miss Bessie Smith, Ellisville, and a number of alternates.

Rev. J. B. Stringer, pastor of our church at Petal, has recently returned from the Methodist Hospital, where he had an operation for appendicitis.

The Hattiesburg District welcomes the Annual Conference.

REPORTER.

BISHOP W. N. AINSWORTH WILL DEDICATE TWO CHURCHES IN THE SARDIS DISTRICT.

The presiding elder of the Sardis District, North Mississippi Conference, Rev. J. Tillery

Lewis, authorizes the announcement that Bishop W. N. Ainsworth, of Macon, Ga., will dedicate the Free Springs church, on the Tyro circuit, and our church at Charleston. The church at Free Springs will be dedicated on Saturday, Sept. 26, at 11 a. m., and the church at Charleston will be dedicated on Sunday, Sept. 27, at 11 a. m.

The first church to be built at Free Springs was built of logs back in 1855 to 1860. This church was torn down and a building put up of frame lumber. This church was destroyed by a storm, and another frame building put up in its place. In 1919, under the leadership of Rev. A. M. Bennett, the erection of the present concrete house was begun. Under the leadership of Rev. F. H. McGhee, the building was completed at a cost of something like \$7,000. Something like \$2,000 was borrowed from the Church Extension Board to complete the building, and the trustees of the church at Free Springs have met their payments right along. Their last payment is not due until November, but their present pastor, Rev. S. E. Ashmore, persuaded them to make the payment now and have the church dedicated before the meeting of the Conference in November. This concrete church, which is eighteen to twenty miles from any railroad, is perhaps the finest church building in the rural section to be found anywhere in the State.

The church at Charleston was almost completed under the leadership of Rev. E. H. Moulner in 1918. In 1919, the present presiding elder of the Sardis District, Rev. J. Tillery Lewis, served the charge and completed the building of church and furnishing same. In the fall of 1921, Rev. T. M. Bradley was sent to Charleston. During his four years he has done a great work among those good people, besides helping them raise the \$2,000 debt that was made to erect the handsome brick building in which that congregation is now worshipping.

The former pastors and presiding elders of both these churches are urged to be present for the respective dedication of these two churches

"CONSEQUENCES OF UNIFICATION FAILURE PUT STRAIGHT"—A PROTEST.

By Rev. James H. Felts.

Recently there appeared in the Nashville Christian Advocate an article from the pen (surely not the heart) of one Rev. John C. Montgomery, of West Plains, Mo., that both surprised and pained me. I did not give it very serious thought until Rev. P. O. Lowrey found a place in the New Orleans Christian Advocate, not only quoting largely therefrom, but endorsing and commending it. We know that such articles occasionally get by fair-minded editors, but in this case we could but wonder how?

When we read in the secular press, "Party Getting Rough in the Empire State," and discover Governor Smith charging, "Mr. Hearst's entire statement is a lie," and Mr. Hearst replying in kind, accusing Mr. Smith of "habitual demagoguery," and of being "a venal, trading, trafficking, Tammany boss, posing impudently," we charge it to politics and pass it by with a smile. But we are supposed to be Christian brethren, desiring that even our differences shall make for the coming of his kingdom and the doing of his will.

The heat of battle provokes many sayings that were better not said, makes many impressions it were better not to have made—and causes heartburnings galore. Think of saying deliberately, the defeat of the plan "will mean the disgrace of our church in the minds of many for generations to come. Throughout the world our church will have an unenviable reputation." Think of sponsoring "the rejection of unification (the plan) means the control of our church has passed into the hands of that element which has endeavored to assassinate our missionary enterprises, destroy our educational institutions, and blackmail our scholars;" * * * "They will wreak vengeance long pent up upon men and movements they have long hated!" and "Southern Methodism is at the mercy of the group which has encouraged disloyalty and repudiation

of financial pledges." Nor do I "tear a statement from all wherewith it was embodied" in these quotations. The whole article breathes the spirit of rancor and ill-will. The closing sentence, "who can appreciate the anarchy of the insult which has been flung at our General Conference?" would be enough. I protest.

"Katy-did and Katy-didn't" is a most joyous refrain compared to the anvil chorus that is being heard these days. The apple of discord is still furnishing hard cider enough to make a prohibitionist drunk. Even our honorable ancestor (?), Daddy Monk, seems to have gotten head and tail well into the arena, and the Caesars, Our Caesars, have their thumbs turned down. Let us trust that the refined philosophy of the late Hon. Sut Lovinggood was orthodox—"It's hard on Pap, but the makin' of the Pup."

It is so easy to demolish a straw man. That was the late Bob Ingersoll's forte. It is nearly as easy to judge motives, make groundless accusation, call names, excoriate, excommunicate. Anybody can do that.

Personally, I have opposed the plan from my first reading thereof. Before I knew the position of any man, bishop or layman, it seemed to me to be dangerous and destructive: a more or less complete and unconditional surrender. I have used all legitimate means at my command to help defeat it. I think less of it now than ever before. Part of my tithing money has gone into the fight. More is available if needed. I am no traitor to my church. I am no part of an unholy machine. I have adopted no organ. I have appealed to no motives contrary to the "Spirit of Jesus," nor have I been a party to unholy "political methods entirely new in our church." I rejoice in the character, caliber, devotion, loyalty and love of the men, from bishops down, who compose the organization in which I have the honor to have a part.

For any advocate of the plan to rail against "the political methods of the anti-unification machine" is to provoke a smile and a sigh. If the plan is defeated, as it will be, its advocates may safely give a part of the glory to their own leaders. If ever a "cause" suffered at the hands of its "friends," this unhappy plan has so suffered. For my part I have consistently and persistently, for years, stood for this one thing: Give the entire church the same voice, now, it had in the original organization.

Being chairman of "The North Mississippi Conference Auxiliary Association," I have had reasonable opportunity to get a close view of the "dodges of the leaders of this opposition as they have jumped from one thing to another to stir up hatred against a sister Methodism and to inflame the fires of race hatred in order to defeat unification, seemingly at any cost—even to proving untrue to all our claims for fraternity and wish for unity; and to the showing of the grossest disrespect to the prayerful and patient efforts of our own Commission who made the plan now before us," etc., etc., ad infinitum, ad nauseam.

What have I seen and heard? I have seen a perfectly legitimate organization functioning as one man. I have heard prayers shot through with love and loyalty. I have received letters from my leaders urging patience, brotherly consideration, utmost fairness. My attention has been called to the extravagant claims and intemperate utterances of certain "friends of unification," and I have been practically told to "turn the other cheek." I have tried to pass it on.

Go with me a moment. The Commissioners of the two churches agreed upon a plan. The General Conferences approved it. It was submitted to the Annual Conferences for approval or disapproval. Hundreds of our pastors and thousands of our members did not approve it. We organized our forces. We would have been all that Brothers Lowrey and Montgomery call us, if we had not done so. Just when did it become a crime for honorable and intelligent men to fight a submitted plan that they deem dangerous and destructive? We were and are on the defensive. We were asked to express ourselves. We began doing it. Then was there organized at Nashville, Tenn., another "machine"—"The Friends of Uni-

fication," that was and is just as new, just as vigorous, just as machine-like as is our organization; using the same methods, plus. They have certainly been in the church press as much as we have—probably more. They have "flooded the mails." They have used two bishops as chairmen. As I write this there is on my desk a copy of a pamphlet costing approximately \$2,000 to print and circulate—their latest contribution to a dying plan.

Get this, brethren: here are members of an organization created for the express purpose of putting over a plan; doing everything possible to accomplish that purpose, and at the same time objecting, intemperately, to a like organization opposing it. And they, of all people, accuse us of dirty propaganda. Are "the Friends of Unification" high sheriff, judge and jury? Go to the records. Line for line, appeal for appeal, passion for passion, prejudice for prejudice, sentiment for sentiment, accusation for accusation, fling for fling, absolutely on every inch of the ground, our record is as clean and fair and clear and honorable and Scriptural as is that of our opponents.

From both sides have come utterances better left in the waste basket. But when such utterly intemperate and utterly unjust language comes from the pen of brethren, it is time to call a halt. I could easily and justly quote, "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" Consider it not quoted. I will say, however, in all kindness, without the slightest desire to wound, you can't declare in one breath, "The anti-unificationists have organized a machine"—"stirred up sentiment against the Nigger"—"adopt an organ," and done many other discreditable things against the plan (including the "anarchy of insult against our General Conference"), and it is our unpleasant duty to "hold their noses, pour castor oil down their throats, and use a slipper on that part of their anatomy where a tail once disported in useful gaiety;" I say, you can't do this, and in the next breath declare, "Antagonisms amongst us and unbrotherly suspicions must cease." The least request that either side can make is, "Let him that is without sin cast the first stone."

And so I protest in the name of the church I love and the Lord I try to serve, not to mention the young men who have received letters advising them to vote for the plan "in the interest of their future in the church;" against being called a disloyalist, a contender for a church with "no Yankees or Negroes in it," and furnishing "proof that gates to the road downward can be opened, even after we are in 'grace'"—and other like names, because, forsooth, I decline to accept a plan offered by a few brethren who have traveled.

The plan was born in the wrong end of the horn. The "Border Conferences" are speaking for themselves. The rank and file of the church are taking notice. Call off the mosquito troops, brethren.

Greenwood, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

"Why don't you write for the papers oftener? I always read your letters first, and sometimes that is all I do read." Thus spake one of the admirers of my pen-work for the church papers. I replied, "Why don't you tell the editors that, so they will serve my literary waffles hot, and not keep them on file till they are cold and tough." A hot waffle just from the iron, made at the breakfast table, is delicious; but waffles twelve hours old are fit only for pigs and goats and hoboos. So chunk the editors, not me, for loading their columns with dry as dust stuff that nobody reads. "Brother," said a bishop to a preacher at Conference, "do you circulate the church paper among your people?" "No, sir, I do not." "Why don't you? That is a part of your duty." "Nothing in it, Bishop." Poor editors; I'm sorry for them. They are expected to make brick without straw. They have no money to pay for contributions, and I am about the only goose that

will write as much as I do for nothing, as I do; for the only paper that pays me anything is the Nashville Christian Advocate, and I need a microscope to read Dr. Smith's checks. Burrows is going to quit. He has been eating soup as long as he can stand it. It is hard on him to see a pastor order porterhouse steak while he has to put up with soup. I can't write for some of our papers, the St. Louis Advocate and the Arkansas Methodist, for instance; for they won't let me speak my mind on unification, and I won't write for any paper that gags a fellow on any subject appropriate to the occasion. I believe in the "open mind." A lady at Junaluska said: "I have greatly enjoyed your articles in the St. Louis Christian Advocate." I said: "Sister, you are mistaken. That was some other Steel. The St. Louis editor is afraid for his readers to hear what I have to say on unification. He shut the gate and virtually said, keep out of Missouri." Dr. Millar did the same about Arkansas. Well, we've got that wing defeated. They are a pretty set to accuse my side of "ignorance and prejudice," when they are afraid to let their readers hear what I have had to say on the biggest question that has been before the Methodist church in my day. The manner in which the "Friends of Unification" have advocated it has done more, or as much, to defeat it as anything my side has done. Opposition to frank discussion, moving the previous question, the logic of the steam-roller, won't work with intelligent people. Amen.

I have rambled this summer from the orange groves of Orlando, Fla., to the apple orchards that flourish on the green hills around Massanetta Springs in the Shenandoah Valley. A pretty extensive circuit for a "Forgotten Man." At Augusta, Ga., I preached every afternoon to a fine audience of intelligent Negroes in the chapel of Paine College during August. Hot? Whew! They called me their "inspirational speaker," but it was more correct to say I was one of their perspirational speakers. They literally sweated under my preaching. It was Dr. Perry's Summer School for Colored Pastors. By the way, one of the pleasures of that occasion was association with Dr. Thomas Carter, professor in Vanderbilt University. Now don't get him mixed up with other Carters. There are Carters and Carters, some in the penitentiary and some that, perhaps, ought to be there; but I mean Dr. Thomas Carter. Everybody who knows him knows that he is a scholar and a gentleman; but I had heard that he is a "modernist," a "liberalist," a "rationalist," a "heretic," and so on; and his staying at Vanderbilt when it kicked out of the Methodist traces, set up for itself, and repudiated its origin, predisposed me to look a little askance at his "riverence." But after associating with him in the freedom of brotherly intercourse, I've fallen completely in love with Dr. Thomas Carter. I saw no pimple of heresy on him. He is a "Modernist," but not a "Liberalist," and there is a vast difference between them. Paul was a Modernist, so was Luther, so was Wesley. They believed in readjusting old truth to new conditions, and that is what Modernism is. Now some of my readers are going to say I'm a heretic and want to cut my head off. Fortunately it is already off, so I don't dread the axe. I am far more afraid of the heresy that don't speak even the truth in love, than I am of the heresy that translates the word "thought" with the word "anxiety" in Matthew 6:31-34. Will we ever learn that one may be orthodox in his opinions to the core, and yet if he is not patient, and gentle, and kind, and forbearing, his religion don't amount to a hill of beans? Now that is orthodox, for Paul said so. O, I don't mean that he said a hill of beans; he said worse than that: "And though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing." Folks had better look out how they injure the usefulness of others by reckless accusations. Now, Carter may be a heretic judged by some standards of orthodoxy; but if he is, he is a mighty loveable one, and I would rather have the chances of a loveable heretic than those of a sour orthodox saint. The noted Methodist preacher in Boston, some years ago, Father Taylor, was very

fond of Ralph Waldo Emerson, a very pronounced "heretic" according to nearly all the standards of technical orthodoxy. Some one said to Taylor: "Why are you so intimate with Emerson? If what you believe and preach is true, he is going straight to hell." "I don't know about that; but if he goes there, he will change the climate of the place," Father Taylor replied. Let us be patient with these amiable heretics, and cast out the beam that is in our eye first, so we may see clearly how to cast out the mote in our brother's eye. I have feared there was "death in the pot" at Vanderbilt; but I have hope that Carter's "meal" will make the pottage safe.

I did not hear any heresy at Junaluska, but I saw a lot of paganism disporting itself in the waters of the lovely lake with a shamelessness that might have suited a Roman watering place in the time of Paul. Men and women practically naked were bathing together and lolling together on the grass, all sense of modesty gone to the winds! What a mockery to talk about social purity when such unblushing exposure of the person is considered the correct thing at a religious recreational resort! The religious authorities of the Roman Catholic Church, from the Pope and Cardinals down to parish priests, have put their ban on such indecent dressing, and I give them my Methodist apostolic benediction. I wish our bishops, instead of wasting their time on the hopeless task of uniting two bodies so different as Southern and Northern Methodism, would send out a circular letter appealing to the women, and especially the mothers, of Southern Methodism, to put a stop to following the fashions of the lewd women of Paris, and set the example of adorning themselves in "modest apparel."

I spent a delightful week at Emory and Henry College, where I gave several messages to the Pastors' School for the Holston Conference, and renewed my acquaintance with many friends of the long ago. The dear old college keeps some familiar features, but there are many changes, which are improvements. I had a walk in the cemetery on the hill with Dr. Perry, and paused in silence at the graves of Wiley, and Jordan, and Palmer, and many more whom I knew and loved in former years. Their bodies sleep in a lovely spot, their spirits are at home with God. And "if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." They sleep in Jesus.

From Emory I went to Massanetta Springs, in the Shenandoah Valley. This is the seat of the Presbyterian summer activities. I gave the elect several messages. I formed a high opinion of this place last year, and even a higher one this year. I don't know how they got hold of me, but I am glad they did, for I have greatly enjoyed the goodly fellowship of these saints. As the big spring back of the hotel sends forth copious streams of health-giving water, so the Massanetta platform sends forth a stream of spiritual influence to bless the land.

I spent a week at Abingdon and saw Martha Washington College open with every room full; then I came to Lynchburg to see our baby girl get started at Randolph Macon College. I have been lathered with fragrant flatteries everywhere, and felt proud when her teachers spoke so highly of Chloe at Randolph Macon—I forget that everybody don't know who Chloe is. She is a bright jewel in Sister Steel's coronet, our baby girl. By the time this appears I will probably be back in the Den in the Pelican Pines. I left there nearly three months ago, hardly able to walk from weakness; I will return renovated from heel to head and ready for any work that may open up. So don't forget me, if Todd does call me a Forgotten Man. He don't know everything.

Mansfield, La.

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SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



THE FORGOTTEN MAN -- AND THE FORGETFUL!

The Home Circle

THE CURIOUS CASE OF BETSY BURR.

The curious case of Betsy Burr
Is known throughout the city,
And other girls all speak of her
With mingled praise and pity.

You see, it seems to be the height
Of all her daily wishes
To lend a hand at morn and night
When mother washes dishes.

Before she starts away to school—
So well does mother trust her—
It is her fast, unfailing rule
To use the broom and duster.

And in her little room upstairs,
Her ribbons, shoes and laces,
And all the things that Betsy wears,
Are always in their places.

You must agree that Betsy Burr
Is not a common maiden;
Yet every day that comes to her
With happiness is laden.

—Virginia Bowdoin, in *The Youth's Companion*.

DONALD MACDONALD'S VICTORY.

It was a bitter hour for Donald Macdonald as he walked home that April afternoon. The skies were dark and lowering, but they were light compared to the heaviness of his spirit. He had been so sure of his scholarship, had studied so hard all winter, that failure seemed impossible, and had he failed?

"I hate Tom Grey; I hate him!" he hissed beneath his breath. "It was the meanest, meanest trick, and I'll never forgive him."

At that moment there was something very much like murder in the heart of this youth, whose darkened face was bent upon the ground.

"Yes, I hate him," he repeated; "to deliberately push me at the moment for the last question when he knew they would not repeat it, then catch it for his own paper. None but a mean coward would have done such a thing, and I'll—"

"And laddie, laddie, above all else, never let hate grow up in your heart; hate laddie, for another mon, fashioned like yourself."

Donald started and looked about. Five years ago his father had uttered those words before he closed his eyes on this life to open them upon that life which is endless.

"O father, father!" he cried, throwing himself upon the tall mountain grass, while great sobs broke from him, "ye dinna ken, ye dinna ken how hard it is; it's my only chance to larn, and I maun larn."

The dear home words came with the bitter tears.

Still the voice seemed to speak: "What laddie, will ye na win because the battle's hard? What would mither say?"

A half hour passed, an hour was gone, still Donald lay upon the grass. He roused with a start; it was almost milking time and he was full three miles from the place which stood for home.

Donald arose, and there was a new look upon his face. He had fought his battle, and the day was won.

Five years before, after the death of Mrs. Macdonald, the father and his boy had left their home in bonny Scotland for the States, where Mr. Macdonald had been offered a professorship in an Eastern college. A heavy cold contracted soon after he came developed into lung fever, and the father tasted the bitterness of death when he realized that his laddie, only twelve years old, must face life alone, a stranger in a strange land. The years that followed were full of hardship for the orphaned boy, but he had the foundation of a fine, strong character and, like the oak, the life storms left him dauntless and brave.

He found a home and plenty of work with a

farmer, John Rogers, a gentle, easy man, who was ruled by a hard, capable wife, and Jane Rogers took care that not many sugar plums came to the boy; but in one thing her husband was inexorable: Donald should go to the academy every winter and try to win the scholarship for a good college education, offered once a year to the boys of the academy.

"O there's little danger of you getting it," Jane Rogers had laughed scornfully; but Donald had silently smiled back, knowing he had but one opponent to fear, his friend, Tom Grey, the doctor's son, who to-day had caused him to lose the last question in Latin.

Life was very hard for the lad that night, with Mrs. Rogers' taunting words and hard ways; it was with a sore heart that he sought his little room, not to sleep, but to lie awake for hours gazing at the stars which seemed like angel eyes looking down at him. Sleep did not come to him until two purposes were fixed in his mind: To live the life his father would have wished and to have an education.

Three days had passed since the examination. Donald had not seen Tom Grey, but he knew the trial must come soon.

An errand called Donald five miles from home. The afternoon shadows were lengthening, and he resolved to go home by the rocky bit of mountain road which was dangerous but well known to him and would shorten the distance by a mile. He sprang from rock to rock, selecting his steps with care, when he stopped, thinking he heard a groan.

Yes, there it was again. Some stranger must have fallen into the ravine. He crept to the ledge and looked down. At the bottom lay Tom.

A sudden terrible thought flashed through Donald's mind. If Tom were dead, the scholarship would be his.

Thrilled with horror at such a thought, Donald ran to a place where the rocks were less steep and began to descend. He was soon at Tom's side, but found no light of consciousness in his eyes; so, lifting him up, Donald began the dangerous upward climb. Slowly, slowly he went, slipping, climbing, catching a shrub here and there. Would his strength hold out to reach the top, or would they both fall back? It must hold out; it must not fail. One more step, another, another, and he laid his burden on the ground and fell down beside him.

Tom opened his eyes. "Where am I? What?—Oh, I fell, and Don, dear old Don, did you save me after I had cheated you? Forgive—"

"Hist lad, hist! You're sore hurt. I must carry you over the rocks and run for your father's carriage."

The next morning Dr. Grey sought Donald, and with outstretched hand said in a husky voice: "You've saved my boy's life, Don, and he told me how he had cheated you; you've saved his life, and you've helped him back to honor, which is dearer than life. I have no words to thank you. Next fall when Tom goes to college you go, too, for the whole course, and may my boy grow as brave and true a lad as you are to-day!"

In the years of college life Donald Macdonald and Tom Grey stood side by side, and in the long later years of life the bond of friendship was never broken.—Margaret A. Fassitt, in the *Presbyterian*.

BLACK KITTEN GOES IN SEARCH OF HAPPINESS.

Gray Kitten sat sunning herself in the barn doorway. She was very happy, for she had been good. She had had a good dinner and then had washed her face and hands as her mother told her. Now she was ready to take a nap. Mother Cat had promised she would chase leaves with her if she was good and went to sleep. Gray Kitten purred contentedly.

Just then Black Kitten came around the corner. "Come with me, Gray Kitten," he said.

"Where are you going, Black Kitten?" asked Gray Kitten.

"I am going to find happiness," replied Black Kitten. "You come with me. Will you?"

"But I have found happiness here," said Gray Kitten. "I have been good to-day, and am as happy as a kitten could wish to be."

"Oh, very well," said Black Kitten, chasing his tail round and round. "You may be happy, but I am going to be happier. Good-by."

Away Black Kitten went scurrying, while Gray Kitten closed her eyes and sang herself to sleep.

First Black Kitten went to the hen pen. But there he saw a big, white bird who flapped his wings and stretched his great white neck and opened his great yellow mouth and cried, "Cock-a-doodle-doo-oo-oo!"

Black Kitten didn't know what he meant, but he was sure it was something terrible. He was frightened, so he ran away. And he had to run for his life. He ran out into the road. There a big dog saw him. "Woof! Woof!" said Big Dog, as he dashed after Black Kitten. "Bow-wow! Bow-wow!"

Black Kitten was more frightened than ever. He ran to a tree and climbed up into its branches. Big Dog sat down on his haunches and waited. He looked at Black Kitten and ran out his wet, red tongue. Sometimes he made believe he was going to climb the tree after Black Kitten. By and by a little girl came along. She called Big Dog away and scolded him for chasing a poor little kitten up a tree.

Black Kitten waited until he was sure Big Dog had gone. Then he carefully let himself down the tree, backward, looking first to one side, then the other. When within two or three feet of the ground Black Kitten jumped, and then, without once looking behind him, he started straight back home to the barn.

Gray Kitten was chasing leaves with her mother. She looked very happy.

"Where have you been, Black Kitten?" asked Mother Cat.

"He has been seeking happiness," Gray Kitten answered for him.

"Then I know," added Mother Cat, "that he didn't find what he was looking for."

"Black Kitten," she said, turning to him, "I hope you have learned a lesson. Hunting happiness is like chasing fireflies—you're always going to find it on the next bush. If you cannot be happy at home, you will never be happy anywhere. If you would be happy everywhere, learn first to be happy at home."—Sunshine for Little People.

"TIME OUT."

Wife—"I suppose you've had a hard day at the bank."

Third Vice President—"Yes, dear, I heard three stories I'd heard before."—*American Legion Weekly*.

First Snail—"Aw, what's your hurry?"

Second Snail—"I gotta get across the street by week after next."

"Sure ya got plenty of juice?"

"Betcha."

"Well, step on her, an' watch out for the traffic cop."—*American Legion Weekly*.

Terence met a friend, and extended a hand. "Shake, old man."

"What's the matter now?" demanded the friend, suspiciously.

"I was just down to the doctor's office, an' he gives me a bottle of medicine which says, 'Shake before using.' So it's all up wid me, an' here's good-by to ye."—*Exchange*.

A commercial traveler, visiting a large insurance office, boasted to the manager that he could pick out all the married men among the employees. Accordingly, he stationed himself at the door, as they returned from dinner, and mentioned all those he believed to be married. In almost every case he was right.

"How do you do it?" asked the manager.

"The married men wipe their feet on the mat; the single ones don't."—*Exchange*.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will convene on Oct. 15, at 10 a. m., at the Advocate office, 512 Camp Street, New Orleans, La.

All members of the Committee are requested to be present.

Bishops Hay and Ainsworth will likely be present.

JOHN F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1925.

PERSONAL AND OTHER NOTES.

Dr. W. H. Huntley is having a most pleasant and successful pastorate at historic Port Gibson, Miss.

Brother J. A. Price, of Corinth, Miss., at 86 years of age, still reads and enjoys the Advocate. Blessings upon him!

The New Orleans District Standard Training School will begin its sessions in the First Methodist Church next Sunday afternoon.

The Methodist laymen's rally at Ruston, La., on Sunday afternoon, Sept. 27, will be addressed by Bishop Sam R. Hay, and prominent lay speakers.

Rev. N. E. Joyner, presiding elder of the Monroe District, Louisiana Conference, paid the Advocate office an appreciated call on Friday of last week.

Vanderbilt University will celebrate its semi-centennial and alumni home-coming, Oct. 15-18. The anniversary sermon will be preached on Oct. 18 by Dr. S. Parkes Cadman.

"Everything goes well with us on the Aberdeen District, and we are getting ready for a fine wind-up," says Rev. L. P. Wasson, the presiding elder, in a personal note to the editor.

Let all Louisiana Conference churches remember to observe Sunday, Oct. 11, as Harvest Day for the Orphanage at Ruston. This institution is doing a great work, and it must not be allowed to suffer for lack of funds.

Rev. Claude P. Jones, Mississippi Conference evangelist, has just closed a fine meeting with Rev. W. O. Wagoner, at Colfax, La. Brother

Jones has an open date in October which he would be glad to have taken.

Port Gibson Female College, under the presidency of Rev. H. W. Van Hook, has had a good opening. Special attention is given in this institution to preparing students for entrance with advanced standing to college and university.

Rev. J. A. Raudolph, after a delightful season spent at Lake Junaluska, N. C., has returned to his home, 2607 Oakland Avenue, Nashville, Tenn., fully restored to health. He expects to attend the North Mississippi Conference at Grenada, Nov. 4.

Bishop W. N. Ainsworth has speaking engagements this week at Benton, Free Springs (on the Tyro circuit), and Charleston, Miss. Bishop Ainsworth, one of our most active and efficient general superintendents, has a full schedule for this fall.

The Natchez Protestant Home for Orphans, at Natchez, Miss., has recently been thoroughly overhauled and repaired, under the efficient direction of Mr. Walton S. Hootsell. The organization of this fine institution dates back to the territorial days of the State.

The new Sunday school buildings of the Carrollton Avenue and the Rayne Memorial Methodist Churches, this city, will soon be completed and ready for occupancy. They will add greatly to the efficiency of the Sunday school work of these churches.

Rev. C. W. Wesley, our pastor at Benton, Miss., requests us to announce that Bishop W. N. Ainsworth will dedicate the new church at Benton on Friday, Sept. 25, at 11 o'clock a. m. All former pastors and presiding elders are cordially invited to be present.

The new officers of the Big Brothers' Bible Class, Greenville, Miss., are: President, Harmon Barlow; vice president, Dewitt Walcott, Jr.; secretary, Cyrus Higgs; treasurer, N. E. Wingate; teachers, Percy Bell, T. H. Shields; editor, Waddy West; publicity director, W. W. Tillotson.

Rev. Robert Selby, presiding elder of the Hattiesburg District, Mississippi Conference, has issued a bulletin giving a complete statement of the payments on salaries and benevolences up to and including the third quarterly conferences. The outlook is encouraging for a fine report at Conference.

A revival campaign will begin in the Epworth Methodist Church, this city, on Sunday, Sept. 27, and will continue daily, with services at 7:45 p. m., through Sunday, Oct. 11. Dr. R. E. Goodrich, pastor of the First Methodist Church, of Shreveport, La., will do the preaching. Rev. James B. Grambling is the pastor of Epworth.

"Home-coming Day" at the First Methodist Church, Biloxi, Miss., observed on Sept. 13, was a great success. The largest attendance of members this year was had, and a large number of visitors was present. The pastor, Rev. Osmond S. Lewis, is looking forward to a fine report at Conference as the record of a good year's work.

Rev. Thomas H. Lipscomb, our pastor at West Point, Miss., honored the Advocate office with a call one day last week. He was passing through the city en route to the Gulf Coast, to spend a brief vacation after a strenuous summer's work. Equipped with bathing suit, fishing tackle, and a number of good books, he was looking forward to a season of real refreshing.

It is good news that Rev. H. M. Ellis, our pastor at Yazoo City, Miss., has recovered his physical strength after his illness during the summer. He is planning to hold a meeting, beginning on the second Sunday in October, in which he will do the preaching himself. Two new members were received at the services on Sunday, Sept. 13, and

forty-five people were present at the prayer meeting on the Wednesday evening following.

Mr. Calvin N. Joyner, accompanied by his wife and two young sons, sailed from New Orleans on Sept. 4 for Tien Tsin, China, where he goes to accept a position as assistant engineer with the British Municipal Council. The trip will be made via Cuba, the Panama Canal, and San Francisco. Mr. Joyner is a son of Rev. and Mrs. N. E. Joyner, of the Louisiana Conference, and is a graduate of the engineering department of Tulane University.

Rev. S. E. Ashmore, of Tyro, Miss., writes: "We are just back from a trip to Washington, D. C., and other interesting places, where we spent the vacation the good people of Tyro so kindly voted us. We are refreshed in mind, body, and spirit, and are glad to get back to our work. With a church ready to be dedicated and Conference approaching, we have plenty to do, and are anticipating a great wind-up of the Conference year."

We take the following from the Grenada Sentinel of Sept. 18 concerning the opening of Grenada College on Sept. 17: "The dormitories are full. Just a few rooms are not yet taken, but they are reserved for those who, on account of sickness or other unavoidable reasons, were unable to be present at the opening. Had there been 100 additional rooms in the new dormitory, they undoubtedly would have been filled. The demands were persistent for quarters in the new dormitory." From other sources, we learn that the opening was the largest in the history of the college.

EPWORTH LEAGUE AUDITORIUM FOR MANSFIELD COLLEGE.

Acting under the authority of resolutions adopted by the Seventh Annual Epworth League Assembly of the Louisiana Conference, the Epworth Leaguers of the State are engaged in a campaign to raise a fund of \$20,000 for the erection of an auditorium on the campus of Mansfield College. Great interest is being shown in this campaign by the Leaguers, and it is confidently expected that the full amount desired will be in hand when the "can-opening" takes place on the night of Oct. 4. The resolutions providing for the campaign are as follows:

"Whereas, it is the desire of the Seventh Annual Epworth League Assembly to undertake to erect on Mansfield College campus an Epworth League Auditorium, costing approximately \$20,000; therefore, be it resolved:

"1. That we elect Rev. James B. Grambling as State Manager of the can campaign committee, Mr. Edgar Cayard as Assistant Manager, and an Executive Committee composed of Dr. W. W. Holmes, W. M. Bratton, Byron Harwell, Edgar Cayard and James B. Grambling, the said committee having power to plan and take action, three to form a quorum.

"2. We recommend W. M. Barton, Byron Harwell and James B. Grambling as the Publicity Committee, and for writing the topics, Byron Harwell to be responsible for writing of said topics, four to be written for devotional meetings.

"3. Campaign to be directed through the district secretaries, and assistant secretaries, who shall organize within their districts 'can campaign' minute men, who shall visit the entire district in advance of campaign and sell the idea to every local Chapter.

"4. The introductory topic shall be presented in every local Chapter on Aug. 16, and the period from Aug. 16 to Sept. 13 shall be Cultivation and Organization Period.

"5. We recommend dates to be from Sunday, Sept. 13, 1925, to Oct. 4, 1925; cans to be given out Sept. 13 with specially prepared League topics which shall be prepared and sent out. Cans shall be opened Oct. 4, with special topic prepared by the committee.

"6. We also recommend as local Chapter programs that local Chapters work this campaign by departments. Can-opening night, the department

with the largest amount of money, shall be considered the winner. The three losing departments shall entertain the winner in some approved way.

"7. We also recommend that local Chapters present to the individual who raises the largest amount a Gold Epworth League Pin at the expense of the Chapter. Local Chapters will be supplied with one can for each Junior, Intermediate and Senior member, which shall be estimated at the rate of \$3 per can as minimum amount. To those raising average of \$3 per can shall be awarded a banner, and the Chapter shall be considered a 100 per cent Chapter. The Chapter that raises 20 per cent over the amount of \$3 per can shall be credited with the board bill and registration fee, amounting to \$12, at the Eighth Annual Epworth League Assembly.

"8. We recommend Saturday, Sept. 26, to be set aside as a special day for activity of local Chapters.

"The expense of this campaign has already been provided for by friends of the college; therefore, every dollar raised on this campaign shall be used for the one specific thing of building this auditorium and equipping same."

HERE AND THERE IN EUROPE.

(Continued from Page One.)

After all, I am obliged to say that the most disheartening thing I saw in England was the fearful amount of drinking. This is written after I have visited only three other European countries—Belgium, Germany and Sweden. But to me the drink evil appears far worse in England than in either of the others. With all her other troubles England appears to be drinking herself to death. Of course Europeans generally criticize American prohibition. They think of it as resulting from a sort of hysteria, and think of Americans as a race of puritans who do not even have the grace of maturity. Some Americans who visit Europe give credence to that judgment by drinking liquor over here with great relish. Such Americans bring reproach upon their own country and its Constitution.

Those who have traveled in Europe know how generally the people drink beer and wine. It requires patience and perseverance for an American to secure drinking water. If a European drinks water, he wants it to taste like epsom salts or some other drug. Notwithstanding all this, there is a growing conviction that European nations must sober up if they are to stem the storms of this period. Various organizations and groups are working constantly to bring to the attention of the people generally the evils of intemperance and the remedy that must be applied.

After leaving England I had a few days in Belgium with our workers, and then spent a short time in Germany. If the editor will permit me, I will later have something to say of both of these countries. This is written at Stockholm. I go from here to Danzig, and then to Warsaw. I hope to make a trip into White Russia, and from there will go into Czechoslovakia for a few days. After that I will spend some time in Germany. My plans were made to go to Greece, but there is not time for such a trip; hence I will have to abandon it, much as I dislike to do so.

The Universal Christian Conference is in session. Christians from thirty-seven nations are in attendance. We who were present last Wednesday witnessed such a sight as no others of our generation have ever seen. In fact, it is safe to say that such a procession has not been seen in fifteen hundred years. This, however, must wait for a later letter. I may say in closing that I am convinced that no former generation of Christians ever faced such responsibilities as we to-day face. God help us. The hour of decision has struck. The challenge rings out distinct. If Southern Methodists ever expect to meet their obligations, they ought to do it now.

A NOTE FROM REV. JOHN L. SUTTON.

Dear Brother Carley: I do not often appear in print, but feel it is due the work I am engaged in that something be said once in a while. I have had the pleasure of preaching in quite a number of Methodist churches this summer.

Spent one Sunday in Natchez for C. C. Evans, and found the old Jefferson Street Church to be very much alive. Brother Evans is doing a great work.

One Sunday morning I preached at W. H. Saunders' church in Hazlehurst; as you doubtless know, our Methodist people there are faithful and earnest, and I enjoyed being with them.

I preached one Sunday night for Wiley J. Ferguson to a large and splendid congregation at Gulfport.

While Dr. Henry F. Brooks was on his vacation, I had the privilege of occupying the pulpit at the Capitol Street Methodist Church, and I believe there is not a more wide-awake congregation in the entire State.

On the first Sunday in September I preached to a small but interested congregation at Seashore Camp Grounds, and was very glad indeed to be with many of my New Orleans friends.

Last Sunday I spent with J. R. Jones in Laurel, preaching morning and evening. Brother Jones is preparing to have a revival meeting in October, and his son, Claude Jones, will do the preaching. They are looking forward to a great meeting.

Our children's work is growing all the time, and I feel we are doing the Master's work, for he said: "It is not the will of your Father in Heaven that one of these little ones should perish."

Fraternally yours,

JOHN L. SUTTON.

Jackson, Miss.

HOW MANY BISHOPS MOUZON ARE THERE?

By Rev. H. M. Ellis.

Are there two Bishops Edwin D. Mouzon?

An article appearing in the Christian Advocate of Aug. 28, "by Bishop Edwin D. Mouzon, Chairman of the Commission" (evidently intended to throw dust in the eyes of the weak and hesitant voter in the Annual Conferences), contains the following sentence:

"If there ever was a time when preachers and laymen ought to stand on their own feet and vote their own convictions without intimidation, this is the time."

"Without intimidation" is the insistence of this Bishop Edwin D. Mouzon.

But it is openly reported that a Bishop Edwin D. Mouzon sent each member of the Holston Conference, over which he is to preside, and to determine the appointment of each of its preachers, the following letter, or one of the same purport, namely:

"Methodist Episcopal Church, South,
"810 Broadway, Nashville, Tenn.,

"Bishop's Office,
"July 30, 1925.

"Dear Brother: For your information and guidance I am sending you this letter, attaching hereto the resolution adopted by the Holston Conference in Knoxville last year. A rising vote was taken, and the vote was almost unanimous, not more than six members of the Conference voting in the negative. I believe that the vote at Knoxville represented the sentiment of the Conference at its best. You will note that these resolutions were introduced and signed by representative men as J. W. Perry, J. S. French, N. M. Watson, F. A. Carter, W. E. Brock, R. F. Lazenby and Levens M. Thomas.

"You will permit me to say that I confidently expect the vote on unification this fall to be in harmony with the resolution adopted in 1924.

"Fraternally,

(Signed) "EDWIN D. MOUZON."

"For your guidance." And "I confidently expect"—from the Bishop who is to make the appointments! The letter serves notice in time.

Of course that cannot be the same bishop who so insists on members of the Conferences voting "their own convictions without intimidation."

Or, does it make a difference who does the "intimidating?"

And, bear in mind, the article calling upon members of the Annual Conferences to "vote their own convictions without intimidation" was published in the Christian Advocate, the general organ of the Methodist Episcopal Church, South—for widespread public consumption. But—

The other paper—the letter—was sent by private mail to each individual member of the Holston Conference, every preacher of which must receive his appointment for the ensuing year at the hands of the "Bishop Edwin D. Mouzon" who sent it for "your guidance," and who is so careful as to express in bold-faced type "that I confidently expect the vote on unification this fall to be in harmony with the resolution adopted in 1924."

"Intimidation!" "Intimidation!!"

Who hurled that thought at us? In whose mind did it incubate?

Again I ask: Are there two Bishops Edwin D. Mouzon?

Well, one of them certainly doesn't fail to go after what he wants, nor is he particular about how he gets it.

But it remains to be seen if the members of the Holston Conference can be "intimidated," or if they be the men we have heard they are.

Yazoo City, Miss.

TO THE PASTORS, SUNDAY SCHOOL SUPER-INTENDENTS AND TREASURERS OF NORTH MISSISSIPPI.

Dear Brethren: Note that my address is now Jackson, Miss., 306 Alexander Street. Send your Sunday School Day money and the money for Missions to me here. The Sunday School Day money is far short. Will you please see that all money collected on Sunday School Day be sent me right away? Quite a number of our Sunday schools are sending the fourth Sunday collections in for Missions. Many more should do so.

J. E. STEPHENS,

Treasurer, Sunday School Board.

Among the Italians of Florida, Alabama, Louisiana, Missouri, and Texas, the Centenary is aiding in the development of flourishing, well organized churches and is regularly supporting pastors and evangelists to preach to the people in their native tongue.

In Key West and Tampa there are churches, clinics, settlements, and day schools (Centenary) which offer a full and efficient ministry to our friends from the Pearl of the Antilles.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Oh, how important it is to be ready when our Savior calls! On Aug. 19, 1925, MRS. RUE ANER HENDERSON bade this life adieu and her spirit went home to the God that gave it. She was the daughter of Mr. and Mrs. T. Y. Owens. She joined the Methodist church at Friendship church when just a child, and she lived and died in the faith. On the day of her death, she and her husband, Mr. John Henderson, of Calcedonia, Miss., came to her old home church to a protracted meeting that Brother J. A. Smith was holding. On that day Brother Smith held a flower service, and it was my privilege to pin a white rose on Mrs. Henderson, and as I did, I said, "O God, help me to be as pure as this good woman." Just as Brother Smith dismissed the congregation at 12 o'clock, Mrs. Henderson sank to her seat. She had finished her work. She was carried from the church to her brother's, at her father's old home, where, just at 5 o'clock, her spirit went home to the God that gave it. She was 52 years old. She leaves two brothers and one sister—A. Owens, of Hamilton, Miss.; T. L. Owens, of Aberdeen, Miss., and Mrs. W. E. Roberts, of Quincy, Miss. Her father, mother, four brothers, and one sister preceded her to the better land. The remains were laid to rest in Pleasant Hill cemetery the next day, in the presence of a host of relatives and friends. May God help us all to live so we may meet her up yonder!

A FRIEND.

The subject of this sketch, MRS. DELPHIA A. FANCHER, nee Maloy, was born Nov. 12, 1865, and departed this life March 8, 1925. On Aug. 28, 1885, she was married to H. B. Fancher. To this happy union were

born five children. One preceded her to the glory world; two sons and two daughters survive. In Sister Fancher's early life she professed a hope in Christ, joined the Methodist Episcopal Church, South, and lived a consistent Christian life until her death. She was one of earth's greatest sufferers for three years, but bore her affliction with great Christian fortitude, and died in the triumph of a living faith in God, and went home to live forever. She loved God and wanted his will to be done. She was ready to go, but willing to stay and suffer his will. She loved her home, family, and neighbors. She was so unselfish in her life she lived for others' interest and not her own. One great legacy she left was an untarnished name and a faultless character. She having been an invalid for a number of years, this pastor often visited her home and always found an inspiration there.

Thank God for such a life as hers. She talked freely of her going away, as if she were anxious for the time to come. We laid her body away in the Ridge cemetery to await the Resurrection Morn, feeling that earth is less attractive and that heaven is more attractive because of her going away. She leaves a husband, two sons, two daughters and many other relatives and a host of friends to mourn her going away.

List husband, children list,

A harp to me is given,
And when I touch its softest note,
It's heard all over Heaven.

D. R. McDOUGAL, Pastor.

REVIVAL AT CALHOUN, LA.

My Dear Brother: We are here assisting Rev. P. O. Lowrey, the pastor, in a revival. The services are being held under a large tent, seating a thousand or more. At one of the services held yesterday, fifty young people professed conversion and applied for membership in the church.

We go from here to North Carolina, and then back to Georgia, for revival campaigns. Beginning Oct. 25, we have an open date we would be glad to give some pastor needing assistance in revival work.

Cordially yours,

HARRY S. ALLEN,
General Evangelist,
Route 1, Macon, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Melville, at M., Sept. 17-Oct. 1—Wisdom Sisters' meeting.
Evangeline, at W. C., Sept. 27, 2:30 p.m.
Kurthwood, at A., Oct. 4, 11 a.m.
Evergreen and Marksville, joint Q. C. at E., Oct. 11, 3 p.m.
Melder, at M., Oct. 18; Q. C. after dinner on the grounds.
Lecompte, Oct. 18, at night.
Glenmora, Oct. 19, at night.
Oakdale, Oct. 20, at night.
Elizabeth, Oct. 21, at night.
Boyce, Oct. 22, at night.
Natchitoches, Oct. 23, at night.
Provencal, at H., Oct. 24. Preaching at night, Q. C., 3 p.m.
Pleasant Hill, Oct. 25, at P. H., 11 a.m.; Q. C., 3 p.m.
Pelican, at P., at night, Oct. 25; Q. C., Oct. 26, 3 p.m.
Pineville, Oct. 27, at night.
Bunkie, Oct. 28, at night.

Opelousas, Oct. 29, at night.
Eunice, at E., Oct. 30, 3 p.m.
Alexandria, Nov. 2, at night.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Greensburg, at Darlington, Sept. 26, 27.
Jackson, at Ethel, Sept. 27.
Washington, at Sunny Hill, Oct. 3, 4.
Kentwood, Oct. 4.
Ponchatoula, at Wesley, Friday, Oct. 9.
Natalbany, at Pine Ridge, Oct. 10, 11.
Pine Grove, at Pine Grove, Oct. 11.
Pearl River, at St. Tammany, Tuesday, Oct. 13.
Bogalusa, Wednesday, Oct. 14.
Franklinton, Thursday, Oct. 15.
Baker, at Blackwater, Oct. 17, 18.
Springfield, at Maurepas, Wednesday, Oct. 21.
St. Francisville, at Tunica, Oct. 24, 25.
Clinton, at Clinton, Oct. 25, 26.
Denham Springs, at Denham Springs, Oct. 31, Nov. 1.
Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Ruston Dist.—Fourth Round.

Bernice, at Bernice, Sept. 27, 11 a.m.
Dodson, at Frantom, Oct. 1, 11 a.m.
Calhoun, at Wilhite, Oct. 4, 11 a.m.
Ruston, Oct. 4, 7:30 p.m.
Gibbsland, at Gibbsland, Oct. 7, 2 p.m.
Dubach, at Dubach, Oct. 8, 2 p.m.
Eros, at Indian Village, Oct. 10, 11.
Ouachita, at Brooklyn, Oct. 11, 11 a.m.
Haynesville, Oct. 14, 2 p.m.
Homer, Oct. 14, 7:30 p.m.
Athens, at Athens, Oct. 15, 2 p.m.
Simsboro, at Antioch, Oct. 17, 18.
Arcadia, Oct. 18, 7:30 p.m.
Marion, at Marion, Oct. 25, 11 a.m.
Farmerville, Oct. 25, 7:30 p.m.
Bienville, at Burk Place, Oct. 31, Nov. 1.

Pastors are kindly requested to have all answers to questions asked. Officials will please do their utmost to have all finances in hand at the stated time of their Conference. Let us work together to have the best report ever sent up to the Annual Conference.

W. S. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Grand Cane, Sept. 27, a.m.
Bossier City, Sept. 27, p.m.; Q. C., Sept. 28, p.m.
Texas Avenue, Sept. 30, p.m.
Claiborne, Oct. 1, p.m.
Cedar Grove, Oct. 2, p.m.
Ida, Oct. 4, a.m.
Preaching at Claiborne, Oct. 4, p.m.
Standard Training School at First Church, Oct. 4-9.
Belcher, Oct. 11, a.m.
Oil City, Oct. 11, p.m.; Q. C., Oct. 12, p.m.
Vivian, Oct. 14, p.m.
South Mansfield, Oct. 18, 11 a.m. and 1:30 p.m.
Powhattan, Oct. 18, p.m.
Mansfield, Oct. 19, p.m.
Logansport, Oct. 20, p.m.
Mooringsport, Oct. 21, p.m.; preaching at Mooringsport, Oct. 25, 11 a.m.
Preaching at Vivian, Oct. 25, 7:30 p.m.
First Church, Oct. 26, p.m.
Noel Memorial, Oct. 27, p.m.
Mangum Memorial, Oct. 28, p.m.

"Everything in Full," should be the slogan of the Shreveport District, and every church ought to do its utmost to reach this goal. At this last quarterly conference of the year, every department of the church is urged to have a written report. All of these reports should be in duplicate; also the nominations made by pastor for stewards and other church officers be in duplicate. This will greatly facilitate the work of the conference, and will insure greater accuracy.

W. W. HOLMES, P. E.

Lake Charles Dist.—Fourth Round.

De Ridder, Sept. 27, 11 a.m.
Merryville, Sept. 27, 7:30 p.m.
Maxie, at Kaplan, Oct. 4, 11 a.m.
Crowley, Tuesday, Oct. 6, 7:30 p.m.
Indian Bayou, Oct. 11, 11 a.m.
Rayne, Oct. 11, 3 p.m.
New Iberia, Oct. 18, 11 a.m.

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Lafayette, Oct. 18, 7:30 p.m.
Sulphur, at Edgerly, Oct. 25, 11 a.m.
Lake Arthur, Oct. 25, 7:30 p.m.
Lake Charles, Oct. 27.

J. B. WILLIAMS, P. E.

Minden Dist.—Fourth Round.

Standard, at Standard, preaching, Sept. 27, 11 a.m.
Heflin, at Ashland, preaching, Sept. 29, 8 p.m.
Colfax, at Colfax, preaching, Oct. 4, 11 a.m.
Ringgold, at Ringgold, Q. C., Oct. 6, 2 p.m.
Chestnut, at Sanders' Chapel, preaching, Oct. 8, 8 p.m.
Plain Dealing, at Walker's Chapel, preaching Oct. 11, 11 a.m.
Ferriday, at Ferriday, preaching, Oct. 14, 8 p.m.
Columbia, at Columbia, preaching, Oct. 18, 11 a.m.
Rochelle, at Rochelle, preaching, Oct. 18, 8 p.m.
Trout and Good Pine, at Trout, preaching, Oct. 20, 8 p.m.
Liberty ct., at Eden, preaching, Oct. 20, 3 p.m.
Jena and Jonesville, at Jena, preaching, Oct. 21, 8 p.m.
Wesley, at Wesley, preaching, Oct. 25, 11 a.m.
Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p.m.
Sibley, at Sibley, preaching, Nov. 1, 11 a.m.
Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Places for preaching services and quarterly conferences for the churches in New Orleans will be arranged privately and announced locally.

The following is the list of appointments outside the city:

Lydia, Oct. 4, morning.
St. Martinville, Oct. 4, evening.
Covington, Oct. 11, morning.
Slidell, Oct. 11, evening.
Berwick, Oct. 18, morning.
Morgan City, Oct. 18, evening.
Bayou Blue, Oct. 24 (Saturday), evening.
Lafourche, at Griffin, Oct. 25, morning.

Houma, Oct. 25, evening.

Reports will be called for from boards of trustees, Woman's Missionary Societies, and committees to examine books of treasurers of Superannuate Endowment funds. Pastors are urged to be ready for nominations of all officials.

W. WINANS DRAKE, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.

Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

A PIANO SOLO!

In one of the large congregations that publishes a weekly parish paper we observe a very excellent program for the Epworth League devotional meeting—excellent, save that one item is a “piano solo.” Why a “piano solo,” which can scarcely be edifying? It certainly can have no message. It can hardly contribute to the devotional character of the meeting. This editor has heard all sorts of instrumental varieties performed at Epworth League devotional meetings, always with the effect of diminishing the devotional spirit, never with any contribution to the purpose that brings young Christians together in a Sunday evening devotional meeting. Of course there is nothing bad about it, but as it takes the place of exercises of another kind there is nothing good about it at such a time.—From the Epworth Era.

THE EPWORTH SING.

Some Epworth leader is looking for a something different with which to change the program for the meeting which he or she is scheduled to conduct, are you not? While attending the National Convention last summer, I chanced into a church in time for League.

The lesson and topic had been carefully studied, and the result was a singing meeting. No, not solos of the ordinary kind. Those who could not sing but who could speak were given a reading solo. To the strains of the piano, accompanied by a violin played very softly, the various songs, appropriate to the topic, were read to the tune. Instead of singing, the voice contained even more feeling in the reading, and the words were far more distinguishable than in the singing fashion. Thus, two peaks were reached by one performance. Those who were unable to sing were given a chance in this, a singing meeting, and the words were better stamped on our memory.

Solemn prayers set to music were the prayers, and the announcer, a soloist herself, opened her own meeting. When the service had finished, I felt as though I had been privileged to step among God's chosen ones. They explained to me that they had many such services of such a solemn air that they all were prepared for the church service to follow their meeting.—From the Epworth Era.

AT JUNALUSKA—A PLEA FOR THE JUNIORS AND INTERMEDIATES.

Dear Officers and Leaguers of the Mississippi Conference: First of all,

I must say thanks to the committee and to each of you of our Conference for this opportunity and very great privilege of having been your representative again this year at Lake Junaluska Epworth League Assembly. I appreciate it more than words can express.

Junaluska is all that one could think or dream. It is a place for real Leaguers, a place where God is worshiped and Christ is honored and served, a place where Southern Methodist young people gather to “Crown Him King of kings and Lord of lords,” a place where young men and young women find themselves and are willing to say, “Not my will, but Thine be done,” and “I'll Go Where You Want Me to Go, Dear Lord.” At Junaluska the mountains, the trees, the beautiful lake, all nature, speak of him.

It would be impossible to tell you about every member of the faculty, so I shall make mention of only two or three. They were men and women who know Christ. Every teacher and every class was an inspiration. Dr. Parker, our own General Secretary, was with us this year, and he was seen at the right time and place to “fill every bill.” B. Frank Pim, Dean of the Assembly, a man who won a place in the heart of every Mississippi Leaguer who met him, was on the job and knew how to put things over. With a consecrated man of his type as dean, any Assembly should be a success. Dr. Kirkpatrick, General Secretary of the Northern Church, brought several stirring messages. He said he imagined Southern Leaguers were awfully cold, but found out they were just like his Leaguers, and learned to love us, even though it seems we can't get together on this “unification” subject. Dr. Brummitt, editor of the Northern Advocate, Chicago, Ill., in his Open Forum classes, captivated every young and old person with his witty sayings—well, everybody liked Dr. Brummitt, and the wishes were flying around Junaluska that he come back again. Again Miss Willye Evans, dramatics teacher from Chicago, is one hundred per cent. She can do anything, and has a smile for every one.

You'll pardon me, I'm sure, but I'll have to say again this year that Leaguers everywhere are realizing the importance of Junior and Intermediate Leagues. Why have we been asleep so long on this most important part of our League work? Leaguers, let's wake up and do something for and with the Juniors and Intermediates of our churches and Conferences! Every difficulty and problem will be solved if we stress the thing which should be stressed—and I am talking about Juniors and Intermediates. Conferences are just beginning to realize wherein they have failed. Help me and our new Intermediate Superintendent in the task that is ours. What is our task, is yours, for without your help and co-operation we

can do nothing. Miss Lelia Beth Roberts, our Junior League Secretary, was at Junaluska, and she was indeed an inspiration and blessing to every person who knew her in class and out. Let's give her our support and help her over the rough places.

Of course we didn't work all the time. Miss Jean Ragsdale, of Atlanta, had charge of recreation, and she is a typical sport. “Makes you smile whether you feel like it or not.” She kept us busy with hikes, games, contests, swimming, etc., and our daily reminder was, “All work and no play,” so we had plenty of it.

Leaguers, one of the greatest, I believe the greatest, spiritual forces of the Assembly were the vesper services held by the lakeside just at sunset. One could not help but be drawn closer to the Master during that hour of prayer, praise, testimony and heart-searching. It was good to be there, for God was there, and blessed every person present. That is a sacred spot at Junaluska, and one could not help but sing, “Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full of thee; Heaven and earth are praising Thee, O Lord most high!”

Our delegation was small—only two. Mississippi Leaguers, let's get behind our folks and boost Junaluska until leaving time next year. If you are looking for anything you'll find it at Junaluska.

I wish I had space to tell you everything that happened at this wonderful place, but I've already trespassed upon the other fellow's rights, so I'll stop with this appeal to every real Leaguer of the Mississippi Conference—pray, boost, co-operate and help us make our Conference what she should be.

“Leaguely” yours,

MARY LEE POTTS,
Conference Junior League Superintendent.
Vicksburg, Miss.

THE GREATEST UNUSED POWER.

She read the Journal and the News,
The Green Book and the Red,
She kept the serials of the month
Securely in her head.

She read the sporting page, she knew
Each athlete by his name,
She read of baseball, football, golf,
Familiar with each game;
She looked the funny pages through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please;

But—in her house there was a Book
With pages never turned,
Whose messages of hope and truth
Were still by her unlearned.

And still she reads, and laughs and
cries,

O'er stories of the hour,
And lets the Book, dust-covered, lie,
Unopened in its power.

A FINE MEETING AT JONESTOWN, MISS.

Dear Advocate: I want to tell you about our revival held recently at Jonestown. The services began Sunday, Aug. 30, and continued through the following Sunday night. The pastor was very ably assisted by Rev. E. R. Smoot, our pastor at Greenville. The interest was good from the beginning and the attendance was fine in spite of record-breaking hot weather and unusually busy times with the farmers.

It was the plan of the meeting that real constructive work in the church be done, and the meeting was given largely to that sort of work. The community is very largely evangelized, and for that reason the interest of the already church members was the first consideration of the meeting. Three members were added to the church.

It was decided that at the morning hour Brother Smoot would give a part of the series of sermon-lectures that he has prepared on the Book of Genesis. His first two lectures were on Biblical criticism and how to study the Bible. After that sort of introduction, the speaker launched into a discussion and interpretation of the outstanding truths found in the Book of Genesis. The themes discussed were: The Creation; the Fall of Man and the Origin of Sin; the Promise of Redemption; the Origin of the Races. Brother Smoot has made a special study of Genesis, both from a critical standpoint and a devotional viewpoint. He has read almost all the authorities on this particular book, and has done a great deal of original thinking along this line. He is scholarly in his approach to these questions. Not one time was evolution or anti-evolution mentioned, but in all the lectures were the majesty and glory of God and the inexorable truth of his Book exalted. The speaker was concerned with the spiritual interpretation of the dynamic truths of the Book of Genesis, and in every lecture the great old truths were brought forth in new light that was powerful and thrilling. Brother Smoot's manner of delivery, consecration, and personality added charm to each message. The evening hour was given to evangelistic services. The church at Jonestown was very greatly benefited by the meeting.

R. G. LORD, Pastor.

The South Hill circuit of the North Alabama Conference formerly had six appointments and paid \$900 to its preachers. Since the beginning of the Centenary it has made two circuits of these six churches and each now pays more than the combined six paid previously.

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Sunday School

MISSISSIPPI CONFERENCE NOTES

From Sept. 6 to 11, the Hattiesburg District Standard Training School met in the Mississippi Teachers' College. The administration of the college gave us very fine entertainment. "We found a most cordial welcome and the best entertainment ever given," was the statement of the instructors. We all appreciated the many courtesies extended to us. A remarkable incident of the school was that on the last night there were twelve persons present from each of the churches in Hattiesburg. Ten Sunday schools were represented in the Training School, and we feel that the heaven has been planted that will mean a new day for religious education in the Hattiesburg District.

During the Hattiesburg Training School, Mrs. C. W. Sullivan, the District Elementary Superintendent, had the Beginners' Department of the Court Street Church and the Primary Department of the Broad Street Church checked. Both of these departments checked sixty per cent. This was very gratifying.

The Standard Training School at Capitol Street began Sept. 14, and continued through Sept. 18. There were forty-nine credits issued in this school, the majority of them being given to workers in Capitol Street Sunday school. This was a four-teacher school, all general units; five Sunday schools were represented in the school. The instructors report good work done, and the school closed with a very fine feeling and great enthusiasm. Already plans are afoot for a like school in the spring.

Many requests are coming in for Children's Week material. We are anxious to have at least forty Sunday schools observe the week. If you are not already lined up, will you not write us and let us send you the necessary material, or write your District Elementary worker?

The receipts for missions for this month are coming in slow. We hope that before the month is out, we will have received more money than we received last month. It is not only that we are anxious for the money, but the only way to train people to give to missions is for them to give to missions. We have one hundred and twenty-four Sunday schools on our list at this writing. This is well, but we honestly feel that we can have, by the meeting of the Annual Conference, one hundred and fifty Sunday schools contributing to this cause.

Our Sunday School Day Honor Roll, as printed in last week's Advocate, was incorrect. The names of Rev. M. M. Black and H. S. Westbrook, by

some accident, were left off. We regret this very much, but are very happy to correct at this time. Our receipts for Sunday School Day are behind what they were last year. We are anxious for the receipts in this department to be larger. Our expenses are greater and the demands for the work are greater, and in every way it takes more money.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

SUNDAY SCHOOL NOTES, NORTH MISSISSIPPI CONFERENCE.

By Virginia Thomas, Conference Elementary Superintendent.

A number of our schools have already ordered their Children's Week literature, but not the number that we should have observed this week. Children's Week is sponsored by twelve of the Protestant denominations of America. It is designed to call the attention of the church, and especially of parents, to their children's religious needs. This observance throughout the South will be during October.

That more than 51,000 parents in the Southern Methodist Church alone met in their local churches last year during Children's Week to consider their children's religious welfare shows that the church is awakening to its responsibility in this matter. Some of the leading Christian educators of America to-day have stated that the church must make as adequate provision for religious education as the State is making for secular education if America is to become Christian.

In order to reach the largest number of people during Children's Week and interest them in their children's religious welfare, a meeting of all the adults, and especially all parents, of the church is held. At these meetings this year a pageant, "The Voice of the Future," will present the message in such an impressive way that the church, and especially the parents, will realize their supreme responsibility for their children's religious nurture. They will also see the necessity of co-operating with the other educational agencies of the community. Children's Week and similar movements are causing the church to-day to realize that the hope of the world lies in the children, and that the surest way to evangelize the children is through religious education. Order your materials to-day.

Our church at Amory has a lovely new Sunday school annex, and they are starting to work on the A Program of Work. Judging from the interest shown by pastor, superintendent, and teachers, this school is going to accomplish great things in the near future. They have a place for the pupils, they have taken a survey and are going after them to bring them to the school, and all are interested in equipping themselves so that they may hold these pupils after they reach them, and so that they may help them to build Christian character. May we have more schools in our Conference like this one!

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Brother I. T. Reams, of Greenwood, writes: "Kindly send me some litera-

ture on the Cokesbury Sunday School Training Course."

A recent report from the Central office shows that 1,065 credits were issued in the Cokesbury Course up to Aug. 1. Of this number, Louisiana issued 19. The Conference that issued the largest number was North Arkansas, which was 182.

Miss Cora Perkins, formerly of New Orleans and now of Nashville, has succeeded Mrs. J. M. Henry as superintendent of the Cokesbury Course.

Springhill has one of the finest Men's Bible classes in the State, and recently, under the inspirational talk of the teacher, Mr. J. F. Giles, the following timely resolutions were adopted: "Resolved, That we hereby endorse the prohibition law as it now stands, and that we recommend to our officers a strict enforcement of the law, and to our law-making bodies the creation of a law that will provide for a speedy trial of the violators of the prohibition law, and that the court's sentence, whatever it may be, in excess of the fine, be served on the street or public highways instead of being served in jail."

We have before us a program of the fifth session of the New Orleans Standard Training School. There will be six courses offered: "Beginners," Miss Willette Allen; "Principles of Teaching," Miss Cora R. Perkins; "Missionary Message of the Bible," Dr. Ed. F. Cook; "Intermediate-Senior Psychology," Mrs. Jessie Wood Nance; "Young People," Dr. R. E. Stanford; "Building and Equipment," Mr. M. W. Brabham.

The New Orleans school led Louisiana Methodism in issuing the largest number of credits last year, and the prospects are good for the school this year.

The Alexandria District Standard Training School closed last Friday, Sept. 11. There were sixty-three credits issued.

Rev. A. K. McLellan, of Barham, writes: "Now about our Sunday school. Of course, you know about the destruction of our large mill by fire on July 25, 1925, \$300,000 loss to the company, and it also meant the throwing out of work of a large number of men. This disaster had a like effect on our Sunday school and church, but we held fast, and now we are about back to our normal attendance. Since the fire, we faltered for a bit, but soon began steadily to increase in interest and attendance. Before the fire, we had for the first two quarters of the year held an average attendance of 102. Last Sunday we had an attendance of 70, the highest since the fire. Now that they are building a smaller mill back, we hope to grow steadily back to our former attendance. At a recent Workers' Council meeting, the superintendent laid plans for observance of Children's Week, first week in October. We have not forgotten our Sunday School Day offering; it's coming later."

The writer had the pleasure of visiting Lafayette last Sunday. The congregation there is planning to be in their new church in a week or two. The superintendent, Prof. J. W. Faulk, is anxious to get into the new Sunday school quarters. The Men's Bible class there has as its teacher Brother Upton, son of Rev. T. J. Upton. This class had representatives at the big Bible Class Rally in Alexandria.

C. D. ATKINSON.

666

Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

SECURING ONE HUNDRED PER CENT SUNDAY SCHOOL HOMES.

By M. W. Brabham.

One of the simplest and most popular plans worked out by the General Sunday School Board, looking to the extension of the membership of the local Sunday school, is that known as the "One Hundred Per Cent Homes." This plan has in mind the securing of complete family circles in each local school. The popularity of this plan is attested by the fact that during the last twelve months 100,000 wall charts of recognition for such homes have been distributed.

All that is needed to inaugurate this effort to enlist each member of the family is the following:

1. A supply of the leaflet giving a brief outline and suggestions as to how to proceed. (This leaflet is No. 540).

2. A supply of survey cards.

3. A supply of the small wall charts which are to be given to the homes in token of recognition that each member there is a member of the Sunday school. This chart makes provision for the signatures of the pastor and the Sunday school superintendent.

All of the foregoing supplies are furnished free by the Department of School Administration, General Sunday School Board, 810 Broadway, Nashville, Tenn., or through the office of your Conference Sunday School Board.

Samples of the material listed above, together with other posters and pamphlets bearing on the increase of Sunday school membership, will be sent you on request.

One of the objectives of the fall membership campaign in every local church should be the reasonable increase of the membership of the Sunday school, and this plan of "One Hundred Per Cent Sunday School Homes" offers an excellent approach to this.

FROM THE KINGSTON CHARGE.

Dear Dr. Carley: We have just closed a very remarkable revival meeting at the Antioch church, on the Kingston charge. Forty-one were received into the church. Most all were on profession of faith. The pastor did the preaching. This is the church, you remember, that was taken over last year from the Congregational Methodists. All goes well at the Kingston church. We are painting the Kingston church at this date.

T. A. FERGUSON, P. C.

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WEST LAUREL METHODIST CHURCH.

Now that I am nearing the close of my fourth year as pastor of our church in West Laurel, Miss., if the editor of the Advocate will allow me the space, I shall attempt to give some account of my stewardship.

When I came to the pastorate of this church four years ago, as a result of some unfortunate friction the previous year, the congregation was scattered to the four winds; there was practically no Sunday school; all other activities of the church were in abeyance, and I found absolutely nothing here but an empty church building and parsonage, with an indebtedness of \$1,300 on the church property. The conditions were such that it would have been much easier on me had there been no previous organized society, and I had been sent here to begin an organization, because even before I could attempt any constructive work there were wounds to heal and problems to solve which required the wisdom of a man much wiser than I; but by the help of God, within six months' time, wounds were healing, many difficult problems had been solved, the people were coming to church, and I was preaching to a crowded house every Sunday, morning and night—and still they come. In proportion to membership, we have as good or better attendance upon all the services of the church as may be found at any other church in the city of Laurel, and our Sunday school is excellent.

During the four years there have been 166 additions to the membership of the church. However, since this church is located among a shifting population, our losses have been heavy also. The indebtedness mentioned above, with the exception of \$100, has been liquidated. The following amounts have been raised for all purposes each year as indicated: 1923, \$1,347; 1924, \$1,549; 1925, approximately, \$2,000. When it is considered that this is a mission church and that the membership is composed of poor people who labor daily for low wages at the various industries, it must be admitted that progress has been made in many respects. Last year a concrete sidewalk was laid around the church property, consisting of three city lots, at a cost of \$400. During the present year, the church building has been repaired, painted outside, papered inside, a new roof put on, some remodeling done, all at a cost of about \$800, and now we have one of the prettiest church buildings in the city, regardless of the cost of the plants. Some repairs

have also been made on the parsonage, although much more needs to be done, which I am leaving for my successor that he may not be idle.

It will be noted that I stated above that I am closing out my fourth year, which breaks the record, as no other preacher in the history of this church has remained over two years with the exception that one was reappointed for the third year, but was removed before the end of the year. And now, as we are nearing the close of the year, my presiding elder is insisting on returning me for the fifth year. What do you think of that?

Now, let the Mississippi Conference presiding elders note especially what follows. During all my ministry, previous to my coming to West Laurel, it had been my invariable practice to ask for a move at the end of my second year, and because of this self-adapted rule I surmise that some presiding elders inferred that I was only a two-year man; and so, deciding after all these years in the ministry that some presiding elders were "from Missouri" and needed to be "shown," I have remained here for four years, with my presiding elder insisting on the fifth year. Of course, the four years would not have been possible and the fifth would not have been suggested had it not been the wish of the people whom I have tried to serve.

In closing, permit me to say that, should I not consent to accept my presiding elder's suggestion of a fifth year, if there is any presiding elder who has a work "all run down at the heel" it might be well for him to note the fact that, while I am not seeking a work of that nature, I have had thirty-five years' experience "along that line," and experience counts in the "long run."

JOHN W. RAMSEY.

Laurel, Miss.

FORMER MISSISSIPPIAN VISITS CUBA.

Dear Brother Carley: Just a word to tell of our trip to our mission field in Cuba. We had such a delightful vacation there and met many of our missionaries there, as they were all at Candler College, holding an institute, and had come in from all over the island, bringing their families. They are a fine bunch of consecrated Christian workers from Southern Methodism, and are a unit for unification. In fact, when they took the vote there were 48 delegates, and when the vote was counted it was found there were 49 voting for unification. On investigation, they discovered an old Presbyterian missionary who was present voted also for a united Methodism.

These people cannot see why any Christian can do otherwise. Brother Clements and wife, who have labored there for many years among the Cubans and colored and Chinese and every one to whom they could break the bread of life, are especially anxious for the day of unification to come. It would mean much to them. Some of the missionaries told Mr. Tolle they had some of the "blackest Negroes" on their board of stewards, and they are helping them to go out among their own to "lift them from their ignorance and sin," surely as Jesus would have them do.

They are right down on bedrock

there, and there is no "foolishness of squabbling" among them. They gave the pageant, "The Wayfarer," all in Spanish, translated by Rev. Mr. Whitehead. We thought it quite a wonderful thing. We saw also the beautiful Buena Vista College for girls, and it is a perfectly charming place for a school, on a high hill overlooking the city of Havana and the blue sea beyond. The school building itself was built two years ago by the money coming in from the "Week of Prayer" of our missionary auxiliaries. The dormitory was built with Centenary money. Candler College had just received a donation of \$100,000 from Mr. Leland, who is a good Methodist friend in Havana. A little Spanish maid opened the door for us at the college, and Mr. Tolle asked, "Do you speak English?" She smiled and answered, "a few." The missionaries speak Spanish very fluently, of course, and it is very fascinating to me. I am certainly going to learn it before I go to Cuba again, as we have such an excellent opportunity here in Tampa. We called this trip our "honeymoon," as we traveled entirely on wedding fees I had saved since last Conference, and we spent our twenty-third wedding anniversary there. We had not been home two hours till we had a wedding, and I put that fee aside to go again next year, as Cuba is altogether lovely and interesting, and the sea breezes the most refreshing I have ever felt. We love to hear from our friends in "Ole Miss." through the Advocate.

Sincerely,

MRS. H. F. TOLLE.

THE STORY OF THE "GLORY SONG."

By Homer Rodeheaver.

It has been said that no gospel song in history ever attained the international popularity of "The Glory Song" in so short a time. It was written in 1900, and in less than five years it was sung around the world. The wonder of this, however, is not due to the song alone, but to circumstances and conditions that took control of it.

Many interesting incidents connected with it have been sent me from many countries, besides scores that have appeared in print; but to me the most remarkable fact concerning the song is that it stands to-day, note for note and word for word, as Charles H. Gabriel sent it to the printer twenty-five years ago.

It has been translated into more than twenty different languages and dialects, and over twenty millions of copies have been printed. I have heard it played by brass bands, German bands, hand organs, street pianos, and phonographs; I have heard it numerous times sung by over ten thousand people, and again by the usual congregation; but the most impressive rendering I ever heard given was by a certain congregation of over one thousand men; these men were all dressed in steel gray suits, and sat with folded arms; the man who played the organ and the man who held the baton and led the song were dressed in exactly the same way.

Down the right side, across the rear and up the left side of the audience

room, on high stools, sat a row of men in blue uniforms, holding heavy canes across their knees; these men seemed never for an instant to take their eyes from certain spots in front of them. Not a man whispered during the service—for it was a State's prison. Among that congregation of 1,077 men, 256 were there for life—there to live or die, and on each of their cell doors, where they would read it every time they left and re-entered, was that startling word, "Life." How strangely their voices impressed me—these men without a country, without a home, without a name, deprived of every privilege accorded to all men by the Almighty, and known only by a number! As I sat before them, the prison pallor of their faces against its background of gray within that frame of blue, made a picture never to be forgotten. With few exceptions every man sang; here sat one with downcast eyes—there another with mute lips, while yonder near the center a large, strong fellow was weeping like a little child—but silently. They told me he had been there but a short time, and I wondered if he had heard the song before, under different circumstances—and where, for he had a kindly face. Softly they sang the last stanza:

"Friends will be there I have loved long ago;
Joys like a river around me will flow;
Yet just a smile from my Saviour, I know,
Will through the ages be glory to me."

The song ended, the chaplain said a brief prayer, and that great crowd of men, at signals from the guards in blue, marched out squad by squad, keeping step to the music of the organ played by the men in gray.

During three years of the Centenary, sixteen new churches have been organized, reorganized, or revived in the Albertville District of the North Alabama Conference.

AUTHORIZED LIFE OF William Jennings Bryan

by himself and his wife, Mary Baird Bryan. Only book approved by Bryan family. 600 pages. Fully illustrated. Low price. Liberal terms. Credit given. Wonderful opportunity for money making. Act at once. Outfit free. UNIVERSAL BIBLE HOUSE
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HATTIESBURG DISTRICT CONFERENCE.

On Sept. 1, in the beautiful new church at Collins, Miss., ferns and flowers vied with the good women of the Missionary Society in giving welcome to the delegates to the Hattiesburg District Woman's Missionary Conference. On account of illness, Mrs. F. S. Matthews, District Secretary, was not present. Mrs. L. W. Alford, Conference president, presided.

The devotional exercises were conducted by Mrs. W. H. Bradley, of Canton. Mrs. Bradley's subject was "Service," embodying the Master's threefold call to Peter.

Prayer was voiced by Brother J. W. Thompson.

Mrs. W. M. Williams, of Magee, was elected secretary.

A most cordial address of welcome was given by Mrs. D. A. McIntosh, and the gracious response was made by Mrs. Alford.

Mrs. Alford voiced the sentiment of every member of the Mississippi Conference when she expressed regret that our Conference President, Mrs. H. L. McCleskey, found it necessary to resign her office. Mrs. Alford said when the Executive Committee elected her to fill Mrs. McCleskey's unexpired term of office she remembered God's goodness to her, and her unwillingness not to serve when the Master called.

The president then called for reports, and the following auxiliaries were reported by their respective delegates: Collins; Bassfield; Broad Street, Court Street, and Main Street, Hattiesburg; Magee; Mount Olive; Overt; Petal; Prentiss, and Richton.

The Juniors and Young People were reported by their respective delegates.

The question: "Does the Woman's Missionary Society have credit when only the League exists in the church?"

The answer is: The Superintendent of Young People of the Adult Auxiliary shall have supervision of the Mission study of the Epworth League. See report of Committee on Young People's Work in Annual Report W. M. S., 1925.

Mrs. Alford reported that the names of seventy-eight babies had been recorded in the Baby Book the second quarter.

The reports showed an increase

along all lines—dues, pledges, specials, Mission study, etc.

The president called attention to a new Home Mission book, and recommended "The Land of the Saddlebags."

A letter from Mrs. B. W. Lipscomb told the good news that our Conference showed an increase of \$1,156 over this date in 1924.

The president called attention to the campaign for new members, and our contest with the Alabama Conference, saying she had a letter from a member of the Alabama Woman's Missionary Society saying: "We want you to know we are in this contest to win." The point of decision in this contest will be the percentage of increase in new members. Mrs. Alford urged the delegates not to let Alabama defeat us.

Mrs. Bradley announced a new auxiliary at Bonhommie with fourteen members. The increase in membership reported by delegates present was forty-four.

On motion by Mrs. A. W. Evans, of Mount Olive, the time of holding the Zone meetings was changed from the fifth Monday to the following Tuesday.

The president announced that the time of the annual meeting at Yazoo City would be in March, immediately following the meeting of the Council, definite date to be announced later.

Miss Myrtle Bryant, our student at Scarritt College, was introduced, and made a splendid talk about our Scarritt. She gave a history of the school, the spirit of the student body, its love and loyalty, school life—rules and routine of duty, etc.

The purpose of Scarritt is to prepare and train workers to take the gospel to the uttermost parts of the earth, beginning at Jerusalem.

After Miss Bryant's talk, Mrs. Alford made a talk on the Belle H. Bennett Memorial. She prayed that every auxiliary would do its part and pay its pledge.

The hour for adjournment having arrived, we were invited to the parsonage to dinner—not lunch. We have often heard of "a table groaning under the weight of good things," but this table did not groan—it fairly cried aloud; it seemed to us, after fifty or more had eaten all they could, "twelve baskets remained." During the dinner hour Miss Lois D. Flanagan on the piano and Harold Hart with violin rendered beautiful music. Quite a number of Whitworth alumnae were present, and enjoyed telling "who they were" and in what class they graduated.

We find Whitworth girls lined up with every department of Christian service; numbers are in the mission fields abroad, and at home; we find them as secretaries in places of honor in our great church, officers in our Conferences and local auxiliaries; gracing parsonage homes; we find them everywhere—the mothers, grandmothers and great-grandmothers of the flower of Christian womanhood and manhood in our land.

The conference reconvened at 2 o'clock. Prayer was voiced by Mrs.

E. L. Calhoun, of Mount Olive.

Our Syrian sister, Mrs. Dennis, of the Overt Auxiliary, sang in her language, "Jesus, Keep Me Near the Cross."

The minutes were read and approved. Miss Willie D. Hurst, Mrs. Clyde Smith, and Mrs. Maxwell were appointed a committee on resolutions.

Mrs. Joseph Sibby, of Meridan, representing our Wesley Houses at Biloxi and Meridian, told of the good work being done at these centers, emphasizing the need of co-operation and support from our auxiliaries. Mrs. Libby asked that when sending boxes to remember the needs of the nursery, the storybooks for the children, the good clothing, and our pledges.

The president spoke of the Young People's conference which will be held in Memphis, Dec. 31-Jan. 3, and expressed a wish that our Conference be well represented.

The Collins Juniors sang "Face to Face," and little Dorothy McIntosh recited so beautifully "The Bishop's Visit."

Mrs. Alford then gave a report of the Special Service Conference which she attended, as representative of our Conference, at Lake Junaluska in July.

The conference accepted the invitation of Richton to meet with them next year.

The report of the Committee on Resolutions was read and accepted. The minutes were read and approved.

The conference adjourned with prayer by Rev. W. M. Williams.

MRS. W. M. WILLIAMS,

Secretary.

Magee, Miss.

ORA HOOPER CALLS YOUNG PEOPLE TO PRAYER.

Dear Young People: Will each of you join me in making a study of Missions? I wish that each of you would join your prayers with the prayers of others for the great missionary movement in our church.

This is a time of great opportunity for our church, and let us pray that she may not fail even in the smallest detail. We may greatly strengthen our missionaries by our prayers. Let us pray that divine wisdom and guidance

may be given them that they make no mistakes.

The world can be evangelized in this generation, and it will be if each person does his part. Let us not fail.

Lovingly,

ORA HOOPER.

CARRYING ON THE CAUSE OF CHRISTIANITY THROUGH BUSINESS.

Many of us are prone to depend for the advancement of the Kingdom of Christ entirely upon the ministry. While the work of the ministry is of greatest importance, there exists a class of Christians, however, who silently and in a business way are accomplishing great things for the cause. Such is the unique mission of George W. Noble, of Monon Building, Chicago. Over a period of many years his life has been dedicated in a business way to the sale and proper distribution of Bibles, religious literature and books, church and Sunday school equipment, etc. Mr. Noble believes he has an easy task and that any one can make a success in the sale of so popular and so helpful a book as the Bible. His belief, however, is greatest proof of his religious zeal. Whether his task is easy or not, he must assuredly live a life of sacrifice, possess a deep devotion to the cause and fix his eyes on the higher ideals of life to succeed in such an occupation. He has sold for years Bibles from the cheapest to the best in all well known languages. Thosusand upon thousands of copies of the Holy Book have gone out through his excellent Christian organization to bless mankind. Would that there were "Nobles" in every nook and corner of our fair land! Any man who convinces the world of the commercial value of the Bible is doing a great thing for Christianity.

Methodism is preparing the most potent force in the crumbling of paganism, and it is the Centenary which is sending Methodism forward.

The handsome brick church in Houma, La., where we had no church until the Centenary came, was built with funds from the Centenary campaign.

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Mrs. Winslow's Syrup
it cured him"


Marshall, Mo.

Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him.
Yours truly,
(Name on request)

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

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A VISIT TO THE HOME OF MY CHILDHOOD.

On my way back from Atlanta, Ga., this last summer, where I attended the Emory University commencement, I stopped over in Opelika, Ala., to visit the old home of my childhood, after having been away for forty-eight years. The personnel of the country had greatly changed. I met only three people that I knew in my boyhood days, as the most of them had died or moved away. The visit brought up many pleasant memories of the long ago, as well as sad ones. It seemed that the very topography of the country had greatly changed. Distances were not so long and the hills were not so steep as they used to be when I hauled cotton to Opelika with a small team and a poor wagon over rough roads. The creeks were not so deep and wide, and the old family home was not near so large as then. The old hallway was still there that extended through the "big house." One of the unpleasant memories called to mind by my visit to that house was that of going to sleep on a long bench that set in this hallway, just immediately after supper during the spring and summer, when my mother would wake me and make me wash my feet before going to bed. Somehow, a boy is constitutionally opposed to too much foot-washing. I often felt that if I grew to be a man and should be elected to the legislature, I would frame up a law that would exempt all boys from such ablutions, extending from the first of May to the first of October.

I remember also that we didn't have any large bath tub, and my brothers and I usually took our baths in the old "swimming hole." We were always glad when Saturday came, so we could go in "washing." Seeing the old place reminded me of Riley's famous poem, "The Old Swimming Hole."

While viewing the old house I was reminded of my first betting experience. I bet my brother ten chestnuts against a like number that we could start an even race around the house and in ten rounds I would gain one on him. I was very swift on foot, and it was not very long till I had gotten out of sight of my brother, and because he saw that I was going to win the chestnuts he became angry and hid in the chimney-corner, and when I came around he hit me with a rock on my forehead that made a scar that I still wear.

Of course I visited the old family cemetery. Somehow or other, there is always a sacredness about the place where the bodies of our sainted loved ones rest. I have a little brother buried there, who was just two years younger than myself. I have always missed him. His death was a broken link in my life. I knelt at the head of his grave to pray, and while kneeling there the resurrection became so real to me, and it dawned on me with such peculiar consciousness that I would see Jesus again, that I found myself saying audibly: "Rest in peace, Jesse, precious little

brother, some day I will see you again." I fully believe in the resurrection of the body. God will find his body and give him back to us, if he has to burn the earth and sift its ashes.

Thank God for the Hope of Immortality! and the reunion of loved ones at the marriage supper of the Lamb.

W. M. MCINTOSH.

Columbus, Miss.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Sept. 27, 28.
Osyka, at Osyka, Sept. 30.
Barlow, at Rehoboth, Oct. 3, 4.
Crystal Springs, Oct. 7.
Adams, at Smithdale, Oct. 10.
Georgetown, at Georgetown, Oct. 11, 12.
Hazlehurst, Oct. 14.
Monticello, at Monticello, Oct. 18.
Wesson and Beauregard, at Wesson, Oct. 21.
Meadville and Bude, at Bude, Oct. 22.
Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Williamsburg, at Goodhope, Sunday, Sept. 27.
Silver Creek, at Silver Creek, Sunday, Oct. 4, a.m.
Prentiss, at Carson, Sunday, Oct. 4, p.m.
Ellisville, at Mozelle, Oct. 6.
Purvis, at Purvis, Oct. 7.
Bonhomie, at Denco, Oct. 14.
Petal, at Petal (preaching Sept. 27, p.m.), Oct. 15.
Taylorsville, at Hebron, Oct. 18.
Sumrall, Oct. 21.
Eucutta, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.
Preaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

Special notice to pastors and officials: You will note by the dates of the quarterly conferences that I am making it possible for all of you to finish your work, so far as finances are concerned, by the session of your conference. This is the most important conference of the year, as it shows what we have been doing in regard to meeting our minimum financial requirements. I am trusting that every pastor and official will make it their duty to make a complete report on all benevolences. We have the time if we will use it. Let us all pull together for full reports on every item at the fourth quarterly conference. I assure you that it will be a great disappointment to me if you do not do it. We are in better condition to do this now than we have ever been. If we do not do this, let us be sure that we do not prove faithless.

Blessings on all the district, and be sure to do your part.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Mendenhall, at Mendenhall, Sept. 27, 11 a.m. and 2 p.m.
Florence, at Star, Sept. 27, 7:30 p.m.; Sept. 28, 10 a.m.
Camden, at Soule's Chapel, Oct. 3, 11 a.m.; Oct. 4, 7:30 p.m.
Sharon, at Sharon, Oct. 4, 11 a.m. and 2 p.m.

Eden, at Eden, Oct. 11, 11 a.m. and 2 p.m.
Yazoo City, Oct. 11, 4 p.m. and 7:30 p.m.
Satartia, at Satartia, Oct. 17, 18, 11 a.m.
Flora, at Flora, Oct. 18, 4 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Bentonla, at Bentonla, Nov. 8, 3 p.m. and 7:30 p.m.
Special quarterly conference may be provided on an unscheduled day.
J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

Cleveland, at New Sharon, Sept. 26, 27, 11 a.m.
Lauderdale, at Lauderdale, Sept. 27, 4 p.m. and 7:30 p.m.
DeKalb, at Spring Hill, Oct. 3, 4, 11 a.m.
Porterville, at Chapel Hill, Oct. 4, 3 p.m.
Matherville, at Langsdale, Oct. 10, 11, 11 a.m.
Quitman, Oct. 11, 3 p.m. and 7:30 p.m.
Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatanua, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

Let there be earnest co-operation, that the kingdom may not suffer and that every interest be given due consideration. The Lord has abundantly blessed us this year. For us to fail, would show a spirit of ingratitude, which would be injurious to all.

An adjourned session of the fourth quarterly conference will be held for all desiring it the first week in November.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Rose Hill, at Rose Hill, Sunday, Sept. 27, 11 a.m., 3 p.m.
Chunkey, at Suqualena, Wednesday, Sept. 30, 7 p.m.
Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m. 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

On this round I shall expect a full written report of the year's work from Sunday school superintendents, trustees, Epworth League presidents,

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

presidents of Woman's Missionary Societies, stewards, building committees, and all special committees appointed. I earnestly urge all pastors and stewards to do their best to meet every financial obligation in full this year.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Washington, at Kingston, Sept. 27, 11 a.m.
Natchez, Jefferson Street, Sept. 27, 7:30 p.m.
Gloster and Liberty, at Liberty, Oct. 4, 11 a.m.
Woodville, Oct. 4, 7:30 p.m.
Port Gibson, Oct. 11, 11 a.m.
Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harriston, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

Let the pastors see that complete answers are ready for each question. Please give diligent attention to the collections. Crops are good, and the Annual Conference has the right to expect good reports. We are able to pay, and let us not disappoint the church in this hour of need. God has blessed us, and may we in turn bless him.

W. B. JONES, P. E.

The Centenary period has been the greatest revival period of Methodist history.

MADE A NEW WOMAN OF HER

That Is What Lydia E. Pinkham's Vegetable Compound Did for Mrs. Jenkins

Middleport, Ohio. — "I am going through the Change of Life and I am taking Lydia E. Pinkham's Vegetable Compound for the troubles that come at that time. I got so run-down I could scarcely do my work and I keep a rooming house and have a family of eight to take care of. A friend told me about the Vegetable Compound and it has made a new woman of me. I keep it in the house all the time now and won't be without it. My weight got down to 90 pounds and now it is 132½ pounds. I give the Vegetable Compound the praise and hope that women will realize the good in it." — Mrs. MYRA JENKINS, 693 North Front Street, Middleport, Ohio.



Over 200,000 women have so far replied to this question, "Have you received benefit from taking Lydia E. Pinkham's Vegetable Compound?"

98 out of every 100 of the replies say, "Yes," and because the Vegetable Compound has been helping other women it should help you. For sale by druggists everywhere.

ITCH No disgrace to have ITCH, but it is to keep it. Get a box of "Wonder Ointment," a new wonderful remedy. Quick results. Mailed postpaid anywhere, large size, \$2; small size, \$1. Guaranteed or money back. Agents Wanted. **EVANS PHARMACY, "The Rexall Store," ANDERSON, S. C.**

CHILDREN OF THE CONGO.

By Mrs. W. N. Ware.

Being the mother of two little girls, I am naturally interested in the child life of our Mission. Diseases are many among the natives, and not a few wives who would be happy with children fail to realize that joy. Those who bear children are not many, and the average mother is proud of her child and will tell you that it is hers because of the help of God.

Let it be remembered that women are bought and sold in the Belgian Congo; that in addition to payments made at intervals from time of engagement and a considerable sum given at marriage, the husband is continually paying installments on his wife, who is never really paid for until her death. In the event of the death of his wife, the man receives back from her father or former possessor enough of what he has paid for her to make a substantial payment on another wife. Should a little girl be born into their home, the husband has to make an additional payment on his wife who has thus brought riches to him. He doesn't mind this, since he feels that he will soon be receiving payments from the man who looks upon the infant girl as his future wife.

The young mother works on the farms, pounds meal, cleans rice, carries water, prepares food, etc., for her husband even till the day her child is born, and often she is back at this work within the next day or two afterwards.

The native baby requires much more care than does the white child. The mother, or possibly the grandmother, sits and nurses it day and night, applying first cold water and then oil to the body of the child, and repeating this application very often. One never sees any kind of clothes, not even a small piece of cloth, on the baby; a hard string of some native grass is placed around its body, its ankles and its wrists. A fire is never made in the house of a young baby for fear it might take cold.

When the baby is only a few months old the mother starts to feeding it on solid foods, mostly uncooked. That which is cooked is so poorly prepared that it would kill the average grown-up American. When the little one doesn't relish the diet, the mother forces it down, saying the child must have food.

Since grown natives often go with only four or five inches of cloth on their bodies, it is not expected that the little tots should be dressed. More care is taken to give the little girls a piece of cloth than the boys. In our mission village the larger children can get a little work to do and thus earn for themselves a piece of cloth. Their parents do not require them to do anything, they do just as they wish to do.

The children love pictures, safety pins, pencils and paper very much, and often come and ask to pull the grass from the flowers or to do some other small task just to get some of the above named articles. Or perhaps they will bring in some forest flowers or fruits in the hope of obtaining the desired articles.

The native mother does not teach her child to work, therefore when she grows up and goes out to make a home for herself she often fails to

make a good wife because she doesn't know how to do the work which is expected of her. In our mission home for little girls, they are taught to make their farms, raise ducks, pound their millet, clean their rice and harvest their foods. Most of the girls who go out from this home make good wives. They go to school and also learn to sew. The little girls come from other villages besides the mission village, and are being a help to these out-villages.

Since parents usually make no requirements whatever of their children, it would be expected that only a few would be regular attendants of the day school. But on the other hand most boys and a number of girls go to school. A letter or a book means more to them than words can express, and all children have a great desire to read and write. Another incentive is

the fact that cloth can be obtained by school boys of the mission village provided they are regular attendants at school and work part time on the compound.

Most children like to attend church and Sunday school, and when they have learned to read and write, quite a number of them make application for church membership. It is fortunate that the native language contains but few swear words, and profanity is very little known. On the other hand, it is regretted that modesty is lacking, and mixed audiences freely converse about things which would embarrass the most uneducated and unrefined of America. We are hoping through our schools, Sunday schools and Christian influences to teach the native children higher thoughts and better ways of living!

Wembo Nyama, Congo Belge, Africa.

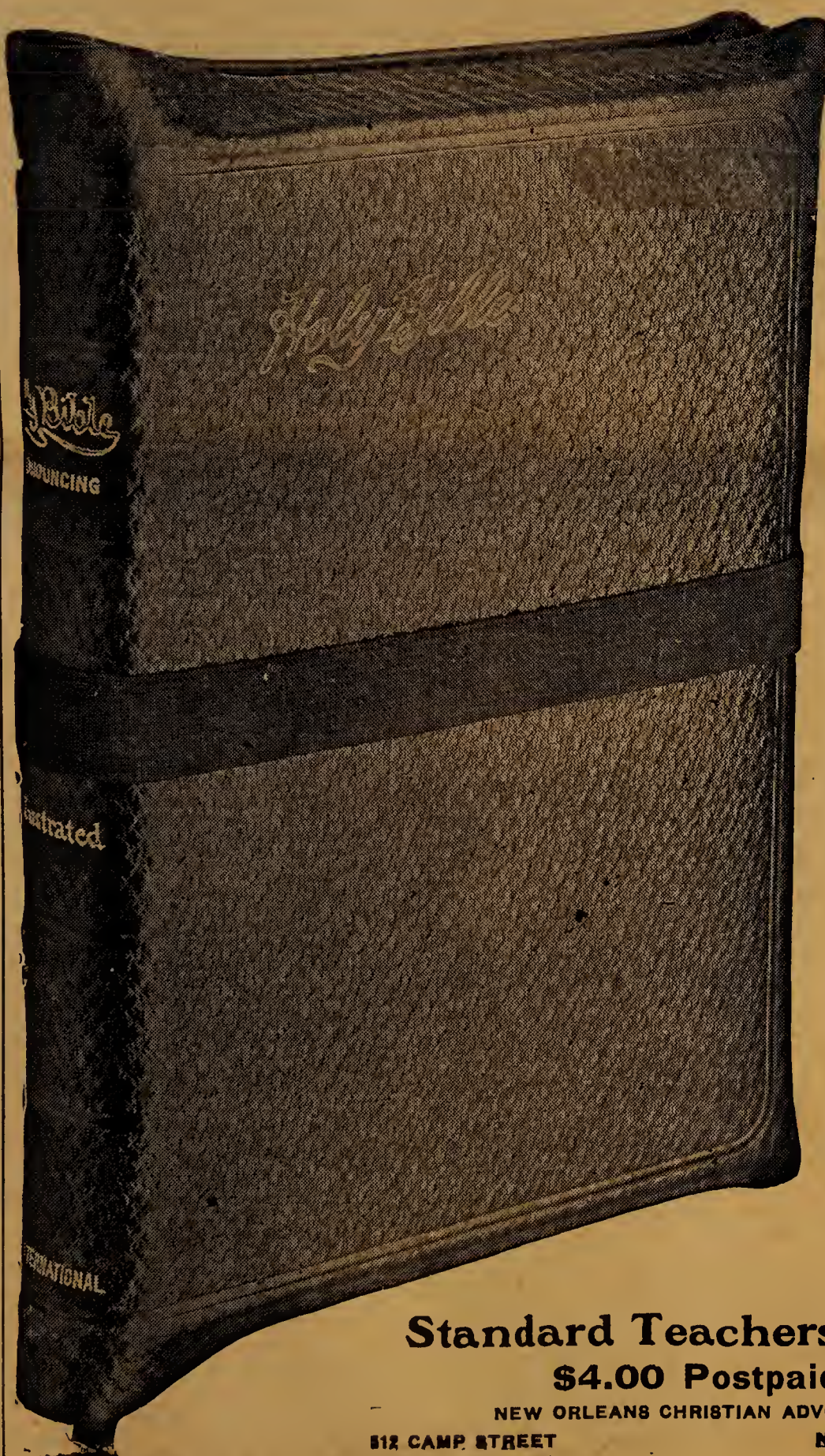
The Centenary has always stressed spiritual resources. In all the foreign fields, especially in Japan, Korea, and Czechoslovakia, the Centenary movement has been responsible for a great evangelistic impulse.

With \$500 of Centenary money, Rev. W. B. Hay, presiding elder of the Conway District, North Arkansas Conference, has organized six churches, secured property in two places, converted nearly one thousand people, and gained 600 members.

HART SCHAFFNER & MARX

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3564.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, OCTOBER 1, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHO CARES?

Dr. W. W. Pinson has written a pamphlet, "To Those Who Care," in which he brings to the attention of the church the critical situation in our missionary activities as a result of the failure of many of our people to pay their Centenary pledges and the falling off in their regular missionary contributions of a millions dollars last year. In his presentation of the situation, he drives home some facts that every loyal Southern Methodist ought to face. We quote:

"Do we mean business? This is not an academic question. We face a condition, not a theory; a ledger, not a philosophy. We face a deficit and the demands of a vast and varied program in this and thirteen other lands. This condition demands action, and action of a vigorous sort. We are to realize that the Centenary cannot last always and that we cannot run the machinery to-day with the water of yesterday. We must no longer be content to put more in a single church building than in half a dozen unevangelized nations or in all the waste places of America. Christian men must not, will not, cannot satisfy themselves by giving multiplied thousands for a small, near-by area and pennies to a lost world. An average of \$15 each to keep ourselves Christian and \$1 each to save the rest of the world is high to mockery.

"Do we mean business when we ask for only three cents a year for each of the 40,000,000 for whom we are responsible while we spend on ourselves fifty times as much? Do we mean business when we invite 20,000,000 Chinese to Christ by investing in each of them less than a postage stamp a year?

"Do we mean business when we attempt to run the biggest and divinest business on the planet with pennies and give only one-tenth of a penny out of each dollar of our income? We are called a business people. Can the world give us credit for business intelligence and religious sincerity at the same time? Must they not take their choice and pronounce us unreasonable fanatics or insincere pretenders who 'say and do not'?

"The hour has struck, and struck loud, when a new, high, heroic testimony is demanded. The next hour may be too late."

Do we really care about the salvation of the world?

"UP TO THEM."

It is highly gratifying to learn that practically all our educational institutions are filled to overflowing with young men and young women eager to prepare themselves properly for the battles of life. This fact is an indication that fathers and mothers realize the value of an education, and that the young people themselves are ready to

avail themselves of the opportunity to go to college. It is also a most solemn warning to these institutions that it is "up to them" to do the work of properly educating these young people. The authorities of any school who think that their work is done when they have supplied teachers, class rooms, and other facilities for imparting knowledge, have proven that they know very little about what education really is. If our boys and girls are not better boys and girls after they have spent a year in our colleges, there is something wrong somewhere. Let our presidents and faculties be sure that the fault does not lie with them. We do not expect too much of them—but we do expect a great deal. If we send them the raw material of a good man, we want them to send us back a good man. We do not, however, expect them to do more with them in the way of disciplinary control and moral restraint than we are able to do with them in our own homes. It is a poor father that has to send his son to school to be controlled. All we insist upon is that our schools and colleges realize that it is "up to them" to do what they profess to do.

MIGHTY LITTLE DIFFERENCE.

A good deal of interest seems to have been aroused among our Episcopalian brethren over a proposal to remove the word "obey" from the marriage ceremony, action to be taken on the matter at the approaching triennial convention in New Orleans. The basis of the proposed change seems to be the feeling that to make a woman promise to "obey" her husband is a relic of the day, now long gone, when the wife was the property of her husband and was required to do his bidding in all things, and that it is, therefore, wholly out of keeping with the modern conception of the relation between the sexes. There may be something in this contention—we do not know; but we are strongly of the opinion that if a woman loves a man enough to marry him, it makes mighty little difference to her—or to him—whether the word is left in or taken out of the ceremony. In these parlous times it is not going to mean any more than it ought to mean, anyway.

SAVE YOUR THOUGHTS.

We are all familiar with the injunction, "Save the pennies and the dollars will take care of themselves." The doctrine of thrift has been preached faithfully throughout the land since the days of "Poor Richard"—but the application has nearly always been with reference to material things. In conversation not long ago with one of our studious preachers, the idea was suggested that most of us allow too many of our thoughts to be lost because we do not think enough of them to set them down in writing. We suppose every

man has had the experience of being really thrilled by a fugitive thought—one that came in the nighttime or at some other moment when recording it was inconvenient—only to feel utterly helpless when the attempt was made the next day or at some more convenient season to recall what had seemed incapable of being forgot such a short time before. The thought had been in our possession—but it was gone forever! It is well worth while for a man to save his money; it is worth infinitely more for him to save his thoughts. Intellectual poverty is the result of mental unthriftiness.

THOSE MISSOURI RESOLUTIONS.

We recognize the fact that an Annual Conference is entirely competent to manage its own affairs and that it would be ungracious, if not beyond the bounds of propriety, for an outsider to make a harsh criticism of a formal action of such a body. Since, however, the resolutions passed by the Missouri Conference are preceded by a statement in which severe strictures are passed upon some of those who have led in opposition to the pending plan of unification, and since the statement and resolutions have been given to the world through the public press, we feel that it is not going too far to express the hope that no other Annual Conference will pursue a similar course. The resolutions are all right—it is the statement preceding them that we deplore. The plan itself is now fairly and squarely before the Conferences for a vote; the vote should be taken in good spirit and the result accepted in good faith. It would be a pity for a vote on the question of unification with another church to be made the occasion of a further division within our own ranks.

TAKE IT FOR WHAT IT IS WORTH.

In connection with the report prepared by the research department of the Federal Council of Churches on the prohibition situation, a storm of criticism has arisen from many prohibitionists who interpret the report as favorable to a modification of the Volstead law. In forming an opinion of the report, however, it should be borne in mind that it is strictly a research document and that it does not draw conclusions or make recommendations of policy. The Federal Council of Churches is officially and definitely committed to national prohibition; and it is not to be supposed that it would sanction any utterance by any of its departments that would contradict its well known position. If the facts in the prohibition situation have not been properly stated by the Research Department, they are subject to correction; if they have been properly stated, they ought to awaken the friends of prohibition to the urgent need of a much more active support of the Government in its enforcement program. There is a possibility that the friends of prohibition have become more or less apathetic concerning the situation; if so, this document ought to arouse them to renewed energy in promoting temperance education throughout the land.

New Orleans Christian Advocate

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

MALACHI BRIDGER SHARBROUGH.

By Rev. W. H. Huntley, D.D.

You were shocked at learning of Brother Sharbrough's death. Yes—we all were—and are. And do we not also feel the astonishment of it? Is there not a misstatement?

We know of lives declining gradually to their end, of the wear of Time on them, the dimming of personality—and death brought nothing to surprise us. The inevitable was marked with sadness, but without surprise.

Here is a different, a distinctive thing—the word that Brother Sharbrough had died.

Death darkens—quenches all light, destroys. How can we associate, harmonize such elements with our brother and friend? His is an epic story of life, of its animation, of unquenchable brightness.

Do you recall his amazing liveliness? How you scarcely noted the body for what the genius of his spirit all the time showed in eyes and feature and voice?

How alive he was? Brother Sharbrough's life was akin to that of a strong current, ever bearing on. Rippled, mirrored light, drove on, ever projected forward, featuring it and making landscape delightful.

A good American, with pride of country in his heart, will have at bottom the spirit of confidence—confidence in the God of his nation, in the work of his hands, self-confidence in his appointment to his place. Brother Sharbrough possessed this confidence.

To California he hastened, in the spirit of the men a score and more of years before him. Those men heard of gold in the mountains. They laughed at hardship—they broke open the mountains—they collected gold. And because of them, vast treasure of country opened also, drawing multitudes of their fellows, to plant rich lands and build great cities for the future.

Confidence elated, impelled our young Mississippi preacher. That which urged others to prospect and mine God's hills graced him with the Spirit of God to open the souls of the people there to the Way of Life—transmitting into godliness the wealth of nature. What miner of '49 could have borne higher confidence in the distant gold than Sharbrough's confidence in the nearness of God, in the fruits of his call?

Was he born confident? He trusted God—he confided in human life. His smile radiated his faith, for, like his faith, his smile was constant. Smiling before he spoke, he was smiling while he spoke. Frankness like a healthy boy's was his—the confidence of a trustful child. As with Nathaniel, it was so with him—"a man in whom was no guile."

We may be sure of the prospector's confidence as our young minister bore away into the deep West. Into California, Arizona, poured the current of his early ministry.

Can any one knowing the man hesitate to admire the volume of life which projected its strength, its sure deposits, over the dry and thirsty land?

Brother Sharbrough may have found no time for dreams—but we can vision reeds and rushes and rains and flowers springing along the paths he broke out, the trails he followed, the fields he sowed and ploughed, out there in the early years of his life.

You recall his service for the church in the West as taking the majority of his time. Yes—in a wide sense he grew to his majority on the broad, sunbrowned sands and scenes of the great West. On circuits, stations, districts—as his life gathered volume it flowed across more responsible fields.

Sharbrough found our church pioneering there, serving where opportunity and duty might fall. He married there, the first members of a large family were born.

Other attachments besides those domestic formed about him. Bishops, overseeing the work, observing and appraising the gleaners of nearly fifty years, marked and remarked the great recruit from Mississippi.

Bishop Galloway brought Brother Sharbrough's name before his "cabinet," applying for transfer home. With unabated efficiency he had borne the great heat and a big share of the burden of the Western work. He was asking to return to the cooler shades, the congenial resting time among the people of his boyhood days.

Noting embarrassment among the elders in agreeing upon a suitable appointment, the bishop, with impressive emphasis, remarked: "I can inform you that you are adding a strong man to your ranks. Do not be in any doubt about that. I know Malachi Sharbrough and can vouch for him."

After his return here, serving with undiminished energy one of our circuits, another bishop, Morrison, came to preside over us. He took him in his arms, finding his beloved Western brother marching in the home ranks. And without hesitation he assigned him a district. The bishop would not see such a motor drawing a load so limited—and coupled the big engine to a proportionate train.

You kept up with Brother Sharbrough's life, of course. Learned of sad desolations of his home life. Companions, mothers of his children—more than one would go to her rest, leaving him terribly alone. He was perhaps nearer helpless, pent within his wifeless home, than in any circumstances. Vitality, energy, love of companionship, characterized him—he suffered alone. Yet—you did not see drooping, less animated progress in his life work. Clouds would shadow his current, thunder and storm disarranged its order—but the stream ran on. You have seen him break into delighted verse, his own; a bird singing him awake to a spring morning could rouse the poet to a eulogy, weaving the bird's melodies among the hearer's charming fancies.

Versatile, his mind was amazingly sensitive to beauty, especially the beauty of God's fingers in Nature. Was Sharbrough a moody man, up and down in soul, nursing disappointment in men or place? In reverse of this, his light was unquenchable, no extinguisher nor bushel over it—sweet-tempered, with never a hint of malice, of remembered oppositions.

A preacher of God. He was a mighty man of God. We are used to hearing him spoken of as the greatest preacher in our ranks. And his spirit was so kind, so unoffending to his brethren, as to make more certain the high station accorded him as a preacher. Let this, his real fame, abide among us. We can lift him no higher here.

The active ministry of Brother Sharbrough, with some account of himself, is now to follow; the substance of this memoir is in them. Compiled while he lived, they are given in his own words.

"Son of Rev. Franklin Wilson and Mrs. Amanda Sharbrough, whose maiden name was Bridger. Was born in Claiborne County, Nov. 12, 1853. As the father was an itinerant preacher in the Mississippi Conference, the subject of this sketch shared the usual migrations of an itinerant family, though he was reared chiefly in Jasper County, and for four years in Brookhaven, Miss.

"When twenty years of age, went to Centenary College for two years, having hitherto attended the schools of the community in which he had resided, as opportunity was afforded. Was licensed to preach in Jackson, La., during his stay in college. In December, 1875, he joined the Mississippi Annual Conference on trial; served the Covington, La., circuit 1876-1877; was ordained deacon at the close of 1877 and transferred to the Pacific Conference, California.

"There served the Chico circuit, 1878; the Bigg circuit, 1879; was ordained elder at Conference of October, 1879; Maxwell circuit, 1881; Elmira circuit, 1882; Sunday school agent, 1883, during which year was married to Miss Alice Frazer, of Elmira, Calif., July 8; Woodland station, 1884-1885; Mountain View circuit, 1886-1887; Colusa District, presiding elder, 1888-1891; Ukiah circuit, 1892-1893, during first year at Ukiah lost wife by death; Hollister station, 1894; this year, Feb. 20, was married to Miss Margaret Elizabeth Martin; Fresno District as presiding elder, 1895-1896; Nov. 2, 1895, lost wife by death.

"At the Pacific Conference of the fall of 1896 was transferred to the Los Angeles Conference; served Los Angeles District as presiding elder, 1897; on Aug. 5 of this year was married to Miss Ruth Evelyn Libby.

"Served Arizona District as presiding elder, 1898-1899; Redland station, 1900-1903; San Diego station, 1904-1905.

"At the Los Angeles Conference in the fall of 1905 was transferred to the Mississippi Conference; served Harriston circuit, 1906; Madison circuit, 1907-1908; on July 9, 1907, lost wife by death; served the Hattiesburg District as presiding elder, 1909-1912; July 9, 1909, was married to Miss Florence Beason, of Hattiesburg, Miss.; Columbia station, 1912-1915; Port Gibson District as presiding elder, 1916-1919; Biloxi, Main Street, 1920-1923; Wiggins, 1924—"and to July 13, 1925."

Where his hand ceased his chronicle, a different pen completes the noble score. Written by Mrs. Florence Deason Sharbrough, his helpful mate during sixteen years of his life in our Conference, are these lines: "Translated Monday morning, July 13, 1925, at Wiggins. Was buried at Brookhaven, Miss., July 14."

WILL IT BE WOE OR JOY?

By David Rankin Barbee.

Dear Dr. Carley: Will you allow me some of your valuable space for a discussion of your editorial of Sept. 10, entitled: "Is It the Plan?"

You raise several weighty questions, which I shall number and reply to, if not answer to the satisfaction of those who differ with me and agree with you on the unification question.

1. Is it the plan?

If it is not the plan that has aroused so much feeling and opposition in our beloved church, then those of us who oppose it must be acting in our opposition from some ulterior motive, and our word, that it is the plan, is a dishonest word. You would not charge us with that, I am sure. There has been nothing sinister, malevolent, or wicked in our opposition, and we are entitled to all the good faith that any honest man is credited with, until we are proven false. From the beginning of this controversy we of the opposition have maintained, and sought to show by facts and logic, that the plan at no point protects our integrity and our rights as a church, or the ancient traditions and customs of the South to which we have as a church and citizens of the South sworn undying fealty.

Is it possible that any man in our church, bishop, preacher or layman, for one moment thinks that Bishops Candler, Denny, Darlington, Ainsworth and Dickey have been untruthful when they say that they are opposed to THE PLAN and have stated their position from high moral and historical positions? Have they by manner, by word or by deed indicated that their opposition to the proposed plan had its birth in anything but proper regard for the welfare of our church and loyal attachment to her interests?

They have with great wisdom looked to the

future and sought to protect the church from the harm they knew would follow such an acrimonious controversy as has been raging within our borders the past year.

In this connection there is one thought that I wish to lay before your readers. Who among the leaders for the proposed plan has had due consideration for the great mass of our laymen, the "paying and praying" members? These are for the most part hard-headed business and professional men, not easily swayed by their emotions, who, following the leadership of our bishops and preachers, have built up a great church to the glory of God to a commanding position of influence in the South. I have before me an official tabulation of the predicted lay delegate vote in most of the Annual Conferences of the old South. It is as follows:

Conference.	Vote.	For.	Against.
Mississippi (2)	112	0	112
South Carolina (2).....	96	0	96
Alabama (2)	192	0	192
Georgia (2)	176	0	176
Holston	80	28	52
Virginia	80	17	62
Tennessee	72	25	47
Memphis	64	14	50
North Texas, Northwest and West Texas	216	101	*114

* One vote doubtful.

An analysis of this vote shows, for instance, that the laymen in Bishop Mouzon's episcopal district of Tennessee (three Conferences) will vote 67 for the plan and 149 against the plan. His native State, South Carolina, in which he began his ministry, will vote solidly against the plan. Bishop Cannon's native State, from which he was elected a bishop, will cast only 17 votes out of 80 votes for the plan. Three of the largest Conferences in Texas, where most of Bishop Mouzon's life has been spent, will cast a majority against the plan.

This does not by any manner of means indicate a lack of confidence in these two titular leaders of the unification movement. It does, however, plainly show that these general superintendents did not know the sentiment of the Methodist laymen of the States which they know most about and which have known them best. Is it the plan, or is it something else that causes such unanimity among the laymen of the States whose vote appears in the above table? There could not be such general conformity of opinion and action over such a widespread territory unless it was the plan.

2. Is the Methodist Episcopal Church not to be trusted for the faithful carrying out of any agreement into which it may enter?

This question would indicate that those opposed to the plan do not trust the Northern Church any more than a good Christian trusts the devil. When our forefathers settled the wilderness that is now our beautiful Dixie Land they had one motto: "When you see an injun be keerful. When you don't see one, be — keerful."

I will answer your question by asking you another: Has it ever kept any agreement it has made with the Southern Methodist Church since the separation in 1844? If you know of one, please enlighten me. It is not now keeping its agreements made with our church since the proposed plan was adopted by its General Conference. Engagements entered into by us with them in Florida and in the West relative to overlapping and consolidating of churches and territory have been broken with the same nonchalance and disregard of rights with which the contract of 1844 was broken. If engagements now being made to prevent the very thing that the proposed plan was concocted to obviate are thus summarily broken, what can we expect after the proposed plan becomes effective?

But despite this lack of sincerity in making and keeping agreements with us, it is possible for us to enter into a genuine plan of unification—not organic union, mind you—with the Northern Church. I think the plan of 1920, which met with the intense, hearty and even belligerent ap-

proval of Judge H. H. White, as the record plainly shows, was acceptable to virtually all of our people, and it is my belief that had the Northern General Conference adopted it with the same unanimity with which it approved the plan of 1924, none of our bishops would have dissented, and we would now be working in harmony under that plan to the ultimate end of organic union. In this belief I am joined by others whose voice, like the bugle blast from Roderick Dhu's horn, "is worth a thousand men."

3. Has the Methodist Episcopal Church become so heretical in its doctrines and teachings as to make it out of the question for the Methodist Episcopal Church, South, to enter into official relations with it?

This is not a question of "official relationship," but one of organic union. Our church is supposed to be reasonably sound so far as Modernism and heretical teachings is concerned. If the Northern Church is badly infected with the virus of these soul-destroying, Fosdickian teachings as some of her foremost men charge it to be, then do you not think it time for us to move cautiously before entering into such a union as the proposed plan provides for?

For one, and in this article I am speaking for myself alone, I would be perfectly content to be in a union with the Northern Church under the plan of 1920. I think the Negroes, set up in their own jurisdiction, would flourish more than they are now growing in several organizations. And I believe Northern and Southern white Methodism, when it came to know one another, in the language of the immortal Lamar, would love one another. If the breach between the sections is, as you well know, only healed on the surface—and that is a political breach—now that sixty years have passed, how soon do you think it will take to heal the breach in American Methodism? If you think there is no feeling in this matter, deep rooted as a man's love for his native soil and his father and mother, I call your attention to the feeling existing long years in England between the Established church and the Nonconformist churches, or going back further, to the positive, undying hatred the Roman Catholics have for Martin Luther, dead these 400 years. You cannot eradicate these feelings by contracts or laws or agreements any more than you can legislate morals into people.

Just a word in conclusion. Our church is now voting on this question. The border Conferences east of the Mississippi have all cast their votes against the proposed plan. Baltimore, in a Northern or Union State, votes against it. That Conference came to us after the Civil War. West Virginia, in a State that seceded from the South to the North, a Northern and a Republican State, votes against it. Kentucky, in a Union State, that saw much fratricidal warfare, votes against it. Illinois, our spearhead over the border, that came to us after the war, votes against it. And yet we were led to believe that the border was clamoring for it. Is it not possible, Dr. Carley, that some of the other "strong" points in favor of the proposed plan are just as weak as this border clamor has turned out to be?

I am no longer concerned over the voting on the proposed plan. Its defeat is fully acknowledged in an official statement issued on Saturday, Sept. 12, by Dr. Alfred E. Smith, editor of the Nashville Advocate. The small town, the country, the circuit riding preachers and the laymen are voting largely against the plan, and even in Louisiana there is growing hope that the majority will be against the plan instead of for it.

The Southern Methodist Church, as you, Dr. Carley, wrote so forcefully in 1922, is "a white man's church, and intends to remain a white man's church." That is settled.

What concerns me and what concerns so many anxious hearts is this: Shall we have another quadrennium of strife and rancor and agitation over this question? Or shall we as a church forget our differences, accept the result in a Christian spirit, and unitedly press forward, in a spirit of meekness and of prayer for the prize of the high calling of our duty as Methodists, building as the chambered Nautilus a still greater and

grander mansion to the glory of the Lord? If we do not, then woe will be our part.

New Orleans, La.

DECIDED FOR UNIFICATION.

Several times in the past, without proper and prayerful consideration and knowledge, I have declared myself opposed to unification under the present plan. Recently I have devoted more time to studying it, taking up both sides, and I have come to a final decision, as a free moral agent, to favor the union of the South with the North.

If I understand properly, we, as Southern Methodists, decided it would better our condition from every angle to be united with our Northern brethren; so we made the proposition. Men duly authorized came together and put forth such a plan as would consolidate the two branches of Methodism, that we may be one. One of our ablest Southern Methodist laymen from Louisiana, whom we all regard as a safe and sane man, aided in the production of the plan which is before us to be voted on at our Annual Conference. Knowing that layman as I do, I sincerely believe he would not jeopardize the church he loves so well by proposing for our consideration a plan that would not settle forever the antagonistic feelings I am fearful are existing to-day.

I believe we have deceivers in both branches of the church—but the church is not responsible. We cannot afford to harbor the thought that our Northern brethren, in disguise, are premeditating the downfall of their Southern brethren by agreeing, nearly unanimously, to unite with us. It is my opinion that we, if we should reject union after asking for it and having our request granted, would cast a stigma not only upon our great church, but also upon ourselves as Southern Methodists, that this generation would not overcome. I do not see where we shall have anything to lose, but it will be our gain.

I was forcibly impressed to realize this fact by the large number of Methodists who were present at the Men's Bible Class Federation at Alexandria—realizing that I was one of them. If it were possible for the Northern and Southern brethren to come together at some place in the United States, would it not be wonderful to see such a great force of godly men? United, we will stand; division weakens our forces, our aims, and our possibilities. With no providential hindrance, I will vote at our Conference in favor of uniting.

JAMES H. WALKER.

Pollock, La.

BLESSINGS THAT TEST US.

By Rev. Rolfe Hunt, D.D.

I can't get rid of the thought that this is a test year for our people. For some years we have been praying for prosperity. From farmers has gone up the cry for good crops and good prices. The prayers have been answered. From the wild fruits in the fields and woods to the corn and cotton in the fields, yields have been abundant. God has heard us and is giving us an opportunity to show what we will do with an abundance. My conviction is that if our people generally honor God with their substance, then our prosperity will be a means of grace to us and God will give us other good years; but if we squander our provisions on our pleasures and neglect the kingdom, we may look for a hard year next, then other hard years.

God deserves our best; we owe it to him, and our well-being depends on putting him above all else. Can we be trusted with prosperity or not? Gloster, Miss.

The days of heroism among Christian pioneers have not passed. The story of the Centenary missionaries who ventured among the Reds of Western Siberia proves it.

The Social Evangelistic Center in Oita, Japan, with its missionary home, its home for Bible women, and center for evangelistic effort, is the work of the Centenary.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK.

By Dr. Graham C. Hunter, Assistant Secretary, American Section.

The Universal Christian Conference on Life and Work ended its two weeks' meetings with a service to-day in the national shrine, the Cathedral at Upsala, fifty miles north of Stockholm. The leading representative of the Orthodox churches, Patriarch Photios, of Alexandria, took part, rebiting the Eastern form of the Nicene Creed. This form of the Nicene Creed speaks of the Holy Spirit as proceeding from the Father, while the customary Western form speaks of the Spirit as proceeding from both the Father and the Son.

Unimportant as this difference seems to-day, it was the nominal cause of the split between Eastern and Western churches a thousand years ago. In all that time there has been no effective co-operation. Here to-day the custom of a thousand years has been broken, and in a great official gathering of both East and West, the Eastern form of the Creed has been given a place. The Orthodox delegates were quick to catch the significance of the act—that in meeting practical Christian duties of to-day and in trying to bind up the wounds of the war and reconcile the nations, East and West must think of such points of doctrine as of secondary importance. The Patriarch repeated the Creed in Greek, and the slight difference in phrasing was not easily perceived. The Cathedral was full to overflowing, and two thousand people waited outside. Many high dignitaries of Sweden, including the Crown and his staff, were present.

Yesterday a message to the churches was adopted with but four dissenting votes. One of them was so cast because the message did not condemn war as strongly as the delegate wished; however, there is a strong statement against war in the document. The message is not a list of findings. It is a call to "confession, thanksgiving, study and service." It makes no attempt at precise solutions of particular problems. In the phrase of the Archbishop of Dublin, it "does not try to save the world by resolutions." This will not satisfy many in the church, and was not satisfactory to all the delegates, who recognized, however, that the ends in view would be better attained than by recommendations about particular objects, for example, the League of Nations, to which all the delegates would not consent. The Conference felt that its greatest contribution was to assert the ideal and encourage particular groups to apply the principles in their own countries. Its mind was that it had met not so much to teach as to learn, and that resolutions were not nearly so important as the carrying of the spirit of the Conference into the home churches.

Message to Labor.

A message to labor was included. It had been asked for early in the Conference, and is very brief. It reads: "In the name of the Son of Man, the Carpenter of Nazareth, we send this message to the workers of the world. Thankful for all those who, even under present difficult conditions, are acting in accordance with the principles of Jesus Christ, we deplore the causes of misunderstanding and estrangement which still exist, and desire to remove them. We share the workers' aspirations after a juster social order, through which the opportunity shall be assured for the development, according to God's design, of the full manhood of every man."

The appeal of the Youth Movement reads as follows: "We turn to the young. With keen appreciation we have heard of their aspirations and efforts for a better social order as expressed in the youth movements of many lands. We desire to enlist the ardor and energy of youth, the freshness and fullness of their life, in the service of the Kingdom."

There is also an appeal to the intellectual classes, who in many countries are in danger of being estranged from the church, in the following words: "We think also of those who are seeking Truth, so Christ's church heartily welcomes

every advance of reason and conscience among men. Particularly we would invite the co-operation of those teachers and scholars who in many special realms possess the influence and command the knowledge without which the solution of our pressing practical problems is impossible."

Fellowship of Service.

The message also calls on "all followers of Christ" to accept personal responsibility in social service, and to join in the wider fellowship of the churches beyond the bounds of any particular communion. The Conference has, if it has done anything, represented that wider fellowship of service. Thirty-seven nations have been represented in it, and in each nation the greater number of Christian communions have sent delegates. The official list includes the United States, Great Britain, the Irish Free State, Australia, East Africa, the Union of South Africa, Burma, Canada, Hongkong, India, Malaya, Austria, Belgium, Czechoslovakia, Denmark, Estonia, Finland, France, Germany, Holland, Hungary, Iceland, Italy, Latvia, Lithuania, Norway, Poland, Roumania, Spain, Sweden, Switzerland, Egypt, Nubia, Palestine, Bulgaria, Greece, China, Persia (the Assyrian Church), Japan, Yugoslavia, and Brazil (Committee on Co-operation in Latin America).

A Continuation Committee has been appointed by unanimous vote of the delegates. Commission after commission in making its report pointed out the necessity of a permanent agency to study the economic and charitable tasks of the churches in all countries, to act as a fact-finding body for the churches, to provide unprejudiced information on subjects of concern to them, and to issue a periodical. These plans have, in general, been adopted, the committee being given authority "to consider how effect can be given to the suggestions which have been made." It is also "to examine the practicability of calling another such Conference at a future date." Its American members chosen by the American Section are Rev. Drs. Peter Ainslie, A. J. Brown, William Adams Brown, S. Parkes Cadman, Harold Lynn Hough, Shailer Mathews, S. H. Chester, E. R. Pfatteicher, Frederick Lynch, W. Y. Bell (representing the colored people of America), and H. A. Atkinson, and Bishops Brent and Cannon. From Great Britain are the Bishop of Winchester, the Archbishop of Dublin, the Bishop of Lichfield, the Dean of Canterbury, Rev. Drs. A. E. Garvie, J. A. McClymont and R. I. Drummond, Miss Lucy Gardner, and Sir William Ashley. Members have also been appointed by the national groups of Europe by the Orthodox Church.

A smaller Committee of Action is being formed by the Continuation Committee, consisting of Archbishop Soederblom of Sweden, the Bishop of Winchester, the Metropolitan Germanos, Dr. Arthur J. Brown, Dr. H. Kapler (President of the German Church Federation), Dr. A. E. Garvie, Bishop Ravasz of Hungary, Rev. Wilfred Monod of Paris, Archimandrite J. Scriban of Rumania, Protopresbyter S. Zankow of Bulgaria, and Bishop Ihmels of Dresden, with the understanding that another American is to be added.

A panel of substitutes for American members of the Continuation Committee was also chosen by the American Section, consisting of Miss Margaret Hodge, Mrs. Helen Barrett Montgomery, Rev. Drs. F. Burnham, Floyd W. Tomkins, Jr., W. P. Merrill, C. S. Macfarland, C. L. King, L. S. Barton, and John B. McNaugher, Bishops Nuelson and Clement, Clarence E. Miller and Fred B. Smith.

Stockholm, Aug. 30.

GROUP MEETING, BROOKHAVEN DISTRICT.

The pastors and lay leaders of Group No. 1 of the Brookhaven District, consisting of Hazlehurst, Crystal Springs, Gallman, Georgetown, Barlow, Bayou Pierre, and Wesson, were called to meet at Hazlehurst, Sept. 10, at 1:30 p. m., by the presiding elder, W. H. Lewis, and the district lay leader, V. D. Youngblood.

The purpose of the meeting was for a discussion of matters of vital importance to the work of the kingdom of Christ in our district.

All pastors of this group were present, and laymen from every charge except two.

The meeting was presided over by our presiding elder, W. H. Lewis, in his usual pleasant manner.

The devotional exercises were conducted by Rev. Thomas O. Pruitt, who made a very helpful talk on prayer, using as his Scripture, Luke 18:1.

Rev. W. H. Saunders made report on holding group meetings and special services for Centenary and World's Forward Movement, also special services conducted by laymen, sixteen services held with thirty laymen taking part.

Pastors' reports on benevolences were encouraging; all seemed hopeful of level columns at Conference.

Helpful talks were made by M. H. Perritt, J. A. Moore, and W. H. Saunders, on the assessments, what they are and how made, importance of paying all claims in full, and some practical methods as to how full payments may be brought to pass.

Quite a number of laymen offered to hold services where they are needed in this group.

We adjourned, each one feeling more determined to do his best to bring our district out in full this year.

J. E. J. FERGUSON, Secretary.

CENTENARY COLLEGE.

The opening exercises of this historic seat of learning were celebrated on Wednesday, Sept. 23, for the session of 1924-5. This beginning of a new scholastic term marks a continuity of educational work for the period of one hundred and one years, unbroken only during several years of the Civil War. Dr. George Sexton, under whose direction the college has made steady progress for nearly a decade, and a corps of some thirty teachers in the various departments, insure progress and success. Seven new teachers have been added to the faculty of last year, and this gives Centenary as well equipped body of instructors possibly as any college in the South of its grade and standing. Three hundred and fifty students were enrolled up to the date of this writing, and many more are coming. In fact, with facilities afforded, we may say the quota is nearly full. There is great need for larger and better equipment, which no doubt will be furnished in the near future.

The exercises on Wednesday were of such nature as to give inspiration and assured promise of success to the faculty, Board of Trustees, pastors and friends of the college. After the usual preliminary exercises, of music by the college band, prayer, singing and the giving of brief outlines for the incoming year, Dr. Sexton presented Hon. Donelson Caffery as orator for the occasion. Mr. Caffery's subject was, "The Supreme Question." In a masterful manner, and in chaste, well-chosen English with a classical touch, the speaker enthralled the attention of his audience, and showed on his part the results of deep and right thinking. He most certainly did yeoman service with convincing argument, in showing the mere pretentiousness of some current ideals of life. His was a helpful message. Above the welter and turmoil of this busy, surging modern life, he pointed his hearers to a pole star of hope, faith, and service. His address was replete with illustrations from history, mythology and classical writings. Competent critics pronounce it the best—but others have spoken, so we will not make comparisons—but will say many were supremely delighted with "The Supreme Question." Altogether, old Centenary faces the sun, and with a glorious past she is marching on to greater achievements.

S. J. DAVIES.

FEDERAL COUNCIL REPORT ANALYZED BY DRY LEADERS.

(Joint statement of Bishop Thomas Nicholson, D.D., President of the Anti-Saloon League of America; F. Scott McBride, General Superintendent of the Anti-Saloon League; Dr. Howard H. Russell, founder of the League, and Wayne B.

Wheeler, General Counsel of the Anti-Saloon League.)

The report of the Research Department of the Federal Council of Churches contains many facts which will challenge the friends of the Eighteenth Amendment to action. There is nothing in the report which justifies the use which the opponents of prohibition are making of it to bolster their claim that prohibition is a failure. The report itself shows that prohibition has bettered conditions when contrasted with the wet period.

The conditions in 1924, as set forth in this report, compared with some other dry year, show losses in some respects and gains in others. But when any dry year is compared with any wet year, allowing for the population increases, the advantages of prohibition is clear. Prohibition is not required to beat its own record. It does, however, beat the best records of the license period. The tendency of the report is to underestimate the benefits and overestimate the weaknesses of prohibition.

Wherever there is a partial failure in law enforcement, with accompanying bad results, it simply proves the necessity for the friends of prohibition to redouble their efforts to enforce the law. When the church was ready to demand prohibition, the Eighteenth Amendment and the enforcement laws were written. When likewise the church with equal emphasis demands prohibition enforcement, it will be secured.

The Anti-Saloon League believes in pitiless publicity on liquor lawlessness and its attendant evils. This League has now under good headway a joint program of its National and State Leagues, effectively to back up all officials, from the President to constable, in rigid enforcement of the law. The League's National Convention in Chicago in November has been called to perfect and proclaim this program in full to the whole country.

We challenge the majority which wrote the Eighteenth Amendment into the Constitution, to continue the fight, arouse public sentiment, cure existing defects, stop the leaks, and enlist the people for law observance and law enforcement.

"WHO'S WHO AND WHY."

By Rev. J. Tillery Lewis.

The spirit of Bishop Moore's article, "Who's Who and Why," in a recent issue of the New Orleans Christian Advocate, is fair, brotherly and Christlike; but the one by Dr. Selecman was unfair, unbrotherly, and unkind in its inferences. Sometimes a man is more cutting and unkind in what he fails to say about his opponents than could he be in saying directly what appears to be in his mind. Dr. Selecman may be a more considerate man, in his estimate of those opposed to the pending plan of unification, than his article would indicate, but reading between the lines one would judge that he holds in contempt all who happen not to be for the pending plan of unification. It would appear that only the four hundred mentioned in his article are entitled to speak concerning unification, or any other important question. The rest of us poor Methodists do not deserve anything save to follow where the four hundred lead, as sheep follow their shepherd.

Whatever the cause of their opposition thereto, when perhaps seventy or seventy-five per cent of the adult membership of Southern Methodism is urgently opposed to any contemplated change in policy, as the membership of Southern Methodism is opposed to the pending plan of unification, I would cast my vote with the people, though I thought differently from them on the question. I would do this because of my conception of justice and righteousness. The ministry of our church cast seventy-five per cent of the vote in the Annual Conferences. The laymen are therein represented by but twenty-five per cent of the ten thousand votes cast. The ministry compose but one-third of one per cent of the membership of Southern Methodism, while the laymen compose ninety-nine and two-thirds per cent of the membership of the church. I do not think it right before God and man for one-third of one per cent

of a body to ram down the throats of that body a thing to which seventy-five per cent of ninety-nine and two-thirds per cent of said body are violently opposed. This is not right in State matters, much less in a body organized to propagate the gospel of Jesus Christ. If our Chattanooga General Conference had submitted the pending plan to the adult membership of the church and decided the question upon the basis of a three-fourths majority of the vote cast, then, had the issue carried, I would have felt that the masses of our church membership had been fairly dealt with and I could then go anywhere with a three-fourths majority of Southern Methodists; but the manner of voting on this issue does not represent the voice of the people save as ministers choose to vote in accord with the desires and convictions of the people. If our leaders manipulate and carry the pending plan over the protest of perhaps seventy per cent of Southern Methodists of the Central South, my voice will then be silenced from protesting should the Southern Methodists of the Central South see fit to bolt. But if this matter had been submitted to the decision of the adult membership of the Southern Church, then I would have felt justified in branding as traitors those who bolted, if three-fourths of our church had voted for the plan. As Bishop Mouzon said of himself in Memphis, I am willing to go anywhere with seventy-five per cent of our Southern Methodists. But I am not willing to stab truth in the back and say that, should seventy-five per cent of the vote cast in our Annual Conferences be for unification, I was following seventy-five per cent of Southern Methodists, because in the vote cast in the Annual Conferences ninety-nine and two-thirds per cent of the membership of Southern Methodism is represented by but twenty-five per cent of the vote cast. I could not look God or man in the face and boast that unification had carried by a three-fourths vote of Southern Methodism on a basis like that. Others might, but I have not so learned Christ.

I would rejoice to see real unification between the two great bodies of Methodism in the United States of America, but I fear we are further therefrom than we were twelve months ago. Some men think it a small matter to give up what they have loved and cherished, and for a few that is true; but with thousands of Southern Methodists it is a hard matter to adjust their minds to the contemplated changed conditions in the pending plan of unification. They need to be dealt with gently and kindly and gradually led into the thought of a new relationship. Only thus, by our leaders showing a sympathetic consideration for the rights of the common people, are we ever going to be led into any kind of unification. That spirit of aloofness on the part of leaders that causes them to look with apparent disdain upon others not so fortunately circumstanced as are they, will never lead to unification. The criticism of the four hundred to whom Dr. Selecman referred that I would make is, they have lost sympathetic touch with the masses of our church membership. They do not know how the common people feel and think. They are all good, and they love God and the church, but they are so far removed from the common people they have forgotten how such people feel and think.

Sardis, Miss.

BISHOP AND PRESIDING ELDERS MEET.

On the call of Bishop S. R. Hay, the presiding elders of the Louisiana Conference met at Shreveport, La., Thursday, Sept. 24, 1925. Every presiding elder was present.

The work of the Conference was carefully considered, and the reports as given indicate that progress along all lines has been made. Gracious revivals have been held in all sections of the State, and goodly numbers have been added to the church on profession of faith.

The financial condition is very encouraging. More money will be contributed for the benevolent claims than last year. Our good Bishop urged the necessity of these claims owing to the critical needs of the church at this time. The building program of the church is healthy.

Dr. Sexton, President of Centenary College, appeared before the body and made bare a plan that would help to a great extent the work now being done at our college. We were glad to hear that over 300 students had already registered at the college. Our school is destined to become a great institution if we all lend a helping hand and a co-operative spirit.

A resolution authorizing our Hospital Board to consider the advisability of building a Methodist Hospital in our State was unanimously adopted. More about this important proposition will be heard at our Annual Conference. The brethren of the ministry are kindly urged to give this matter some thought between now and Conference.

We were indeed sorry to learn of our Bishop's physical disability; yet despite his condition, he was kind, gracious and painstaking in the administration of the church's affairs.

We are looking forward to a real good spiritual and uplifting Conference. Let us all pray to this end.

W. D. KLEINSCHMIDT, Secretary.

TO STRENGTHEN SOUTHERN METHODISM IN BALTIMORE.

Southern Methodism can be greatly strengthened in Baltimore and our general work conserved, if our pastors throughout the church will consult their rolls, upon the reading of this notice, and immediately send to the undersigned the names and addresses of their members living in Baltimore or contemplating moving to this city. He will see that they are brought in touch with congenial people and their energies enlisted in the activities of a church of their own faith. Many excellent members who would have been permanently lost to us have been saved to the church by the prompt co-operation of our pastors in response to similar appeals which were made during the last two or three years. Some excellent ones, however, including several outstanding professional men, have been lost by delay.

Will not our pastors heed this notice, not only for the sake of our church in Baltimore, but for the sake of our general cause?

We shall be glad to have the names of young men and women who will attend Johns Hopkins University, Goucher College, or other institutions of learning in Baltimore, or who will take training courses in any of our hospitals.

We shall be glad also to be notified of the coming of any of our people to Baltimore for medical or surgical treatment, that our church may have the privilege of rendering them, as well as the students, every possible service.

Write

REV. CARLTON D. HARRIS,

309 East University Parkway,

Baltimore, Md.

Pastor Alpheus W. Wilson Methodist Episcopal Church, South.

FOR SALE.

Part of minister's library cheap. List of books furnished those interested. Mrs. O. L. Savage, Webb, Miss.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridian Avenue, Shreveport, La.

WANTED.—Young woman lecturer, 18 to 35, to enter training school for Nurses. Good Christian surroundings. Sanitarium in city of ten thousand. For information write Supt. Greenville Sanitarium, Greenville, Miss.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. O. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

THE LIFT OF SUPERANNUATE ENDOWMENT

To date of this writing (September 15) the Charges have paid on their Special Effort Quotas a total of \$1,525,000 in cash. In addition to this we had secured for the General Fund before the beginning of the Special Effort, the sum of \$973,568.95. Also, in addition to the two amounts stated above, the Annual Conferences have approximately \$2,000,000 in the value of superannuate homes and endowment handled by local trustees. Furthermore, we have our Publishing House which is now paying the claimants out of income \$100,000 per year, or the equivalent of 5 per cent on \$2,000,000. What does this mean?

1. If you will add the figures correctly, you will find that the Church now has in Superannuate Endowment in character as stated above a total of nearly \$6,500,000. This sum even at 5 per cent yields more than \$300,000 per year for the support of the Church's nearly 2500 claimants.
2. If we work faithfully and raise the remaining \$8,500,000 endowment of the ten million we set out to raise in our Special Effort, it will yield an additional \$400,000 per year or more for these Claimants. And this is figuring at 5 per cent, when we are now earning more than that.

What financial business of the Church to-day can make a more encouraging showing than this? You should be happy to have a part in building something so substantial and enduring for the comfort of the Church's aged and disabled servants. Whatever you have paid to this endowment, or may pay to it, will continue forever to bless those whom you seek to help. Your death will not stop its lift, but through lean years or fat years it will steadily yield its substance annually in your name. Can you make a better investment than this, or one that will speak more emphatically for you before the great Judge?

PAY YOUR SPECIAL EFFORT QUOTA BEFORE CONFERENCE MEETS

The Home Circle

THE DUB.

There were others more consciously clever,
There were others more nimble of tongue,
Who were sure to be present whenever
There were self-plucked bouquets to be flung.
In fact, in place of such polish and grace,
The only thing under the sun
To distinguish the lad was a way that he had
Of getting things done.

He never was gifted at swelling
Plain facts with stuffing of pride—
Like some, so much occupied selling
Themselves they sell little beside.
He seemed somehow to lack that most coveted
knack
Of explaining as other men could;
And so, to dispense with the need of pretense,
He simply made good.

The society chaps thought him zero.
The poker crowd termed him a loss.
They all disregarded our hero—
Excepting just one man—the boss.
And so you may guess they were loud with distress
And agreed in pronouncing it "tough,"
When he passed the whole clan to pick out the
one man
Who'd deliver the stuff!

—Ted Olson, in Forbes Magazine.

LITTLE BEAR LEARNS TO PLAY BALL.

Little Bear didn't know any more about playing ball than the crickets know about playing an elfin horn, until the day of the river picnic. Even when that day was done he hadn't found out anything about real ball games, but he had some new ideas.

The Three Bears, with their neighbors, went a long way from home to attend the river picnic. In the afternoon after dinner the fathers and mothers took naps; but Little Bear, the Wildcat children, wild little Nanny Goat and her brother Billy, and the Deer twins played romping games until they were tired.

"Let's sit on the high bank under the trees and throw stones into the river," said Little Bear.

The bank was high and rocky, so that the river was far below. Little Bear and his friends stretched themselves out on the grass and were having a good time when a little girl ran into the clearing on the other side of the river. Six or seven little boys and girls followed her. Little Bear and those with him kept as still as mice while they watched the children play. It was a pretty sight. They formed a circle and tossed a ball from one to another. When they had been playing about ten minutes, some one called them.

Then the biggest boy said: "I can throw this ball clear across the river and run around by the bridge and get it and then beat the rest of you to the tent."

"Oh, you can't do it!" said the boy next in size.

The biggest boy threw the ball over the river, which was narrow. Then he ran as fast as he could to the bridge while the other children scampered away in the direction from which they had come.

The ball landed just below Little Bear's nose on a little shelf of rock, where he could see it easily, but the boy couldn't find it. He hunted and hunted, but always in the wrong places.

Then Little Bear and his companions began to whisper and after that to laugh. The boy looked up; one glance at Little Bear and the Wildcat children was enough for him. He didn't look for the ball another second, but ran over the bridge and after the other children as if his mother had sent for him to come and lick the frosting dish.

"Too bad we can't get the ball," said Little Bear when he had stopped laughing. "The bank is too steep and rocky."

"I don't call that a steep bank," replied Billy

Goat, and over he went with his sister Nanny, and back they came with the ball. Billy carried it in his mouth until Nanny made him laugh so that he dropped it.

"Now, Billy," she said, "don't forget and eat that ball."

When Billy dropped the ball, his sure-footed little sister picked it up and reached the top of the bank with it before he stopped laughing.

Half an hour later when Father Bear and Mother Bear awoke from their naps they found their neighbors wide awake, too. The neighbors were talking about going home. Father Bear looked at the sky and said it was time to start.

Mother Bear wondered what made Little Bear laugh so merrily, and went down the trail to see what was going on. She found Little Bear and his friends playing ball. They were standing in a wide circle, tossing a ball from one to another; but half the time the ball went wrong. Father Bear, Mother Bear, and the neighbors watched the fun a little while and then walked slowly on toward home.

There had once been a cabin by the river bank, and beside the spot where the cabin stood there was an old flower garden in which even now there were some four-o'clocks. Mother Bear saw the closed flowers nodding on their stems and pointed them out to Little Bear and the others. "When it is four o'clock," she called back, "these blossoms will open, and then it will be time for you to start home. We will walk slowly, and you can easily catch up with us."

"I'll beat you home," promised Little Bear. "I'll pass you and be at home sitting on the doorstep when you get there."

Time passed too quickly after the fathers and mothers were gone. Little Bear forgot to watch the four-o'clocks; but when he did look at them and saw that they were wide open, he said: "We must start for home this minute."

"Then give me the ball, because it is mine," said wild Billy Goat.

"It is not yours; it is mine!" wailed his sister Nanny.

Straightway every Wildcat child piped in: "It's mine! It's mine! It's mine!"

The Deer twins said together: "We want it for ours! We want it for ours!"

The next thing they knew there was a disagreeable fight for the ball, and even Little Bear was in it. In the scramble the ball was lost, but Little Bear happened to find it.

"Now I am going to throw the ball as hard and as far as I can," he announced as he climbed on a stump. "The one who finds it keeps it."

Swift as an arrow went the ball, but before Little Bear had jumped off the stump something made a terrible noise. "Hurr-rumph! Hurr-rumph!" it said.

Then up rose an elephant from the bushes near the clearing in the woods. In his trunk he held the ball; he had picked it up.

"Who struck me with this and woke me up?" he inquired.

Little Bear was too much frightened to move or to speak. He stood on the stump and shook with fear.

"Who threw this ball?" repeated the elephant, rocking from side to side and waving his trunk.

Then every one of Little Bear's playmates except the Deer twins pointed straight toward Little Bear and said: "He did it! He did it! He did it!"

The huge elephant tramped over and said to Little Bear in a terrible voice: "Did you throw the ball that struck me?"

In that dreadful moment Little Bear remembered that Father Bear had said more than once: "I would tell the truth if I died for it the next minute." Little Bear couldn't make himself say a word, so he closed his eyes and nodded his head; he nodded it hard. When he opened his eyes his playmates were gone, and the elephant was laughing softly to himself like this: "Hurr-rumph, hurr-r-r-rumph!"

It seemed a long time, although it wasn't, before he said: "Little Bear, I am your friend and I remember you well. I know where you live. I

am going to put you on my back and take you home. Hang tight to my ears."

As he walked along the elephant explained to Little Bear that he had been working hard all the forenoon helping unload the circus for which he was working. That was why his keeper allowed him to go by himself and have a bath in the river. He had gone to sleep after his bath and had slept too long. He thanked Little Bear for waking him so that he could reach his family in time for supper.

Suddenly the elephant stood still and said in his most terrible voice, "Hurrumph!" Then he roared: "Get out of our way! Get out of our way!"

Next Little Bear knew there was Yowler Wildcat waving in the air at the end of the elephant's trunk. The elephant shook him hard and put him down in the bushes beside the trail. Then one by one he picked up and shook all of Little Bear's playmates except the Deer twins. He said he did it for fun. After that he followed a trail of his own through the woods toward the Three Bears' home.

When Father Bear and Mother Bear reached home, there was Little Bear sitting on the doorstep with his chin in his hands.

"How did you get here?" exclaimed Mother Bear in great astonishment.

"I had a ride on the elephant's back," answered Little Bear, "and I hope it never happens again. I didn't enjoy it, even though he did give me the ball so that we can all play games with it tomorrow."

After supper he told the whole story from beginning to end, and Father Bear and Mother Bear laughed. But Little Bear didn't laugh until the Three Bears were in their three beds that night. Then he suddenly humped up under the covers and sang out in a loud, loud voice, "Hurr-rumph!". After that he cuddled down and fell asleep laughing.—Frances Margaret Fox, in Youth's Companion.

TO THE LOSER.

Never mind the losing—
Think of how you ran;
Smile, and shut your teeth, lad;
Take it like a man.
Not the winning counts, lad,
But the winning fair;
Not the losing shames, lad;
But the weak despair;
So, when failure stuns you,
Don't forget your plan—
Smile, and shut your teeth, lad;
Take it like a man.

—Exchange.

"Does your mother ever pay you any compliments?" said Sam to his pal, Alexander.

"Only in the winter time," replied the other. "When the fire gets low she says: 'Alexander, the grate!'"—Exchange.

"TIME OUT."

Magistrate—"Are you a friend of the prisoner?"
Buxom Witness—"No; I'm his mother-in-law."
—Exchange.

"Where is the car?" demanded Mrs. Diggs.
"Dear me!" ejaculated Professor Diggs. "Did I take the car out?"
"You certainly did. You drove it to town."
"How odd! I remember now after I got out I turned around to thank the gentleman who gave me the lift and wondered where he had gone."—Selected.

"Any rags? Any old iron?" asked the junkman as he knocked at the door.

The knock was answered by the man of the house himself. "No; go away!" he snapped irritably. "There's nothing for you. My wife's away."

The junkman hesitated a moment, and then inquired: "Any empty bottles?"—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, D. D., Rev. C. C. Miller, Rev. W. Winans Drake, D. D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means, D. D.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will convene on Oct. 15, at 10 a. m., at the Advocate office, 512 Camp Street, New Orleans, La.

All members of the Committee are requested to be present.

Bishops Hay and Ainsworth will likely be present.

JOHN F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1925.

DEATH OF REV. G. R. ELLIS.

A press dispatch from Jackson, Miss., on Sept. 25, announced the death, at a hospital in Jackson, of Rev. G. R. Ellis, a superannuated member of the Mississippi Conference. No details of his illness were given. The body was carried to Seminary, Miss., for burial.

Brother Ellis was admitted on trial in the Mississippi Conference in 1890. He was a faithful minister of the gospel, greatly beloved in the charges he served and throughout the Conference. He is survived by his widow, four daughters, and three sons, one of whom, Rev. H. M. Ellis, is a member of the Alabama Conference, pastor at Stockton, Ala. The Advocate extends sincere sympathy to the sorrowing family and friends. We shall expect a memoir for publication in due time.

PERSONAL AND OTHER NOTES.

The Junior Epworth League at Yazoo City, Miss., put on a campaign for the Nashville and the New Orleans Christian Advocates last week.

Rev. L. W. Cain has received more than fifty members into Parker Memorial Church, this city, of which he is pastor.

Rev. J. E. J. Ferguson, of the Gallman charge, Mississippi Conference, has had a successful year's work thus far and everything is moving along nicely.

Rev. Carrol Varner, at Winona, Miss., preaches regularly to good congregations, and receives new members in due course. This is his third year at Winona.

Dr. Theodore Copeland recently held a meeting at Wilson, Okla., in which there were over 200

conversions and 121 additions to the membership of the church.

Rev. T. C. Cooper, Homewood, Miss., serves a loyal and faithful people. There are indications that the report at the Annual Conference this year will be the best in the history of the charge.

Rev. E. S. Lewis, presiding elder of the Grenada District, North Mississippi Conference, has issued a district bulletin which is full of interesting information concerning the churches of the district.

We take the following from a personal letter from a friend: "Brother Decell, in high favor with the people and the preachers, is now experiencing something of what the eldership really means, but he is equal to the demand."

Mrs. A. W. Gorman, of Muskogee, Okla., still reads and enjoys the Advocate, though it has been five years since she lived in its territory. We appreciate her kind words concerning it in her letter renewing her subscription.

Rev. R. W. Vaughan, superintendent of the Louisiana Methodist Orphanage, Ruston, La., paid the Advocate office an appreciated call on Tuesday of this week. He is confidently expecting a generous response to the Harvest Day appeal in behalf of the Orphanage, Oct. 11.

A meeting, to continue two weeks, was begun at Melville, La., on Sept. 17. The preaching is being done by Rev. C. C. Wier, presiding elder of the Alexandria District. The Wisdom sisters are helping greatly with their gospel singing. Rev. Chas. W. Lahey is pastor at Melville.

The New Orleans Standard Training School opened at the First Methodist Church last Sunday with a fine attendance. The faculty consists of Dr. Ed S. Cook, Dr. E. R. Stanford, Mr. M. W. Brahham, Miss Willette Allen, and Miss Cora Perkins. Dr. T. P. Bell is the educational director.

The Newton District Messenger, issued by Rev. L. E. Alford, the presiding elder of the district, is an interesting record of the work accomplished thus far. The Newton District includes the counties of Neshoba, Leake, Newton, Scott, Jasper, and Smith, and portions of Rankin, Jones, and Lauderdale.

We acknowledge the honor of an invitation from Rev. and Mrs. J. Early Gray, Philadelphia, Miss., to be present at the marriage of their daughter, Mamie, to Dr. Braxton Bragg O'Mara, at the Methodist church in Philadelphia, at noon on Friday, October 16. We extend all good wishes in advance of the happy event.

The Sunday school of the Broad Street Methodist Church, Lake Charles, La., held its commencement exercises last Sunday. There was a large number of promotions from various departments. Dr. R. H. Wynn is pastor of this live church, and Mr. A. M. Mayo has been the superintendent of the Sunday school for about thirty years.

One of our pastors has requested the Advocate to make this announcement: "Any of the city churches that are contemplating procuring an assistant to the pastor as financial secretary, director of music for the young people, and church visitor, please write to Box 44, Pascagoula, Miss." The one to whom reference is had is a layman with a good deal of experience in church work.

The Shreveport Standard Training School will begin its fourth session at the First Methodist Church at Shreveport next Sunday. The faculty will consist of Dr. R. E. Smith, Dr. Paul B. Kern, Miss Willette Allen, Mrs. Clay E. Smith, Mrs. Byron Harwell, and Mrs. J. M. Henry. Prof.

D. B. Raulins will have charge of the devotional period each day. Dr. A. S. Lutz is the educational director.

Rev. A. J. Martin, of Gueydan, La., writes: "We had a very enjoyable vacation, driving through eight States in the new Tudor Ford, with only two punctures. We attended the Kentucky Conference, and visited in Henderson and Cincinnati. Brother A. R. Hoffpauir, local elder, who is coming up for re-admission this fall, most acceptably filled our appointments while we were absent from the field. We are now back for a good wind-up of the year's work."

At the opening of the forty-second session of Paine College, Augusta, Ga., a new men's dormitory was dedicated. This building was erected by the Epworth Leagues of the church at a cost of \$55,000, and is named Epworth Hall in their honor. Paine College is an institution for the education of Negroes and is operated by a joint board of trustees from the Colored Methodist Episcopal Church and the Methodist Episcopal Church, South.

Rev. E. L. Cargill, of Rochelle, La., writes: "We have just closed a good meeting here, with some additions to the church and more to follow. Dr. A. S. Lutz did most of the preaching. Rev. A. L. Harper, of Shreveport, and Rev. A. J. Martin, of Gueydan, preached several times and were in charge of the singing and music. All these brethren rendered very valuable service. The outlook is good for the closing out of a good year's work, for which we give God the praise."

We learn with sorrow of the death of Mrs. M. E. Gilmore on Tuesday, Sept. 15. The body was buried at Quitman, Miss., on the following day. She was the widow of the late Rev. George M. Gilmore, of the Mississippi Conference, to whom she was married on Dec. 19, 1866. She was a beautiful Christian character and was ready and waiting for the summons home. Her loved ones sorrow not as those who have no hope. To them we extend sincere sympathy in their bereavement.

Rev. L. L. Roberts and Rev. Waldo W. Moore, superintendent and principal, respectively, of the Seashore Camp Ground School, write: "We opened Tuesday, September 22. We are conscious that we represent an educational institution of three Annual Conferences—Alabama, Mississippi, and Louisiana. We have hope that the brethren will send us pupils, and then we will make their hearts glad. We have recently recovered Keller Lodge, and are putting in heat."

Rev. James M. Smith, general evangelist, of Hattiesburg, Miss., is now in the midst of a union meeting at Utica, Miss. There have been about seventy-five conversions and reclamations thus far, and the meeting has another week to run. He has had to postpone a four weeks' meeting in Texas, and has October 11 through November 8 open for immediate engagements, with or without a singer. Any pastor desiring his help may wire him at Utica, or write him at Hattiesburg.

Rev. J. M. Alford, pastor of the Texas Avenue Methodist Church, Shreveport, La., has rendered very efficient service in several revival meetings this year. He assisted Rev. R. H. Hamburg at Zwolle, La., where there were nine additions to the church; Rev. W. E. Akin, at Ida, La., with eighteen additions; Rev. R. T. Hollingsworth, at Kilmichael, Miss., with eight additions. He also held a successful meeting at Griffin, Ark., an oil town. In addition, he has had a fine year in his own charge, having received 115 members. He will carry a good report to Conference.

Rev. A. M. Serex, who has served as assistant pastor at the First Methodist Church, New Orleans, this year, has been appointed by Bishop W. B. Beauchamp to work in Belgium, and he will leave New Orleans on Friday of this week for

his new field of labor. Brother Serex is a native of Switzerland, but has been in America four years, taking courses in preparation for his work in Europe. During this time he has received the degrees of Bachelor of Divinity from Emory University and Master of Arts from Tulane University. He was admitted on trial in the Louisiana Conference in 1923. Brother Serex has proved his ability in many ways during his stay in the United States, and he has made many friends who will watch with sympathetic interest his work in Belgium.

Dr. Chas. W. Crisler, recently transferred from the Louisiana Conference to the Western Virginia Conference and appointed pastor of the First Methodist Church at Charleston, West Virginia, in a personal note to the editor, says: "We reached Charleston on Saturday, Sept. 5, and have received a royal welcome. We have a great church here and a loyal congregation of Southern Methodists. Two fine congregations greeted the new pastor on Sunday." The Advocate heartily commends Dr. Crisler and family to the love and esteem of the West Virginia brethren. His Louisiana and Mississippi friends regretted to see him go so far away from home.

THE VOTE ON UNIFICATION.

Relying upon the accuracy of the Associated Press, we give the following tabulation of the vote of the Annual Conferences to date on the pending plan of unification, sent out from Nashville under date of Sept. 25:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	44	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Totals	837	400

A VISIT FROM OUR ORPHANS.

Northeast Mississippi had the pleasure of a visit from a company of young people representing our Methodist Orphanage at Jackson, Miss., during the past week, which was greatly enjoyed. Accompanied by Superintendent Lewis, Commissioner Brown, and Mrs. Riley, Field Secretary, twelve children of all ages made a concert tour beginning at Corinth and rendering programs in nine churches during the week, concluding Sunday night at Starkville.

Their visit to West Point from Friday noon to Saturday noon was greatly enjoyed by our people. The Epworth Leagues gave a reception to the orphan children in the church basement Friday afternoon, and we took them to the A. and M. College for a brief visit to that great institution Saturday morning, bidding them farewell at Artesia, where they took the train for Columbus.

The program rendered by the children Friday night to a church full surpassed all expectations. It was wholesome, entertaining, delightful; and the talks by children interspersed, telling of the life and work of the home, assured all beyond any question that no finer or more truly Christian work is the church engaged in anywhere. Commissioner Brown followed with some very timely words, and received a generous contribution on the new building. Some \$2000 had been raised on the tour up to his leaving West Point.

The plan thus to bring the children to the people is the happiest that we have yet seen as a get-acquainted measure, and the love and interest aroused will mean much for the uniting of

church and Orphanage in even closer bonds of Christian fellowship. Come again, and welcome!

THOS. H. LIPSCOMB, Pastor.

West Point, Miss., Sept. 27, 1925.

SOME THOUGHTS.

You know, Brother Carley, it is getting to be a serious question with me whether I should vote for unification; and the more I think about it the more serious it becomes. If one should read all the writings on the subject, it would be confusion worse confounded. Reading a few articles as I have done (sorry so many of the "uninformed," the "hill billys" are not qualified to vote), I have wondered if it would not be a rank imposition on our sister church to foist upon it an organization with the spirit of many of our Southern brethren, if the charges against them can be sustained. Even for a small minority, with the prospects of a "subservient ministry," the result of an active propaganda, with "sinister" motives, to form a union with those of universally pure and unselfish spirits, would be downright criminal, would it not?

Brother Lowrey says: "It never occurred to many of us that any considerable number of the members of the Southern Church could 'play the farce' that is now being played by the opposition leaders of this proposed unification." What a charge! Then there is our Brother Montgomery, whoever he is, uttering thoughts which, if they were spoken by others, he would declare were not spoken in love. It is hard to convince some of the brethren they should be ashamed of their votes if the present plan should fail to carry. It would seem that if just a few of the charges and counter-charges were true, just a few playing the farce, just a few with sinister motives, the Methodist Episcopal Church would hesitate to receive such an organization into her communion. Surely they would be "standin' in de need o' prayer" when they get us.

Do not most men see through their own glasses, and judge from their own standpoint? He who charges another with falsehood must be either ready to prove it or assume it. "The anarchy that could fling an insult at our General Conference"—who could have thought it? Ah well, it may be if we had a little more time we would all see different and make an effort at least to explain some of our former writings and sayings; we would then possibly know "who is who," and why is why.

The Conferences are coming now in quick succession—not many days hence we shall know not only the vote on unification, but the outcome of many things we have set in motion during the year for the advancement of the kingdom of our Lord over which we have wept and prayed, and with a supreme effort, laid them all at the Master's feet, feeling that in our ignorance and weakness he would be our wisdom and strength, striving to be steadfast, unmovable, always abounding in the work of the Lord. What shall we then say? That we, by the grace of God, have been honest and sincere, without "sinister" motives as we meet at the annual gathering, clasping hands with our brothers who, like ourselves, have striven so hard to bring to earth peace and goodwill, singing with him, "Blest be the tie that binds our hearts in Christian love," and love him as never before.

I fear sometimes, brethren, we are not as tolerant of or patient with each other as we might be, or as we should be. We seem prone to forget we, too, are human and do not practice the teachings of Paul in Gal. 6. Surely we have not lost faith in our brothers. Might it not be wise if many of us would do the Nineveh trick as they did it after listening to the gospel according to Jonah? Brethren, let's do some real, hard-down thinking and praying, getting into a more vital touch with our Lord and sympathy with our brethren before we meet them again around the altars of the Annual Conference.

"O love divine, how sweet thou art!
When shall I find my willing heart
All taken up by thee?"

FRANK.

THE FAILURE.

Have you ever heard of the town of Yawn,
On the banks of the River Slow,
Where lazy the life and listless the air,
Where blossoms the Waitawhile flower fair,
And the soft Goeasies grow?

It lies in the valley of Whatstheuse,
In the province of Letherslide,
That tired feeling is native there;
It's the home of the listless Idontcare,
Where the Putitoffs abide.

This town is as old as the human race,
And it grows with the flight of years,
It is wrapped in the fog of idler's dreams
Its streets are paved with discarded schemes,
And sprinkled with useless tears.

—Selected.

THE SILVER TRAIL.

"You will never learn that lesson," said Fred impatiently. "Here I learned mine an hour ago and you are still studying."

"I know it," answered Ben, humbly. "It takes me so long to learn anything, but I hate to give it up. I don't like to be in class and not know my lesson."

"Well, if you can't learn, you can't," said Fred. "You have studied long enough. Come out in the garden and help me weed. You can do that, even if you didn't have gardens in the city."

Fred and Ben were cousins, and Ben, whose parents lived in the city, had come to spend a year with his uncle and aunt while his father and mother were away. He half sighed now as he arose to follow his cousin. Fred was so smart that he read his lessons over once or twice and then knew them. He guessed he wouldn't study any more on the lesson to-day; as Fred said, he couldn't help it if he couldn't learn.

The two boys knelt down by the garden beds to weed. All at once Ben noticed a kind of silvery network upon the soil.

"Why, look here!" he exclaimed: "Here's a silver trail. I wonder what beautiful insect made it. See, it crosses the path here and disappears under that rock."

"O," said Fred indifferently, "that's nothing but an old slimy snail. They crawl around here every morning. They are all wet and slimy, and some of the moisture on their bodies comes off on the grass and dirt."

"But it is so pretty and silvery," said Ben. Then he thought a minute. "Fred," he asked, "isn't a snail the slowest thing there is?"

"Of course," answered Fred impatiently. "Aren't you going to help me weed now?"

Ben rose to his feet. "No, I am not," he answered decidedly. "I am going back and learn that lesson, then I will come and help you. You can be doing something else until I finish, then I will weed with you. I guess if a snail can make such a lovely thing as a silvery trail I can make some kind of a one myself, even if I am slow. The snail did not break his trail, and I won't break mine."

Fred looked at him a minute. "There's that knife and tray for mother I have had half finished for weeks," he said. "I think I will finish it now while Ben is studying. I can't let my cousin and an old snail get ahead of me."—Zion's Herald.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. M. Williams, Magee, Miss., 10; Rev. V. C. Clifford, Centreville, Miss., 2.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Whereas, on Sept. 10, 1925, God, in his infinite wisdom, saw fit to call to her heavenly home our friend and co-worker, MRS. A. Y. GILLESPIE; and, whereas, her faithfulness, efficiency, consecration, and devotion have endeared her to all her associates in the church, Sunday school, and Missionary Society; and, whereas, being one of our few tithers, her place in these organizations will be hard to fill; therefore, be it resolved:

1. That while our hearts are heavy with sorrow, we bow in humble submission to the divine will, and are thankful that it was our privilege to enjoy the friendship of such a good woman.

2. That by emulating her example of intelligent service and systematic generosity, we will endeavor to become living memorials of the good influence she exerted upon all who knew her.

3. That we extend our heartfelt sympathy to her heart-broken husband and children and relatives, and that a copy of these resolutions be sent to the bereaved family, to the New Orleans Christian Advocate, and also be spread on the minutes of the Woman's Missionary Society of the Coldwater Methodist church.

Signed: Mrs. R. R. Moore, Mrs. C. W. Veazey, Miss Hallye Gilliland. Coldwater Miss.

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RESOLUTIONS.

Whereas, an all-wise Father has removed from our midst our beloved president, MRS. R. S. MOORE; be it resolved:

1. That in her death the Alligator Missionary Society of the Alligator church has lost one of its most dependable and enthusiastic members, and one who was ever willing and ready to give her time and efforts in the work of our organization.

2. That while we mourn the absence of one we prized and appreciated so much, we know she has passed to the Great Beyond to receive the reward for a life well spent in good deeds on earth. Her work with us and in the town generally was a work of love, as no one administered more tenderly or more generously to those in need, or was more truly full of love and charity for all.

3. That our hearts go out in tender sympathy for her bereaved ones. While we fondly cherish her memory, we feel that those she has left behind must fully realize the fact that her good deeds will live after her, and we pray that they will try to emulate the beautiful example which her life set out before them.

4. That a copy of these resolutions be sent to the family, to the Register, and to the New Orleans Christian Advocate for publication, and the same be spread on the minutes of this Society.

Respectfully submitted,

Mrs. C. H. McCrain, Mrs. R. A. Butler, Mrs. P. W. Smith, Committee.

The subject of this sketch, MRS. MARTHA GRADY CUNNINGHAM, was born near Cotton Gin, in Monroe County, Miss., Jan. 2, 1848. She joined the Methodist church early in life and remained a faithful, consecrated member until she was called to the Church Triumphant, Sept. 7, 1925. On Dec. 15, 1868, she was married to Robert D. Cunningham. To this happy union were born eleven children. Her husband and four of these children preceded her across the river. Sister Cunningham loved God and the church fervently. She loved the Advocate, and had been a constant reader of it for many years. She loved the house of God and would insist on going to church when she was really unable to go. Her greatest gift to the church and the community was the splendid family of children she nourished in the faith of God. What a mother she was! With exquisite tenderness and deep, vital loyalty to her home and children, she gave us an example of that old-fashioned motherhood that the world stands so much in need of just now. Her end came peacefully. She fell asleep and woke up in heaven. She had no preparations to make for the journey. She kept her lamp trimmed and burning, and when the summons came she went in with the bridegroom. May the mantle of her beautiful life fall like a perpetual benediction upon her children. She is not dead but sleepeth.

L. P. WASSON.

Aberdeen, Miss.

RESOLUTIONS.

Whereas, in the providence of an all-wise Heavenly Father our esteemed brother and co-worker, JOHN BALLARD, has been removed

from our midst by death; therefore, be it resolved by the Edwards quarterly conference, That in the death of Brother Ballard the church has lost a loyal and devoted member, and the quarterly conference one of its most highly esteemed members.

Resolved, That while we lament his going, yet we bow with humble submission to the will of our Heavenly Father.

Resolved, That these resolutions be spread on the minutes of this conference, and a copy sent to the family of the deceased.

Signed: J. W. Ratliff, J. F. Bush, A. G. Allen, Committee.

FROM MERRYVILLE, LA.

The work at Merryville is getting along very well, all things considered. We have put in some real nice oak pews in our church.

Our fourth quarterly conference will be held on the night of Oct. 7, instead of Sept. 27, as has been published, this change being made by our presiding elder in order to fill in somewhere else. We like the change.

We are pressing the battle to the best of our ability. The Sunday school is doing well. Our church services are good. The prayer meeting is good, and the Woman's Missionary Society is doing nicely. Nothing startling about any phase of our work, but we are on the job.

The officials of the church very graciously tendered me a month's vacation, which your humble servant appreciated very much, but owing to the nearness of the Annual Conference, I told them two weeks would be sufficient, and I surely enjoyed it. I spent one week in Lake Arthur, where I met many of my old friends, and enjoyed the warm hospitality of some of them. I had my wife, son and daughter along. We could not fill all the invitations that were extended—time was too short.

I had the pleasure of hearing John B. Culpepper, Sr., preach several times. He is 76 years old, walks erect, and preaches with great power and ease. He and his son, J. B., Jr., were holding a revival meeting for Rev. L. C. Wilson, our pastor at Lake Arthur.

Will be mighty busy from now to the meeting of the Annual Conference.

Yours fraternally,

S. D. HOWARD.

FROM LOUISE AND HOLLY BLUFF.

We say very little about what is going on at Louise and Holly Bluff, but that is no sign we are not doing anything.

With a membership of only 163 reported at last Annual Conference, we have been putting forth efforts to do some material improvements which will be of value in the future to this rapidly developing country. Last year we put an addition to the parsonage, which, with its furnishings, amounted to about \$1,800.

We have recently let the contract for a frame church building at Holly Bluff, which we believe will care for every department of the church work, at a cost of \$10,000. This would have been a brick veneer, but was not practical because of the overflows that we

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have in this section. The building, when equipped with heating system and all other furnishings, will cost between \$13,000 and \$14,000.

The church at Louise will be sold on the 28th of this month. A new site has been secured, and plans are under consideration for a building which will be adequate for our needs at this place. We have had a steady increase in membership throughout the year, several having been taken in on profession of faith at regular services.

We have just closed our revival at Holly Bluff, in which we were assisted by Rev. J. V. Bennett. The people seemed to be deeply moved in their spiritual life and pledged themselves to a consistent walk in their church life and the advancement of God's kingdom. We had 36 accessions, twenty-one of which were on profession of faith. More than half of this number were adults, which will make the church much stronger in all of its departments. Our financial condition at the Annual Conference will be level columns in all assessments, including the Superannuate Endowment fund. We have remitted everything in full to our Conference treasurer after each quarterly conference. We have raised approximately \$400 in new Centenary money, and have paid some on the cause of Christian education.

Our revival at Louise will begin the second Sunday in October, assisted by Brother Bennett. We are praying that God will be with us in even greater power than he has ever been with us.

We have accomplished what we have on this charge because God has been with us and the people have had a mind to work. Unto him be all praise for all things, through Jesus Christ our Lord.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

YOUNG PEOPLE'S REVIVAL AT BILOXI.

Dear Miss Preston: The Wesley Memorial Senior League has just closed a very successful Young People's revival. The first week we carried out our Bible study and prayer groups just as the Era suggested. The second week we had revival services, with Rev. L. L. Roberts, our presiding elder, leading the services. He gave a talk each evening on "The Life of Christ." His talks were all very interesting and helpful, and I feel that all of our League members, as well as others attending these services, were greatly benefited.

Miss Leila Terry, our First Department Superintendent, had charge of the song and prayer services. We regret that Professor May was prevented by his school duties from attending the meetings, as he had kindly agreed to help us out with the singing, if possible.

We are thankful that Brother Roberts, a busy man, presiding elder of this district and Superintendent of the Seashore Camp Ground School, could give his time in such a wonderful and helpful way as he did.

Our revival came to a close Sunday afternoon with a meeting of all the Coast Union Leagues at the Camp Ground, where we had a splendid program and a great service.

The Sea Coast Union is doing good work and moving forward. We meet the first Friday evening in each month at some one of the various League church homes. The next meeting, in October, will be held at the Main Street Church. There are two Leagues here in Biloxi, the Wesley Memorial and the Main Street Leagues.

The officers of the Union are as follows: President, Miss Sophie Kuntz, Wesley Memorial League; vice president, Miss Ellen Sharr, Ocean Springs League; treasurer, Mr. J. C. Smith, Gulfport League; secretary, Miss Eleanor Allen, Wesley Memorial League.

Superintendents of Departments: First department, Miss Marguerite Dacey, Main Street League; second department, Miss Helen Newcomb, Ocean Springs League; third department, Miss Nellie Kyatte, Main Street League; fourth department, Miss Grace Jones, Gulfport League.

I am the only Life Service Volunteer in our League Chapter at the present time.

ELEANOR ALLEN,
Assistant Secretary,
Seashore District.

LEAGUE NOTES.

The Young People of Vicksburg are holding a union revival on the lawn of Trinity church, beginning Monday evening, Sept. 21. The subject for the week's study is "Stewardship." The leader for the first service was Mr. George Rogers, of the Andrews' Memorial League, Crawford Street Church.

Let me call your attention to the October number of the Epworth Era, the Missionary number. It has very interesting articles, written by our own League missionaries to Japan, China, Cuba and other countries. Do not fail to read this issue from cover to cover. Every League is urged to organize a Mission Study class. I have read one of the books approved for the study course, "The Choice of a Career," and am sure that the study of it will be of great value to all Leaguers.

What percentage did your League score at the Assembly? Miss Estelle Allen, of the Ellisville League, challenges any League to beat their record in advancement. Three years ago they were graded 70 per cent, and last year 98 per cent. Next year they hope to go 100 per cent. Good for Ellisville!

LEAGUE HOLDS SERVICE FOR CONVICTS.

The Epworth League of the First Methodist Church, of Drew, Miss., sent representatives to camps eleven and six, at the State farm up at Parchman Sunday afternoon to conduct services for the convicts. The program was in charge of the president of the League, Miss Olive Jones, and consisted of music, recitations, Scripture readings and short talks, which were greatly enjoyed by the men at the camps.

Mrs. R. P. Neblett, the superintendent of the League, opened the service by a talk and introduced Miss Jones, the president. After singing, with Miss Mary Ellen Adams, director of music at the Drew High School, at the piano, Miss Annie Lou Wall delighted the men with two readings. Robert Payne Neblett, Jr., played a saxophone solo. Rev. R. P. Neblett, the pastor, read a lesson and made a short talk, and the meeting was adjourned with prayer.

Twelve young people made up the party of Leaguers who assisted in the program. A hearty invitation was given to return.

LEAGUE BANQUET AT COLUMBUS, MISS.

Speak of a banquet and one immediately thinks of a stiff, dressy affair, where long speeches and much formality are in progress; but not so with the banquet given by the Senior League of the First Methodist Church, Columbus, Miss. Every one, in a gay holiday spirit, gathered in the Sunday school room, where they enjoyed a social half hour together, after which they repaired to the League room, quite distinguished in its festive decorations. The League colors, in crepe paper, and golden rod, quite transformed the room into an effective setting for the banquet that was so enjoyed.

An impressive beginning was made by a beginner. Paul Propst, who has just been successfully examined for

the ministry, said grace. Miss Cleo Brownlee, secretary of the Columbus District, ably presided as hostess, introducing with clever Mother Goose allusions the speakers of the evening. Miss Lucy Belle Thompson, Conference Superintendent of Intermediate Leagues, talked on "Quitcha Kickin'," remonstrating with us for "kickin'" about the League rather than boosting. Miss Warrenne Huntley, adviser of the League, represented the Intermediate League in "Twigs, Just Twigs." Edwina Randolph, an Intermediate Leaguer, introduced a radiant thought in her reading, "Ain't It Fine To-day?" Mr. Wiley Buntin, union president, told us how we might make

our League better by "Pullin' Together." A vision of the future was pictured by Rev. R. A. Tucker, our pastor, in "Seein' Things." "Stand Up, Epworth Leaguers," was sung by all, and the banquet closed with expressions on the part of those present of a most enjoyable evening spent together.

(The purpose of the banquet was to raise money, as well as furnish a social evening for the Leaguers. It proved quite successful.)

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SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Lake Providence Sunday school has this interesting feature connected with its class report: Each class reports total number of chapters read by its members during the week. Some report as many as two hundred.

At the request of the Conference Superintendent, the pastor, Dr. W. L.

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Duren, of Rayne Memorial, writes as follows concerning his new building: "Our building will cost approximately \$62,500, and it will be completed in about ten days. On the first floor are the auditorium, the ladies' parlor, adults' class room, Beginners' room, Primary room, and kitchen. The second floor has assembly rooms for Juniors, Intermediates, Seniors and Young People. All these have rooms opening into them. There are also an office, a library, cloak room, and every other requirement for an A-grade Sunday school. The auditorium will be seated with 250 opera chairs. I have the feeling that it will be the best Sunday school plant that our church has in Louisiana, and that it will mark the beginning of a new era for this church. We are now at work organizing a staff to make the greatest and most effective use of our opportunity. Already people are offering to work who have not had part in our Sunday school work before. This goes to show that people believe in the church that is willing to back up its talk with the very best to be had."

Mr. John R. Pepper, of Memphis, has the honor of serving as Sunday school superintendent for over forty years. We have a man in Louisiana who has served for over thirty years, Mr. A. M. Mayo, of the Lake Charles District. His pastor, Dr. R. H. Wynn, writes as follows about the Lake Charles Sunday school: "Brother Mayo began his superintendency of the Lake Charles Sunday school in 1892, the same year in which I received my first appointment in the Louisiana Conference, meeting in Lake Charles. Under his efficient and consecrated superintendence our Sunday school continues its splendid work. For many years it has been a constant feeder to the church. Next Sunday evening, Sept. 27, the annual commencement or Promotion Day exercises will be held. At the morning hour, Cradle Roll exercises will be observed. In my experience I have never seen a better Cradle Roll Department than ours under the superintendency of Mrs. R. L. Hale, formerly Miss Phala Lyons, of New Orleans. Our men's class shows continued interest, and the lectures of Rev. R. P. Howell, the teacher, are very popular. Mrs. J. O. Carson, formerly Miss Nell Lyons, of New Orleans, holds the interest of a large class of women. Mrs. R. H. Wynn has just organized a very promising Teacher-Training class, which meets at the Sunday school hour, and is planning to conduct two other week-time classes. A number of the Sunday school workers teach and assist in various ways in rural Sunday schools each Sunday afternoon."

The West Monroe Sunday school superintendent, Mr. Wyatt McClendon, writes as follows: "Enclosed you will find check for \$25, our Children's Day offering. We had a fine program and our Sunday school is doing fine in every department. We certainly did have a fine time at the Men's Bible Class Rally at Alexandria, and proud to say we had forty-eight men present. Wishing you the very best of success in your work and wish God's blessing on you."

Miss Cora Perkins, superintendent of the Cokesbury Course, Nashville, writes: "I was delighted to note that Louisiana has so many approved instructors. We want to co-operate with you to the fullest extent, and shall

consider it a privilege to serve you at any time."

C. D. ATKINSON.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Of the four hundred and sixteen Sunday schools reported in the Conference Journal, we have received contributions from one hundred and sixty-two for Sunday School Day. Fifty per cent of the schools would mean two hundred and eight schools; seventy per cent of the schools would mean two hundred and ninety schools. It is possible for this to be.

A presiding elder wrote that there were schools which had reported Sunday School Day to the quarterly conference which were not on our report to them. We need the money. We feel perhaps there are those who are waiting for the Conference session to turn the money over to us; of course we will be glad to get it then, but we do really need the money now and would appreciate having it now.

We have received \$1,375 so far; if we get the amount asked for from the Conference this year, we will have to get by Conference \$1,125.

Honor Roll for the Mississippi Conference.

1. H. R. McKee; 2. J. H. Jolly; 3. M. A. Massey; 4. F. J. Jones; 5. M. W. Porter; 6. P. O. Pruitt; 7. Otto Porter; 8. L. M. Sharp; 9. S. F. Harkey; 10. E. W. Hope; 11. J. L. Carter; 12. S. B. Watkins; 13. J. C. Jackson; 14. W. J. Dawson; 15. H. F. Brooks; 16. C. W. Wesley; 17. B. M. Hunt; 18. J. G. Galloway; 19. W. W. Nelson; 20. H. S. Westbrook; 21. M. M. Black; 22. A. S. Byrd; 23. J. W. Price; 24. C. A. Schultz; 25. R. E. Rutledge.

This list is just half as long as it was last year. Please lengthen the lines.

The second week in October a Standard Cokesbury School will be conducted for the Harrisville charge. We will offer two courses at this time—"What Every Methodist Should Know," and "The Small School; Its Plan and Its Work." We are expecting a great time at Harrisville.

The income for Missions this month has fallen off a good deal. We trust it will pick up for next month, and that we will have a real fine showing. One hundred and twenty-five Sunday schools are now sending in offerings.

Brother Hull is doing a fine work I trust the very small and weak places will call upon him.

Yours in Him,

JOHN C. CHAMBERS.

OLD SHEETS NEEDED.

Think of dressing an ulcer with a cabbage leaf or an old piece of dirty newspaper! And yet this is what one often sees at the Kwangju Leper Home, reports Dr. R. M. Wilson, of the Southern Presbyterian Mission Board, in charge of the work among lepers in Korea.

Dr. Wilson is appealing to friends of lepers in America to send to the leper hospital their old sheets, old tablecloths, and such things as could be used as dressings by the lepers. Every morning at the hospital the leper dispenser hands out tiny pieces of cloth, about two inches square, for dressings, but often the

666 Cures Malaria, Chills and Fever, Dengue or Bilious Fever.

supply runs out, as gauze and cloth are quite expensive in Korea, explains Dr. Wilson. When no cloth is available, the miserable lepers must resort to such things as cabbage leaves and old newspapers for their dressings.

"I am sure if the friends at home knew of these pitiable cases, we would soon have enough old sheets and supplies to give every leper a bit of dressing every morning," says Dr. Wilson. "All packages sent should be marked 'For Leper Hospital, Kwangju, Korea, Asia.' If so marked there will be no duty."

Dr. Wilson reports that last year seventy-five lepers were discharged as cured from the hospital, and this year, twenty-five. There are now 604 inmates of the hospital, "a big happy leper family," as he designates them. In the leper church there are 204 baptized members, 117 catechumens, three elders, and ten deacons.

Dr. Wilson suggests that any one interested in the lepers could do a good work by appealing to managers of hotels and hospitals for old sheets and such supplies. "Every clean rag can be put to good use in the Leper Home," he declares.

As there is no other hospital in Korea where lepers can be treated, missionaries of all denominations are co-operating with Dr. Wilson in this work. Dr. and Mrs. W. T. Reid, Southern Methodist missionaries, located at Ivey Hospital, Songdo, Korea, are taking charge of all contributions for lepers sent in by Southern Methodists. It is stated that Mrs. Reid has received quite a large sum for leper relief as a result of the publication of her poem, "Lazarus," written about the lepers.

DREADFUL PAINS

Georgia Lady, Who Had Lost Too Much Weight, Was Advised to Take Cardui, and Is Now Well.

Columbus, Ga.—Mrs. George S. Hunter, of this city, writes:

"After I married, thirteen months ago, I suffered with dreadful pains in my sides during . . . My side hurt so bad it nearly killed me. I had to go to bed and stay sometimes two weeks at a time. I could not work and I just dragged around the house.

"I got very thin—I went from 126 pounds down to less than 100. My mother had long been a user of Cardui, and she knew what a good medicine it was for this trouble, so she told me to get some and take it. I sent to the store after it, and before I had taken the first bottle I began to improve.

"My side hurt less and I began to improve in health. . . . The Cardui acted as a fine tonic and I do not feel like the same person. I am so much better. I am well now. I have gained ten pounds and am still gaining. My sides do not trouble me at all.

"I wish every suffering woman knew about Cardui." NC-160

Take
CARDUI
—THE
WOMAN'S TONIC

FROM ABBEVILLE, MISS.

Dear Brother Carley: I would like to say just a word, if you will allow me a little space, about the great work of the Epworth League on the Abbeville circuit this year. First, I must say that no community can produce finer young people than are to be found here. Upon our arrival here from the Conference at Greenville two years ago we began inquiry about the League work. We were much discouraged to know that in all of the history of the church but little if any work had been done by the League. Also we were told that our young people were indifferent, and cared little for the work of the church.

Our first effort toward the organization of the League was at a country church, eight miles from the railroad. We called for volunteers to stand up, who would like to organize a League and help make it go. Twenty fine young boys and girls stood up and looked us in the face saying, "We are at your service—just give us a chance." Brother Carley, this completed the number of young people in that community, only twenty, and every one of them is to-day a loyal member of the League, and I challenge any man to produce a League that can do a better work anywhere than they are doing. Every member leads in public prayer, conducts services of whatever type may be, and only waits for an opportunity to do the task of the church.

Also, we organized a fine League at Abbeville, with a membership of forty-two, all of whom are active in the work, and take great pride in their

New Home Lamp Makes Its Own Fuel

Brilliant 300 Candle Power Light
Turns Night Into Day.

A new home lamp which makes its own fuel, gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights and costs only one cent a night is the latest achievement of Mr. W. C. Fowler, 221 Factory Building, Kansas City, Mo. According to experts the new lamp literally "Turns night into day." It has no wick or chimney and makes no smoke nor odor.

It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comforts of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial or even give one free to the first user in each locality who will help him introduce it. Take advantage of his free offer. Agents wanted. Write to-day.

FRECKLES

Now is the Time to Get Rid of These
Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles. •



Appetite Gone?

QUINA-LAROCHE will help you regain it. This appetizing and invigorating French wine tonic has aided thousands of run down men and women to renewed strength, energy and ambition. Start taking QUINA-LAROCHE today and watch how it tones and improves the entire system.

All Druggists
E. FOUGERA & CO., Inc., Importers,
New York, N. Y.

QUINA-LAROCHE PLAIN OR WITH IRON
The Old French Tonic Wine

programs of work. Great work is being done there for the church through this splendid organization.

But the most thrilling thing to my soul is the exchanging of programs, one League entertaining the other with such soul-stirring programs, and the mission work that has been done in the way of the two carrying the gospel, in song, prayer, testimonies, and fine talks made by those with a rich experience. This would make the blood of any Christian man or woman flow to the highest point.

But, thank God, the best is yet to be said. Out of this work, five of our best and finest young people have laid their lives upon the altar of God as a living sacrifice unto him, volunteering for life service, saying, "Here are we, Lord; send us."

Brother Carley, I claim not the honor; it belongs to God; I only strive the harder to become a real servant for him. May God bless the Leagues. There is no greater agency of the church through which God speaks to the young men and women, calling and preparing them for the leadership of the church.

Brethren, try the League in your country churches—it can be done, and will meet the need and demand of the young people in any community.

Fraternally,

W. O. HUNT, Pastor.

PAID IN FULL.

Paid in full! This is the record that stands to the credit of the Texas-Mexican Mission, of which the Rev. F. S. Onderdonk is superintendent. The Texas-Mexican Mission is the only Conference in our church that has met its Centenary obligation in full, and that last year paid 100 per cent on all Conference assessments and benevolence collections.

If every Conference of the church had followed the example of this Mission and had paid in full all the obligations which it has assumed, there would be no missionary debt, there would be no special appeal for funds, there would be no retrenchment in the missionary program of the church, because the workers at home had paid in full!

RESOLUTIONS OF APPRECIATION.

Whereas, Rev. B. F. Jones, D.D., for the past four years has been pastor of our charge, and has been faithful to every interest of the church and to all our people, bringing broader vision and higher spiritual aspiration to our lives;

Therefore, be it resolved by the fourth quarterly conference of the Edwards charge, Jackson District, Mississippi Conference, that we record:

1. Our love and appreciation of Dr. Jones.
2. That we assure him of our prayers and best interest.
3. That a copy of these resolutions be spread upon our minutes, and a copy sent to the New Orleans Christian Advocate.

J. W. RATLIFF.

J. M. BUSH.

WORK AMONG ORPHANS A SPLENDID INVESTMENT.

Declaring that work among the orphan children of Poland is a splendid investment that pays big dividends, the Rev. T. J. Gamble, in charge of the Odolanow orphanage, where the Methodist Episcopal Church, South, is training Polish boys in industrial work, reports that at the close of the school year all the orphanage boys passed their examinations with an average grade of 85. According to Mr. Gamble, the boys from the Odolanow orphanage are required by the director of schools in Poznan to attend the village school instead of having their lessons in the orphanage, and their teacher, a Catholic, reported at the end of the year that they were the best boys in school.

Mr. Gamble says that a decided change of attitude has taken place on the part of the village, and instead of throwing stones and making ugly remarks to the orphanage boys, the village children are now their best friends, often coming to the orphanage to take part in the League services. During the winter the boys at the orphanage gave two plays each month, according to Mr. Gamble, and approximately 150 people from the village who attended the performances remained after the entertainments to listen to the religious talks which he always gave.

In addition to the Sunday school, there are two religious services held at the orphanage every Sunday, and mid-week prayer services on Wednesday night. Mr. Gamble reports that many people attend the Bible class which he teaches on Thursday evenings, and seem much interested.

In answering the question, "Does work with the children of Poland pay?" Mr. Gamble says that if a boy can be fed and clothed for thirty-five cents a day and sent out into the world an honest, upright Christian, the experiment certainly pays big dividends.

Mr. Gamble's dream is to open a place in Poland with enough land surrounding it for farming and for shops of various kinds, where from 150 to 200 boys can be accommodated. Such a place, he believes, would soon become self-supporting.

According to Methodist mission leaders, there is danger that this work among the Polish orphans will have to be discontinued because of

AUTHORIZED LIFE OF William Jennings Bryan

by himself and his wife, Mary Baird Bryan. Only book approved by Bryan family. 600 pages. Fully illustrated. Low price. Liberal terms. Credit given. Wonderful opportunity for money making. Act at once. Outfit free. UNIVERSAL BIBLE HOUSE
Dept. 521 - - - - Philadelphia

lack of funds. The present need is for money to maintain the orphanage for another year, with the hope that when the present crisis has passed and a better day dawns, Mr. Gamble's dream for the orphan children of Poland may come true.

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results Secured In One Day
By Use of Virex Formerly Known
As Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. M. Lopes, a Pennsylvania man, says: "I used the treatment at night before retiring. The following morning I could hear the tickings of the alarm clock that I was unable to hear before. Now my hearing is restored perfectly after many years of deafness."

Mr. Ben Jackson, who lives in Indiana, says: "Before I used Virex I could hear nothing. After ten days I could hear my watch tick."

Angeline Johnson, a Mississippi resident, had been stone deaf for eighteen years. She says: "Virex has stopped my head noises and I can hear the train whistle three and a half miles away."

Roy Fisher, Iowa man, says: "I hadn't heard a watch tick for eleven years—now I can lay my watch on the table and hear it plainly."

Mr. W. A. Lumpkin, of Oklahoma, says: "After being deaf 38 years, I used your treatment only a few days and hear fairly well."

Mr. Anthony Chapman, of Michigan, says: "The terrible head noises have stopped entirely and my hearing is practically back to normal."

Deaf Baby Now Hears.

Mrs. Ola Valentine, of Arkansas, says: "My little boy, now 5 years old, had been deaf since about 4 months of age. Now he hears very well and is learning to talk."

Mr. Mather Pelleys says: "My young son, deaf for years, has used Virex for only three days and he hears almost as well as ever before."

Such amazing reports come from all over this country and Canada. The prescription which is known as Virex, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that Virex will restore your hearing quickly, and to introduce this remarkable treatment to a million more sufferers, we will send a large \$2.00 treatment for only \$1.00, by collect on delivery mail, on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Dale Laboratories, 1659 Gateway Station, Kansas City, Mo., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write to-day and give this wonderful compound a trial.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

CONFESSIONS OF A MISSIONARY SOCIETY.

Why I Have Four Meetings Each Month.

Nearly every kind of cart has four wheels. It must have that many to carry on its work, and my Missionary Cart must have four wheels if it is to do all the work it should. My right front wheel is Bible Study and the left front wheel is Mission Study; they pull together and start my cart rolling. My right back wheel is the business meeting and the left back wheel is the Voice Program; they "back up" the work with financial aid and the inspiration of work being done. It would be a calamity for almost any cart to try to run on one or two or three wheels, but especially for my Missionary Cart, which has to go around the world with Salvation.

Even the world has "four corners." And as I have to send the Gospel to each point I must be four-cornered, too! Many a weary traveler has found his way by the guidance of the North Star—and so I call my north the Mission Study class as it guides and directs the way. In the east the sun rises—so I call my east the Bible Study class where the Son of Righteousness rises in many hearts. I think of the south as where gentle breezes blow, bringing comfort and relief—and so my south is my finances that take both physical and spiritual aid. And then the west where the sun sets when the day's work is done! My west is the Voice Program bringing welcome news of accomplishment.

I think of those Societies which do not have four meetings a month and wonder which they are leaving out, north or south or east or west? As far as I am concerned, I hope as long as I live I shall never be thus stunted, but that I shall ever be able to stretch out in a full fourfold capacity!

ZONE MEETING AT VINTON, LA.

Mrs. J. B. Williams was not able to

**Renewed Strength
Greater Vigor
Better Appetite**

Go Hand in Hand With the Popular Tonic

**WINTERSMITH'S
CHILL TONIC**

Used effectively for years as a specific for malaria, chills, fever, colds, grippe, etc.
It Helps Nature Do Its Work Well.
60c and \$1 sizes at all druggists or by mail from
Wintersmith Chemical Co. :: Louisville, Ky.

**PARKER'S
HAIR
BALSAM**
REMOVES DANDRUFF
STOPS HAIR FALLING

Has been used with success for more than 40 years
**RESTORES COLOR AND
BEAUTY TO GRAY
AND FADED HAIR**
60¢ & \$1.00 at all druggists
HISCOX CHEMICAL WORKS
PATCHOGUE, N. Y.
When washing hair always use
Floreston Shampoo

attend the Zone meeting at Vinton on Thursday afternoon, Sept. 10, but her preparation for it had been so thorough that the program progressed smoothly. Mrs. W. C. McElvin, formerly president of the Sulphur auxiliary, but now of Lake Charles, presided with ability and ease.

The opening hymn was "Coronation," followed by Bible lesson by Mrs. R. H. Wynn, of Lake Charles. Her subject was "Brotherhood."

A vocal solo was feelingly rendered by Mrs. D. J. Moreau, "Have Thine Own Way."

The Edgerly neighborhood was represented by Mrs. Bradford. They have only a union church at this place, with a Bible class of eighteen members, which does splendid home mission work. They are now remodeling a dance hall and making of it a house of worship.

Mrs. A. Hillebrandt, of Sulphur, presented a most interesting life story of our beloved Miss Ella K. Hooper. She had a fine topic and handled it admirably, to the edification of all.

A playlet, "Presenting the Missionary Voice," was given in impromptu fashion by the Lake Charles delegation, and was well received, carrying strong conviction with it of the supreme necessity of reading this excellent paper.

A quiz on the A B C of Woman's Work followed, and was very profitable and interesting.

Mrs. R. H. Wynn spoke briefly on "Inter-racial Work," citing instances of successful co-operation in this venture.

There were over fifty present at the meeting.

It was not decided where the third and last Zone meeting of the year, in December, should be held.

MRS. R. H. WYNN, Secretary.

ZONE MEETING AT CHOUDRANT, LA.

Zone 6, of the Ruston District, held its second meeting in Choudrant, Thursday, Sept. 10, at 2:30. The meeting opened by singing "The Kingdom is Coming," followed with prayer by Rev. D. C. Bennet, pastor of Choudrant church. Mrs. McCoy, of Hodge, gave the Scripture lesson, making a very interesting application of the thirteenth chapter of St. John, on "Love."

Mrs. R. C. Jeffress, of Jonesboro, Zone leader of Zone 6, spoke on the object of these meetings.

Mrs. Fred Calloway, of Jonesboro, made a most beautiful talk on "Stewardship and Sacrificial Giving." Her theme was "Honor the Lord."

Mrs. Kavanaugh, of Jonesboro, very feelingly gave the beautiful message of Mrs. Gallion to the ladies of the Conference on "Tarry." Mrs. Lea, of Eros, conducted a roll call of missions with the following ladies from Eros: Miss Mina Lea, Mmes. Boker, Peters, Rogers, Johnston, and Killingsworth. After giving the history of the work in the different fields, they concluded by singing, "To the Work." Mrs. Sneed, of Jonesboro, told of the life history of Miss Belle Bennett.

Mrs. Walker McDonald, of Jonesboro, spoke of the work with the Young People, using God's command, "Feed my Lambs," as her theme. She reasoned that the best time is at the beginning.

Mrs. J. C. Baker, of Jonesboro, and Mrs. Killingsworth, of Eros, sang as a duet, "Ivory Palaces."

Mrs. J. C. Baker, of Jonesboro, told why they have four meetings each month, comparing each meeting to a wheel of a cart.

Mrs. Thurman, active vice president of the Jonesboro Auxiliary, described an ideal Missionary Society from a president's point of view. All joined in singing, "Blest Be the Tie That Binds."

Rev. Mr. Bennett made a short talk on his appreciation of the sisterhood of the church and the work being accomplished. Mrs. Jeffress then called for an expression from the Choudrant ladies about organizing.

Mrs. Ford acting as speaker for them, expressed a desire to begin at once, all others present agreeing. Mrs. Baker, of Jonesboro, explained the organization and work, and assisted in the election of the following officers: Mrs. D. E. Ford, president; Mrs. O. H. Futrell, recording secretary; Mrs. C. E. Vining, corresponding secretary, and Mrs. W. P. Tomlinson, treasurer.

Mrs. Capps, of Choudrant, closed the meeting with a prayer.

ZONE MEETING AT DAVIS CHAPEL.

The Zone meeting of the Woman's Missionary Society of Sardis and neighboring Methodist churches held at Davis Chapel, Sardis circuit, Sunday evening, Sept. 20, was a successful and enjoyable affair. Five auxiliaries were represented and a number of visitors were present. Mrs. J. T. McCafferty, Zone leader, in her

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

charming manner, presided over the meeting, and the following program was carried out:

Opening song, "To the Work."

Prayer, by Rev. J. T. McCafferty.

Election of secretary.

Devotional, Mrs. P. N. Simmons, Sardis.

Solo, Mrs. Ralph Jennings, Pleasant Grove.

Reading, "Why Organize the Children of the Church," Mrs. Arnold Bonner, Davis Chapel.

Solo, Kathryn Morgan, Davis Chapel Young People.

Reading, "Why Organize a Young People's Society," Louise Freeman, Davis Chapel.

(Continued on Next Page.)

**Grove's
Tasteless
Chill Tonic**

Purifies the Blood and makes the cheeks rosy. 60c

**Sure Relief
FOR INDIGESTION •**



BELL'S AN'S
FOR
INDIGESTION
25 CENTS
6 BELL'S AN'S
Hot water
Sure Relief
BELL'S AN'S
25c AND 75c PACKAGES EVERYWHERE

**The Old Standby
in a
New Dress**



—the same dependable remedy that over a period of more than fifty years has been found so reliable in the treatment of catarrh and diseases of catarrhal nature.

The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

Pe-ru-na cannot be made any better. Three generations of users testify that Pe-ru-na is the best remedy in the world for catarrh and diseases of catarrhal origin.

The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

PE-RU-NA

The Original and Reliable Remedy for Catarrh

Sold Everywhere
Tablets or Liquid

Send 4 Cents for booklet on catarrh to the
Pe-ru-na Company, Columbus, Ohio

FROM COUSHATTA, LA.

Another Conference year is drawing to a close, and the members of the First Methodist Church, of Coushatta, La., feel grateful to the Methodist Conference for sending to us Rev. Louis Hoffpauir, a faithful, loyal servant of God, who has served our church for the last three years. We beg of our presiding elder, Rev. K. W. Dodson, to use his influence in having our minister return. Brother Hoffpauir has been a minister in every sense of the word to our church and community; he has ever been faithful to the teachings of Jesus, and has given us old truths with new energy. It is no flattery to give a friend a true character, for commendation is as much the duty of a friend as reprehension. Real worth needs no interpreter. This feeble token of Brother Hoffpauir is only a passing tribute to true worth. The faithful, loyal service rendered by this loyal man of God is herein recognized and gratitude expressed in a feeble way. We are paying tribute to true worth. Dr. Carley, it is not far from New Orleans to Coushatta—"Come and See." * * *

To Hang Up Things
Fill your walls with pictures without injuring plaster or wall paper.

Moore Push-Pins
Glass Heads—Steel Points
For heavy framed pictures use
Moore Push-less Hangers
"The Hanger with the Twist"
10c pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. OANNADAY, 1900 Park Square,
SEDALIA, MO.

MOTHERS OF DAUGHTERS

Will Profit by Reading Mrs. Quigg's Letter Telling How Lydia E. Pinkham's Vegetable Compound Helped Her Daughter

Royersford, Pa.—"My daughter was sickly from the time she was 13 years old, and when she was 15 she was irregular and also had severe headaches and pains in her sides and back. She was this way about six months before I began giving her Lydia E. Pinkham's Vegetable Compound regularly, although she had tried it before. It helped her very much. She is not bothered by headaches, backaches, or cramping any more, and has not missed but one day. We recommend it to other mothers with girls who have these troubles."—Mrs. QUIGG, 210 Main St., Royersford, Pa.



much. She is not bothered by headaches, backaches, or cramping any more, and has not missed but one day. We recommend it to other mothers with girls who have these troubles."—Mrs. QUIGG, 210 Main St., Royersford, Pa.

Another Mother's Letter

Roxbury, Mass.—"At the age of 16 my daughter was all run down, nervous, with poor blood. These troubles made her weak and unfit to work. She tried several medicines, but they did her no good. Finally I induced her to take the Vegetable Compound, too, and she has gained in health and strength and is now working steadily. I have told these facts to many mothers, and I hope this letter will reach many more."—Mrs. HUDSON, 252 Eustis Street, Roxbury, Mass.

WOMAN'S, MISSIONARY SOCIETY.

(Continued From Page 14.)

Reading, Jennie Ruth Hay, Davis Chapel.

Reading, "Every Woman in the Missionary Society," Mrs. E. L. Dorr, Terza.

"The Standard of Excellence for Missionary Societies," Miss Locke, Sardis Auxiliary.

Reading, "The Old Methodist," Garthalea Morgan, Davis Chapel.

Song, "Let the Lower Lights Be Burning."

A talk on the purpose and results of Missionary Societies, by Miss Bessie Miller, Conference Rural Secretary.

Song, "The Old Rugged Cross," Davis Chapel Young People.

Closing song, "Jesus Paid it All."

The next Zone meeting will be held at Cold Springs some time before the Annual Conference, the exact date to be announced later.

MRS. E. L. DORR, Secretary.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Fourth Round.

Pascagoula, preaching Sunday night, Oct. 4; Q. C., Wednesday night, Oct. 7.

Americus, at Salem Camp Grounds, Tuesday, Oct. 6, at 9 o'clock. Coalville, at Coalville Q. C., Oct. 3, 11 a.m.; preaching Sunday, Oct. 4, 11 a.m.

Vanceleave, at New Prospect, Thursday, Oct. 15, 2:30 p.m.

Mentorum, at New Prospect Camp Ground, Friday, Oct. 16, 2:30 p.m.

Logtown, Sunday night, Oct. 18.

Bay St. Louis, Sat. night and Sun. night, Oct. 17, 18.

Ocean Springs, at Handsboro; Q. C., Saturday, Oct. 24, 11 a.m.; preaching, Sunday, Oct. 25, 11 a.m.

Lyman, at Lyman, Sunday night, Oct. 25.

Wiggins, preaching, Sun. Nov. 1, 11 a.m.; Q. C., Monday night, Nov. 2.

Stillmore, at Stillmore, Sunday night, Nov. 1.

Biloxi, Q. C., Wednesday night, Nov. 4, at 7:30.

Wesley Memorial and Mississippi City, at Seashore Camp Ground, Nov. 6, at 7:30 p.m.

Carriere, at Wesley Chapel, Saturday, Nov. 7, and Sunday, Nov. 8, at 11 o'clock.

Picayune, Sunday night, Nov. 8.

The pastors will please see to it that all the departments of the church are properly represented by reports as required, and I call especial attention to the report from the Trustees of church property as required by Discipline, paragraph 112.

Pray much, my brethren, over your nominations for official positions. Let us all work and pray together for the Lord to direct and bless us in closing out this year's work.

L. L. ROBERTS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Houston, a.m., Oct. 3, 4.

Prairie and Strong, at Prairie, p.m., Oct. 4, 5.

Tremont, at Mount Olivet, a.m., Oct. 10, 11.

Fulton, at Fulton, p.m., Oct. 11, 12.

Calhoun City, at Calhoun City, a.m., Oct. 17, 18.

Amory ct., at Tranquil, a.m., Oct. 24, 25.

Aberdeen, p.m., Oct. 25.

Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they

will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.

Guntown, at Saltillo, preaching, Oct. 4; Q. C., Oct. 5, 9 a.m.

Silver Springs, at El Bethel, Oct. 9.

Dumas, at Dumas, Oct. 10 and 11.

Ripley, preaching, Oct. 11, p.m.; Q. C., Oct. 12, 9 a.m.

Blue Mountain, at Brownfield, preaching, Sept. 13, p.m.; Q. C., Oct. 12.

Chalybeate, at Mount Pleasant, Oct. 13.

Mantachie, at Mantachie, Oct. 16.

Mooreville, at Mooreville, Oct. 17 and 18.

Baldwyn, at Baldwyn, Oct. 6, a.m.

Booneville ct., at Blythe's Chapel, Oct. 20.

Wheeler, at Shady Grove, Oct. 21.

Marietta, at Siloam, Oct. 22.

Hickory Flat, at Ebenezer, Oct. 23.

Potts Camp, at Bethlehem, Oct. 24 and 25.

Tishomingo, at Tishomingo, Oct. 27.

Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Fourth Round.

High Point, at Center Ridge, Oct. 3, 4.

Louisville, Oct. 4, night.

Ethel, at Tabernacle, Oct. 10, 11.

Ackerman and Weir, at Ackerman, Oct. 11, night.

Brooksville, at Brooksville, Oct. 14, night.

Columbus, Central, Q. C., Oct. 13.

Cedar Bluff, at Pearsons, Oct. 15.

Sturgis, at Bethel, Oct. 16.

Macon ct., at Salem, Oct. 18.

Macon sta., Oct. 18, night.

Columbus, First Church, Q. C., Oct. 19.

Shuqualak, at Shuqualak, Oct. 21, 11 a.m.

Mashulaville, at Middleton, Oct. 24.

Noxapater, at Noxapater, Oct. 23.

Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.

Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Grenwood Dist.—Fourth Round.

Schlater, Oct. 4, a.m., 3 p.m.

Minter City, Oct. 4, 8 p.m.

Morgan City, Oct. 7, 3 p.m.

Poplar Springs, Oct. 10, 11.

Itta Bena, Oct. 18, a.m., 2:30 p.m.

Carrollton, Oct. 18, p.m.; Q. C., Oct. 19, 10 a.m.

Bowling Green, Oct. 24, 25.

Tchula, Oct. 25, 8 p.m.

Cruger, Nov. 1, a.m.; Q. C., 3 p.m.

Price Memorial, Nov. 1, 8 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Merigold, Oct. 1, afternoon.

Boyle and Pace, Oct. 1, night.

Rosedale, Oct. 4, morning.

Gunnison, Oct. 4, night.

Greenville, Oct. 6, night.

Coahoma and Jonestown, Oct. 7, night.

Hollandale, Oct. 8, night.

Lake Cormorant, Oct. 11, morning.

Tunica, Oct. 11, night.

Duncan and Alligator, Oct. 14, night.

Lula and Dundee, Oct. 18, morning.

Evansville and Dubbs, Oct. 18, night.

Friars Point, Oct. 21, night.

A. T. McILWAIN, P. E.

Grenada Dist.—Fourth Round.

Poplar Creek, at Friendship, Thursday, Oct. 1.

Red Banks, at Mahon, Oct. 4.

Holly Springs, Oct. 4, evening.

Vaiden and West, at Midway, Oct. 7.

Duck Hill, at Mars Hill, Saturday, Oct. 10.

Pickens and Goodman, at Goodman, Oct. 11.

Coffeeville, at Coffeeville, Oct. 11, 12.

Holcomb, at Sparta, Wednesday, Oct. 14.

666 is a prescription for Colds, Grippe, Dengue, Constipation, Bilious Headaches, Malaria.

Tie Plant, at Tie Plant, Friday, Oct. 16.

Ebenezer, at Hebron, Saturday, Oct. 17.

Lexington, Oct. 18, morning.

Durant, Oct. 18, evening.

Winona, Oct. 21.

Sallis, at Shrock, Friday, Oct. 23.

Oxford, Oct. 25.

Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Sardist Dist.—Fourth Round.

Cockrum, at Cockrum, Oct. 3, 11 a.m.

Como, Oct. 6, 4 p.m.

Senatobia, Oct. 7, 8 p.m.

Sardis ct., at Davis Chapel, Oct. 8, 11 a.m.

Batesville, Oct. 8, 7:30 p.m.

Mount Pleasant, at New Salem, Oct. 11, 11 a.m.

Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.

Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.

Tyro, at Emory, Oct. 17, 11 a.m.

Shuford, at Mount Olivet, Oct. 22, 11 a.m.

Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.
 Evergreen and Marksville, joint Q. C.
 at E., Oct. 11, 3 p.m.
 Melder, at M., Oct. 18; Q. C. after dinner on the grounds.
 Lecompse, Oct. 18, at night.
 Glenmora, Oct. 19, at night.
 Oakdale, Oct. 20, at night.
 Elizabeth, Oct. 21, at night.
 Boyce, Oct. 22, at night.
 Natchitoches, Oct. 23, at night.
 Provencal, at H., Oct. 24. Preaching at night, Q. C., 3 p.m.
 Pleasant Hill, Oct. 25, at P. H., 11 a.m.; Q. C., 3 p.m.
 Pelican, at P., at night, Oct. 25; Q. C., Oct. 26, 3 p.m.
 Pineville, Oct. 27, at night.
 Evangeline, at W. C., Oct. 28, 3 p.m.
 Bunkie, Oct. 28, at night.
 Opelousas, Oct. 29, at night.
 Eunice, at E., Oct. 30, 3 p.m.
 Alexandria, Nov. 2, at night.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, at Wesley, Friday, Oct. 9.
 Natalbany, at Pine Ridge, Oct. 10, 11.
 Pine Grove, at Pine Grove, Oct. 11.
 Pearl River, at St. Tammany, Tuesday, Oct. 13.
 Bogalusa, Wednesday, Oct. 14.
 Franklinton, Thursday, Oct. 15.
 Baker, at Blackwater, Oct. 17, 18.
 Springfield, at Maurepas, Wednesday, Oct. 21.
 St. Francisville, at Tunica, Oct. 24, 25.
 Clinton, at Clinton, Oct. 25, 26.
 Denham Springs, at Denham Springs, Oct. 31, Nov. 1.
 Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Ruston Dist.—Fourth Round.

Ruston, Oct. 4, 7:30 p.m.
 Gibbsland, at Gibbsland, Oct. 7, 2 p.m.
 Dubach, at Dubach, Oct. 8, 2 p.m.
 Eros, at Indian Village, Oct. 10, 11.
 Ouachita, at Brooklyn, Oct. 11, 11 a.m.
 Haynesville, Oct. 14, 2 p.m.
 Homer, Oct. 14, 7:30 p.m.
 Athens, at Athens, Oct. 15, 2 p.m.
 Simsboro, at Antioch, Oct. 17, 18.
 Arcadia, Oct. 18, 7:30 p.m.
 Marion, at Marion, Oct. 25, 11 a.m.
 Farmerville, Oct. 25, 7:30 p.m.
 Bienville, at Burk Place, Oct. 31, Nov. 1.

Pastors are kindly requested to have all answers to questions asked. Officials will please do their utmost to have all finances in hand at the stated time of their Conference. Let us work together to have the best report ever sent up to the Annual Conference.

W. S. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Ida, Oct. 4, a.m.
 Preaching at Claiborne, Oct. 4, p.m.
 Standard Training School at First Church, Oct. 4-9.
 Belcher, Oct. 11, a.m.
 Oil City, Oct. 11, p.m.; Q. C., Oct. 12, p.m.
 Vivian, Oct. 14, p.m.
 South Mansfield, Oct. 18, 11 a.m. and 1:30 p.m.
 Powhattan, Oct. 18, p.m.
 Mansfield, Oct. 19, p.m.
 Logansport, Oct. 20, p.m.
 Mooringsport, Oct. 21, p.m.; preaching at Mooringsport, Oct. 25, 11 a.m.
 Preaching at Vivian, Oct. 25, 7:30 p.m.
 First Church, Oct. 26, p.m.
 Noel Memorial, Oct. 27, p.m.
 Mangum Memorial, Oct. 28, p.m.

W. W. HOLMES, P. E.

Lake Charles Dist.—Fourth Round.

Maxie, at Kaplan, Oct. 4, 11 a.m.
 Crowley, Tuesday, Oct. 6, 7:30 p.m.
 Indian Bayou, Oct. 11, 11 a.m.
 Rayne, Oct. 11, 3 p.m.
 New Iberia, Oct. 18, 11 a.m.
 Lafayette, Oct. 18, 7:30 p.m.
 Sulphur, at Edgerly, Oct. 25, 11 a.m.
 Lake Arthur, Oct. 25, 7:30 p.m.
 Lake Charles, Oct. 27.

J. B. WILLIAMS, P. E.

Minden Dist.—Fourth Round.

Colfax, at Colfax, preaching, Oct. 4, 11 a.m.

Ringgold, at Ringgold, Q. C., Oct. 6, 2 p.m.
 Chestnut, at Sanders' Chapel, preaching, Oct. 8, 8 p.m.
 Plain Dealing, at Walker's Chapel, preaching Oct. 11, 11 a.m.
 Ferriday, at Ferriday, preaching, Oct. 14, 8 p.m.
 Columbia, at Columbia, preaching, Oct. 18, 11 a.m.
 Rochelle, at Rochelle, preaching, Oct. 18, 8 p.m.
 Trout and Good Pine, at Trout, preaching, Oct. 20, 8 p.m.
 Liberty ct., at Eden, preaching, Oct. 20, 3 p.m.
 Jena and Jonesville, at Jena, preaching, Oct. 21, 8 p.m.
 Wesley, at Wesley, preaching, Oct. 25, 11 a.m.
 Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p.m.
 Sibley, at Sibley, preaching, Nov. 1, 11 a.m.
 Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The

trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Places for preaching services and quarterly conferences for the churches in New Orleans will be arranged privately and announced locally.

The following is the list of appointments outside the city:

Lydia, Oct. 4, morning.
 St. Martinville, Oct. 4, evening.
 Covington, Oct. 11, morning.
 Slidell, Oct. 11, evening.
 Berwick, Oct. 18, morning.
 Morgan City, Oct. 18, evening.
 Bayou Blue, Oct. 24 (Saturday), evening.
 Lafourche, at Griffin, Oct. 25, morning.
 Houma, Oct. 25, evening.

Reports will be called for from boards of trustees, Woman's Missionary Societies, and committees to examine books of treasurers of Superannuate Endowment funds. Pastors are urged

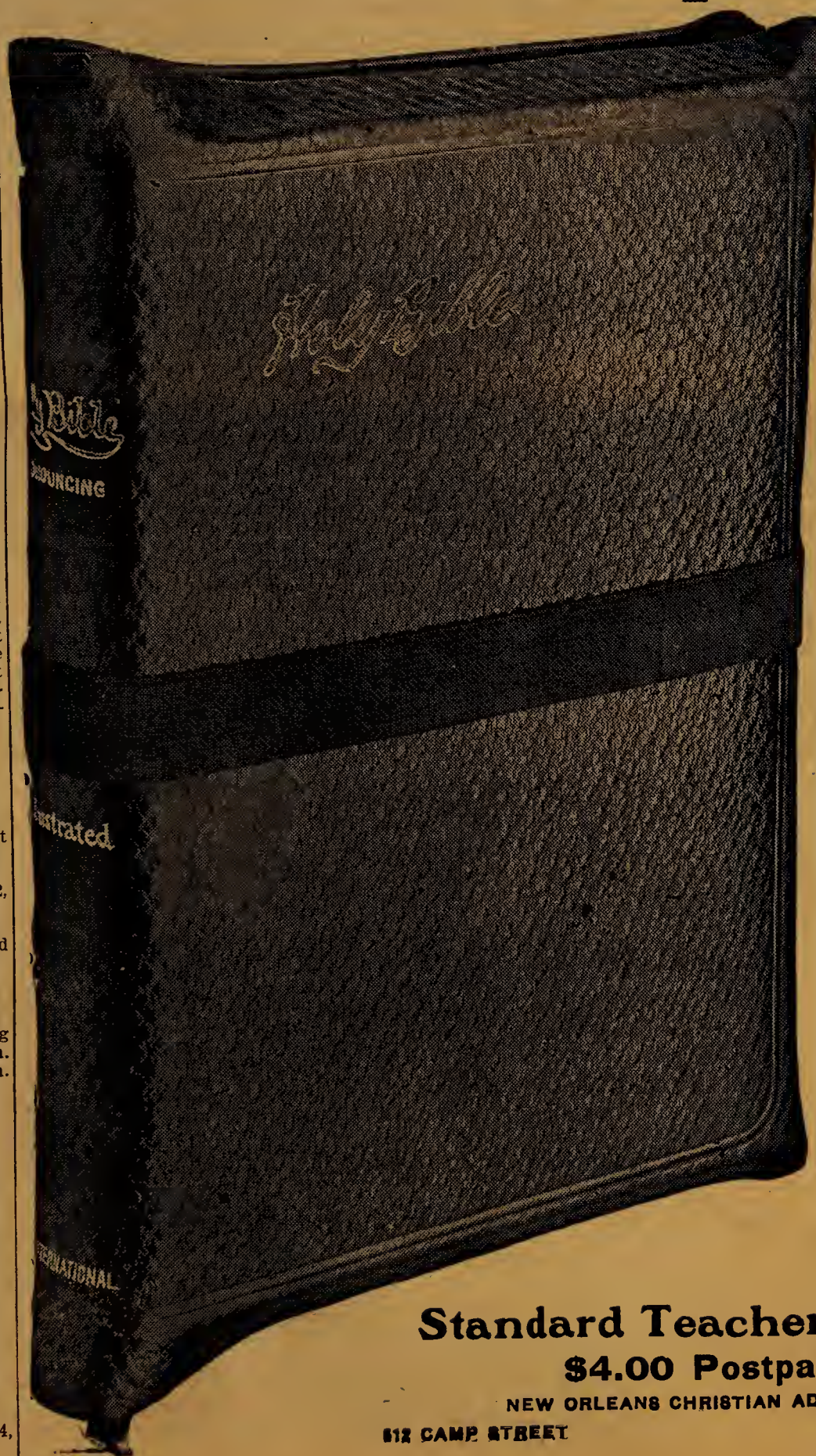
to be ready for nominations of all officials.

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, OCTOBER 8, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT MAKES LIFE WORTH LIVING?

Mighty few people want to die; we wonder what makes them want to live. There is, of course, the strong affection for loved ones and friends; the keen enjoyment of the ordinary pleasures of life; the usual activities that hold the attention day by day and through which a livelihood is gained; the feeling that the world is a very good place in which to live and that the future is more or less unknown. All these things tend to make men cling to the life that now is.

But the only thing that makes life worth living is a task that is worth while. The man who is working at something that will of itself be a benefit to humanity, that will make the world a better place in which to live and work, that will widen the horizon of the average life and deepen the appreciation of his fellow-men for the real values of life, is a man who has a right to live. All others are more or less living without any adequate motive and without making any adequate contribution to the world. Life is worth living if its purpose is worth while.

THE MISSIONARY SITUATION.

We give, first, extracts from an article sent out by the Secular Press Bureau of the Methodist Episcopal Church, South:

"A series of old-fashioned missionary mass meetings in the interest of the missionary work of the Methodist Episcopal Church, South, has been inaugurated and will be held in 288 presiding elders' districts throughout the connection following the round of fall Conferences of the denomination, it is announced by Dr. R. L. Russell, of Nashville, chairman of the committee on missionary promotion. * * *

"The plan of the missionary institutes, or mass meetings, includes an all-day meeting in each presiding elder's district at which a representative of the Board of Missions will make an address, setting forth the missionary crisis in the denomination on account of low finances, and statements by local leaders as to what may be expected from their respective sections. At some of the meetings held recently, a suggested pro rata of the entire amount needed was auctioned off to the various pastors' charges represented.

"Following the series of district meetings, each local church will be organized and plans made for an every-member canvass under the direction of the pastor and local laymen.

"According to Methodist leaders, \$750,000 in a free will offering and \$250,000 in missionary specials is needed to supplement the regular missionary collections in order to support the missionary work in 1926 on the same basis as in 1925. The past two years, they say, have witnessed cuts totaling forty per cent, and if there is to be a further reduction, it must be on the say so of the membership, after they have been informed of the situation."

We submit, next, some observations on the missionary situation as it exists in our church:

1. The Board of Missions is faced by a debt of approximately one million dollars. The payment of this debt is of immediate and pressing concern. The question now is not as to how and why the debt was incurred, but as to how it is to be paid. It is a debt, not merely of the Board of Missions, but of the whole church, and the whole church must make provision for its payment. For this reason, the church ought to respond immediately to this extraordinary but necessary plan to meet the obligation.

2. The Board of Missions, as the agency of the whole church for promoting and maintaining its missionary activities, is under a solemn obligation, the debt having been paid, to conduct the missionary work of the church in such a way as to avoid in the future the incurring of such a deficit as now confronts us. If the Board cannot keep the expenses of operations within the limits of the normal expectation of receipts, it should frankly so state to the approaching General Conference and await its will in the matter.

3. The normal expectation of receipts is not to be based upon the pledges or receipts, either one or both, of the Centenary period. It must be remembered that the times of the Centenary Movement were not normal times, the methods of the "drive" were not normal methods, the state of mind of the people was not the normal state, and the receipts were not normal receipts.

4. As embarrassing, as humiliating, as tragic as it may be, the operations of the Board must be brought back to a point where normal methods will provide for normal needs. This must be done even if it necessitates a retrenchment that will shorten the line of our missionary frontiers.

5. The Kingdom of God is not best promoted by a system that depends upon artificial stimulation of interest for its resources and in which expenditures continually run ahead of expected receipts. By such a system, staggering deficits become inevitable, and bankruptcy constantly threatens.

6. The sustained contributions of the membership of the church to missionary activities will not run ahead of the intelligent interest of the membership in the missionary cause. It is abso-

lutely necessary, therefore, for the church to begin and continue a process of missionary education that will develop, maintain, and constantly raise the level of interest from year to year and from generation to generation. This is a slow process, but it is the only sure and safe one.

7. The "drive" method of financing the church must be abandoned. The sum and substance of it all is this: The church must get out of debt and stay out of debt.

"GAMBLING IS A VICE."

The Constitution of the State of Louisiana says that gambling is a vice and the Legislature shall take measures to suppress it. In spite of this solemn declaration of the organic law of the State, horse racing, which is absolutely dependent upon gambling for its maintenance, is permitted and is annually carried on for long periods in the city of New Orleans. It would seem that those who are determined to have gambling in spite of the plain mandate of the Constitution would be satisfied with this flagrant violation of the spirit of the law. But not so. Recently there has been inaugurated in New Orleans, or in its suburbs, a system of racing by greyhounds which, according to newspaper reports, is simply another means of carrying on gambling operations on a large scale. In the advertisements of the "dog meet," a special invitation is extended to women and children to attend the races. The races are held at night, presumably for the sake of making it easy for those who are engaged in business during the day to attend without interfering with their vocations. According to reports, the betting on the dogs is as general and as spirited as that on the horses.

It is a disgrace to the great State of Louisiana that gambling is thus openly permitted in the face of the plain declaration of the Constitution that it is a vice and measures shall be taken to suppress it. We wonder what the members of the next Legislature will do to comply with their plain constitutional duty. It is time for the good people of the State to demand that their representatives in the Legislature take adequate steps to eradicate what has come to be one of the greatest moral menaces confronting our young people. If the honorable members of the Legislature are not concerned for the moral welfare of the citizens of the State, the Society for the Prevention of Cruelty to Animals might look into the question of the proper protection of its dogs.

TUNING IN.

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New Orleans Christian Advocate

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BRYAN AND GLADSTONE.

By Rev. Carroll Varner.

The two outstanding Christian statesmen, with emphasis upon the qualifying adjective, in the English-speaking world for the past seventy-five years were William J. Bryan and William E. Gladstone; and the character and labors of the one suggest the other. After making all due allowance for their dissimilarities, there still remains much in which they were strikingly alike. One died much younger than the other, nor did he hold public office anything like so long. Yet they both came into the spotlight of public attention very early in life, and each held the center of the stage in his own country until death. Could Bryan have lived to the ripe old age which was Gladstone's, no doubt he would have accomplished fully as much as the latter.

In physical characteristics, strange to say, these two great men were not unlike. Endowed by nature with strong bodies, closely knit and well proportioned, they took splendid care of them, never wasting their great energies, by any form of dissipation. Both were handsome in appearance, with open, expressive countenances, and with large black eyes as piercing as an eagle's. They were peculiarly fitted for their work as speakers and orators in the happy possession of voices which were a marvel to all who heard them. Theirs were rich, resonant tones and with wonderful carrying powers. It was not a difficult matter for them to address 15,000 or 20,000 people at a time and be heard with ease by all; and yet so well modulated were their voices that they could speak to a few in a small room with the most pleasing effect. And where could you find two men who were more perfect masters of their audiences than were these two! Great crowds thronged to hear them wherever it was known they would speak, and friends and foes alike soon fell under the spell of their tremendous earnestness and matchless oratory.

They were spokesmen of and for the people. This is the reason for their being heard so gladly by the common folk, the masses, and of each bearing the title in his own country of the "great Commoner." "Vox Populi, Vox Dei," was a maxim to which both inclined; they believed "the instincts of the people were, on broad questions, right: their judgment in the long run sound." They did more to extend the franchise in England and the United States than any one else. They championed the cause of the common people, and no one of their times ever did so much toward taking government out of the hands of the few and putting it into the hands of the people as a whole. This largely accounted for their great popularity with the masses, and the widespread and genuine sorrow exhibited upon the death of each. When Gladstone's body lay in state in the House of Commons, though there for only a short while, it is estimated that a quarter of a million people passed by it to pay their respects; and we all know how just recently great multitudes thronged the railway stations all the way from Dayton to Washington to catch even a

glimpse of the funeral car bearing the remains of Bryan. They were deservedly popular, and it is gratifying to know that not only in death but also in life the multitudes showed their appreciation of them.

To an extraordinary degree these two statesmen showed the courage of their convictions. It was just this that rendered them so unpopular with a certain class of people. No men of their times had so large a following by others! Henry Paul said of the one: "At the bottom of many powerful and active minds there is a feeling that if you cannot get what you want, you may do anything you like; Mr. Gladstone as a Christian and moralist would have disavowed such a doctrine." Certainly this could have been said with equal force of Bryan. They both resigned from cabinet positions because of their convictions. Just as Bryan left Wilson's over his protest and incurred the criticism of the public, so Gladstone resigned from Peel's cabinet in spite of the pressure brought to bear to persuade him to keep his seat. But it was the voice of conscience that dictated the course of each instance. Most men in public life, I suppose, will sometime or other yield to the powerful temptation to pursue the popular course, trim their sails to catch the winds of public favor; but not so with these two men. What is right, what is best?—these were the considerations that determined their course of action. When Mr. Bryan returned from his tour of the world and was given that great reception upon his arrival in New York City, he was told before landing that if he would say nothing about Wall Street or government ownership of railroads he could most certainly be the next President of the United States; but this course was counter to his deep convictions as to what his duty was, and he had not much more put foot on shore before he loudly denounced the one and advocated the other! In the same way Gladstone advocated Home Rule when he knew that by so doing he imperiled his position in the British Government. Both of them were pacifists in that they hated war and insisted that everything possible should be done to prevent it; but no one could accuse either of them of lacking courage. The latter time and again stood up in the House of Commons and vigorously opposed a large majority face to face; while Mr. Montague has just cited an instance in which Bryan stood up at a Democratic National Convention and for three-quarters of an hour denounced Tammany Hall, its leaders and followers, while Charles Francis Murphy, at that time its head, sat out in front of him and could only exclaim in reply, "and they call that guy a pacifist!"

Again, how strikingly alike were these two men in their religious convictions! I said in the beginning that the emphasis was to be laid here. They were Christian gentlemen in private and in public, first, last and always. Both of them were religious from their youth on up. Bryan said that before he was ten years of age his mother had taught him to hate lying, liquor, and profanity, and had pointed him upward on the Christian life; while Gladstone, even as a boy at Eton, was distinguished for his high moral and religious character. Of the latter it was said, "The Christian religion guided every day and every act of his life," and Mr. Bryan, shortly before his death, told a friend: "The first speech I made in Congress which attracted national attention was a matter of communion with God. Ever since at the threshold of every important decision and undertaking I have followed this practice." They had great reverence for the Sabbath and observed it strictly as a holy day. Gladstone attributed his long life to his strict observance of this day, while Bryan steadfastly refused to make political speeches on the Sabbath and refused to accept any remuneration for addresses which he felt permissible to be made on that day. It is a significant fact that both of these great statesmen were thoroughly orthodox in their religious views; and Mr. Gladstone had no more respect for Darwinian speculations than did Mr. Bryan. One of his biographers says of the former: "He was changeable in politics, but from the straight line of orthodox Christianity he never swerved

by the breadth of a hair." There has been much effort here of late, and unfortunately most of it by ministers, to discredit Bryan's orthodoxy by attributing it to a lack of information; but I wonder how they would account for Gladstone's, for he was a profound theologian and wrote not a little on theological questions! And what stalwart defenders of the faith were these two men! Mr. Bryan's eloquent and courageous fight for the faith of our fathers was but a repetition of the great British premier's efforts along the same line a generation ago. Gladstone spoke vigorously against the agnosticism which he regarded as the special danger of the times, and he delivered a powerful and eloquent address to the students of Liverpool College combating the skeptical theories of the times as embodied in Strauss' volume, "The Old Faith and the New." And, like Bryan, he pleaded for education that was Christian, saying with much emphasis that he would be no party to the separation of knowledge from religion!

Enough has been said to show how strikingly alike in many respects were these two illustrious men, though much more might be said as evidence of it. Personally, for many years the name of the one brought to mind the other. How greatly the world has been blessed by the life and labors of these two mighty men of God time alone will tell. Long after their critics and foes have been forgotten, their names will shine forth with the brightness of the stars. Gladstone once said that three men gripped the imagination of the world: Lord Shaftesbury, Father Damien, and Chinese Gordon; two more names might be added to that list, his own and that of Bryan. For whatever else might be said, they were great men, and they made a mighty impact upon the English-speaking world. Said Sir Sidney Colvin: "Probably there was never in any community an individual man the sense of whose existence was so constantly and so forcibly present in the general mind as was that of Mr. Gladstone to the English mind during the prolonged plenitude of his powers. It was the sense of his being a great and pre-eminent personality." Could this not be said with equal force of Mr. Bryan? Though never President himself, he made Woodrow Wilson President; he was the outstanding man of the Democratic party from the time of his first nomination in 1896 until the day of his death, dominating every one of its National conventions from that time with the exception of one; and he exerted a greater influence over a longer period of time than any other contemporary American.

When shall we see their like again!
Winona, Miss.

REV. O. L. SAVAGE—A MEMOIR.

By Rev. Lee M. Lipscomb.

Rev. Obed Luther Savage was a son of J. A. and Elizabeth Savage. He was born July 5, 1860, near Sturges, Winston County, Mississippi.

His entrance into life was amid rugged, rural conditions which made the strong stronger and the capable more self-reliant.

He came of a clean, upright and devout line of unmixed blood, with moral stamina and deep religious convictions.

His parents were common people, plain but honest, frugal, and sturdily pious. To be born of well-disciplined and self-respecting parents and reared in an atmosphere of faith and virtue is the finest capital with which any one can enter on life.

He obtained his education in the common schools of his local community, whose advantages were meager indeed for that day; but, being possessed of good mental equipment and indefatigable industry and purpose, he rose to splendid degrees in knowledge and efficiency.

He was moved in a mighty way under the power of a revival and consciously converted Aug. 26, 1874, at the tender age of 14, at his home church. Theorists and psychologists may speculate and rationalize for ages and never be able to find out what and all this youth found out in a

moment of time when he surrendered all to Him whose he was.

The great careers in history have found the same results, when around a like age they surrendered the citadel and castle of youth with all its blind impulses, passions, unknown powers and capacities, into the hands of the Master of the castle and grounds.

If He does not know us, who does? If He can't guide us toward the heights, who can?

While he gave himself to the Master in early years, we find he hesitated long and carefully before he entered the ministry. He did not rush in, but was literally whipped into it. During the years between his conversion and his entering the ministry he was teaching and living in Christian service until the "Vox Vocis" was clear and certain.

He was licensed to preach Oct. 18, 1884, at his home church, and was admitted on trial by the North Mississippi Conference at Aberdeen the 25th of the succeeding month.

He was received into full connection and ordained deacon by Bishop Duncan at West Point, Miss., Dec. 2, 1886.

At the Starkville Conference, Dec. 15, 1888, he was ordained elder by Bishop Galloway.

Brother Savage served the following charges, to-wit: 1885, Shelby Creek; 1886, Pine Mountain; 1887, Olive Branch; 1888, Amory circuit; 1889, Jones Bayou; 1890, Cleveland and Shelby; 1891, Australia; 1892, Minter City and Strathmore; 1893-4, Indianola and Fasonia; 1895-6, Cockrum circuit; 1897-9, Coffeeville; 1900-3, Courtland; 1904-5, Amory and Nettleton; 1906-7, New Albany; 1908-9, Iuka; 1910 (half year), Guntown; 1910-11, Ruleville; 1912-15, Belzoni; 1916-19, Webb; 1920-21, Schlater. During his second year at Schlater his long sustained robust strength began to fail. His heart weakened on him and he was sent to the King's Daughters' Hospital in Greenwood. Here he had the ministrations of skillful physicians and tender nurses, and, after weeks, rallied somewhat, and in time was sent home, as it was felt nothing more could be done for him there. At the Amory Conference in November, 1921, he was granted the superannuate relation. His health continued to alternate between slight hope and grave fear until Jan. 24, 1925, when, amid the tears and sorrows of family and friends, his noble, brave spirit left earth for the home beyond.

Brother Savage was happily united in marriage to Miss Luia L. Shoffner, of Water Valley, Miss., Jan. 9, 1890, by Rev. J. M. Wyatt, of precious memory. Of this union there are three living children, namely: Mrs. J. J. Breland and Mrs. B. H. Dyess, both of Webb, Miss., and James S. Savage, of Memphis, Tenn. His marriage was a most fortunate one. Sister Savage is a woman of noble lineage, wonderful spirit, highest ideals, rare mind, and soul of discipline and culture. While a great sufferer most of her life from acute rheumatism, she has maintained an optimism, a beautiful, sunshiny spirit, a warm, generous and never failing interest in practical life and daily living. Many have been the times when I have heard different ones wonder at her strength and courage.

Brother Savage was among the best, most faithful and diligent pastors and preachers it has been my privilege to know. He was a prodigious worker. His energy and pluck had no bounds save the limit of his strength. He paid little heed to hot sun, dust, or winter storms if some one was sick or a new church was to be built or money raised for missions. He was no shirker, but rather went out to meet duties and obligations. His ardor was up to the level of what was to be done.

Armed with a mighty faith in Jesus as the supreme need of all men, he went forth clad like a knight of the Holy Chivalry. The inspiring note of the gospel to his fervid and responsive soul was the Evangelical Note. Of its power and significance to save and rejoice one's soul, he had profound knowledge in himself. He loved and reveled in the deep, moving and radiant aspects of the gospel, those on which his Master was wont to place the supreme emphasis. Con-

sequently he loved and held great revivals, and was never so happy as when he witnessed a single sinner or crowd moved Godward and heavenward by the conscious power of a Holy Activity.

Those themes, subjects and scenes in the Bible that moved with present, supernatural and mighty life were those in which his soul delighted and in which he found the stirring appeals for his messages.

No single interest of the church was ever without his care and deep concern. Building churches, raising moneys, circulating his church's literature, visiting the sick, helping the needy, distributing tracts, etc., occupied him completely.

Under his pastoral leadership and often times much with his own hands, the following churches were erected: Shelby Creek, Red Banks, Centre Hill, New Salem, Poplar Grove, Fairview, Antioch, Chapel Hill, Glenfield, Swiftown, Shelby, Savage Chapel, Strathmore, Brazil; and last but not least, the beautiful brick church at Webb, which stands as a monument to his zeal for houses of worship for the people.

Just look what a long line of churches rounding into view and marking the whole journey of his itinerant ministry! My, what songs and prayers and Sunday school work and souls born to God and homes made happy by these churches built in loving memory of man's deepest need and holiest relationship!

He's at home now, and oh, how bright his face and full his soul of the sun and peace of God!

A MARVELOUS LETTER.

By Rev. W. P. King, D.D.

There was recently sent out by the Chairman and the Secretary of the Association to Preserve Southern Methodism a letter, which, aside from the evidence, I could never have believed they would have written. The paragraph which sums up the purpose of the letter may be quoted:

"Since there is so pronounced opposition to 'the plan' throughout the church, - especially among the lay members, it would seem to be wise for the members of the Annual Conferences to unite in rejecting it. It would be most unfortunate for any of the preachers to give ground for it to be said that they are arrayed against a large majority of the members of the church, even if by their votes the adoption of the plan could be secured, which all now know is impossible."

To begin with, I wish to defend these two brethren against certain intimations to the effect that they have never favored or fallen in with any new method or movement of the church. This letter is an emphatic refutation of that charge, for it is a brand-new thing in Methodism. If there has ever been anything like it in the history of the church, I would like to see it produced. No, these brethren are favoring a new thing under the sun, and I hope not to see any more intimations to the contrary unless this exception is stated.

It is especially unfortunate that such a letter should have been written by good men. Granting for the sake of argument all the brethren claim as to majority of laymen against "the plan," when did these brethren ever sacrifice their own convictions in making a concession to the majority? I say this to their credit. They possess that loyalty to convictions expressed in the old saying, "Athanasius against the world," and in the language of Luther against the majority, "It is unsafe and injurious to go against one's conscience." I verily believe that if the overwhelming majority of the church were in favor of the plan, the voice and vote of these brethren would still be against it. Such devotion to conviction is commendable. No, brethren, I cannot follow your advice; I much prefer your example. I wonder if in the long run they could have the utmost respect for the preachers who followed their advice.

These brethren, with the admirable quality of not making a compromise or concession toward sacrificing their own convictions, are yet willing

to accept a proxy sacrifice of convictions on the part of their brethren, something after the manner of Artemus Ward, who was willing for the Civil War to continue even if he had to sacrifice all of his wife's relations.

Then from their own viewpoint, the sacrifice asked for is a sacrifice of supererogation, since the letter says in effect that if preachers who favor the plan voted for it, it could not be carried.

Why ask for a needless sacrifice? The opponents of unification have a tremendous advantage in that one more than one-fourth of the votes of all the Annual Conferences can defeat it. Would it not have been most appropriate for this letter, coming as it does from a high official source, to have stated the opinion of the signers, and at the same time to have called on the readers to consider carefully and prayerfully the proposed plan and be true to their own consciences in the matter? When, outside of this letter, did official prestige and pressure in the Methodist Church ever undertake so much? Any who apply the term, "rigid conservatism," to these brethren must reckon with this exception, for it goes even to the point of being radical and revolutionary.

Does not this letter itself give ground to the article of a majority bishop on "Shall we have a Subservient Ministry?" which the opponents of unification so indignantly resented?

I do not believe that high-class laymen of the church who are against unification would want their preachers to follow the advice of this letter. The strange principle set forth has an almost endless variety of applications.

There is introduced the tyranny of the majority or supposed majority. In the local congregation, if a pastor who is a Democrat finds that the majority of his congregation are Republicans, he should by all means vote the Republican ticket for the sake of the peace of the church.

A bishop of the church writes:

"It is unthinkable in Methodism that the position of the 'preacher in charge' on great moral issues, or on questions of church government, should be determined by the views of the majority of the people of his temporary charge. He is expected to be the leader and not the follower of his people."

The preachers are not yet willing to submit to the surgical operation of having their backbone disconnected from the forehead.

They will exercise the freedom of following the voice of conscience rather than considerations of expediency.

There is a very sudden zeal on the part of the signers of this letter for the rights of laymen. Were these brethren zealous for the rights of laymen when there was before the church the proposition to give the right of suffrage to the women of the church? Shall this sudden zeal pervert the rights of laymen into the wrongs of laymen, wrongs in that the layman is led to feel aggrieved at the preachers who do not coincide with his opinions?

Can it be supposed for a moment that if three-fourths of the voters of the Annual Conferences should ratify the more than two-thirds votes of preachers and representative laymen of the General Conference, there would be a breaking away from the church of the laymen opposed to unification? No one claims that the preachers opposed to unification would quit the church. Are the laymen so far behind in loyalty to the church?

Is it not possible that the same bishops and preachers who have largely influenced the laymen in their opposition to the plan would not have sufficient influence to persuade these same laymen to abide by the constitutional processes of the church? Would it not be in order for the opponents of unification who have drawn for the laymen the impossible picture of Negroes invading the pews and even the pulpits of our church to say, "We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us?"

I am persuaded that the laymen would heartily respond to such a genuine confession.

Again, the Chairman who signs the letter has been a strong advocate for the unity of the College of Bishops. But preceding the Chattanooga Conference, a stubborn majority, in failing to concede to the minority, destroyed episcopal unity, which has always been a fable not very cunningly devised. If it were impossible for the Chairman to solidify the sentiments of only fourteen men, it appears far more impossible to solidify the opinions of several hundreds of preachers.

Are the bishops to be so independent that they are allowed to stand unswervingly by their convictions? Are the preachers to be so servile that they must surrender their convictions? I do not remember to have seen any precedent for this method of procedure in the New Testament.

Every man owes it to himself and to the church to vote his own convictions, regardless of the possible defeat or victory of unification.

If the advice of the letter were followed, would these brethren claim that the vote in reality represented the mind of the church?

There is no possible way of determining what the mind of the church is, except as all the voters shall vote in accordance with their own opinions. The church certainly has a right to know her own mind.

WHY'S WHY.

By R. W. Caruthers.

Under "Who's Who, and Why," in the New Orleans Christian Advocate, Aug. 13, Bishop John M. Moore gives the true meaning and intent, according to his interpretation, of Dr. Sealeman's "Who's Who in Unification."

He tells us in substance that the Doctor intended no reflection on any one, and that the whole trouble was not in any statement made, but in the psychology of the expression, "Who's Who."

The occurrence of a score of quite interesting why's in the Bishop's explanation of who's who, and also some other why's that may be injected below, suggest the above caption. But I shall try to avoid psychology.

Certainly the Bishop's questions should be accorded fair and open-minded consideration.

In one grouping he asks, why are a large majority of our bishops, and nearly all of the last General Conference, the college presidents, editors, missionaries and missionary administrators in favor of the pending plan of unification? And, on the other hand, why do a large percentage of our superannuates and our older members 65 years of age and up, oppose it? Why do so many in the villages and on country circuits oppose it so strongly? "Why have we these two groups?"

He then suggests as a key to the solution a quotation from the Odyssey in which the major character is made to say: "I am a part of all I have met."

Perhaps the old pagan philosopher and poet, if pinned down to hard facts, would have limited the application of the principles. And so the Bishop would not accept it without limitation. For instance, he has met some hard and fast opponents of the plan, but he is not of them. Doubtless in his visits to the zoo he has met a good many donkeys. Yet he is not an evolutionist.

But he simply uses that to illustrate his point that "the strongest opponents of unification live in the States where there are few or no Northern Methodist churches or people." And, "the strongest support is in those States and communities where there are many Northern Methodists."

Contact, he says, "has brought respect and confidence and trust."

Now, as to our "connectional officers with church-wide service, missionary administrators, educators and leaders" who have been much in contact with Methodist Episcopal brethren, while surely they have met many very estimable and worthy Christian people among them, it makes little difference with some why they favor the plan, for, to be perfectly candid and plain, a host

of the opponents of this plan have no more faith and confidence in them, with a few exceptions, than they are supposed to have in the Northern Church.

And to the people living on the border perhaps contact has brought something entirely different from what the Bishop assumes.

I have read many pleas from border regions to the effect that if this plan should not be adopted, or relief brought in some way, the Church, South, there would soon be over-run and crowded out by the invading Northern church. Dr. Sealeman himself predicts utter disaster to our church on the border if the plan is not adopted.

An amazing and cunningly devised "Appeal from Methodists living on the border and in the West, to Methodists living in the Gulf States or lower South," signed by "Friends of Unification," begins as follows: "Whereas, throughout the history of divided Methodism the Missouri Conference has been exposed to the difficulties, and has to the best of its ability borne the responsibilities attached to its situation on our Northern border; and, whereas, the unification of Methodism offers to us a solution of the problems peculiar to our situation and solution of which is essential not only to our own prosperity but also to that of our entire church; therefore, be it resolved, That the Missouri Annual Conference does hereby most earnestly appeal to our brethren of the Southern Conferences * * * that they aid us in securing the adoption of the pending plan of unification so vital to our future on the border," etc.

Further on in this wonderful paper we read: "The upper and lower South are bound by many ties, including common heritage in Southern traditions and ideals." Then in contradiction to this, in the next sentence: "The border stood by the Gulf States in 1844 and in 1861 though we had little or no interest in either controversy. * * * Now the tables are turned. We of the border and West are in distress and call for help." We thought from the Bishop's article they were in love instead of "in distress." Though maybe sometimes the two amount to the same thing.

Again from the same "Appeal": "While we, against our interests, joined you in 1844 and in 1861." One more: "Left alone we would not have separated in 1844 nor would we have gone to war in 1861."

Do our compatriots repudiate in this craven "Appeal" the principle for which their fathers in common with the rest of the South fought, bled and died?

Few indeed will believe that it represents the sentiments and the mind of the brave and noble people on the Northern border of the Southland. And few will believe that the troubles and distress complained of could spring up, or exist, in an atmosphere of brotherly love inspired by close contact and association.

Bishop Moore says: "Unification itself, and not the plan, has been the real question at issue," and laments the fact that "those who favor unification, but not the plan, have not typed the discussion."

It is claimed even against the whole host of planists that most if not all the opponents, while they doubt, from evidence before them, that the Northern Church would accept any fair and reasonable plan, nevertheless definitely accept and favor the principle of spiritual unity in Christ of all his true followers whether in the Methodist Episcopal Church or elsewhere.

Now, a few words as to the plan.

In any contract of merger where the several units have property, about the first provision is to fix the status of the property under the union. Here is a proposed union of two bodies having an aggregate of half a billion dollars worth of property and not a word said about it. The ablest lawyers are at variance as to whom the property will belong to in case union is effected. It is not a question as to whether the Methodist Episcopal Church will want to dispossess us at once, but in case a second separation should come, whose would the property be?

This matter could have been definitely settled in one sentence in the plan, and it might have re-

duced the opposition twenty-five per cent. Why was not this done?

The Northern and Southern planists have all along given out widely different statements of the status of Negro Methodists in the union. Do those of the Southern Methodist Church imagine that these differences will be automatically adjusted as soon as unification takes place, in accordance with their own claims, and regardless of official publications, public utterances and resolutions of the Northern Church to the contrary?

If the matter had been disposed of by a short paragraph in the plan just as our planists have spent so much time and printer's ink in explaining to us outside the plan, perhaps opposition would have been reduced another twenty-five per cent.

But the trouble is that what they are telling us now may not be binding on the Super-General Conference.

Why was the question so completely avoided in the plan?

It is claimed for a certain paragraph under Article VI of the plan that it furnishes some such protection as the opponents of the plan demand. "A bishop may be assigned to administer in any part of the church provided that when he is assigned to administer within the jurisdiction other than that by which he was elected it shall be with the consent of the majority of the bishops of the jurisdiction involved."

If the last clause had read: "with the consent of the majority of the bishops in the jurisdiction to which it is proposed to assign him," it would have meant something. As it is, it is susceptible of two opposite constructions, because manifestly two jurisdictions would be involved, and the clause speaks of only one.

Hence it would be possible for either jurisdiction, under a reasonable construction of that clause, by a majority vote of its bishops, to assign any of its bishops, black or white, to any part of the church, North or South.

The proponents of the plan, no doubt realizing these and other defects, urge us to "have faith and to trust" in our Northern brethren. Then let us burn this plan and unite on faith and trust.

It were better that the churches unite without so much as the scratch of a pen than to try to work together under such a makeshift.

"LEST WE BE FOUND EVEN TO FIGHT AGAINST GOD." ACTS 5:39.

By Rev. E. G. Kilgore.

Twelve months ago or more, I sent a paper to the Nashville Christian Advocate which was kindly published, and in which I gave my views as to the merits of unification. I believed then and still believe that it would be a great day for Methodism, and indeed for Protestantism, if the two great bodies of Methodists North and South could be united into one. I feel sure, too, that the Methodist Protestant Church would soon follow, and thus we would have a united Methodism in America and in our mission fields which would give us increased strength and influence among the masses.

The plan now being voted on in the Annual Conferences is our own plan, formulated by one of our own leading Southern Christian lawyers, which, when submitted to the Commission, received a favorable vote, as follows: Southern Commission, 22 for and 3 against; Northern Commission, 24 for and 1 against; and when this was referred to the General Conferences, the Methodist Episcopal Conference gave almost a unanimous vote in its favor, while the Southern Conference cast a four-fifths vote in favor of the plan. Then, too, a majority of our bishops, editors, college presidents, and connectional officers favor the plan. It seems that the hand of God must be in the movement, and those who oppose may be found to be even fighting against God.

There has been so much said and written, so much agitation on the subject, I thought I would keep silent. But inasmuch as I am now growing old and gray and cannot hope to remain on this

side very many years at most, I have felt that I would like to express my sincere desire and will on this great question that concerns so many people. I am conscious that many of my best friends take an opposite view of the subject—friends, too, for whose opinions I have the highest regard. Still, after all I have heard and read relative to this my impression is unchanged, and I would be glad for what influence I may have to be wielded in a way that I believe will be best for future generations.

I have never entertained a semblance of doubt but that there are just as good and loyal Christians in the Methodist Episcopal Church as in the Methodist Episcopal Church, South, and I can see no reason why we may not all worship at the same altars. I am not entertaining any fears as to the success of the gospel or the advance of God's kingdom. I fully believe that the kingdoms of this world will become the kingdom of the Lord and his Christ; that the earth shall be filled with the knowledge of the glory of the Lord as the waters that cover the sea. Whether Methodist unification carries or fails, the church will move on, "Clear as the sun, fair as the moon, and terrible as an army with banners." Built on a Rock, the gates of hell shall not prevail against it. Because of sectionalism, race problems, and prejudices, the Methodist church may fail to fill its mission, but the cause of Christ will not fail. Just before his ascension he said to his disciples: "Ye shall be witnesses unto me in Jerusalem, in all Judea, in Samaria and unto the uttermost parts of the earth;" and Peter said to the believers on the Day of Pentecost, "The promise is to you and to your children and to all that are afar off, even to as many as the Lord our God shall call." God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with him. They shall come from the East and from the West, from the North and the South, and sit down with Abraham and Isaac and Jacob, and the children of the kingdom shall be cast out. Methodism may lose her crown; her candlestick may be removed; but the Lord can raise himself up another people to represent him, and will.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

"From North to South his princes meet,
To pay their homage at his feet,
While western empires own their Lord,
And savage tribes attend his Word."

God will never fail in the fulfillment of his

promises. There may be political upheavals, national downfalls; the sun may be blown out and the moon turned into blood; the earth may reel and rack as a drunken man and pass away with a great noise; the elements may melt with fervent heat; but God's Word shall stand.

I have never been able to see the defects in the pending plan. Some people discovered defects in Woodrow Wilson's "Fourteen Points" and defeated the "League of Nations," but they have never given us anything better, although they promised to do this; and while the world has been waiting, much trouble that might have been avoided has come to the nations; and the United States, that once stood at the head of the column in the estimation of other peoples, has lost its glory. It is to be hoped that the Methodist Church will not pass through similar experience. "We shall see what we shall see," but we must pray for the best.

I am not ready to allow any one, anywhere, to think more highly of our great Bishops Candler and Denny than I do, and I might say as much of the other bishops who oppose this plan, if I knew them as well; but I must differ with them and others whom I highly esteem on this all-absorbing question. All that I have heard or read has not changed my views on unification, although I know many men and women of intellect and influence who represent the opposite side. I have, during this year, been associated with one of the most scholarly ministers in North Mississippi, one whom I have learned to love as a pastor; and also with a presiding elder, who is gifted and able as a minister and church official, and who makes friends as he goes on his rounds; and both of them oppose the plan of unification, and because of my estimate of the men I have hesitated to speak out my sentiments; and yet I have felt continually that I should stand up for what I believe with all my heart, even though differing with these my brethren. If we are true to Christ and his cause, it is only a little way ahead when we may join the company above where every nation, people, kindred and tongue will be represented and where these differences will never be known.

"Let us love one another, for love is of God.
He that loveth is born of God and knoweth God
He that loveth not knoweth not God, for God is love."

West Point, Miss.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

We are making our call for the fifth payment, which is due Nov. 1, 1925. Some are responding

readily and getting their Christian Education pledges out of the way. With a good conscience, they can sing, "Praise God from Whom All Blessings Flow."

It is a great blessing to be able to meet your pledges. Neglect here brings its disaster. How shall we escape? There is a way out. Find it. The Lord will show you.

If you cannot meet your whole pledge, then pay as much of it as you can. Some have been making payments monthly, and in this way have come to see victory in sight. Try the plan. It will work.

This is a good crop year from every standpoint. Collections ought to be in full. Our Board of Education is greatly in need of the entire amount of the Conference assessments.

Mansfield College had a very fine opening. The outlook is better than ever before. A new day has come to our girls' college. The Epworth Leaguers have conducted a unique campaign in the interest of an auditorium for the college. This effort will be a success and have a far-reaching effect upon our young people.

Centenary College opened with an eloquent and scholarly address by Hon. Donelson Caffery. The enrollment is beyond the four-hundred mark. Some of the classes are so large they must meet in the chapel.

Our imperative need in our colleges is for buildings and equipment. All our educational pledges ought to be paid as soon as possible. Then, some of our people who are able, ought to put up adequate buildings which will be lasting memorials of their gracious gifts. Who will be the first to start this move?

ALBERT S. LUTZ,
Conference Secretary of Education.

BOOKS FOR SALE.

I have a number of valuable books for sale. These books are carefully stored in Mississippi, and will be shipped from there. Prices very low. Terms to suit the purchaser. Every preacher who has not these books needs them. Please write at once for list.

C. F. EMERY,
2005 McKinney Avenue,
Houston, Tex.

PAY YOUR PLEDGE.

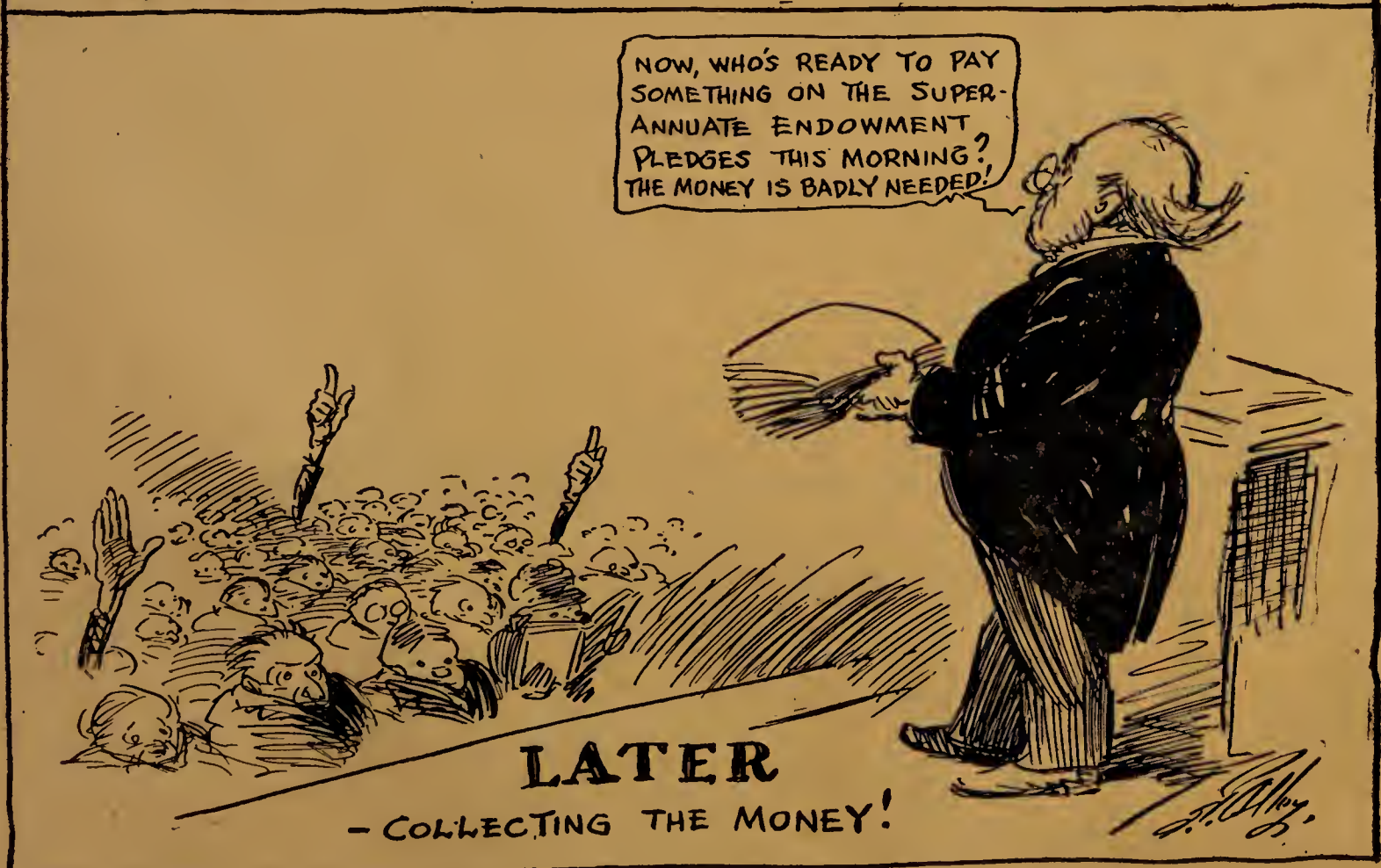
to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.



NEW SUNDAY SCHOOL BUILDING, CARROLLTON AVENUE METHODIST CHURCH, NEW ORLEANS, LA.,
REV. W. L. DOSS, JR., PASTOR. (SUNDAY SCHOOL BUILDING TO THE LEFT)

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



"A PROMISE IS A MORTGAGE UNTIL IT BECOMES A DEED"

The Home Circle

JUST SUPPOSE.

If all the lads and lassies should remember for a day,
To do their errands and their tasks as surely as they play,
Should hang their hats and jackets up, and put away their toys,
Should remember that the garden is the place to make a noise—
Why, what a very pleasant world for mothers this would be!
How very many happy mother-faces we should see!
For children don't remember, as everybody knows,
But if the children should—why—just suppose!

If all the children's mothers turned forgetful in a day,
If instead of taking care of toys, they threw them all away,
Forgot to bake the cookies, and forgot the tales to tell,
Forgot to kiss the aching bumps and make the bruises well—
How very many melancholy little folks we'd see!
For mothers all remember, as everybody knows,
But if the mothers shouldn't—why—just suppose!
—Youth's Companion.

OVER THE ROOFS.

To Nina Lincoln, fresh from a big, roomy country home, the tiny flat seemed inconvenient and cluttered, while the view from its windows over the dingy roofs of adjoining dwellings was certainly a sad contrast to the outlook on gardens and orchards which she had enjoyed from babyhood.

After her father's death she and her mother had stayed on in the old home, taking a few summer boarders to help out a slender income, but now Mrs. Lincoln had followed her husband, and Frank, Nina's brother, having graduated from a dental college, had decided to open an office in the city. And so the big, white house under the maples was rented, and the two young people had taken up their abode on the top floor of the tall apartment building.

Nina had tried hard to make a pleasant home of the four small rooms, and they were really most attractive, but she could do nothing to improve the appearance of the surrounding house-tops, where marauding cats and lines of flapping clothes were the only bits of life and color in the dull, drab monotony.

"I don't see how I can endure it very long," she said one day to sweet-faced Miss Abby Long, who had hobbled in on her crutches from across the hall.

Crippling rheumatism, which had confined Miss Abby to the apartment house for years, had not prevented her from becoming a good angel to the frequently changing tenants. From the first she had watched over wistful-eyed little Nina, proving as kind a neighbor as one could find even in the country, and the young girl had come to depend upon her for advice, and to miss her if she failed to pay her usual daily call.

"What is it you can't endure, dearie?" she asked now with her gentle smile.

"Why, the view," Nina answered. "Nothing but roofs, and roofs, stretching away for miles. If they were colored and gabled, as they are in the country, it wouldn't be so bad, but they're just flat patches of gravel and tar and bricks. They're hideous, Miss Abby."

"I know," Miss Abby replied, "and I used to feel just as you do about them, dear, but I don't any more. You see, I don't look at them now. I look at what's over them."

Nina lifted her brown eyes to a sky of vivid, sunlit blue over which soft clouds floated.

"Yes, you can forget the horrid roofs if you look at the sky," she agreed. "That is, on a day like this."

"You can at any time," Miss Abby told her.

"There's never a day when the sky isn't beautiful. Clear or overcast, in sunlight or in storm, it is wonderful to watch. And since I've made a practice of watching it, I don't mind the roofs a bit."

"I see," Nina said softly.

"And it's so about everything, dear," Miss Abby went on. "I've seen how homesick and lonesome you were—"

"Oh, I have been!" Nina exclaimed. "But I didn't mean any one to guess."

"You've been a brave girl," Miss Abby assured her, "and I don't believe anybody else has guessed, but I—"

"You're a darling!" Nina declared.

"I've had lots of trouble," Miss Abby said simply, "and, maybe, for that reason I notice other folks' troubles quicker than some. It's one of the compensations, I guess. Anyway, I knew you were unhappy, and I've been wanting to tell you the sky was there."

"It will help me with the roofs," Nina said thoughtfully; "but, Miss Abby, how can it help with the other things, missing the old home, and mother, and all?"

"Just as the tender sky is always above the troubled city," Miss Abby explained, "so the Father's tender love is always bending above our lives, and if we only remember to lift our eyes to it we shall surely find help and comfort."

There was a little pause. Then Nina spoke in a low tone.

"I've not been to church since I came to the city," she said, "and I've neglected my prayers and Bible-reading, too. I didn't seem to have time for such things, and sometimes I've felt it didn't matter. But I see now that I've been making a great mistake. I've been looking only at the roofs of life. Now, dear Miss Abby, I'm going to begin to look over the roofs."—Grace E. Craig, in *Kind Words*.

TRADING OFF HIS SECOND BEST.

"Mother," Harold came dashing in, "Roy and Jim are going to the farm this afternoon! May I go with them?"

"If nothing happens," his mother said, "but you must get your work done first."

"There's nothing to do but sweep the yard, and it doesn't need sweeping very much. Can't it wait till to-morrow?"

"You told your grandpa you were going to be a good business man. A good business man does not put off things."

"Oh, pshaw!" he grumbled. "I just hate to work all the time."

He went to work on the yard, but he did not do his best. He left corners unswept. He raked the leaves and papers into a pile and did not burn them. He thought his mother would not notice. She did notice but thought best to wait till later to talk to him about it. Just as he was ready to sit down to dinner Roy came to say that they were not going to the farm till to-morrow, but Harold could go then.

This gave Harold a chance to do a better job on the yard, but his mother did not say a word about it. He did not feel just right, but he hated sweeping. He let it go as it was.

The next morning he found that the wind had been blowing in the night. Those leaves and papers were all scattered again. He looked at them and felt shamed. And there came the boys to get him to go to the farm with them.

"Harold has his work to do," said his mother.

"But, mother, I swept yesterday."

"Did you do your best?" asked his mother.

Harold hung his head. "Not—not—quite just my best," he said. "I—guess it was my second best."

"Please let him go," begged Roy, "and I'll help him with it this afternoon."

"But—but I was going on a trip with grandpa this afternoon, and—"

"I'll let you have your choice which trip you will miss," his mother told him, "but you have to miss one for not doing your best."

"Mrs. Waldron," said Roy, "if you'll let him go this time, he will sign a written promise to do his best after this. Won't you, Hal?"

Harold thought a minute. "Yes," he answered. "All right," his mother agreed. "I'll have it all written up when you get back. Each of you other boys can sign as a witness."

"Sure!" they cried.

So Harold ran off with Roy and Jim. He was sure he was going to have a good time, but he kept thinking of that second best work and hoping grandpa would not happen around and see that yard.

When he came back his mother had the promise all ready for him to sign. He looked at it and read: "I promise never to do any kind of work but my very best."

"Whew!" he whistled. "Do you reckon I can keep it?"

"You know what you'll be if you don't keep it," grinned Roy.

"I know what I'd be if I don't sign it," said Harold as he dipped his pen into the ink.

He signed his name, and then Jim placed his below as a witness, and Roy added his.

"Mother's got me tied for life," Harold said as he looked at it.

"That was a good trade," laughed Roy as he and Jim started for home.

Harold was glad when he found that grandpa would not be starting until 2 o'clock. He went to work and made that yard shine.

"My," said grandpa when he came, "you're making things look nice around here!"

"I'm going to keep 'em that way, grandpa. I've traded off my second best."

"Good!" smiled grandpa. "What did you get for it?"

"My best," said Harold proudly.—Flora Sweatnam, in the *Christian Advocate*.

PET GAINED BY KINDNESS.

A young boy with a pet fawn trotting behind him attracted attention one afternoon on a road near Portland. The little creature was perfectly tame, and on the approach of a team would timidly run to the boy's side as though seeking protection. To a well-known insurance man, who was on the road driving with his wife, the lad told the story of his acquisition of the fawn.

Some weeks ago the boy was fishing on the Tualatin river. Fish were plentiful, and, engrossed in the sport, the lad kept his eyes on the ripple, taking no cognizance of what was going on behind him. A bleating sound from the bank above him he paid no attention to, thinking it was some stray lamb. The bleating was repeated a number of times, but the boy was fishing and the trout were rising freely. Then came a patter of tiny hoofs down the river bank, and a little cold nose was pushed into his hand. Looking down, the boy found the fawn standing beside him, apparently without fear, the pleading look in its big brown eyes asking help. Its neck and one side were covered with blood, still wet, its limbs barely supporting the frail body.

The boy's first thought was that the waif had been wounded, and in attempting to reach water had come on the river bank at the point where he was fishing, and through sheer weakness being unable to go further, had tumbled down to the stream, landing by his side. Picking the little thing up in his arms, the lad waded out on the ripple, and, washing the blood from the fawn's neck, found it uninjured.

Some hunter had shot the mother doe, and with her dying strength she had plunged back through the timber to reach the baby deer, born but a few days before. The fawn had evidently become alarmed and started to find its mother, its one point of location being the runway at the river, where, during its few days of life, the two had nightly come to drink.

The boy took the little orphan to his home, and it was less than an hour before the fawn had accustomed itself to the new surroundings and was perfectly contented. It at once attached itself to the boy, seeming to look upon him as its natural protector, and now wherever the lad goes the fawn follows.—Portland (Ore.) Telegram.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, D. D., Rev. C. C. Miller, Rev. W. Winans Drake, D. D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means, D. D.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will convene on Oct. 15, at 10 a. m., at the Advocate office, 512 Camp Street, New Orleans, La.

All members of the Committee are requested to be present.

Bishops Hay and Ainsworth will likely be present.

JOHN F. FOSTER, Chairman.

Lake Providence, La., Sept. 19, 1925.

THE DEATH OF DR. I. W. COOPER.

Dr. I. W. Cooper, President of Whitworth College, Brookhaven, Miss., died at an early hour on Sunday morning, Oct. 4, at his home in Brookhaven. The cause of his death was given in press reports as heart disease.

Dr. Cooper was an influential citizen of his State and an outstanding figure in the educational work of the church. After several years spent in the pastorate and as presiding elder, he gave himself wholly to educational work, serving as financial agent of Millsaps College in its early days, as President of Centenary College of Louisiana before it was moved from Jackson to Shreveport, and for the past twenty-three years as President of Whitworth College. The State recognized his ability as an educator and as an administrator in educational affairs by making him a member of the board of trustees of the State Industrial School at Columbia, Miss., of which board he was chairman at the time of his death. He was a leader in patriotic activities during the period of the world war.

He was a member of three General Conferences and a delegate to the Ecumenical Conference held in London several years ago. He was gifted with oratorical ability of a high order, and was frequently in demand as speaker at important religious and public gatherings.

His greatest contribution to the church and to the State was through his administration as President of Whitworth College. Going to the school when its equipment was meager and its resources limited, he gradually carried out a program that greatly increased the number of buildings and largely added to its resources, so that now it is recognized as one of our best schools for girls. He was wrapped up in the development of the college, and all his energies were given to promoting its welfare. It was his hope that his health would permit him to round out a quarter of a century as its President, at the expiration of which period

he had privately expressed the determination to retire from the active management of its affairs.

Dr. Cooper was a strong friend of the young preachers of his Conference, and he interested himself actively in helping many of them to complete their educational preparation for the ministry. He gave generously of his own means for this purpose, and enlisted the aid of others to the same end.

Dr. Cooper was first married to Miss Elizabeth Wadsworth. Of this union, seven children were born, two sons and five daughters. It was a source of deep gratification to him that all his children were college graduates and that all of them received one or more degrees from higher institutions of learning. After the death of his first wife, he was married to Miss Janie Drake, who had served several years as dean of Whitworth College.

In the death of Dr. Cooper, the State has lost an outstanding citizen, the church an honored and trusted leader, and a host of men and women throughout the connection a warm personal friend. The funeral took place at Brookhaven at 10 o'clock on Monday morning. The Advocate extends sincere sympathy to the bereaved family. We shall expect a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

Rev. R. P. Neblett, our pastor at Drew, Miss., has been spending a well deserved vacation in the Ozarks.

Dr. Mark N. Terrell, general evangelist, has recently held a very successful meeting in Lake Village, Ark.

Dr. W. W. Holmes, presiding elder of the Shreveport District, Louisiana Conference, was in New Orleans on Friday of last week and honored the Advocate office with a call.

The School of Theology of Southern Methodist University began its eleventh session on Sept. 21 with the largest enrollment in its history, more than 100 being in attendance.

Our attention has been called to an error in the total vote for the pending plan of unification as given in last week's Advocate. The total for the plan should have been 833, instead of 837.

A revival meeting is in progress at Capitol Street Methodist Church, Jackson, Miss. The preaching is being done by the pastor, Dr. H. L. Brooks, and the singing is under the direction of the Wisdom sisters.

The beautiful new Methodist church at Lafayette, La., will be formally opened next Sunday, Oct. 11. We greatly appreciate a telegraphic invitation from the pastor, Rev. Leon I. McCain, to attend the opening service.

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., delivered the matriculation address before the faculty and students of the School of Theology, Southern Methodist University, on Sept. 24, speaking on the theme, "A World Without a Christ."

The first session of Duke University under its new name began on Sept. 23 with an enrollment of 1,350, of whom about 300 are young women. Eleven new buildings are now in process of construction at a contract cost of \$4,000,000, all to be completed by Jan. 1, 1927.

Rev. C. F. Emery, a superannuate member of the Mississippi Conference, now living at 2005 McKinney Avenue, Houston, Tex., still enjoys preaching as opportunity affords. He has preached in nearly every Methodist church in Houston—several times in some of them.

Dr. R. E. Goodrich, pastor of the First Methodist Church, Shreveport, La., paid the Advocate office an appreciated call on Saturday of last week.

Dr. Goodrich is conducting a meeting at the Epworth Methodist Church, this city, of which Rev. James B. Grambling is pastor.

We greatly appreciated a call by Dr. H. E. Partridge, of Palm Harbor, Fla., on Friday of last week. Dr. Partridge was formerly a member of the Mississippi Conference, where he still has many friends. He was en route to Shreveport, La., to visit his daughter, Mrs. N. L. Hudson.

Rev. Lee M. Lipscomb, pastor, will begin a revival meeting in the First Methodist Church, Water Valley, Miss., next Sunday. He will be assisted by Rev. L. J. Miller, one of our general evangelists. The work at Water Valley goes forward and a fine report will be carried to Conference.

The statement is made that the largest high-powered passenger steamship ever built in the United States will be equipped with a soda fountain in place of the bar, which has been banished from ships flying the American flag. The vessel is the Malolo, designed for the San Francisco-Honolulu service.

Mrs. V. M. Millsaps, Harriston, Miss., has some old Methodist books which she would like to sell. Among them are: History of Methodism in Mississippi, by John G. Jones; Vol. 1, History of Methodism, by H. N. McTyeire; Life and Times of Bishop H. H. Kavanaugh. Those interested should write to Mrs. Millsaps, Box 54, Harriston, Miss.

The bell that hung in the belfry of the old Methodist church at Athens, Ala., has been presented to Athens College for Women, the architecture of the new church forbidding its use there. This famous old bell has been in use for more than a century. It will continue its service by calling Athens College students to chapel and vesper services.

The new Sunday school building of the Rayne Memorial Methodist Church, this city, will be formally opened for use next Sunday. This building is modern in every respect and in it the church will be able to do approved A type work. The pastor, Dr. W. L. Duren, and his people are to be congratulated upon the completion of this great undertaking.

The law school of Southern Methodist University, Dallas, Tex., is the only law school under the auspices of our church west of the Mississippi River. It began its first session with twenty-five students, selected from a list of one hundred applicants. Judge J. E. Cockrell is acting dean of the school, and the Bar Association of Dallas is heartily supporting the school.

Rev. J. A. McCormack, of Franklin, La., and Rev. W. H. Giles, of Rayne, La., were out-of-town students in the New Orleans Standard Training School last week. Brother McCormack was called home to officiate at a funeral before the close of the school, but Brother Giles completed the course and received credit. The school was successful in every way, sixty-five credits being awarded.

Mr. and Mrs. Lucius N. Word announce the marriage of their daughter, Anna, to Dr. John T. Crebbin, on Wednesday, Sept. 30. Dr. Crebbin is an official member of Rayne Memorial Methodist Church, this city, distinguished in the practice of his profession. The marriage ceremony was performed by Dr. E. K. Means, pastor of the Galloway Memorial Methodist Church, Jackson, Miss., a brother-in-law of the groom. The Advocate extends all good wishes to the happy couple.

We regret to learn that Rev. E. R. Smoot, the beloved pastor of the First Methodist Church, Greenville, Miss., is suffering from an illness that will probably keep him confined to his bed for several weeks, his heart being involved and his physicians having advised him to take a complete rest. He is showing steady improvement under treatment and his condition is not considered to

be serious. His many friends will pray for his rapid and complete recovery.

The budget committee of Trinity Methodist Church, Los Angeles, Calif., has placed the salary of Rev. R. P. Shuler at \$10,000, provided he is returned for his sixth year. More than 3,000 petitioners have signed a request for his return. He will report more than 800 new members at Conference, and a total enrollment of more than 3,400. He has received more than 4,000 members within five years, and has collected in cash for all purposes more than a quarter of a million dollars.

According to the bulletin of the Galloway Memorial Methodist Church, Jackson, Miss., the first Sunday school ever organized in Jackson was in the Methodist church, and the mother of Mrs. Charles B. Galloway attended the school. Three of the superintendents of this school have served unusually long terms: Thomas Green, twenty-five years; Colonel W. L. Nugent, a distinguished lawyer, twenty-five years; J. C. Cavett, the present superintendent, now completing his twenty-fifth year of consecutive service.

The forty-eighth triennial Convention of the Protestant Episcopal Church convened in New Orleans on Wednesday of this week. It will be in session about three weeks. Distinguished prelates from all parts of the United States are in attendance, and a host of leading lay members, both men and women. Many visitors from all over the world are present. The Bienville Hotel, one of the largest in the city, has been engaged for the exclusive use of the delegates, and the other hotels are crowded with guests. The local newspapers are giving much space to the proceedings of the Convention.

A public Bryan memorial service was held in New Orleans last Sunday afternoon at Jerusalem Temple under the auspices of the Delta Gamma Sigma fraternity. Dr. George S. Sexton, President of Centenary College, Shreveport, La., and Hon. A. T. Stewart, attorney general of Tennessee, were among the speakers. The meeting was presided over by Hon. O. H. Simpson, Lieut. Governor of Louisiana, and the opening prayer was made by Dr. R. H. Harper, pastor of the First Methodist Church, New Orleans. Dr. R. G. Lee, of the First Baptist Church, New Orleans, also delivered an address. The benediction was pronounced by Dr. J. C. Barr, pastor of the Westminster Presbyterian Church.

THE VOTE ON UNIFICATION.

Relying upon the accuracy of the Associated Press, we give the following tabulation of the vote of the Annual Conferences to date on the pending plan of unification:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	44	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
Totals	1,128	622

THE METHODIST YOUNG PEOPLE'S CONVENTION.

By Paul B. Kern, Chairman General Committee.

The Methodist Young People's Convention will open its session in Memphis, Tenn., on Thursday

night, Dec. 31, and close on Sunday night, Jan. 3. Preparations are steadily going forward for a gathering of the youth of Methodism that will make an epoch in the life of all who attend and throw out into the channels of our church and the world a new enthusiasm and power for the Kingdom of Jesus Christ. Nothing like this Convention has ever been held by any single denomination. This is the first time that a church in America has undertaken to meet its youth half way and go with them sympathetically and daringly into the consideration of the baffling problem of making Jesus Christ supreme in the life of our world. Those will be high days in Memphis, days of apostolic enthusiasm, days of deep seriousness, days of high dedication.

There will be some characteristics of this Convention which will be conspicuous by their absence. This is not a convention to promote the interest of any one church board or of all the church boards. It is the interest of youth and its needs. This is not a convention for college students. While the colleges will be well represented, the membership of the Convention will represent a cross section of the youth of Southern Methodism. This is not a convention secretly or openly organized to espouse the cause of any group in our church. It recognizes that there may be differences of opinion on pending issues, but that at last we represent a united church facing a sinful world. This is not a convention in which young people will be told what they must think and what they must do. It is a convention hoping to combine the wisdom of older experience with the freedom of youth's adventuring. We shall think together at Memphis about our common task.

Herbert Gray, in a recent letter, made the following statement: "I hope you will not think me guilty of mere rhetoric if I end by saying that the historian of the future might be able to record that in a very tragic hour of the world's life the youth of the United States called on the whole nation to accept a very great role and so secured for the human race a new lease of opportunity and hope."

The organizing purpose of the program, which will include the foremost speakers in America, is to present every problem and every task in the light of the Lordship of Jesus Christ. Underlying all the themes of the Convention will be the assurance that the way up is also the way out, and that Jesus and his way of life must be rediscovered by this generation if the church of the future is to lead in the evangelism of the world. We owe it to the young men and women in Southern Methodism to give them an adequate picture of Jesus Christ and the significance of his life and teaching for the world in which they are so soon to hold heavy responsibilities.

These will be mighty days in Memphis if the Spirit of God be present. Let all of our people, old and young, ministers and laymen, be much in prayer that his will may be done and his voice may be heard and his program may be accepted when the six thousand young people of Methodism gather in the closing days of this year to hear his voice and do his bidding.

COMMITTEE ON ARRANGEMENTS FOR NEXT GENERAL CONFERENCE TO MEET IN MEMPHIS, DEC. 9.

The committee on location and arrangements for the next General Conference of the Methodist Episcopal Church, South, is called to meet in the Peabody Hotel, in Memphis, Tenn., Wednesday, Dec. 9, at 10 a. m. Cities desiring to entertain the Conference can secure from the Secretary information as to what is required. All invitations should be sent to the Secretary in advance. Representatives from cities asking for the Conference who may desire to be present, as well as all written invitations, will be given due consideration.

S. H. C. BURGIN, Chairman,

San Antonio, Tex.

R. S. SATTERFIELD, Secretary,

Muskogee, Okla.

LOUISIANA CONFERENCE BOARD OF EDUCATION.

The Louisiana Conference Board of Education is called to meet in special session in the President's office, Centenary College, Shreveport, La., on Wednesday, Oct. 14, at 10 o'clock a. m. The purpose of the meeting is to consider the educational interests of the Conference, with special reference to Centenary College. A full attendance of the members of the Board is requested.

H. T. CARLEY, Chairman.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. B. Winstead, Harperville, Miss., 2; Rev. B. W. Waltman, Natalbany, La., 2; W. P. Foxworth, Columbia, Miss., 2.

NOTICE.

A copy of the pamphlet by Bishop James Cannon, Jr., entitled, "The Present Status of Unification," has been mailed to every itinerant preacher and all the lay delegates to the Annual Conferences whose addresses were available. As some of the above are writing asking for a copy of the pamphlet, it is evident that some copies miscarried in the mail. Any member of an Annual Conference desiring a copy of the pamphlet can secure it without charge by writing to Friends of Unification, Box 605, Richmond, Va. To all others, it will be furnished at the rate of two copies for 10 cents, or 50 cents per dozen copies.

FRIENDS OF UNIFICATION.

It was lunch hour at the lime-works, and Pat's two buddies, deciding to play a joke on him during his absence, drew the features of a donkey on the back of his coat, which he had left behind. In due time Pat returned, and presently hove in sight bearing the lime-decorated coat.

"What's the trouble, Pat?" asked one, trying to appear indifferent.

"Nothing much," replied Pat, equally indifferent, "only Oi'd like to know which one of yez wiped your face on me coat."—Methodist Protestant.

Within three years of the Centenary a flourishing mission has operated its churches and schools from Kirin in Manchuria to Vladivostok in Siberia.

NOTICE.

Can use several boys to work and pay half their board and tuition for the present session at the Seashore Camp Ground School. Address L. L. Roberts, Superintendent, or Waldo W. Moore, Principal, Biloxi, Miss.

WANTED.—Young woman lecturer, 18 to 35, to enter training school for Nurses. Good Christian surroundings. Sanitarium in city of ten thousand. For information write Supt. Greenville Sanitarium, Greenville, Miss.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. O. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

LUMBER

SASH, DOORS, ROOFING, WALL BOARD, MILL WORK, BUILDING MATERIAL

W. W. CARRÉ CO.
NEW ORLEANS, LA.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Whereas, God, in his infinite wisdom, has called our beloved friend and brother, MR. T. W. BLOODSWORTH, from among us to dwell with him in that Celestial Home not made with hands, eternal in the heavens, we, the Baraca class of the Fifth Street Church, rejoice in the fact that Brother Bloodsworth was a man of noted character, having cast his lot among us in service for all that was high and holy. Brother Bloodsworth was born in Kemper County of godly parents, and while in his young manhood moved to Lauderdale station, and there began a life of true devotion, proving worthy of all trust committed to his care. Later, having moved to our beloved city, he became connected with the police force, performing his duty faithfully as an officer. Having retired from these duties, he engaged in the mercantile business at the little town of Arundel until the Death Angel carried his soul back to God who gave it. Yet in this sad hour of earthly separation we rejoice in that through the resurrection of our Lord from the dead we, too, shall have the privilege to join him on the other shore, there to dwell with all the redeemed host that have gone

on before, where there shall be no more parting, grief or sorrow to bring tears of sadness to our souls. In condolence to the bereaved ones of his home, our hearts go out in prayer and sympathy, assured that we shall see him come forth all glorious in the morn of the resurrection, for Jesus is the resurrection and the life.

Be it resolved, That a copy of this article be spread upon our records, and a copy be sent to our public press and one to the family of our deceased brother in token of our appreciation of his life among us as a class.

Be it further resolved, That a copy be sent to our church organ, the New Orleans Christian Advocate.

R. S. Howse, G. M. Ethridge, Committee.

The subject of this sketch, MRS. JESSIE TERRY MOORE, was born at Osyka, Miss., April 22, 1879, and died Sept. 14, 1925. Mrs. Moore had suffered for a number of years from heart trouble, and just a few days before her death was carried to the Clarksdale hospital for treatment, but only temporary relief could be given, and on the evening of Sept. 14, the end came. She was twice married, the first time to a Mr. M. Moore; following his death she was married the second time to Mr. Richard S. Moore, of Alligator, Miss., with whom she lived until called to her reward. Mrs. Moore was a recognized leader in all the walks of life. While she moved with grace and ease in social circles and found no little pleasure in thus mingling with friends, there seemed to be a deeper joy in the consecration of her powers of leadership to the building of her Master's kingdom. For this work she was peculiarly fitted in temperament and training. At leadership conferences and training schools she was a familiar figure, and the information thus acquired was immediately put at the disposal of her church. She it was who introduced the graded literature in the Methodist Sunday school at Alligator, of which church she was a consistent and faithful member. At the time of her death she was president of the Woman's Missionary Society of her church. At all the services of her church, when health would permit, she was present to do her part in carrying on the work of the kingdom. Her consecrated life was not lived in vain. She has left behind many who by word and deed testify to the godly influence of her life over theirs. The world was made a better and brighter and happier place because she lived. A princess in Israel has fallen. She has been transferred from the church militant to the church triumphant. She leaves behind a devoted husband and other relatives to mourn her going away. Her funeral was conducted from the residence of her sister, Mrs. Ed Moore, in Clarksdale, by Drs. Brownlee, of the Methodist church; Crabtree, of the Presbyterian church; Vick, of the Baptist church, and the writer. Her body was laid to rest in Oakhurst cemetery in Clarksdale.

C. A. PARKS.

RESOLUTIONS.

On Thursday, Sept. 3, 1925, a phone message was received at Vinton, stating that our pastor, Brother Francis R. Power, of the Methodist church, had fallen a victim of an au-

tomobile wreck near the town of Iowa, La.

The church at Vinton had known for some time that Brother Power's health was failing him, so we gave him a thirty-day furlough to visit his family and friends at Shreveport, La. His time had expired and he was on his way back to his work when this sad accident occurred. Resolved:

1. Brother Power was a man that moved about in a quiet, unassuming way except when approached on the subject of religion; then it was plainly seen that he was a Spirit-filled man, always subject to the Master's will.

2. That in his passing away the family has lost a devoted husband and father, the church and Sunday school a faithful pastor, the Conference a useful man, and Vinton a high type of Christian gentleman.

3. That the Christian people of Vinton are in full sympathy with the bereaved ones, and it is our prayer that our Heavenly Father will comfort them and sustain them in this hour of their deep sorrow.

4. That a copy of these resolutions be sent to the bereaved family and to the New Orleans Christian Advocate for publication.

Signed: S. J. Welsh, R. M. Davis, W. A. Sutton, Mrs. Angie Hiter, Bessie Hampton, Mrs. A. Dwyer.

LAY LEADER REPORTS FROM TCHULA, MISS.

As we are coming to the close of our Conference year, I would like to give the readers of the Advocate a summary of our year's work. As charge lay leader, it has been my privilege to be in close touch with the various activities of our church life.

In the beginning of the year we had the misfortune to lose our beloved Brother Wyatt, who was called to his reward from our midst in the very beginning of our Conference year. This, to a large degree, saddened our personal as well as our church life. But the beginning he made, with the assistance of his faithful and efficient wife, has left its imprint upon the hearts of the people of Tchula.

The Bishop appointed Brother John W. Robertson in his stead, and he has tried to take up the work where Brother Wyatt left it; also, he has added other religious activities to the life of the boys in our midst.

In the beginning of the year we started our church building, and today we have practically realized our dream in our church plant, which is a credit to a city and said to be the best church building in Holmes County. We think now we will get into it and worship in the lower floor, which is the Sunday school department, within the next thirty days, and be permanently domiciled in the main auditorium, which is the second floor, early in November.

Our Sunday school has had a marvelous growth under the superintendency of Brother D. N. Foose, whose timely and concise report has already been published in the columns of the Advocate. Our enrollment now exceeds our church membership, and we support a girl at the orphanage.

We have good Adult, Young People, and Junior Missionary Societies, all functioning in every department. Our mid-week prayer meetings are well attended, averaging between thirty-five and fifty; besides, the men of the

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town have prayer meeting every Monday night, which was organized two years ago, when Brother Robertson held a meeting here. This year when he held his meeting, we organized ladies' prayer meetings in the three different parts of town; out of these daily prayer meetings grew permanent weekly ones, all denominations taking part in them. The spirit of co-operation made them so helpful, we found latent talent, in both old and young, as they led for the first time.

One of the objectives of the meeting which just closed was to create a deeper prayer life and revive church members. Brother Robertson pitched his tent on the church lot for the meeting, and it was full all the time—the second Sunday night of the meeting, all the seats were filled, standing room taken, and the cars in front of the tent full; approximately fifteen hundred people were present. The following Wednesday night he preached to fathers and sons; it was the most timely and helpful sermon we've ever heard.

By request, he preached to different organizations, namely: Knights of Pythias, Eastern Star, School Folks, and ex-soldiers, at which service there were three Confederate veterans present—Messrs. Foose, Cunningham and Porter. Of course each night drew its special crowd, besides those who were always interested. We had some splendid music, under the leadership of John Cook Robertson. He found some good soloists, etc., in our midst.

We are glad he held his own meeting for us, for he has certainly had the power of God with him, and the Holy Spirit has been at work in our midst. Approximately sixty have been added to our church membership this year and about fifteen babies baptized.

MISS TOMMIE FOSTER,
 Tchula Charge Lay Leader.

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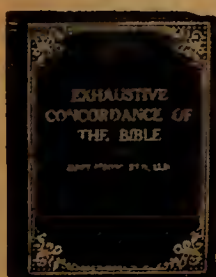
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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference,
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

ATTENTION, PASTORS!

The following timely advice and appeal to the pastors of our Conference came to me from one of our enterprising District Secretaries with the remark: "I sincerely hope that the enclosed article escapes the wastebasket, for the reason that a minister can do so much to help the League work along, and it looks as if some of them have all but gone to sleep at the post."

To the Pastors of the Mississippi Conference.

Have you taken the interest in the Epworth League that you should have? Have you attended their council meetings and lent your counsel and advice in solving their local problems, or, by your presence there, let the young people of your community know that you were interested in them and their work? and that you were with them in the upbuilding of God's kingdom?

The following is a part of a letter received from an Epworth League president:

"Our pastor has not been to our League without a special invitation and much urging on my part since he

came to our church. Do you wonder at our not having any League? What encouragement have we? None whatsoever."

Dear pastor, can the above be said of you? Perhaps you have noticed that several young people attended League service and did not remain for church, and have wondered why; has it ever occurred to you that because of you not visiting among the young people more, attending League meetings, and letting them know that you are interested in them and their work at other times than when you are in your pulpit, they also have become discouraged and lost interest?

Think it over, and let's get together and make this a banner year for our church, and especially our young people.

FROM THE LORMAN LEAGUE.

My Dear Miss Preston: So many of our young people have left for school, and we are so very few in number, some of us, too, live out from two and a half to four miles from town, that we did not think it practicable to attempt a revival at this time. However, we used some of the given programs at our regular Wednesday and Sunday night meetings.

We meet twice every week—on Sunday nights, following the programs in the Era; on Wednesday nights, besides devotionals, we have a chapter given from some book, in story form. At present we are using "What We Believe," one of the books used at the Assembly this summer. Also, we devote about one-half hour to practicing songs for the next Sunday. Getting together twice a week seems about all we can manage.

It has only been since the organization of our League that Lorman has been able to keep up a mid-week prayer meeting, but we have missed only a few Wednesday nights since our organization three years ago, and we feel sure that some good has been accomplished thereby.

Our subscription to the Era expires this month, and we have already obtained our quota of subscribers for the coming year.

Sincerely,

MRS. T. M. FORD.

(Mrs. Ford says in her letter to me, "I hope I can have something of interest next time." This is about the finest report I've had of any League so far. Please notice that they meet twice a week, combining the League study with the prayer meeting (Lorman being, as she says, "a very small village"); that they are putting things learned at the Assembly into practice, which is what the Assembly is for; that they practice the songs for the Sunday programs, and they keep up the Era subscription quota according to the Efficiency Standard. Can your League beat that? What a blessing and help their pastor must find them!)

BACK-TRACKING.

No, I haven't blackslid. Haven't even cooled off. Haven't trimmed the corner any, when I knew if I would I would be less criticized than I am just now. I heard a man say once he didn't know how to compromise. Said he knew how—at least, he tried—to be conservative, discreet, and be wise, but that he just didn't know how to compromise. I have all along tried to use discretion—missed it a lot of times—but this man expressed my sentiments. I wouldn't know how to start to really compromise. But this is not my subject.

During the year I have been on my back-tracks. The first was at Seventh Avenue, Meridian. I held four meetings there in 1906, and was pastor in 1907, 1909-12. Paid my first real visit there since by pastorate, last June. Preached four nights, and I certainly enjoyed being with Brother Castles and old-time friends. The crowds came, they listened attentively, and the Lord graciously blessed.

The latter part of July I was a few days in a meeting with Brother S. B. Watkins, at Bovina, on the Oak Ridge charge, where I was pastor 1916-19. Representatives from almost all the charges were present some time during the meeting. The Lord helped me there. Two nights, by special request, at Oak Ridge the first part of September was sure enough back-tracking. I lived there for four years. Every church on the charge was represented one of the nights at Oak Ridge. I surely enjoyed seeing our many friends. I did what I could to assist Brother Watkins in securing subscriptions and cash on the Superannuate Endowment fund and Conference assessments. I heartily thank God and the people for the royal reception at these three places.

But I sure enough took my back track the latter part of September when I went back to Pontotoc County, Miss., where I was born and reared. Held a meeting at Toccopola in the church where I saw my first presiding elder, where I saw the first member I can remember join the church, where I took communion first, and where I attended my first Methodist revival. It had been twenty-three years since I had been to Toccopola or seen this church.

Our old home is three miles from Toccopola. I visited this sacred spot after being away seventeen years. What changes! No one living there now. Went to the old spring where I have slaked my thirst on many a hot day when working "down in the bottom field" and drank to my fill one more time. How cool! How refreshing! How pure! It reminded me of the "pure water of the River of Life" in heaven. The old horse apple tree was still

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standing, but has borne its last fruit. Got two pears from an old pear tree that my father set out. How good they tasted! Found the spot where the first impression came to me to preach, as a boy, and knelt down and thanked God for being with me these twenty-one years! Oh! how he has blessed me! I re-dedicated my life to him afresh. He was there! He accepted my heartfelt thanks! He accepted my poor, but my best, sacrifice! Two cousins—Lonnie Bevil, of Randolph, Miss., and Laban Grisham, of Toccopola—were with me. We promised to pray for each other daily until we launch out into Eternity. This experience closed up one chapter of my life and marked the beginning of another chapter, for I can't be the same any more.

We had large crowds at night in the Toccopola meeting at the busiest time I ever undertook to hold a revival. The school at Toccopola and older people constituted the day crowds, mostly. I met so many relatives and good friends. On the last Sunday of the meeting I preached at Mayhew's Chapel (so named for Rev. C. C. Mayhew, its founder and my great-uncle), six miles from Toccopola, at 11 o'clock, to mostly old friends and relatives; came to Mount Peniel, a Nazarene church, at 3 p. m., and preached to a crowded house, and then back to Toccopola, and closed out at night. A day or two of visiting then, and on home. It was a great trip. Rev. J. B. Shearer, pastor of Toccopola circuit, was kind and considerate, and made me feel free among my kith and kin. God bless him and his wife and little babe.

I am back home now trying to conserve what I can of our revival that was greatly blessed of God, and go to Hattiesburg with a clear conscience.

Walking in the Light,

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Children's Week. What is it all about? "The race moves forward on the feet of little children." It also moves backward on the same feet. These little feet must be guided if the race moves forward. The guidance must be given by parents, primarily. The church and the school can help in this guidance, but no institution dare take the hand of the little child out of the hands of the parents. The meaning of Children's Week is this: The church, through her teachers of little children, is preparing to help parents place the estimate upon childhood that Jesus did and at the same time show where the responsibility for childhood's guidance belongs. This is one piece of machinery well worth working. Write to Miss Virginia Thomas, Tupelo, or to your obedient servant for free literature. A month from now will be too late.

Promotion Day has been generally observed in the schools the past Sunday. It requires only about ten minutes to observe Training Day, and about the same time to install the officers and teachers. This is the pastor's obligation.

Sunday, the 13th, Miss Thomas had a great day with Brother Lott and his workers at Amory, checking up the departments of his growing school. At the same time I was at New Albany, checking up the school and giving encouragement to the faithful workers in this school. Monday, Miss Thomas and I held an institute at Ripley. We had a good day with the officers and teachers in this school. A training class is to be promoted before Conference. The new building is adapted to good work. Tuesday we faced the Program of Work with the teachers at Pontotoc. Brother Stortment and Brother Furr, with their teachers, are earnestly striving to cover every point possible for the B type of school. A Sunday school annex is needed at Pontotoc.

Sunday, the 20th, Mr. M. W. Brabham, Mr. O. S. Gates, and Miss Marie Parham, from the Nashville office, joined us at Tupelo, where we did some work Sunday and Monday. An earnest group of people came from Fulton, Pontotoc, Verona, Moorville, and other points. The hospitality of Tupelo abounded at the hour for lunch. Tuesday we spent a profitable time at Aberdeen. Amory, Strong, and a number of other places were represented. Aberdeen gave a most hearty response to our work. Wednesday we did work at West Point. Mr. Brabham gave an address on "Methodist Hymns" that was enjoyed by all of us.

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It was a gem. Mr. Gates discussed in most helpful way work with adolescents. His messages were enjoyed by all who heard him. Miss Parham and Miss Thomas gave help to those who deal with children. We need about thirty days of such work as we did these three days. Miss Parham, Miss Thomas and I were at Okolona, Holly Springs, and Sardis. All these schools are doing excellent work in certain departments. We need to learn how to do team work; the pastor, superintendent, the officers, teachers, and above all and more important than all, parents need to join heart, head and hand in carrying out the plans of our church in behalf of all the people in the church and out of the church.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Rev. W. D. Kleinschmidt, presiding elder of the Ruston District, writes: "The one outstanding event in the Sunday school work of the Ruston District is the increased number of schools that have sent in Sunday School Day offerings. By Conference, we hope to have reached the goal that we accepted at the Winnfield conference. Another event that makes us happy is the interest that is taken in the Men's Bible Class Movement. We had the largest number at the great rally in Alexandria, Aug. 30. Interest in the work is still growing."

The writer had the pleasure of visiting Parker Memorial Sunday school last Sunday. It was Promotion Day. We had the pleasure of speaking to the Intermediate-Senior Department, which now has for its superintendent Mrs. W. F. Favorite. The former superintendent was Mrs. F. L. Van Alstine, who now has charge of the Training class. This school was well represented in the Standard Training School.

The two new Sunday school buildings, one at Rayne Memorial and the other at Carrolton Avenue, are now completed. Rayne Memorial will have her formal opening on Oct. 11. Both Sunday schools are to be congratulated on their new buildings. One will cost about \$30,000 and the other \$60,000.

Dr. Ed. F. Cook, superintendent of Missionary Education and Extension of the General Board, is teaching in the New Orleans Standard Training School, "The Missionary Message of the Bible," and his class is one of the largest we have ever had in Teacher-Training in Louisiana Methodism.

Mr. M. W. Brabham, of the Central Office, is teaching a course on "Building and Equipment." I saw the following New Orleans pastors in his class: Drake, Harper, Duren, Seegers, Alford, Carley, Armstrong, Giles, McCormack, and Rousseaux. In addition to teaching, Mr. Brabham is doing good work in promoting "Check-Up Week," Oct. 11-18, which will be Conference-wide.

The committee on public worship for Annual Conference has given the Sunday School Board Thursday night, Nov. 5, as Anniversary Night.

Nearly every mail brings requests for Children's Week literature. No doubt that Children's Week in Louisiana Conference this year will mean much to the child life of our State. The pageant, "The Voice of the

Future," was written by Miss Minnie E. Kennedy, of the General Board, and the Sunday school that does not put on this pageant will miss a great message.

The next issue of the Sunday School Outlook, a publication of the Louisiana Conference Sunday School Board, will be titled the "Progress Number," and we are anxious for every school to send us a short report of the progress they have made this year. Several of our pastors and superintendents have already sent in a report.

C. D. ATKINSON,
Conference Superintendent.

FROM DUBACH, LA.

Dear Brother Carley: I would like to take a few minutes to tell of the great revival meeting in the church at Dubach. We had been planning for the meeting all the year and praying for a victory. God is a rewarder of them that diligently seek him. Many homes were made happy because of answered prayers during the revival.

The revival services lasted for only ten days, but the work was accomplished. Twenty-four united with the church, seventeen of these on profession of faith. Out of the seventeen there were three men with families who came forward to live a new life in Christ Jesus. At the afternoon service on Sunday, one given over to the youth, sixteen young people came forward and offered themselves on the altar for Life Service for the Master. These are all splendid young people, and many of them are now in college. There were a dozen or more family altars established at one service. I believe in all there were at least one hundred either reclaimed or converted.

Our own general evangelist, Brother H. T. Young, did the preaching. Brother Young is certainly a strong gospel preacher. He stands out in the open as a servant of Jesus, denouncing sin of every type and proclaiming the Gospel of Jesus Christ for the salvation of the world. Brother Young has a very capable helper in Brother Comer as a song leader and soloist. Brother Comer is a consecrated young man and certainly brought a gospel message in song and prayer to us. Brother Young and Brother Comer did a great work for us, and they go to other fields of service with our prayers for success in the Master's kingdom. We gladly commend them to any who are in need of a revival in their church or community.

H. W. JORDAN, P. C.

FROM THE GALLMAN CHARGE.

I am sure that Brother J. E. J. Ferguson's flock thinks that he and his labors should have some mention of what has been accomplished on the Gallman charge during his pastorate, so far, this Conference year.

Will you please give us a little space, Mr. Editor?

With the closing of the services at Old Crystal Springs (which was the fifth of the series) on the evening of Sept. 18, our series of meetings came to an end. Yet we are tempted to say, in a sense, another beginning was made because of the reconsecrations

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and general uplift of the church. Each meeting was a real revival.

Brother Ferguson, Spirit-filled, with love for his people and the Master and his kingdom, did the preaching, which was elevating and appreciated by all, evidenced by the ready response from members of the church, and those out of the church, as you will see from figures given.

While some of us did not say much when we learned we would not have a visiting minister to conduct our revival services, we did not accept it wholeheartedly at the most; but if you will allow, we beg pardon, Brother Ferguson, the evidences are against us.

Shortly after Brother Ferguson came to us, we learned that he had an aim, and was aiming at a goal. It seems that God has honored him with seventy additions on profession of faith to the churches of the charge. This is twenty more than one goal.

A prayer meeting, Sunday school, and an Epworth League at every church are other goals that have materialized, and most of them during the last few months. We had eighty-five at prayer meeting at one country church not long since. How is that, Brother Wells? We have an average of fifty at these meetings, with quite a good interest. At one church the response to a call for voluntary prayer at prayer meeting is certainly most gratifying.

The Epworth Leagues and Sunday schools have good attendance and good interest.

Another goal we have good reasons to hope for is a clean sheet at our Annual Conference.

Truly the Lord is with us, spiritually and temporally.

Miss Christine Ferguson, the accomplished daughter of our pastor, led the singing, which was well and faithfully done at every meeting.

FROM A STEWARD.

New Lamp Has No Wick or Chimney

Most Brilliant Home Light Known—
Costs One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 221 Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 1 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv.

CHURCH DEDICATION.

On Saturday, Sept. 26, 1925, Free Springs Church (Tyro circuit) was dedicated by Bishop Ainsworth. Free Springs Church is located in a widely scattered community, 17 miles from the nearest railroad, and is a church the people are justly proud of. It is built of concrete blocks, has a large basement, and auditorium seated with good, substantial opera chairs. It was constructed at a cost of \$9000.

The church was beautifully decorated for the occasion with huge pot flowers and ferns. At 11 o'clock the services were begun with a voluntary and then followed the program:

Hymn, "Come Thou Almighty King," by the congregation; prayer by the presiding elder, Rev. J. T. Lewis; solo, "The Holy City," by Mrs. S. E. Ashmore; Scripture readings by two former pastors, Revs. A. M. Bennett and F. H. McGee; hymn, "How Firm a Foundation," by the congregation; offertory; introduction of the Bishop by Rev. J. T. Lewis; sermon, "I have meat to eat that ye know not of" (John 4:32), Bishop Ainsworth; dedication by Bishop Ainsworth; benediction.

Dinner was served under the trees by the ladies of the church.

In the afternoon, Rev. A. M. Bennett, a former pastor, under whose leadership the church was begun, preached.

The visitors were Rev. and Mrs. E. H. Rook, Rev. and Mrs. T. E. Gregory, Rev. and Mrs. A. M. Bennett, Rev. and Mrs. F. H. McGee, former pastors and their wives, and Rev. and Mrs. B. G. Whitehurst and Rev. W. P. Bailey.

S. E. ASHMORE, Pastor.

BILIOUS ATTACKS

From Which Kentucky Man Suffered
Two or Three Times a Month,
Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work.

"I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

Thedford's
BLACK-DRAUGHT
LIVER MEDICINE

FROM LAKE, MISS.

My Dear Brother Carley: My meetings for this year are all over. The meeting at Lawrence was very good. Brother H. M. Johnson did the preaching. I was delighted to have Haney with me—he is one of my boys. He has gone beyond my expectations as a preacher—he is fine. There were twenty-two accessions to the church. Our meeting at Eureka was very helpful indeed.

I have been very busy. Success has come to me all the year. I have helped Brothers Herring, Watkins and Vaughn in meetings this summer. There brethren are fine men.

My last daughter is in Whitworth College, second year. I hope I will live to see her finish there. It gives me pleasure to say my four girls attended Whitworth, and my three boys Millsaps. I have tried to be loyal to my church and her institutions, and keep her rules and not substitute some other rules. I come down to the end of life with a good conscience.

Mrs. White, the best one in the parsonage, is visiting our son in Nashville. I am alone in the parsonage. She deserves a vacation. She is the one that makes it possible for me to succeed in my work and the education of our children.

Brother Alford is making good as a presiding elder and preacher. We all love him very much.

M. L. WHITE.

REPORT OF REV. CHAS. ASSAF,
JULY AND AUGUST.

July.—I spent from July 1 to 7 with Rev. W. W. Moore, at Biloxi. We had a good meeting. I organized a junior prayer meeting. Five people joined the church.

July 10 to 14 I visited all the Syrians in Monroe, La. I assisted in placing three children in the Orphans' Home, Ruston, La. While returning home, I met an old man on the train, aged 67; after we talked, he accepted the Lord and we sent his card for membership to Bay Springs, Miss.

July 15, I preached for Rev. H. A. Wood at Flora. We had a good service.

July 19 to 23 I was with Brother W. J. Dawson in a meeting at New Providence. We had a good meeting. Several came for prayer and reconsecration. We organized a junior prayer meeting. Two joined the church.

July 26 to 30, with Brother Dawson in a meeting at Greenfield church. Eight children were baptized, two people joined the church.

Twenty-eight services held, ten joined the church, two junior prayer meetings organized.

August.—We held a meeting for Brother M. H. McCormick at Blue Hill church. Six joined the church on profession of faith, seven infants were baptized, many reconsecrated.

I was with Brother A. C. Johnson on Escatawpa charge for five services in four churches. A man and his wife joined the church and had two of their children baptized.

I preached three times for Rev. J. W. Price at three of his appointments. We had good services, with several consecrations.

I was with Rev. J. B. Holyfield for three services at three of his churches. Visited Syrian family. Six joined the church by baptism, several consecrated themselves.

I spent six days with Rev. H. G. Hawkins in South Magnolia. Sixteen joined the church. Organized a junior prayer meeting.

Thirty-one people joined the church, one junior prayer meeting organized.

Pray for me, brethren.

Yours in the work,

CHAS. ASSAF.

Jackson, Miss.

One of the most influential causes operative in securing a better remuneration for the preachers in America was the Centenary campaign of stewardship and tithing, and the training given by the Centenary in the grace of Christian liberality.

HART SCHAFFNER &
MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Gland Extracts
Make Hens Lay

JUST OUT! An amazing new scientific discovery that is one of the greatest money-making helps that poultry raisers have ever known. Helps make hens lay as never before thought possible. Results are almost unbelievable!

ACTS ON HEN'S OVARIES

Any poultry raiser can now get dozens of eggs all winter long by using this remarkable new preparation that combines poultry vitamins and gland extract. This preparation acts directly on the hen's ovaries with amazing results in increased egg production and general health. For hens have glands just like humans. They need vitamins, too. They are vital, too. And **TABLATED VITAMINES** contains both these precious energizing substances that act upon the vital organs of fowls. Everyone knows the marvels that have been accomplished with vitamins and gland extracts for human beings, and here, at last, is an equally scientific compound to tremendously increase the egg yield of all hens.

Five Times The Eggs

Eggs! Eggs! And still more eggs—even in coldest weather! Just crush a few **TABLATED VITAMINES** in the drinking water. Then watch the action! Government station reports that hens fed vitamins laid 300 eggs. The ordinary hen lays only 60. Think of it! Five times the eggs! Five times the profit!

Money Back
Guarantee

The Poultry Vitamins Company hereby binds itself and agrees to refund to any purchaser of **TABLATED VITAMINES** the total amount of his purchase if for any reason he is dissatisfied with the results obtained from the use of this product. This guarantee is legally binding and it is distinctly agreed that the customer is to be the sole and only judge of results.

THE POULTRY
VITAMINES COMPANY

out this marvelous scientific treatment without any cost to you unless you get the results we claim and you expect. The most liberal trial offer ever made! Backed by the entire resources of the Poultry Vitamins Co.

Full Size \$1.00 Package Given Free
to Introduce Tablated Vitamins..... **FREE**

Here is a smashing offer that means many dollars in your pocket. Just mail coupon below and you will be sent at once two regular One Dollar Size packages of **TABLATED VITAMINES**. Pay your postman only \$1, plus 17c postage, when he delivers both packages. Sell one package to a friend for a dollar and thus get your supply for nothing.

You Take No Risk

You can't possibly lose on this great offer. If your hens don't start laying within 48 hours, if your egg pile doesn't grow by leaps and bounds, or if you are not 100% delighted with **TABLATED VITAMINES** for any reason your money will be refunded without question. What offer could be fairer!

Powerful Gland Extract

Increased egg production, gain in health and weight, recovery from disease—these are but a few

of the beneficial effects. For the gland extract and vitamins act upon the vital organs of the hen bringing renewed life, vigor, and egg laying capacity. If you doubt these statements, divide your flock in two parts and make an actual test of **TABLATED VITAMINES**. This will give you absolute and unescapable evidence.

Higher Egg Prices
Predicted

Experts who have their fingers on the pulse of the poultry market claim that we shall have higher prices this year for eggs than ever before. Some even predict a \$1 a dozen price. Fortunately the poultry raiser who uses **Tablated Vitamins**. Don't mourn your fate if your hens are not producing later on when prices hit the ceiling. Start now to make them lay more eggs than ever before. We positively guarantee that your hens will lay from two to five times the eggs within thirty days after starting the **Tablated Vitamins** treatments or we will refund your money.

SEND NO MONEY!

The Poultry Vitamins Co., Dept. A-26
837 Spruce Street, Philadelphia, Pa.

Send me two regular one dollar size packages of **TABLATED VITAMINES**. I will pay postman only \$1, plus 17c postage, on delivery of BOTH packages. You agree to refund my money at any time within 30 days if I am not entirely satisfied with my increased egg yield.

Name.....
Address.....

(If you prefer, you may send \$1 with this coupon and we will prepay postage and you will get the shipment sooner as C.O.D. packages often take longer in the mail.)

Do facts and figures mean anything to you? Do 300 eggs bring more money than 60? Do fat hens sell for more than lean, scrawny chickens? The answer is as plain as the nose on your face. So send for your **TABLATED VITAMINES** right now. Remember—this product contains the essential elements that act upon the Ovarian or Egg Producing Gland. It provides the precious vitamins that are so essential to correct metabolism. It's guaranteed to give satisfaction or money back!

Mail Coupon Today

Don't delay! You risk nothing! Get lots more eggs right now while prices are high. Send coupon today if you want more eggs and more profit than ever before.

The Poultry Vitamins Co.

Dept. A-26
837 Spruce Street, Philadelphia, Pa.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

EXECUTIVE COMMITTEE MEETING.

The mid-year meeting of the Executive Committee of the Woman's Missionary Council will be held in the Lambuth Building, Nashville, Tenn., Nov. 17, 18, 19, 1925.
MRS. F. F. STEPHENS, President.
MRS. FITZGERALD S. PARKER, Recording Secretary.

CENTENARY, McCOMB, HONORS MISS SELLS.

Friday evening, Sept. 18, the lower rooms of Centenary Methodist church formed the setting for a very beautiful and unusual occasion, when the Woman's Missionary Society entertained Miss Helen Sells at a miscellaneous shower.

Miss Sells is leaving in a few days for Nashville, Tenn., where she is to enter Scarritt Training School to fit herself for missionary work in the foreign fields.

Upon arrival, delicious punch was served to the guests by the four charming young girls, Misses Katherine Jones, Fannie Emmerich, Anna Belle Loftin and Martha Marks, who were unusually attractive upon this special occasion, in Oriental costumes.

The rooms were beautiful and artis-

tic, the decorations being distinctly Oriental in their suggestion.

The following program was rendered:

Vocal Solo: Mrs. H. C. Fant.
Piano Solo: Mrs. J. D. Ellsworth.
Reading: Miss Mary Little.
Piano Duet: Mrs. J. A. Rodgers and Mrs. Anderson.
Vocal Solo: Miss Myrtis Alford.
Reading: Miss Mabel Koontz.

At the conclusion of this splendid program, little Miss Evelyn Robinson conducted Miss Sells to the seat of honor, where a beautiful and fitting tribute was paid her by Mr. Forrest Jackson, who spoke of the splendid example that she was setting the community by dedicating her life to the service of the Master, and extended to her the very best wishes for a successful career in this wonderful work.

The climax of the occasion was reached when an immense tea wagon was wheeled before the honoree, literally groaning under its load of interesting and mysterious looking packages, which proved again a tribute expressing the love and appreciation of the great throng of friends and collaborators, who had gathered to honor her on this occasion.

In response, Miss Sells extended words of thanks and most profound appreciation for the many handsome gifts, also for the beautiful spirit which prompted it all.

During the past year Miss Sells has been very faithful as a religious leader, and will be greatly missed in the church activities, but with her shall go out every good wish, and Centenary is proud to claim her as "Our Own."

AMORY AUXILIARY.

The Woman's Auxiliary Society of the Methodist church, Amory, Miss., gives publicity to some phase of the work every month. Recently the Superintendent of Supplies presented her department in such a unique way as to bring more definite and lasting results in this line of work.

First, she brought before her audience the various Council institutions, their needs and how we are expected to help meet them. We soon learned where her big heart was, when we beheld her dressed as "Mother Matron" of our beloved Orphanage, sitting beside a table quietly reading from the blessed book such promises as, "Ask and it shall be given."

A large basket filled with little garments to be mended stood near. As she pondered how she would manage for a new frock for Mary, and a new pair of trousers for Jimmie, a blithesome, brown-eyed brunette ran in and exclaimed, "Mother, a box has come." Mother said, "Tell the boys to bring it in."

Small, husky boys rushed in with a large box, followed by smaller boys and girls with eager faces, each wishing for some special thing. Mother announced that the box was from Amory Auxiliary, and she knew there was enough and more to go around, for Amory church always meets the needs of her children.

Superintendent of Publicity.

ZONE MEETING AT NETTLETON, MISS.

The Woman's Missionary Societies of Zone No. 2, of the Aberdeen District, held their third Zone meeting of this year at Nettleton church recently. All auxiliaries comprising this Zone were well represented save one, Smithville.

The meeting was opened with the favorite old hymn, "If Jesus Goes With Me." The devotional was conducted by Rev. G. C. Gregory, pastor of Nettleton church, after which prayer was led by Rev. W. R. Liming, of the Amory circuit.

Mrs. J. N. Mullin, leader of Zone No. 2, took charge of the meeting. After the general routine of business was dispensed with, a very interesting and instructive program on "Stewardship" was taken up by members of the Amory Auxiliary. Mrs. Hollis, of Amory, then made an earnest plea for more attention to Young People's work, saying that we have the young people, but are not doing our duty as Christians and members of the Missionary Society in helping and encouraging them to organize. She drove home the thought that the young people of to-day are the missionary women of to-morrow.

A round table discussion was held on "What is our greatest problem in Zone No. 2?" After this discussion, it was unanimously decided that an all-time rural worker is needed to do follow-up work and keep in touch with the newly organized auxiliaries, and assist Zone chairmen in developing unorganized territory.

Resolutions were drawn up to present to Annual Conference asking the endorsement of this movement. If this should meet with approval, some means will be devised by which this worker will be compensated.

REPORTER.

CENTRAL ZONE MEETING, BROOKHAVEN, MISS.

On Thursday, Sept. 24, Mrs. R. E. Bennett, District Secretary of the Brookhaven District of the Woman's Missionary Society, called the first meeting of the Central Zone, composed of auxiliaries at the following places: Monticello, Meadville, Bogue Chitto, Norfield, Johnson Station, Wesson, and Brookhaven. All auxiliaries had a good representation except Monticello. Mrs. Bennett called the meeting to order, and the song, "My Faith Looks Up to Thee," was sung, after which the host-pastor, Brother M. L. McCormick, led in prayer.

Mrs. Bennett asked that a Zone chairman, be elected, and Mrs. P. D. Hardin, of Brookhaven, was unanimously chosen for this position; she immediately took the chair and presided with grace and ease. Mrs. J. S. Purcell was nominated for Zone secretary. Then Mrs. B. E. Brister, president of the Bogue Chitto Society, spoke warm and beautiful words of

ITCH No disgrace to have ITCH, but it is to keep it. Get a box of "Wonder Ointment," a new wonderful remedy. Quick results. Mailed postpaid anywhere, large size, \$2; small size, \$1. Guaranteed or money back. Agents Wanted. **EVANS PHARMACY, "The Rexall Store," ANDERSON, S. C.**

welcome to the delegates, while Mrs. Purcell responded in a fitting way, each one emphasizing the object of the meeting—that of bringing our women into closer touch with each other, and the strengthening of love for the Master's work.

Mrs. L. W. Brister gave a most helpful paper on "The Missionary Voice." Her paper was replete with information, and gave the number of subscribers as forty-eight thousand, which means many more readers. She brought out the fact that the "Voice" makes a live society. Just at this point, Mrs. S. B. Spenser sang so impressively, "I Cannot Always Trace the Way."

Mrs. Hardin noted the presence of Mrs. L. W. Alford, of McComb, our beloved Conference President, also Brother M. L. McCormick, and both were introduced to the audience. Mrs. Alford then brought us a most stirring message on the Children's Work, and spoke from a heart rich in experience in service in her home church among the little ones. Four Junior Societies were reported in the Central Zone, which is a very fine showing.

The time for adjournment for the noon hour arrived, and Mrs. Brister invited the visitors to her spacious home, where the Bogue Chitto ladies had prepared a most appetizing two-course lunch. The fellowship of the noon hour was most refreshing. The

(Continued on Next Page.)



From School Teacher To Great Eminence

A young man who was brought up on a farm in Western Pennsylvania studied diligently and qualified for district school teacher. Further pursuing his studies and teaching, he managed to save up enough money to put him thru medical college. After the Civil War, he began the practice of medicine in the new oil section of Pa., and often rode horse-back thru the woods to reach and relieve those who were seriously ill. He was a student of nature, knew and could easily recognize most of the medicinal plants growing in the woods.

Later, he moved to Buffalo, N.Y. where he launched his favorite remedies, and, in a short time, they were sold by every druggist in the land. Today, the name of this man, Dr. R. V. Pierce, is known throughout the world. His Golden Medical Discovery is the best known blood medicine and tonic. More than fifty million bottles have been sold in the U. S. If your druggist does not sell the Golden Medical Discovery, in liquid or tablets, you can obtain a trial pkg. of the tablets by sending 10c to the Dr. Pierce Clinic, in Buffalo, N. Y.

Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

First Aid for Whooping Cough

Rub Roche's Embrocation thoroughly into the little sufferer's chest. Penetrating deeply it helps loosen the phlegm and brings relief. Roche's has earned the endorsement of thousands of mothers—used successfully since 1802. All Druggists or

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ROCHE'S EMBROCATION
Fights Whooping Cough and Croup

When Every Bone in Your Body Aches

and your system is sapped of your accustomed vitality, vigor and strength, and your appetite is gone, don't let CHILLS, FEVER, MALARIA, Dengue Fever, Colds or Grip get the upper hand. Follow the lead of thousands of others, begin at once with

WINTERSMITH'S CHILL TONIC

It gets results with others, and your case is no exception.

60c and \$1 sizes at all druggists or from WINTERSMITH CHEMICAL CO., Louisville, Ky.

CHARLESTON AND FREE SPRINGS CHURCHES DEDICATED.

Bishop W. N. Ainsworth preached two great sermons at the dedication of the Free Springs and the Charleston churches. Large and appreciative congregations greeted the Bishop at both places. Saturday, Sept. 26, and Sunday, Sept. 27, were the culmination, at Free Springs and at Charleston, respectively, of efforts extending over several years to build and dedicate unto God suitable houses of worship. The Methodists of each community are justly proud of their churches. The two congregations will long remember the day and the hour of dedication. Bishop Ainsworth lifted their thinking above the sordid things of this earthly life and made them to think about spiritual and eternal things. He made plain and clear the fact that only spiritual things are worth while. "I have meat to eat that ye know not of," and "Go sell all that you have and come and follow me," were the texts used. "What is the substance upon which you feed?" was the great thought of the sermon at Free Springs. "What do you estimate as of the chiefest concern, Jesus or business, parents, wife, husband or something else of this earthly life?" was the great thought at Charleston. No one can listen to such inspirational sermons without aspiring to get closer unto God and further from the sordid things of earth. It is the wish of all who heard these great sermons that Bishop Ainsworth shall be spared to the church for many years to lead our Methodist forces along the glorious heights of Christly thought and living.

J. TILLERY LEWIS.

Sardis, Miss.

BROTHER WILLIAMS AND THE SANATORIUM—AN APPRECIATION.

No one who has not been confined to bed or to room for an indefinite length of time can appreciate fully the hunger that shut-ins have for the companionship of those who bring comfort and cheer with their every visit.

Such a one is Brother W. M. Williams, and to the patients at Sanatorium, Miss., far from home and loved ones, he has been a friend indeed. The writer was a patient there for many months. Whenever we heard Brother Williams' voice in the hall as he came on our ward, we'd each listen eagerly, hoping that we would have

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

SORE EYES

Dickey's old reliable Eye Water cools and relieves a sore eye. Once used always wanted. Doesn't hurt when applied. Call for the genuine in red folding box. Price 25c. Does not burn or hurt. DICKY DRUG COMPANY, Bristol, Virginia.

the pleasure of his visit. Sometimes we were disappointed—many times—for the work is so great that, were he to give his entire time to that work, spending only a few minutes with each Methodist patient, it would take him a month to make the rounds of the wards once.

Brother Williams has, in truth, been given "the tongue of the learned that he should know to speak a word in season to him that is weary."

Somehow, he could always divine our individual need and unerringly choose a Scripture reading that was appropriate and comforting. Under his teaching the Scriptures became very real to us; we beheld God, not as requiring us, justly, for our wrongdoing, but as a very tender and pitying Father, gracious and of tender mercy, "who doth not afflict willingly nor grieve the children of men." And when Brother Williams prayed, the sincerity and beauty of his prayer filled our hearts to overflowing, carrying us into the very presence of our Maker.

He has put his whole heart into this great work, and it is but meet that he, as well as others, should know that the patients to whom he ministers, and has ministered, appreciate his untiring efforts in their behalf and love him for it.

ONE OF THESE.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14.)

Bogue Chitto ladies made wonderful hostesses, using hospitality ungrudgingly.

The afternoon session was opened by singing, "The Rock That Is Higher Than I." Mrs. J. S. Purcell conducted the afternoon devotional, reading the first fifteen verses of the second chapter of II Timothy, calling attention to the fifteenth verse, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Mrs. J. A. Boyd, of Wesson, led in prayer. Mrs. Hardin then called for informal reports from the different auxiliaries. These reports were most interesting and encouraging, and just here Mrs. R. E. Bennett stressed the reporting of all new members to help our standing in the membership contest which is on with our sister Conference, the Alabama. Johnson Station was reported as being ready to progress from a Ladies' Aid to a full-fledged Missionary Society.

Mrs. H. B. Perritt, of Wesson, presented the "Study Circle" in a most pointed and instructive way, bringing out the fact that the Mission Study class is the connecting link between the auxiliaries and the mission fields. Next, Mrs. Hollenger, of Meadville, gave a stirring talk on "Tithing and Sacrificial Giving," bringing out the history of the tithe from the time of Abel, and pleading that we give our time and all to him who has done so much for us. At this time, we had the pleasure of hearing Mrs. Spenser's

ASTHMA

The worst attacks of ASTHMA and the asthmatic symptoms of Hay Fever positively relieved and checked in from ten seconds to three minutes by the use of Dr. R. SCHIFFMANN'S ASTHMADOR, which reaches directly the seat of the disease giving instant relief and insuring sweet and comfortable sleep in bed, to those otherwise unable to sleep except in a chair. Send your name and address plainly written on a postal card for a treatment absolutely FREE. Make us prove our claim without costing you a cent. ASTHMADOR is sold by Druggists generally, all over the world. Send your address for a convincing free treatment to

R. SCHIFFMANN CO., 1734 N. Main St., Los Angeles, Cal.

sweet voice in another solo, "Sisterhood of Service."

Mrs. P. D. Hardin brought us enlightening facts from our Wesley Houses at Meridian and Biloxi. Much of her information of our work at these has been gotten first hand, and her appeal for our support of these worthy institutions was most earnest.

The work of the Young People was presented in a most interesting way by Mrs. Van Sanders, of Norfield. The speakers on Children's and Young People's Work brought out the fact that our church is waking up to the great necessity of taking care of the youth of our land.

We next had the pleasure of hearing Mrs. L. W. Alford, of McComb, tell of the glorious life of our sainted leader, Miss Belle Bennett, and of the plan to embalm her memory in the Belle Bennett Memorial building at Scarritt College for Christian workers. The ladies were urged to count nothing a sacrifice that would enable them to pay the \$5 per capita which the Council is asking.

At the conclusion of the program,

Mrs. Bennett asked for a place for the next Zone meeting, and a most cordial invitation from Norfield was extended, and the time of meeting was tentatively set for some time in November. The various committees were appointed, and some plans made for the next meeting, after which Brother McCormick pronounced the benediction.

MRS. J. S. PURCELL,
Zone Secretary.

FRECKLES

Rid Yourself of Them NOW!

Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

Ask for one ounce of double strength Othine at any drug or department store and save yourself from disappointment.

A HOME WITHOUT CHILDREN

Lacks the Greatest Joys of Life

Many Wives are Childless Because of Ill Health. Read How Lydia E. Pinkham's Vegetable Compound Helped Mrs. Benedict



MRS. MARY R. BENEDICT
313 PAYSON STREET, KEWANEE, ILLINOIS

Kewanee, Illinois. — "When I was married about a year and a half I took Lydia E. Pinkham's Vegetable Compound because of ill health. I did not have any children. I now have two healthy little girls and I am sure I would not have had them had it not been for your medicine. Last spring and summer I got all run down, irregular, and I had awful headaches, and my back and side hurt me so that I could stay up only a short time. My limbs would get so tired and ache till I could cry. I started to take the Vegetable Compound again and used the Sanative

Wash, and it was not long till I was relieved. Now I do all my own work and help others. I sure praise Lydia E. Pinkham's medicines to any one I meet that is suffering from similar troubles. I think if mothers with girls would give it to them when they come to womanhood it would make them stronger. People who have known me all my life are astonished to see me now as I was always sickly when in my 'teens until I started taking the Vegetable Compound."—Mrs. MARY R. BENEDICT, 313 Payson Street, Kewanee, Ill.

Has a Beautiful Baby Girl Now

Bridport, Vermont. — "In the first place I wanted a baby, but none seemed to come to me. I just love children and my husband is away all day, so I was not happy at all. A doctor told me I could not have a baby until I went to a hospital. But my sisters said, 'Take Lydia E. Pinkham's Vegetable Compound and you will be O.K.' I was nervous, had organic weakness, with backache, sideache, headache and no strength. I had been in bed nearly a week when I began taking the Vegetable Compound. It was all that ever helped me and I just wish you could see my beautiful baby girl. I am fine now, and so is she. I am still taking the medicine as it keeps me well. You may be sure I am recommending the Vegetable Compound and always will."—Mrs. A. W. HOWE, Bridport, Vermont.

FROM BENTONIA, MISS.

Dear Brother Carley: Last Friday, Sept. 25, was a big day in Benton. Bishop W. N. Ainsworth, of Macon, Ga., preached at 11 a.m. His text was John 4:32. "I have meat to eat that ye know not of." I have heard the Bishop on several occasions, once in Atlanta, Ga., and at Gulfport, Miss., two years ago, and at Canton, Miss., last November, but I have never heard him when he grew more eloquent and preached with such power. He preached a wonderful sermon, one that did our souls good. It was food for the inner man.

After the sermon the Bishop dedicated our new church, which stands as a monument to Methodism of this section. We are justly proud of this building and of the loyal people who made it possible.

We had present the following former pastors: Rev. J. H. Foreman, L. L. Roberts, and Geo. H. Thompson; and Rev. J. M. Morse, one of the former presiding elders.

Rev. J. Loyd Decell, presiding elder of the Jackson District, was present, together with quite a number of visiting preachers and laymen from different parts of the State, among whom was the presiding elder of the Vicksburg District, Rev. W. B. Jones.

The good ladies served a plate dinner at the church, and it was all that a healthy appetite could wish for. Bless their hearts, they know how to do their part and do it well.

After a hurried luncheon, Mr. and Mrs. R. K. Whitehead took the Bishop across the country to Canton, Miss., in time for the 2 p.m. train north.

In the afternoon Rev. J. Loyd Decell, P. E., had a meeting with the pastors of the Jackson District. This was a very inspiring and helpful meeting. Each pastor was called upon to tell how he was succeeding in bringing up 100 per cent on all the claims of the church. Such a meeting is calculated to inspire one to greater service and to do much good.

The day was filled up with good things. It was a day long to be remembered and never to be forgotten. It was good to be here.

C. W. WESLEY, Pastor.

THE CHURCH OF THE LAODICEANS.

By Rev. Hilary S. Westbrook.

I preface this article by asking a potent question. What kind of people are the Laodiceans? The word "Laodicea" means to please the people, do everything to be popular. Has the world ever known a day when a greater effort was being made to popularize Christianity than now, when we witness the various appeals to fleshly desires which are so prominent in the many, many religious movements of the fastidious age? Banqueting is becoming one of the fashionable fads of the hour: not praying, but eating. Too busy to pray! What a grievous mistake. Praying is more important than eating or sleeping. Sufficient time should be taken for sanctified meditation and communion. The reason assigned for such festivals is, some inducement that will bring the people together. Sure, but will such methods hold them after they come? After all, the love of sin must be killed in the human heart, and a love of holiness put therein be-

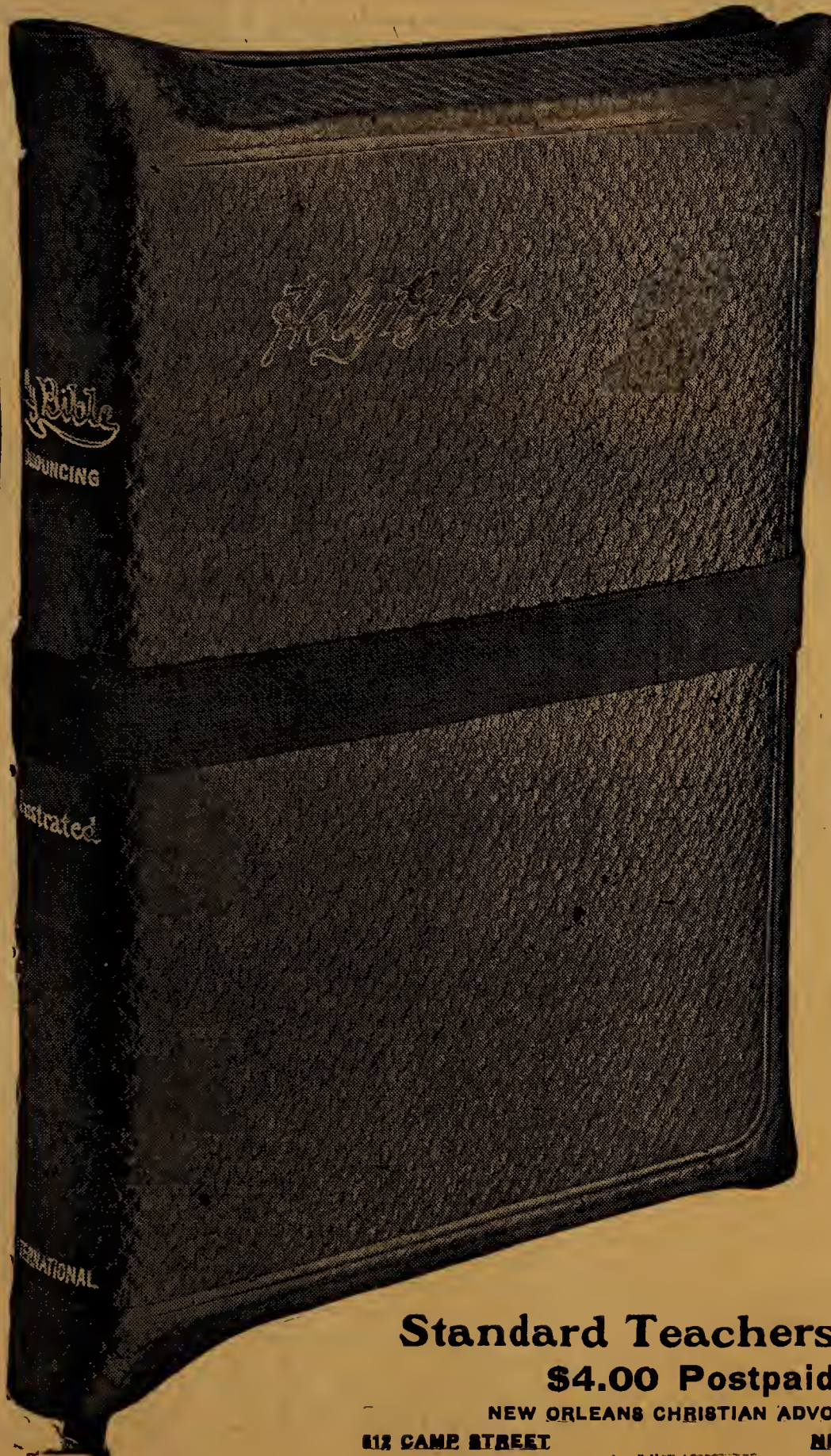
fore one is fit for the Kingdom of God. The Master emphatically said, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:20.) Hence, the love of God will be shed abroad in your heart; not the love of your natural heart, but the love of God. If Christ is in you, you will be conscious of a divine love for Christ, and know that it is not your love, but his. And you will have new affections and friendships to all men, loving in and for him only, and always. Dr. A. B. Simpson, preaching on this potent subject, well says:

"What does he think of the church of the Laodiceans? He does not even recognize them, as his church. They belong solely to themselves. All the other churches were recognized as his

churches, even the church in Laodicea, but 'the church of the Laodiceans.' When he was parting from unbelieving Jerusalem he said: 'Your house is left unto you desolate. You can go on; I'll not pester you any longer. I am going away. You shall not see me again until ye shall say, Blessed is he that cometh in the name of the Lord.' 'The church of the Laodiceans,'—oh! what bitter irony, what withering, blistering, blighting, holy scorn, for all the independence and democracy of our enlightened day! The pride of humanity sitting on God's majestic throne and able to take care of itself without him. The church of the Laodiceans who would not let him come in to abide! I am standing outside the door. I shall remain there. You can have the church. You want it your way; you want your architecture and music, and preaching and creed,

your standards of living and pleasure and worldliness. He stands, knocks and waits for an open door. (Rev. 3:20.) The church that is adjusted to the times, the church that whittles down the sermon till there is just as little left of it as possible, the church that takes the Christ out of the Bible and the preaching, and the life—that is the church of the Laodiceans. If you want to adjust the church to a godless and material age, you may. I sincerely trust that it shall never be. God pity us if we ever get there.

"O make thy church, dear Saviour,
A lamp of burnished gold,
To bear before the nations
Thy true light, as of old:
O teach thy wand'ring pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see thee face to face."
New Augusta, Miss.



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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, OCTOBER 15, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

NEVER BE DULL.

We read the other day an interesting article on "How a Pastor May Attract Large Congregations." The writer undertook to make the way plain by telling how a great preacher in the North fills his church to overflowing Sunday after Sunday. One of the reasons why this preacher is able to attract and hold great congregations is that he is never dull. We quote: "For ten months in the year he prepares and delivers two sermons each Sunday, and a weekly prayer meeting talk, besides other addresses for church and outside occasions. No matter what text or subject he may use, he is never dull. He is a master of telling illustrations, and an expert in the use of humor or pathos." That is the secret—never be dull! Will somebody now please tell us how to keep from being dull?

A GOAL—AND WORKING TOWARD IT.

We know a young man who has decided to follow the profession of medicine and who is now engaged in securing his medical education. He is a poor boy, and it is necessary for him to make his own way in life. Four years of hard study stretch out before him before he can hope to equip himself for the practice of his chosen profession, and during that time he will be dependent upon his own resources for meeting his necessary expenses—which, as all those who have taken medical courses know, will be considerable.

Is this young man gloomy, pessimistic, discouraged about the future? Is he morose, sullen, bitter in spirit because fortune has not smiled upon him and he realizes that he is dependent upon his own efforts for maintaining himself while he struggles on toward the goal he has set for himself? He is not. He is one of the most cheerful, optimistic, bright-spirited young men we know anything about. It is a real pleasure to come into contact with him, because he radiates sunshine and good cheer.

How is he maintaining himself while he pursues his medical studies? He has a position in a drug store as a "soda jerker," and he works at that job from 7:30 in the morning till 11:30 at night for three days in the week. On the other days of the week he works part-time and goes to school the rest of the time. We do not know how much he earns—but we are sure he does not draw a "princely" salary. He is a happy, hard-working boy with a goal toward which he is working—and we predict he will attain it.

We have told this little story simply to emphasize the great truth that "Where there's a will, there's a way." Let no young man—or old one either, for that matter—say that fate is against him.

THE PROBLEM OF THE OLD PEOPLE.

We are hearing a good deal nowadays about the problem of the young people—and the problems of young people. We suppose it is well that these things should occupy our minds and that we should do our best to help the young people solve their peculiar problems, while, at the same time, we undertake to understand the problem of the young people as such. But there is another problem about which we are sometimes concerned—the problem of the old folks. What are the young people thinking about? What are their purposes and ideals? What is their outlook upon life? What are their standards of morality, and are these standards too low?—these and many other questions we ask as we discuss our young people to-day. It may not be amiss to ask these and other questions concerning us old folks. If we do this, we might open up a bigger problem than the one we have been giving so much attention to.

NOT "PUT OVER."

It has long been a claim of the anti-prohibitionists that the Eighteenth Amendment was "put over," without giving the people a chance to express their will in the matter. Those who make this claim are simply ignorant of the facts or they do not feel bound by the facts. Samuel Wilson, of the New Jersey Anti-Saloon League, in a pamphlet, "Fallacies and Facts in America's War Against Alcoholism," has very definitely put the situation in its true light. He says:

"The Eighteenth Amendment was submitted and ratified in the same manner as were the other amendments, and the record proves it to be the most popular of all. For instance, the first ten Amendments, known as the Bill of Rights, guaranteeing freedom of religion, speech, and press, were submitted in September, 1789, when there were only fourteen States in the Union. It took over two years to secure the consent of the necessary eleven States, and three States, Massachusetts, Connecticut, and Georgia, never did ratify. The Thirteenth, or anti-slavery Amendment, was submitted in 1865, when there were thirty-six States in the Union, three of which never ratified. The Nineteenth, or woman suffrage Amendment, was submitted when there were forty-eight States in the Union, and eleven States never ratified. * * * In contrast, the prohibition Amendment has been ratified by forty-six States, the only refusals being Rhode Island and Connecticut.

"The prohibition movement has been gradually conquering the sentiment of the nation for three-quarters of a century, and when the Eighteenth Amendment became operative, thirty-three States had, at their own initiative, adopted prohibitory laws. At that time, over 95 per cent of the area

of the United States was under prohibition laws, and in only 305 of 2,543 counties was the sale of liquor legal."

Prohibition was not "put over" on the United States; the United States was won over to prohibition.

A NOVEL ARGUMENT FOR EDUCATION.

The other day we were watching a scoreboard on which one of the world series of baseball games in Pittsburgh was being given play by play. We were one of several hundred who were intently watching the progress of the game. In the course of play one of the players was injured by a pitched ball and had to be taken out, his place being taken by a young player who had gone to the American League from the Southern in mid-season. This was his first appearance in the world series, and it was evident that he had many friends in the crowd watching the scoreboard, for a great cheer went up when his name appeared in the line-up. In course of time, he came to bat. "Get a hit, Buddy," the cry went up; and, as if in response to the cry of his friends, "Buddy" rapped out a single. A man next to us, in working garments and with toil-roughened hands, exclaimed excitedly: "I knew he'd do it, I knew he'd do it! I haven't got any education myself, but it's education that counts to-day. That boy's a college graduate, and I knew he'd make a hit!"

We knew a college education would do much for a young man, but we had never heard before that it would make a sure hitter in a baseball game.

HOW DO THEY ESCAPE?

It is a strange thing to us that an armed mob, sometimes disguised, sometimes not, can take a helpless prisoner from the officers of the law, hang, shoot, or burn him to death, and then absolutely conceal their identity from the grand jury so that that dignified body has to report that the deceased came to his death "at the hands of persons unknown to us." Either mobs have supernatural powers of concealing their identity, or grand juries are pitifully incompetent. We need better officers of the law or better grand juries—or both.

COME ACROSS!

A report from the Treasury Department shows that on October 1, money to the amount of \$4,827,005,324 was in circulation, which indicates per capita cash resources of \$42.17. We have made a careful inventory and have located the seventeen cents; we wish whoever has it would come across with the forty-two dollars—cold weather is at hand and summer clothes are out of style. (They are also uncomfortably cool.)

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IF YOU HAVE A FRIEND WORTH LOVING.

(From an obscure place in a country newspaper this little poem was rescued by Mr. Morgan, of the firm of Morgan, Drexel & Company. Its tender message has put a song in the hearts of many in our hurrying age. We are indebted to Mr. A. M. Mayo, Lake Charles, La., for furnishing a copy for the Advocate.—Editor.)

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brothers share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them. And by kindly sharing
Our own kinship in the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest-Giver;
He will make each seed grow.
So, until the happy end,
Your life shall never lack a friend.

A BAPTISMAL ARSENAL.

By Rev. John D. Ellis.

(Addenda Preceding Publication in Pamphlet Form.)

78. The "first testament," which was a typical representative of the new, was inaugurated, and consecrated with blood (Heb. 9:18) and water

(Heb. 9:19). "Egkainizo," translated "dedicated," means to "dedicate," "inaugurate," "consecrate."

The mode was sprinkling (Heb. 9:19). Even the "scarlet wool" with which Moses sprinkled, typified the scarlet robe which was worn by Jesus Christ (Matt. 27:28, Mark 15:17, Luke 19:2), upon whom rested the sin of the world.

79. The Jewish Encyclopedia agrees with the Scriptures by saying: "Baptism, a religious ablution signifying purification, or consecration."

80. The American Revised Version (Thomas Nelson & Sons) is inconsistent, contradictory, and a general mixture.

It is not consistent in translating the same Greek phrase, "en to hudati." It translates the phrase "in water" (John 1:31), and "with water" (1 John 5:6).

In some places it gives us the phrase, "in water" (Matt. 3:11, Mark 1:8, John 1:26, 31, 33), and "with water" (Luke 3:16, Acts 1:5, 11:16).

In some places it gives us the translation: "John indeed baptized with water, but ye shall be baptized in the Holy Spirit" (Acts 1:5, 11:16, Luke 3:16). In other places it gives us the translation: "I indeed baptize you in water, . . . he shall baptize you in the Holy Spirit" (Matt. 3:11, Mark 1:8, John 1:33).

It gives us the translation, "He shall baptize you in the Holy Spirit," notwithstanding many passages show that the Holy Spirit was poured, descended upon, fell upon, etc.

At John 1:33, it gives us the translation: "Upon whom thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth in the Holy Spirit."

If the translators had translated the word "baptizo," or "baptisma," they would have been saved some absurdities, contradictions, and inconsistencies.

For instance: "Upon whom thou shalt see the Spirit descending and abiding upon him, the same is he that purifieth (or empowereth) with the Holy Spirit" (Acts 1:8, Luke 24:49, Acts 15:8-9).

The Spirit is the agent, and that which he does is to purify and empower.

81. "Baptizo" is used invariably in Scripture to signify state, condition, change, or effect, such as wash, cleanse, purify, consecrate, empower, etc. Its mode in Scripture is sprinkling, or pouring.

82. Immersion, even three times naked, is a product of Northern Africa, and can be traced to Tertullian, a teacher of the church at Carthage, who rejected the doctrine that faith alone is sufficient for salvation. Yet he acknowledged the validity of affusion, and "used adspargo, lavo, tingo, perfundo, as well as mergo for baptism" (Ditzler).

Recent archeological discoveries in Egypt prove the practice of trine immersion naked, and that the Egyptians acknowledged the validity of affusion. (See "The New Archeological Discoveries," by Cobern, pages 237, 341, et al.)

83. Immersion in modern times too frequently travels arm and arm with the heresy, "Faith in the Lord Jesus Christ is not sufficient."

Jehovah's Anointed is not fully able to save, and immersion (as taught by some) would help him out.

The pabulum which some people receive in substance is as follows: "Follow your Lord by baptism into the liquid grave, and your happiness will be complete."

Recently, a woman said to a company of men and women in the presence of the writer: "I was happier when I was immersed than when I was converted." Perhaps she was exceedingly happy, because the ordeal was at last over with.

No one is any better morally or spiritually because he or she received a good wetting. A good wetting as the prerequisite to happiness, or as the means by which "the lack of happiness is supplied," will turn out to be faux pas.

84. Sprinkling as the token of the covenant is less painful than circumcision, and accompanied by prayer and faith is beautiful upon the brow even of a little child.

Immersion is hardly an improvement over circumcision, and in some seasons, in hospitals, sick rooms, etc., is thoroughly impracticable and unusable.

85. If immersion is as important as some would have us believe, it is strange indeed that the Scriptures are silent upon the subject, and fail to go into any details of its action or performance.

The best Scriptural authority for immersion is by joining the last two words of Hebrews 10:33. "Ye became companions of them that were so used." "So" and "used" when put together make "soused." Immersion now has great Scriptural authority, and "anoint" "sprinkle" and "pour" should get ready to skedaddle in panic!

86. Immersionists at times are humorous, and claim that "sprinkling simply sours the dandruff."

One pleasing thing about it is, that it is not dull enough to enter into ditch water to soil the entire carcass. The prophet admits that it keeps a fellow clean, and he specifies sprinkling for cleanness. (Ezek. 36:25.)

Sprinkling also consecrates the entire man, of which the head is the representative, with its motives and affections. Priests and kings were consecrated when the head was moistened, and it was not necessary to pour the oil on every part of the body.

87. It will pay any one to look into the reason the Lord required that the drink offering of strong wine should be poured unto him in the holy place (Num. 23:7).

88. He required that the blood of sacrifices must be poured on the altar (Deut. 12:27).

89. When the children of Israel gathered at Mizpah, "they drew water, and poured it out before the Lord" (1 Sam. 7:6).

Why? The pouring was an emblem of Divine grace, an expression of their joy in the Lord, and a purification or consecration of the ground upon which the altar was built. (See also 11 Sam. 23:16, 1 Chron. 11:18.)

90. It displeased Jehovah when the apostates in Israel poured drink offerings unto idols (Isa. 57:5-7, Jer. 19:13). By so doing, they made false gods their portion, and lost the blessings of the true God.

91. Pouring and sprinkling are constitutional, and belong to the Mosaic and Christian dispensations.

There is evidence that Noah brought the modes out of the old world in religious procedure (Gen. 8:20, 4:4, Heb. 11:4.)

The "burnt offerings" offered by Noah have explanation and elaboration under the law of Moses.

The blood of the burnt offerings was sprinkled (Lev. 1:5, 11, 8:18, 9:12).

Burnt offerings illustrated the offering of Christ (Eph. 5:2) and devotedness to God (Rom. 12:1).

SAFETY SIGNALS.

By Rev. S. J. Davies.

"He builds too low who builds beneath the skies." Pope translates Horace:

"With equal pace impartial Fate,
Knocks at the palace and the cottage gate."

Disasters on sea and land, prominent men passing away, the destructive forces of nature laughing and mocking man's puny efforts to master them—all these are fearful, tremendous lessons, teaching us that after all the boastings of human accomplishments, man at his best is but a frail creature. Science is a fetish with many. Men bow at its shrine with a devotion that would shame an Eastern zealot, and like all bigots are prone to exalt and even lie in favor of their idol.

Matter—material things—were formed and fashioned by the energies of nature as secondary causes under the hand of the Almighty, and no matter how staunch the ship, whether built for air or water, its strength can never transcend the Titanic fury of angry winds when these hurl their power with measureless energy against the devoted object. This crass confidence on the part of men of controlling the powers of nature leads to a conceit and super-egotism that leaves out God from his world and places all things under the control of blind, unreasoning law, that knows no mercy and in the end laughs to scorn the puny

efforts man may make to rule or master it.

This materialistic philosophy which is held by many of the scientists of the day must eventually end in the blindest fatalism. For no man can hold that we are in the grasp of a merciless force, uncontrolled by no higher dominant power, and not lose faith in God. No matter how one may strive to master these laws and forces by engines of man's inventive genius, all experience teaches that such inventions, no matter how ingenious, end in defeat and disaster. In fact, the more we use and handle these tremendous forces, electricity, for example, the greater the toll of human life.

Mark you, I am not inveighing against the use of the things; ;but my argument is that the more we discover of their economic uses, the more reverent and grateful we should be to him who holds the winds in his fists, rides upon the seas, and moves in majesty upon the swiftly flying feet of the surcharged thunder cloud.

Shenandoah, daughter of the stars, was she named! As a kind of mockery of our pride and boastings an Ohio tornado rips her apart as though her braces and bars of duraluminum were mere rotten straws, and her gallant crew are hurled to death.

Oh, sailor of the heavens, make your bars and braces firmer and stronger, but above all let your prayer rise higher than your loftiest flight to the God who rules in earth and sea and sky, yet marks the sparrow's fall.

* * *

Read history. It is the trail of the race over the hills and vales of time. Read it carefully, assiduously, and thoughtfully. As you read, compare the great epochs, ancient, medieval, modern. Out the mist and gloom of ages half-hidden, half-revealed, are to be gleaned lessons of faith, hope and patience with the present and the present duty and responsibility. We can dream of the past and in fancy marshal its masters and heroes before our mind's eye in a kind of moving procession. These lived and wrought in their present, even as we. As it was in the beginning, now is, and ever shall be until God closes the great world drama and some angel watcher murmurs the last great Amen! Read history. If you would know the present—and that is all you can know for the time—learn something of the past, for the ages gone cast an ever lengthening shadow on the ages come and coming. I sometimes think God may enfold all these ages into some vast book, and if we are worthy and good we may read sure enough history, and I think there will be no dissentient opinions in that book. I might write more, but I am not writing history, only telling there are treasures untold and lessons of lasting worth to be learned from its perusal.

Shreveport, La.

I. W. COOPER, D.D.—AN APPRECIATION.

Thus spake the Master in his angel Death: "Go thou this day among my chosen, choose one who loves his fellow-man, whose life has been a perfect lesson to his kind, whose hands he has uplifted, whose hearts he has made strong; bring me his soul to paradise." And the Master's will was done.

It was at the dawn of a peaceful Sabbath morning, in the beautiful autumn time, Oct. 4, 1925, that the great and lovable soul of Inman W. Cooper emerged from the sunset of the land of the dying into the dawn of the land of the living. It was fitting that thus this good man should rest from his labors, that this great and noble heart should cease to throb.

There is a pall of gloom over old Whitworth campus to-day—indeed, over the entire community. Every one was Dr. Cooper's friend; every one loved him. Of him it may truly be said: "To know him was to love him."

It was the writer's good fortune in his early youth to have known and sat under the ministry of "Brother" Cooper as we knew him then. Among our earliest recollections of him was during a protracted meeting at old New Hope church in Yazoo County, away back in the '80's, when we heard him sing that grand old hymn, "I am bound for

the promised land." He impressed my youthful mind as being on his way to heaven, and that impression has not waned to this hour.

Our paths diverged; we saw him no more for almost thirty years, when some years ago we were destined to be thrown with him again. Except for the snow-white hair that adorned his head in place of the auburn locks of earlier years, we could discern but little change in his appearance. It was the same upright figure and well poised head, stately tread and soft blue eyes of former years.

His great work at Whitworth College for almost a quarter of a century is a monument that will withstand the ravages of time.

His funeral to-day from the Methodist church was perhaps the most largely attended in the history of Brookhaven, all business houses being closed for the occasion, and the floral offering was probably never equaled here on a similar occasion.

Those taking part in the services included, Revs. W. H. Lewis, P. D. Hardin, H. M. Ellis, W. B. Jones, J. T. Leggett, Dr. A. F. Watkins, and Hon. T. Brady, a local attorney and long time friend of the deceased.

Brookhaven, Miss.

PERCY B. BELL.

TIME WILL TELL.

By Rev. M. L. Burton.

"The greatest friend of truth is time." More controversies have been settled by the calendar than by arguments. Truth can be crushed, but never ultimately defeated. Neither majorities nor minorities make right or wrong. It has been said, "For right is right since God is God, and right the day must win." Truth lies deeper than the merits or demerits of any man who opposes or favors. Truth has been beheaded. Truth has been crucified. Truth has been burned at the stake. Truth lives, for God is absolute truth.

To undertake to convince one that a thing is wrong because some man opposes it, or right because some man favors it, is the purest sort of fallacy. Men are not infallible, hence the possibility of mistakes.

Much has been said and written about the present plan of unification. The friends of the plan, in the bounds of the Mississippi Conference, have approached the subject in the most brotherly spirit. We have not been able to get the information to the people. Numbers of laymen have said, "We have not been given the information, except on one side, and that the opposition." Letters could be published that would make "mighty interesting reading" to those who didn't write them.

Personally, I have approached the subject, not from what my friends thought or did not think about the question, but with a consciousness that I am responsible to the generation in which I live, the one that follows, and ultimately to the Great Head of the church, before whom I must one day stand. Time will tell who is right. I leave it to the jury.

Meridian, Miss.

THE PLAN ITSELF.

By Rev. J. S. Purcell.

In all the discussions, wise and otherwise; of the Unification Plan, I have seen few, if any, words of appreciation for those who gave of their time and energy in formulating the plan. Therefore, I wish to speak a word of appreciation for the work of the Commission on unification. These brethren have given to the Church and the world a piece of work that stands out as one of the masterpieces of human endeavor.

The first outstanding quality of the Plan is that it is so free from selfishness; and when anything is free from selfishness it glows with the spirit of divinity. It possesses so much more of the fruits of the spirit than it does of the flesh; so full it is of these qualities that it can only be worked successfully by Spirit-born men. To my mind this is the master idea in the plan. No

opponent has yet admitted that it cannot be worked to a glorious reality by good men, and no other kind should have been considered in the drawing up of the plan. Good men, made so by the leadership of the Holy Spirit—a good plan for good men to work. The commissioners made no provision for the flesh. Flesh and blood alone cannot work this plan, nor would it be of any avail to the great church if they could. The commissioners made room for God, and made God a necessity for the carrying out of real unification. It is dishonoring to Christ and the church to call anything Christian work that can be done minus the guidance of the Spirit. The fault is not in the plan, but in ourselves. As Shakespeare said, the fault is not in the stars that we are underlings, but lies closer home.

The second outstanding quality of the plan is its broad scope of brotherhood. Racial antipathies and religious bigotry are two great factors in hindering the progress of Christ's kingdom here on earth, and these two characteristics are manifested mostly in so-called Christian people; there is very little of it demonstrated by the world. Why should I think myself better than other people? The commissioners made room for the use of all our brotherly love and I am glad that they did, for if we fail to exercise these God-like qualities they will soon atrophy. If the plan had been made so as to unite without the use of the Christian graces, it would not be worth the paper it is written on. Reconciliation has always cost something, and it will cost us much in this case. I am thankful to say to-day that I am willing to pay the price. "Are ye able to drink of the cup that I shall drink of?"

The third great quality of the plan is its forward-moving tendency. To work the plan, we will have to forget the things that are behind that caused the separation and reach forth unto those things that are before us. If we cannot forgive wrongs in the other church, we are not right ourselves. Regardless of what may be said and done, unification is coming one of these days, and it is no compliment to any man or body of men to hinder God, and you cannot finally thwart his plans. Remember that an imbecile can throw a wrench into the most delicate machinery and stop a giant engine; almost anybody can create prejudice in some classes of people. So, brethren, it is better to give up past offenses for future glory. The fault is not in the plan, but in ourselves.

Wesson, Miss.,

THE DREAMER.

I am tired of planning and toiling
In the crowded hives of men;
Heart-weary of building and spoiling,
And spoiling and building again.
And I long for the dear old river,
Where I dreamed my youth away;
For a dreamer lives forever,
And a toiler dies in a day.

I am sick of the showy seeming,
Of a life that is half a lie;
Of the faces lined with scheming
In the throng that hurries by,
From the sleepless thought endeavor
I would go where the children play;
For a dreamer lives forever,
And a toiler dies in a day.

I can feel no pride, but pity
For the burdens the rich endure;
There is nothing sweet in the city,
But the patient lives of the poor.
O, the little hands too skillful,
And the child mind choked with weeds,
The daughter's heart grown willful,
And the father's heart that bleeds.

No, no, from the street's rude bustle,
From trophies of mart and stage,
I would fly to the wood's low rustle
And the meadow's kindly page.
Let me dream as of old by the river,
And be loved for the dream away;
For a dreamer lives forever,
And a toiler dies in a day.

—John Boyle O'Reilly, in Northwestern Advocate.

MEMOIR OF REV. G. R. ELLIS.

By Rev. Robert Selby.

Gabriel Richard Ellis, seventh child of ten children, son of George W. and Eliza Humphries Capers Ellis, was born at Cottage Hill, Mobile County, Ala., May 27, 1845. After an illness covering a long period of time, he passed to his reward from a hospital in Jackson, Miss., on the evening of Sept. 25, 1925.

His father's family was English, and his mother's family was Huguenot, making a combination centering in him which was manifested in strength of character. He was a grand-nephew of Bishop William Capers, the first bishop to be elected by the Methodist Episcopal Church, South, in 1846.

His early life was a hard one in many respects, having to assist in bearing the burden of that early day on the farm, and giving much of his time to burning charcoal. Those who have had the opportunity of observing work with the latter can appreciate the toil and the soil of such occupation. Judging, however, his devotion to duty as expressed in his later life, he must not have complained of the daily grind.

He gave his service in the Confederate army to upholding the ideals of the South, being a member of Company I, Twenty-first Regiment of Alabama. He was taken prisoner at the battle of Shiloh, and carried to Elmira, N. Y., where he was detained until the close of the war.

He was converted and united with the Methodist Episcopal Church, South, at Cottage Hill, under the preaching of Bishop William M. Wightman, having been trained under the devout instruction and leadership of his parents, who were staunch Methodists. It will be noted that he was just 21 years of age at the time of his spiritual birth, and he gave himself to God and the church for the remainder of his long and useful life in the Kingdom of God.

Brother Ellis was united in marriage with Miss Alvira Elizabeth Davis on Aug. 31, 1871. From this union three children survive, namely: Mrs. H. P. Hurlburt, Donner, La.; Sardin L. Ellis, Ellisville, Miss.; Mrs. W. W. Hall, Shelby, Miss. His second marriage was to Miss Cornelia Havens, on Jan. 26, 1882, from which union there are four children living, as follows: Mrs. Bennett, Pell, Pelahatchie, Miss.; Rev. H. M. Ellis (a member of the Alabama Conference), Stockton, Ala.; F. W. Ellis, Jackson, Miss., and Mrs. W. F. Williamson, Finkbine, Miss. These children were present at the passing of the father to comfort the mother in her age and feebleness at the going of the man by whose side she had stood with a sturdiness of faith and a confidence serene through the years that she had been his helpmate.

Brother Ellis was licensed to exhort in the bounds of the Seashore District, Mississippi Conference, at old McClendon church, in the northern part of Jackson County, Miss., on May 8, 1879. At the fourth quarterly conference in the same year, at Mount Pleasant church, situated in the same circuit, on Oct. 17, he was licensed to preach the gospel of Jesus Christ. It was in New Orleans, La., on Jan. 11, 1884, that he was ordained local deacon by Bishop H. H. Kavanaugh. At the Conference at Canton, Miss., December, 1890, where he was admitted on trial into the Mississippi Annual Conference, Brother Ellis was ordained local elder by Bishop Charles B. Galloway. Although forty-five years of age when he became an itinerant Methodist preacher, he gave promise of usefulness in the Kingdom of God.

The following are the charges he served with diligence and devotion: Covington, La., 1886-89, supply; Estabatchie, 1890-92; Escatawpa, 1893-95; Coalville, 1896-98; Williamsburg, 1899; Walnut Grove, 1900. While serving the Walnut Grove charge his health became impaired and he retired for a while, moving to Seminary. At the Conference of 1901 he was appointed to Brooklyn, and served through 1904. He was appointed to Trenton charge for 1905. At the Conference of 1905 he was given the superannuate relation, and moved to Seminary, where he lived until he passed to his reward on high. While living at

Seminary, he served the Oloh charge one year. He was busy preaching when able and opportunity afforded during the years of his superannuation, not willing to be idle as a preacher of the gospel. It was under his influence that quite a number of young men were led to enter the ministry, and they are to-day true to the church he loved and aided them to appreciate.

It is to be said that Brother Ellis was a good preacher, careful in his preparation, diligently attending to the duties of the pastorate. His charges were, in some respects, hard to care for, and there was not much of a salary provided for him, but these things did not move him to be less attentive. His mind, at times, was given to poetic creations, and some of his verse was worthy and attractive.

It was my pleasure and profit to be in his home several times this year, and he was happy to have me as his brother in the ministry. Notwithstanding he was a sick man, and knew that he could not be here very much longer, he was cheerful and full of hope. Why should he not be, since he said to me several times, "You need not be uneasy about me, for my place in the Everlasting Kingdom is secure." He still loved the church he had served effectively for so many years. True, much of the time he was burdened with physical illness, but he knew that God was his refuge and strength.

On the morning of Sunday, Sept. 27, 1925, at 10 o'clock, his body was borne from his home in Seminary to the church, where the last rites of the church were given in honor of the life and service of a good minister of Jesus Christ. His widow and all his children were present, sad of heart, but knowing that a husband and father beloved had finished his course and gone to his heavenly home. The service, in the presence of a large congregation of sorrowing friends and former companions, was conducted by the writer of this tribute, at the request of the family, assisted by Rev. J. L. Carter, pastor, and Rev. G. S. Harmon, a former pastor, very much beloved by the family. The Rev. Mr. Low, a former pastor of the local Baptist church, offered the prayer at the request of the family. Thus ended a life of more than eighty years, and it was a good ending, for he was a good man, and full faith. May his son, H. M., the "preacher boy," be a greater preacher for the faith and life of the father. May the widow and all the other children see his face again in the midst of glory that awaits all the faithful in Christ.

Hattiesburg, Miss.

BACK IN TENNESSEE.

By Payton A. Sowell.

I am confident you do not desire as much from me about Tennessee as you have had from me concerning Seashore Camp Grounds. As I look away south this morning, I wish there may be hope and promise in the work of Rev. Waldo W. Moore, as the school begins.

Prof. W. R. Webb related to me, years ago, this incident: He was on the train with Bishop David S. Doggett (a born prince), going through the mountains of Tennessee toward the East. Bishop Doggett had not seemed to look out the window. At length—and the Bishop knew where—they crossed into Virginia; the mountains were of the same range, but the Bishop straightened up, and with a face aglow said: "What a grand view, what a wonderful scenery." He was in Virginia. To the persons who were born in the hills of the "Volunteer State" it is pardonable if, when they come into their native State, for a moment to forget the past, and seemingly turn their backs on even Louisiana and the "fairy" shore of the Gulf, with all its shifting, changing form and colors.

And so it was, when I came into the border county, Giles, where thousands and thousands of Methodists have lived and died, and where the noblest young patriot of the 60's was hanged as a martyr—Sam Davis; where that great church statesman, Robert Paine, was reared, and con-

verted. I am sure such friends as Brothers Moore, Abels and Carley and many others would smile when I say: "I wish they had been with me to see the sunset behind the hills." Beyond that sunset more than a thousand who had fellowshiped with me had gone, and I have come near to the close of life's day, and hope to find a "Golden East" where this beautiful "earthly West" ceases.

To one who thinks of the Methodist Episcopal Church, South, as I do—in this hour of crisis—it is refreshing to hear the hope that the Tennessee Conference will decline to accept "the plan." If Holston, on the east among the lofty mountains, will sound out the note, and it will ring down through middle Tennessee, on by the graves of McKendree, Soule, McTyiere, Summers, Green and McFerrin, and into the lowland beyond the Tennessee River, where sleep G. W. D. Harris, Wm. C. Johnson, and a multitude of kindred spirits, it will be "a day" to keep in memory—when the Methodist Episcopal Church, South, is preserved. I wait with profound interest to see.

To come back where I began, "touches responsive chords." The voices I hear seem to come from a "far land," but they are the voices of past years; they seem to say to the heart, "the many mansions" are glorious, come up the shining way to them. Some day shall we go?

WALKER CHANGES HIS MIND.

By Rev. S. S. Bogan.

Brother J. H. Walker announces in the New Orleans Christian Advocate of Oct. 1 that he has changed his mind. His resignation is now in order; will he resign? It is well known to the members of the Minden District that Brother Walker paraded himself before the Minden District Conference as much opposed to the pending plan of unification, and was accepted by the conference upon his own appraisal and representation and elected a lay delegate to the Annual Conference to represent those who oppose the pending plan.

I respectfully remind Brother Walker that the mind of those who elected him is not changed, and they have the right to expect and demand of him, their representative, to carry out their will.

By his late and final decision to vote for the pending plan, in equity he has forfeited his right to sit as a delegate in the Annual Conference, and should voluntarily retire. If he cannot conscientiously vote the will of his constituency, the only honorable thing that he, or anybody else who is in like position, can do is to refuse to vote; that would be the lesser of the two evils. Far better would it be for him to submerge his own private views and vote true to them that trusted him.

WHAT OF THE KINGDOM?

By Rev. James M. Lewis.

I see from the Advocate that bishops, presiding elders, preachers, and laymen are still exposing to the world their mental attitudes on the very much abused question of unification. The question for the time being is settled, so far as the legal voters are concerned. All have made up their minds as to which way they are going to vote. If any of them have not, they are "some dummies," to say the least of it. As I see it, none but the soreheads are writing to-day. For what purpose, I don't know, unless it is to try to vindicate themselves for the stand they have made, and defend themselves of the so-called personal grievances that have been thrown into the discussion.

If God was ever in this question (and I believe he was in the beginning), hatred, prejudice, suspicion, egotism, false pride, "holier than thou" attitude have driven him out, and my Lord and Saviour Jesus Christ is not in this thing any more.

The thing that grieves me, and makes me sick

at heart, is the fact that God's kingdom is being interfered with in its onward march to conquer the world. The Christ that I serve, love and obey, is a cosmopolitan or world Christ; the Christianity that I preach is a Christianity for all peoples, nations, and tribes. I am for organic unification of all Methodisms in America, and for a co-operative association of all Protestantism in the world, because I believe Christ desires it, and the kingdom on earth must have it in order to take this world for Christ.

What of the Kingdom? We are calling our missionaries home; we are dismissing our Bible agents and lay preachers in distant lands; we are closing our schools and colleges throughout the world; lumber is rotting; brick buildings just started, standing incomplete! All of this in the midst of a prosperity such as some sections of the South have never known. Is Southern Methodism "marching on?" Can she sing from her heart, "The Kingdom Is Coming," or "Onward, Christian Soldiers," when somebody has called a halt? The antis claim all is brought about because we unificationists are trying to ram something down their throat, and we claim that we are not trying to ram anything down people's throats. We claim that we are only following in the lead of our great thinkers who, some twenty-five years ago, started this movement, and it has reached its climax in our day.

Say! The question with me is, What are you and I doing for a lost world? What are we doing for the kingdom of God on earth? Are we spending much time in secret prayer for "peace in Israel?" For lost humanity? For our brethren in Christ Jesus? O Lord, breathe over Southern Methodism an intense spirit of prayer!

Tylertown, Miss.

CONFUSING THE ISSUE.

By Rev. H. M. Ellis.

Two unification, or pro-plan, bishops are out in last word appeals. They add no light.

The unsafe positions of Bishop Cannon have been fully answered in every detail. The bare assertions, ugly insinuations and unbrotherly charges of Bishop Mouzon—well, we can afford to be charitable. The Bishop is in distress. Things are not going as he so vehemently prophesied, and he has pride—and nerves.

But the attempt of each of them to muddy the water and confuse the issue cannot so easily be overlooked.

Bishop Mouzon makes the bald assertion—a habit he has acquired—concerning the vote to be taken in the Annual Conference: To vote "Yes" is to vote for unification. To vote "No" is to vote against unification.

Begging the Bishop's pardon, I must say that, unfortunately for him, that simply is not the fact. The vote will be for or against the one definite and particular plan of unification now pending. Even partizan leaders in this discussion ought to be sure that their pleas are accurate and fair and their statements dependable.

The Northern Methodists promptly junked the previous plan of unification because that particular plan did not suit them. But now that Southern Methodist Unification Commissioners are offering them a plan which practically accepts all their contentions while it as practically surrenders all Southern Methodist positions, they are making haste to accept it by great majorities. They showed that they knew what they did not want, and they could not have been stampeded by partizan sentimentalists into accepting the plan that did not suit them. In that respect they have set us a good example.

Bishop James Cannon, Jr., writing from England, closes his fifty-one-page alleged last appeal of "The Friends of Unification" with the irrelevant and ridiculous question, in capital type: "Will we permit Northern Methodists to out-love and out-trust us?"

To any one who knows the history of American Methodism and remembers among other things how uncereceremoniously those same "out-loving" and "out-trusting" Northern Methodists chucked

into the wastebasket that former plan of unification, which would have ended overlapping of fields and work, and have set the Negro in a Regional Conference to himself, just because it called for a little trust in Southern Methodists, he wonders how the Bishop could fail to see that he wound up his appeal with a mighty sorry joke. Perhaps being in England dulled his sense of humor. The presence of white Northern Methodist churches in the South is the answer, solemn and unanswerable, to the Bishop's unconscious joke.

But the issue is simple and clear. The vote is to be taken on the pending plan—not on unification in general, or outdoing others in love and trust. Let no one be fooled or befuddled by this late dust-throwing "strategy."

And no one should try to confuse the issue. Better that Christian men be fair and true than that they be victorious.

Yazoo City, Miss.

NOTICE.

Will the preachers and lay delegates who intend coming to the Mississippi Conference in their automobiles please notify me? This will assist the committee in providing entertainment for you.

H. A. GATLIN.

Hattiesburg, Miss.

IMPORTANT NOTICE—LOUISIANA CONFERENCE.

It is absolutely necessary that those entitled to entertainment at the Louisiana Conference whose names do not appear in the official list, communicate at once with the Entertainment Committee.

W. WINANS DRAKE, for the Committee.
1431 Octavia Street, New Orleans, La.

The Klarysew Orphanage, a Centenary enterprise, accommodates 150, and a staff of forty workers, teachers, nurses, and clinic experts carries on an efficient service.

CONFERENCES ARE RESPONDING

All Conferences held have endorsed the appeal for Missionary Maintenance.

Foreign Conferences have agreed to raise their proportion, or more.

Denver and Illinois Conferences accepted larger amounts than they were asked to raise.

Kentucky Conference was asked to raise \$17,500. They agreed to raise \$20,000.

Louisville Conference accepted \$25,000 and in a few minutes \$3,500 of the amount was pledged.

Other Conferences have accepted the amounts they were asked to assume, as follows:

NORTHWEST CONFERENCE	\$ 1,000	HOLSTON CONFERENCE	35,000
WESTERN VIRGINIA CONFERENCE.....	17,500	TENNESSEE CONFERENCE	35,000
MISSOURI CONFERENCE	18,500	ST. LOUIS CONFERENCE	18,000
SOUTHWEST MISSOURI CONFERENCE.....	20,000		

New Mexico Conference more than doubles in cash and pledges the amount asked for.

This indicates that Southern Methodism will maintain her growing missionary work at home and abroad

THE BOARD OF MISSIONS, LAMBUTH BUILDING, NASHVILLE, TENN.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

OVER \$1,600,000 PAID ON SPECIAL EFFORT QUOTAS TO DATE AND THE AMOUNT RAPIDLY INCREASING DAILY

The picture appearing on this page shows the faces of more than fifty superannuate preachers. The Methodist Episcopal Church, South, has approximately twenty times as many superannuates as appear in the picture, or nearly 1,000. In addition to this large number of worn-out veteran preachers, we have nearly 1,500 widows of preachers, most of whom are old and physically infirm. Just close your eyes a moment and visualize the entire group of Southern Methodism's nearly 2,500 claimants. Think of the service they rendered the church when they were able to serve. Think of them at the end of that service as set aside without regular salaries or parsonages, and dependent upon whatever the Church provides in various ways for their sustenance. Then think of a similar group of claimants appearing in each generation throughout all time, and remember that our present Special Effort for Superannuate Endowment is projected in behalf of this multitude of the Church's used-up servants, the number of which increases every year. Is it not a vision of a worthy cause which challenges us all to do our best?

WHAT IS THE ANSWER?

The Methodist Episcopal Church, South, is now faced by a real opportunity to prove that she really cares for the preachers who wear out themselves in her ministry.

The Special Effort for Superannuate Endowment moves on to success or failure. Which shall it be? If loyal members everywhere give liberally to the Fund, victory is sure to come; but if they fail to contribute as they should, the Church's colors will be trampled in dismal defeat.

POINTED QUESTIONS.

Shall those old braves who sacrificed every available means to create an old-age competency for themselves, in order to give all their time telling the glad tidings of God's dear Son for the benefit of others, be left as the prey of pitiless poverty and as the shame of an ungrateful Church when they are unable to continue such service because of old age and disability?

Shall the active preachers of to-day and of succeeding generations be able to do the work of the Church unafraid, knowing that provision has been made for them when old age forces them to superannuate? Or shall they try to carry on in the future, knowing that the Church had a real chance to provide adequate Superannuate Endowment and failed?

Shall the Church of Christ, which proclaims a gospel of proper care for dependents, now practice what she preaches by responding liberally to the call of her own claimants? Or shall she stand shame-

faced in the presence of governments, secular corporations, and men of the world who do not preach such a gospel but practice it?

THE BIGGEST EMERGENCY OF ALL.

The world is sick; morals limp; the social order is diseased; fear clutches the throats of men everywhere. Something must be done at once.

The nearest and best place of treatment is the Cross of the Great Teacher. Thousands of preachers are able to point the way, and they are busy doing it. Hearken unto them.

These pathfinders of the Cross are faithful. They do not shirk. But they would be greatly strengthened for their work if they could be assured of the commonest necessities when they wear out at the task.

WE SHALL NOT FORGET.

This is the call of the Special Effort for Superannuate Endowment. It aims to hearten the active preachers in their work of administering to an afflicted world the prescription of the Great Physician. It seeks to do justice to superannuated preachers who have been used up in such service.

During the past forty years the Methodist Episcopal Church, South, failed to pay her preachers more than \$10,000,000 actually promised them in salaries. The statistical tables of the Conference Minutes for the period given will verify this statement. Thus the Special Effort for Superannuate Endowment became a movement to collect an honest debt.

Let all true-hearted believers rush to the rescue, extend the helping hand, and give of their bounty for the old-age sustenance of those who give their lives to make the name of Christ a praise in the earth. It is not a charity, not a beggar's sop—it is the payment of a debt!

Industry takes care of worn-out task doers automatically; but we, purporting to be representatives of that tender, loving Christ, who always helped in time of need, have for long,

wearied years allowed our white-haired, decrepit, and sweet-spirited minister to live almost as beggars of the street. If we do not change this program, the Church will soon lose the respect of people who stand for a square deal.

The superannuated preachers are a real asset to any community. They help the young pastors, inspire the youth of the Church, and cheer the old people of the flock. If they could be domiciled in pleasant little homes, unworried by the fear of sickness and want, they would be able to serve the needs arising in situations where they dwell. Let them not be superannuated and left in utter loneliness, but make it possible for them out of their retirement to give unto others the benefits of their ripened lives.



QUOTA PAYMENTS EXPECTED TO APPEAR IN CONFERENCE MINUTES
SHOULD BE PAID NOT LATER THAN ANNUAL CONFERENCE MEETING

The Home Circle

THE BOY THAT LAUGHS.

I know a funny little boy—
The funniest ever born:
His face is like a beam of joy,
Although his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny bone?

There's sunshine in each word he speaks:
His laugh is something grand;
It's ripples overrun his cheeks
Like waves on snowy sand.

He laughs the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
The lessons are but fun.

No matter how the day may go,
You cannot make him cry:
He's worth a dozen boys I know,
Who pout and mope and sigh.

—Wide Awake.

DADDY'S DAUGHTER.

"I wish, daddy, that I'd been a little boy instead of a little girl," pouted Mildred, looking up from the plate she was wiping.

"You do?" laughed daddy. "Now, mother and I think it's pretty nice to have a happy, helpful little girl about the house."

"I'm happy most of the time," Mildred decided. "But you see, daddy, I don't like to do what girls do; I like to do what boys like to do."

Daddy didn't laugh that time. He only smiled as he remembered how eagerly his little daughter had watched him down at the store one morning when he was mending a clock. There was a secret back of that kind smile which Mildred never found out until one rainy Saturday more than two weeks later.

"I can't go out all day long," she sighed. "It's too rainy even to play sailor boy in the pond."

"Quite true," agreed father. "But, daughter, suppose you make your bed and help mother with the dishes. Then I shall need you at the store."

How big Mildred's eyes grew then! She had been needed at home ever so many times, but never had she been needed at the store until that rainy Saturday morning, and the store is such an interesting place.

In spite of the rain, Mildred sang as she spread her bed. She even tried harder than usual to make it look just like a frosted cake, for secrets are such fun. She knew daddy was having one down at the store, and of course as soon as she found it out it wouldn't be a secret any longer. She liked to keep wondering what the secret could be.

"Perhaps some lady is coming to buy her little girl a ring for her birthday, and daddy wants me to keep the little girl out of the way till it's picked out, or perhaps he's going to let me watch out so that the little things won't get lost. I hope it's the watch."

But when Mildred's home tasks were done, she was glad to run down to the store to learn the secret.

"Hello, daughter!" daddy greeted as she stepped up to the counter.

There was no lady and no little girl there, except of course herself.

"Hello, daddy!" Mildred answered. "What's the secret?"

"Secret? Who said anything about a secret?" "Nobody," laughed Mildred, "but I know there is one."

Then that blessed daddy came around the counter, took his little girl by the hand, and led her out into the back shop. There the very first minute Mildred saw a little table with tools and an alarm clock on it.

"Why, daddy, how can you work at such a little table?" Mildred asked.

Daddy smiled. "I couldn't," he said, "but how about you?"

Mildred drew up a low chair and in much less than a minute was seated before that table, clock, and tools.

"I just fit," she smiled. "Daddy, what do you want me to do?"

"That's your clock, daughter. You may do whatever you want with it."

"It doesn't go," Mildred noted. "I'll fix it."

She set to work with a will. Outside the rain was falling, but she didn't mind at all. Mildred was doing boy's work, and she was the happiest girl in town, though really I'm afraid that poor clock never did "go" again.—Selected.

BEAR YE ONE ANOTHER'S BURDENS.

The hills were "keen!" The boys said so. The first coasting of the winter was on. And such coasting as it was! Every boy in the village was out on the hill—every one but Arthur. Arthur did not have his arithmetic lesson and he could not go coasting until it was done.

Waving a gay good-bye his big brother, Charles, made for the hill with the coaster. "Bye, old top," he called back. "See you later."

Indoors, Arthur, with tears in his eyes, tried to study. The shouts of the boys on the hill reached his ears.

Outdoors, Charles tried to have a good time, but he saw Arthur sitting by the table crying over arithmetic. "Kind of tough to have to stay in," thought Charles as he went flying through the air.

"Suppose I could help him so he would get through quicker," Charles thought, as he climbed back up the hill.

Another glorious coast down and Charles made his way back home.

"Hey, Chuck," called his friends, "Where you going?"

"Back in a little while," answered Charles, and hurried home.

"Done yet, Arthur?" he called as he entered.

"No," cried Arthur. "Never will get through, and to-morrow the coasting will be gone."

"Don't cry, Art," answered Charles, pulling off his gloves and coat. "I'll help you. Then we'll both go coast."

"Oh, Chuck," and Arthur smiled through his tears. "Thank you," he added shyly.

In no time the arithmetic was done and two happy brothers made their way to the keen hill to coast.—Boys' and Girls' Quarterly.

PUMPS AND PEOPLE.

Joe burst into the kitchen and dropped his pail. "Well's dry," he announced. "I've pumped and pumped, and no water comes."

Uncle Len, waiting for Agnes to get breakfast, rose and laughed genially. "Not quite a country boy yet, are you, Joe? There's plenty of water in the well, but the pump's dry. When that happens you have to pour water down to get water up. I'll show you." He took a dipperful from the pail by the sink and went out with Joe.

Presently Joe returned with a brimming pail of fresh water. "What else have I to do?" he asked Agnes shortly.

"There's the woodbox," she answered in the same curt tone.

"Sure, there's the woodbox," muttered Joe, "and after that porch to sweep and after that something else. It's nothing but jobs all day long." He stamped out to the shed.

"I should think Joe might see," said Agnes to herself, "that this new life is harder for me than for him. I work without stopping for him and Uncle Len day in and day out, but Joe never says a word of thanks or affection. I don't believe he loves me at all. And he's my only brother."

She filled the pitcher from the fresh pail, and just then she remembered Uncle Len's words: "There's plenty of water in the well, but the pump's dry. You have to pour water down to get water up!"

With the pitcher in her hand Agnes stood gazing across the fields to the hills beyond. Was that the trouble, a dry pump? Perhaps the well was full of brotherly affection, and all it needed was a little sisterly love poured down to bring up a brimming pail. Could it be that?

Joe came back with his arms piled with wood, which he dropped into the woodbox.

Agnes put down her pitcher, curved her mouth into a genuine smile at the thought of her experiment and crossed to her brother. She put an arm around his neck and kissed him. "Joe," she said, "you're such a comfort and help I don't know what I'd do without you!"

Joe wriggled free, but the flush on his cheek was not all embarrassment of the unusual caress. "That's nothing," he said, "you do lots more than I do, Agnes. You're all to the good."

"I love you lots," Agnes said with a soft little laugh.

"Give me a dish and I'll pick you some strawberries for breakfast," Joe offered and went off, whistling, to do it.

Uncle Len, who had heard it all, nodded his wise old head. He knew a good deal both about pumps and people.—Youth's Companion.

FULL VALUE DEMANDED.

One of the first traveling circuses that ever exhibited in the United States was that of John Robinson, whose "show" was well known in the South and West before Barnum had ever been heard of. When his son, Gil Robinson, wrote a book of reminiscences about the old circus called *Old Wagon Show Days*, no less a person than Chief Justice Taft, who has many pleasant boyhood memories of the Robinson circus, contributed an introduction to it. Among the many lively anecdotes that the son tells about his father is this:

Those early shows were primitive in many respects. The music, for instance, was furnished on a very economical basis. When my father began his career as a circus owner he did not have a band. There was music, to be sure, but it was furnished by a lone fiddler. When, through the convivial propensities of the "one-man band," he was occasionally reported missing, a hand-organ was substituted. When the financial condition of the show warranted the extravagance, father went to New York and engaged six musicians. That band, he told me, was the pride of his life, and he loved to linger in the vicinity when the musicians were playing. He had, however, old-fashioned ideas about "windjammers," as musicians were called, and when they were paid to play he expected them to earn their money. Ed Kendal was a noted band leader in his day, and when he was leader father felt that he had secured a valuable acquisition. Kendal played a rather antiquated copper-keyed bugle. The first rehearsal was being negotiated and father was standing near the bugle player; the star musician played a few bars and then quit. He "rested" so long that father became nervous; he finally blurted out:

"Why don't you go on and play?"

"I can't," responded Kendal. "I've got thirty bars rest."

"Rest nothing," bellowed father. "I hired you to play and you're going to play or quit. You can rest all you want after the show."—The Youth's Companion.

TO PRESERVE CHILDREN.

Take one large, grassy field, one-half dozen children, two or three small dogs, a pinch of brook and some pebbles. Mix the children and dogs well together and put them in the field, stirring constantly. Pour the brook over the pebbles. Sprinkle the field with flowers. Spread over all a deep, blue sky, and bake in the hot sun. When brown, remove and set away to cool in a bathtub.—Michigan Public Health Bulletin.

Bright Boy: "In Siberia they don't hang a man with a wooden leg."

Innocent Boy: "Why not?"

Bright Boy: "They use a rope."

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

NEW PRESIDENT OF WHITWORTH COLLEGE.

At a special meeting of the Board of Trustees of Whitworth College, held at the college on Thursday, Oct. 8, Rev. H. G. Hawkins, pastor of our church at Magnolia, Miss., was elected president for the remainder of the 1925-26 session to fill the vacancy caused by the death of Dr. I. W. Cooper.

President Hawkins is splendidly qualified for the work to which he has been called, and we predict a successful administration of the college under his direction. President Hawkins was at one time associated with Dr. Cooper in the work at Whitworth; he served Port Gibson Female College as president for several years, and later became president of the Memphis Conference Female College, Jackson, Tenn. Thus he has had wide experience in the educational field which especially fits him for taking hold of the work where it was laid down by his lamented predecessor. Added to his successful experience are fine intellectual and spiritual qualifications, which insure the maintenance of the high standard of Whitworth.

We bespeak for President Hawkins the full, hearty and sympathetic co-operation of all the friends of education throughout the church.

NEW SUNDAY SCHOOL BUILDING AT CARROLLTON AVENUE.

The congregation of the Carrollton Avenue Methodist Church, this city, is rejoicing over the completion and occupancy of its beautiful new Sunday school building. Of a style of architecture and of material to match the church, which it adjoins, the building will adequately take care of the needs of the Sunday school and permit it to do even better work than it has done for many years. Under the leadership of the pastor, Rev. W. L. Doss, Jr., and the superintendent, J. H. Carter, this school is one of the best organized and most efficient in the city, and we congratulate them and all those who have had part in the successful carrying out of the plans for this notable addition to the plant of the church.

OPENING OF RAYNE MEMORIAL SUNDAY SCHOOL BUILDING.

The new Rayne Memorial Sunday school building, this city, was formally opened for use last Sunday. This building is of steel and brick construction, definitely planned for Sunday school work under the most favorable conditions, and up to the requirements of an A-grade Sunday school.

The auditorium was crowded beyond its seating capacity at the opening service, and a most interesting program was rendered. Dr. S. G. Noble, superintendent, presided over the exercises, which included special musical numbers and brief addresses by W. B. Reilly, J. W. Westerfield, J. W. Reilly, L. E. Hawkins, and Dr. W. L. Duren. Dr. Noble led the opening prayer and Dr. Geo. S. Brown led the closing prayer.

This building is a monument to the faith, loyalty, and liberality of the Rayne Memorial congregation; but it is no more than fitting to say—as was said by Dr. Noble in his introductory remarks—that to Dr. W. L. Duren, the pastor, is due a large part of the credit for the successful completion of the great undertaking. Giving unremittingly of his time and energy to the enterprise, Dr. Duren has made a contribution to the permanent equipment of Methodism in New Orleans that will honor his ministry here in years to come.

Rayne Memorial is now in position to carry on the work of Christian education in a most efficient manner, and we predict an enlarging sphere of usefulness for this great church.

PERSONAL AND OTHER NOTES.

Rev. and Mrs. T. C. Cooper, Homewood, Miss., announce the birth of a son, T. C. Cooper, Jr., on Oct. 10. Blessings upon the little one!

The Shreveport Standard Training School issued 111 credits at the close of its session last week. We believe this is the record for Louisiana.

Mr. J. B. Duke, great benefactor of Duke University and donor of millions of dollars for other good causes, died at his home in New York on last Saturday. He was buried in Durham, N. C.

The men of the First Methodist Church, Lake Charles, La., planned a banquet for Wednesday evening of this week, at which Bishop Sam R. Hay was announced as the speaker. A new church is being enterprised at Lake Charles.

Rev. J. L. Neill, superintendent of the Czechoslovakia Mission, expects to be present at the Mississippi Conference, of which he is a member, and to take an appointment. He has been absent from the Conference in special work for just ten years.

The House of Bishops of the Protestant Episcopal Church sustained by an overwhelming majority the verdict of the ecclesiastical court declaring Bishop William Montgomery Brown, of Arkansas, guilty of heresy, and he was formally deposed from the episcopacy on Monday of this week.

The revival meeting held at Calhoun, La., by Rev. P. O. Lowrey, the pastor, in which he was assisted by Evangelist Curry, resulted in the addition of more than one hundred members to the church. This meeting is said to have been the greatest held in that section of the State for a long time.

Rev. J. S. Purcell, our pastor at Wesson, Miss., was recently assisted in a meeting at one of his appointments by his brother, Rev. G. D. Purcell, of the Louisiana Conference. The work of the Wesson charge prospers. The pastor and his family are greatly enjoying the comforts of the newly repaired parsonage.

Most of the pulpits of Protestant churches in New Orleans were filled last Sunday by delegates to the Triennial Convention of the Protestant Episcopal Church, now in session in New Orleans. From all accounts, these distinguished ministers preached inspiring gospel sermons that reached the hearts of those who heard them.

Rev. Geo. P. Fikes, formerly of the Mississippi Conference, but now of the Southwest Missouri

Conference, was appointed pastor of St. Luke's, Springfield, Mo., at the recent session of his Conference. St. Luke's is one of the choice appointments of the Springfield District, and his many friends will be glad to learn of the success of Brother Fikes in his work.

Rev. J. B. Randolph, presiding elder of the Columbus District, North Mississippi Conference, in company with Rev. S. W. Hemphill, pastor of the Longview and Sessums charge, went over into Choctaw County a few miles north of French Camp, Miss., on Oct. 1, and organized a Methodist church with twenty-five charter members. Brother Hemphill had conducted a meeting at this place in the latter part of August.

We learn from the Hattiesburg American of Oct. 6 that Rev. J. O. Hanes, general evangelist, recently assisted the pastor, Rev. B. H. Williams, in a great meeting at Bonhomie, Miss. Bonhomie is the place in which Mr. W. F. S. Tatum, of Hattiesburg, is largely interested, and for which he arranges an annual revival. After the meeting at Bonhomie, Brother Tatum arranged to have a series of services, conducted by Brother Hanes, in his logging camps.

It seems to us that Rev. L. M. Sharp, of the Lauderdale charge, Mississippi Conference, is almost in a class by himself. At his fourth quarterly conference, held on Oct. 4, his charge reported everything in full, including superannuate endowment and specials. That is pretty good for five weeks before the meeting of the Annual Conference. Brother Sharp does not know that we are in possession of this information—but it is worth passing along.

Dr. Walt Holcomb is now in the midst of a tabernacle meeting at Miami, Fla., under the auspices of the Riverside Methodist Church. Dr. Holcomb requests that pastors, parents, and others who know of any Methodists living in Miami or who may be going there for the winter months, to write him at once, in care of the El Comodoro Hotel, giving the addresses of the persons, which will help him to get in touch with them and possibly save them to the Methodist Church.

Rev. C. H. Mayo, Chatham, La., writes: "The Chatham camp meeting was held Aug. 29-Sept. 13 by Dr. and Mrs. G. W. Ridout, of Ashbury College, Wilmore, Ky. The services were attended with interest by large congregations. People came from all parts of North Louisiana, even as far as Shreveport, and from Jackson, Miss. About 140 people came to the altar, out of which number 120 received some definite spiritual blessing. It was the greatest revival that has been held in this section in many years. The Chatham Holiness Association was organized with 62 members. If you have the experience of holiness, are seeking it, or are friendly to it, you are invited to join." Brother Mayo is secretary of the Association.

THE YOUNG PEOPLE'S CONVENTION.

By E. B. Chappel, Editor Sunday School Publications, Methodist Episcopal Church, South.

The Young People's Convention, which is to be held at Memphis, Tennessee, December 31, 1925, to January 3, 1926, should be one of the most important gatherings ever brought together in our church. We have always earnestly desired as a denomination that our young people should share in the largest possible way in the great work which God has committed to us. This is the meaning of such connectional organizations as the Epworth League, the Young Woman's Missionary Society, and the Young People's Department of the Sunday school. Too much cannot be said in praise of the accomplishments of these agencies. Through them thousands of young men and women have been led into active and intelligent participation in our great task of building the kingdom of God.

And yet when we look at the situation soberly, we are bound to confess that our success in enlisting the interests and co-operation of the young has fallen far short of our desires. The church, so far as its working force is concerned, is still predominantly an adult organization. Too large a proportion of our young people still linger on the side lines, expecting that maybe when they have grown older and maturer they will take their places in the active ranks.

And the more we consider the more deeply we are impressed with the seriousness of the loss to our work thus incurred. For we sorely need the help of the younger element of our membership, not only because there is an urgent demand for a vast increase in the number of those engaged in bringing the world under the dominion of Christ, but also because young life adds a quality to our work which we cannot well get along without. For this work requires the kind of enthusiasm and daring and magnificent scorn of difficulties and dangers which belong peculiarly to those who are still in the glory of the morning. Armies need the leadership of men of mature years, but the rank and file of any really formidable army must be made up of young men. The ardor of youth must be guided by the wisdom of age, but the wisdom of age needs to be fired by the ardor of youth. Each supplements the other, and it requires both to constitute a thoroughly efficient and irresistible aggressive organization.

Perhaps one of the reasons why we have not been more conspicuously successful in enlisting the active interest of our young people in our undertakings is that we have failed to call them into counsel when we met to consider the launching of these enterprises. As a result, our plans and aims have frequently been only vaguely understood by them and they have failed in that type of enthusiasm which can come only of full first-hand information. And the best way so to give them this information that it will appeal to their loyalty and idealism is to have them consider with us the things that need to be done in order to hasten the triumph of the kingdom and in order to make the church a more effective agency in building the kingdom.

And this, as I understand it, is one of the things for which the movement to be inaugurated by the approaching convention stands. It means that it is our purpose henceforth to give our young people the privilege of joining with us in discussing the plans and programs and policies which are to be launched. Of course, it will be necessary in many cases to hold in check their tendency to reckless daring by our maturer counsel; but it may be that in other instances their zeal and courage will help to overcome our doubt and timidity and to encourage us to make justifiable ventures of faith from which we might otherwise be inclined to draw back. In any case, however, they will come out of such deliberations feeling that the plans formulated are theirs as well as ours, and that loyalty to Christ and the church demands that they shall do their full share in carrying them out.

For these reasons I think that Southern Methodists should do everything in their power to make the Young People's Convention a success. Let us consider that this is not simply to be an occasion for enabling a group of young people to have a pleasant coming together, but that it stands for a serious effort to engage the young manhood and womanhood of Southern Methodism in a more intelligent and enthusiastic participation in the work of the church.

I earnestly trust that our Sunday school leaders in every Conference will see that their schools are adequately represented. And meanwhile let us all pray that the convention may be pervaded by such a spirit of earnestness and consecration and loyalty to the Master as to make sure that in all its deliberations it shall be guided by the Holy Spirit.

Frank was in school when the teacher said, "Who knows what the five senses are?"

Frank raised his hand and said, "Nickels."—Exchange.

THE VOTE ON UNIFICATION.

Relying upon the accuracy of the Associated Press, we give the following tabulation of the vote of the Annual Conferences to date on the pending plan of unification:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	44	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	111

I WONDER.

By Mrs. C. F. Emery.

I wonder if our old-time friends,
Who loved us long ago,
Do ever give a thought to us,
As on their way they go?

I wonder why, as time goes by
And we near the pearly gates,
A yearning for the old-time friends
Nor time nor place abates?

I know they do not mean to hurt,
I know their hearts are kind;
But oh, I wish they'd write
For the sake of "Auld Lang Syne."

Some day, dear friends, we'll meet again,
And clasp each other's hand;
Then we will know as we are known,
And then we'll understand.

We are so glad that day will come,
And we will meet up there,
But now we long for words of love
To know our friends do care.

We surely love our new-found friends,
As much as we know how,
And some day they'll be old friends,
The same as you are now.
Houston, Tex.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

All candidates for admission on trial into the North Mississippi Conference are called to meet at the Methodist church in Grenada on Monday night, November 2, at 7 o'clock. Come prepared to take the examinations. If you have taken the course by correspondence, you need not come till noon, Tuesday. If you have to take examinations on more than two subjects, do not fail to report on Monday night.

J. E. STEPHENS,
Chairman of the Committee.

SPONGES.

A long time ago people thought that the sponges were vegetables, but now we know that they are animals. They are found in all shapes. Some of them are as small as an egg. Some others are as large as a man's head. They live on the bottom of the seas and are fastened to rocks. They get their food from the water. In cold climates they are small and in warmer climates they are larger.

The framework of the sponge is of tough fiber. When the sponges are taken out of the water, they are a dark color and look like beef liver.

When they are alive, they are covered with jelly-like substance, which is sticky.

A great many sponges come from Turkey and the West Indies. The nicest sponges come from Crete and Cyprus. The sponges which come from the Bahama Islands and the coast of Florida are coarse.

In the Bahama Islands, the people do not dive into the water and get the sponges. They use long poles with hooks at one end of them. They use a wooden cone, which has a glass at one end. The other end is open. They put the glass under the water and look through the open end to see the sponges at the bottom of the sea.

The sponges are buried in the dry sand until the jelly-like substance decays.—Selected.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. H. B. Gladney, Sardis, Miss. (from Jonestown), 6; Dr. G. M. Shaw, Robinsonville, Miss., 2; Rev. B. H. Williams, Hattiesburg, Miss., 2; Mrs. Van F. Miller, Avera, Miss., 2.

SWEDISH POLITENESS.

One of the most attractive features of Swedish life to strangers is the politeness of the children. As soon as a boy is able to stand on his feet he is taught to make a bow and to shake hands, and a little girl must be able to make a bob courtesy before she has learned to walk. As soon as the right hand is known from the left, it must be offered in greeting, or when a gift or favor has been received and one of the first words learned by the children after "papa" and "mamma" is "tack," the Swedish term for thanks. It is heard more frequently than any word in the language.

People are often surprised when they give pennies to beggars or children in the streets to have the recipients offer to shake hands with them. But that is the custom of the country, an expression of gratitude and respect, and to decline a proffered hand under such circumstances is to be guilty of unpardonable rudeness.—Exchange.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridian Avenue, Shreveport, La.

NOTICE.

Can use several boys to work and pay half their board and tuition for the present session at the Seashore Camp Ground School. Address L. L. Roberts, Superintendent, or Waldo W. Moore, Principal, Biloxi, Miss.

WANTED.—Young woman lecturer, 18 to 35, to enter training school for Nurses. Good Christian surroundings. Sanitarium in city of ten thousand. For information write Supt. Greenville Sanitarium, Greenville, Miss.

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RESOLUTIONS OF APPRECIATION.

Whereas, Rev. W. H. Lewis, for the past year has been our efficient presiding elder; and,

Whereas, Rev. T. O. Pruitt, during the recent year has been our worthy pastor;

Therefore, be it resolved by the fourth quarterly conference of the Barlow charge, Brookhaven District, Mississippi Conference, that we record:

1. Our love for and appreciation of Brother Lewis for being so considerate of our spiritual needs, and for hearing with us so magnanimously in the executive capacity of his office to the ultimate end of bringing to us a greater harmony and understanding and brotherly love.

2. Our love for and appreciation of Brother Pruitt, for his whole-souled interest in the people of this charge, for his generous heart and spiritual life, and for the lasting good he has brought us which, for years to come, shall surely redound to his beloved memory.

3. That a copy of these resolutions be spread upon our minutes, and that a copy be sent to the New Orleans Christian Advocate.

Signed: J. Ben Smith, Nelson Reynolds, H. J. Pickering, M. A. Wooten.

THIRTY-THIRD YEAR, CRISIS CONVENTION OF THE ANTI-SALOON LEAGUE OF AMERICA.

Special attention of pastors, church officials and members of congregations of all churches in the United States is called to the Thirty-third Year Biennial Convention of the Anti-Saloon League of America to be held in Chicago, Nov. 5-9. It is pointed out that every church congregation, every Young People's Society and every local unit of a temperance organization is entitled to send a delegate. It is believed that many congregations will send their pastors as delegates, each congregation taking care of the pastor's expenses, and it is urged that wherever possible this be done.

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Dept. N. O.

Rev. Dr. Francis Scott McBride, General Superintendent of the Anti-Saloon League of America, and Rev. Dr. Howard H. Russell, its founder and Associate Superintendent, are urging that the churches of America take particular interest in this convention. They instance that the Anti-Saloon League is "The Church in Action Against the Saloon," and that this organization was founded after a conference and prayer meeting in the library of an American church college. It was the church in the United States, working through the Anti-Saloon League as its regularly constituted agency, that brought about prohibition. The job is not finished; the task of the Anti-Saloon League is plain. The call to the churches co-operating in the League is equally plain.

The statement of these Superintendents says: "The greatest crisis convention since 1913 is the forecast for this Chicago gathering. Interest in establishing prohibition is becoming more and more acute. After five years' test of new problems of national prohibition, this League is ready to announce at Chicago a national plan and policy as decisive as was the national program for the adoption of the Eighteenth Amendment heralded by the Columbus convention in 1913.

"There will be a very great program at Chicago. Pulpit, press, science, medicine, government (Federal and State) and the courts will be represented in the speaking program. As perhaps in no preceding convention, the duty of the church, the relationship of the church and the opportunity of the church will be presented. Every congregation within possible traveling distance of Chicago should send delegates. Every pastor especially should be there. A reduction in rates is expected on the railroads. Chicago is reached also from every direction by the finest automobile roads. Hotel accommodations are ample."

For any information relative to hotels, rates, automobile roads, etc., write to the National Convention Publicity Department, care of Illinois Anti-Saloon League, 1200 Security Building, Chicago.

BOHNE & WILT, Booksellers, and Stationers, 1323 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Monticello, at Monticello, Oct. 18.
Wesson and Beauregard, at Wesson, Oct. 21.
Meadville and Bude, at Bude, Oct. 22.
Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tyertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Taylorville, at Hebron, Oct. 18.
Sumrall, Oct. 21.
Eucuttia, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.

Preaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Satartia, at Satartia, Oct. 17, 18, 11 a.m.
Flora, at Flora, Oct. 18, 4 p.m. and 7:30 p.m.
Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Bentonla, at Bentonla, Nov. 8, 3 p.m. and 7:30 p.m.
Special quarterly conference may be provided on an unscheduled day.

J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

Shubuta, Oct. 18, 11 a.m. and 1:30 p.m.
Pachuta, at Adam's Chapel, Oct. 18, 3:30 p.m.; Oct. 19, 10 a.m.
Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatanua, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkhine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoha, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m. 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Rolling Fork and Cary, at Cary, Oct. 18, 11 a.m.
Mayersville, at Mayersville, Oct. 18, 7:30 p.m.
Anguilla, at Anguilla, Oct. 19, 7:30 p.m.
Rosetta and Mount Vernon, at —, Oct. 21, 11 a.m.
Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.

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Harriston, at Lorman, Nov. 1, 7:30 p.m.
Vickshurg, Crawford Street, Nov. 8, 11 a.m.
Vickshurg, Gibson Memorial, Nov. 8, 7:30 p.m.

W. B. JONES, P. E.

Seashore Dist.—Fourth Round.

Vanceave, at New Prospect, Thursday, Oct. 15, 2:30 p.m.
Mentorum, at New Prospect Camp Ground, Friday, Oct. 16, 2:30 p.m.
Logtown, Sunday night, Oct. 18.
Bay St. Louis, Sat. night and Sun. night, Oct. 17, 18.
Ocean Springs, at Handshoro; Q. C., Saturday, Oct. 24, 11 a.m.; preaching, Sunday, Oct. 25, 11 a.m.
Lyman, at Lyman, Sunday night, Oct. 25.
Wiggins, preaching, Sun. Nov. 1, 11 a.m.; Q. C., Monday night, Nov. 2.
Stillmore, at Stillmore, Sunday night, Nov. 1.
Biloxi, Q. C., Wednesday night, Nov. 4, at 7:30.
Wesley Memorial and Mississippi City, at Seashore Camp Ground, Nov. 6, at 7:30 p.m.
Carriere, at Wesley Chapel, Saturday, Nov. 7, and Sunday, Nov. 8, at 11 o'clock.

Ficayune, Sunday night, Nov. 8.
The pastors will please see to it that all the departments of the church are properly represented by reports as required, and I call especial attention to the report from the Trustees of church property as required by Discipline, paragraph 112.

Pray much, my brethren, over your nominations for official positions. Let us all work and pray together for the Lord to direct and bless us in closing out this year's work.

L. L. ROBERTS, P. E.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

THE PRESIDENT'S MEETING.

We arrived at Richmond Tuesday morning at 7:10. We were met at the train by the Richmond City Union President and his committee and carried to our hotel. After being assigned to my room, I started out to look for something to eat, and met in the hotel lobby Rev. Frank Pymm and Dr. Parker starting on the same mission. After breakfast, Dr. Parker, Mr. Pym and I started out on foot to visit some points of interest that Dr. Parker wanted to show us. Among the places we visited were the old Central Methodist Church. Dr. Parker carried us there to show us the wonderful windows. They are the most beautiful I believe I ever saw. From there we went to the Methodist Publishing House for a short visit, then to the Jefferson Hotel. All of these were show places to me.

After lunch, we were joined by Mr. Harbin and others and spent the afternoon sight-seeing. Richmond is certainly an interesting city. It seems to me they have a monument to almost everything and everybody.

We were directed to meet at the Broad Street Church at 7:30 p. m. From there we were carried to the Pace Memorial Methodist Church for our welcoming banquet. Pace Memorial is one of the large Methodist churches of Richmond, and is a wonderful plant. They certainly have everything necessary to serve efficiently their community as an aggressive band of Methodists should.

Richmond Leaguers had planned well for the banquet, and it was certainly a success in every particular. It was a Chinese affair, the decorations being Chinese, and the thirty young ladies who served as waiters were dressed in Chinese costumes. One of the young ladies in charge told me they had worked almost every night for more than a month preparing for that night's entertainment, and they certainly had reason to be proud of their success, for besides the beauty of the banquet hall and wonderful addresses, there certainly were more real honest-to-goodness eats than I have ever seen at a like affair. They certainly had anticipated the coming of a large number of Methodist preachers, for fried chicken was the main dish; and although they served 180 people, there seemed to be

as much chicken on the table when all had finished as there was to begin with.

During the meal calls were made for the delegations from the different States to stand, and I felt rather lonesome, being the only representative from Mississippi. The old guard all seemed to be disappointed that Mr. Hawkins did not show up. I certainly found that Mississippi Leaguers are not the only ones who know and love our Mr. Hawkins.

Richmond Leaguers certainly did everything in their power to let us know we were welcome.

One could almost write a book on the things to be seen in Richmond. But before I take up too much of your time I had better tell you about the Presidents' Meeting and some of the things we did there.

This being my first, I possibly am not a fair judge, but I think the attendance was small. Many Conferences were not represented at all, and many others, like ours, had only one representative. There were possibly sixty-five or seventy visiting delegates registered (I mean by visiting delegates those outside of Richmond).

The first session opened at 8:30 a. m., and after devotions, Rev. Ralph Nollner was called on to discuss the Young People's Convention in Memphis. He explained the different classes of delegates and how the allotments to the different Conferences and districts were made. Brother Nollner stated that after Oct. 15 the registrations would close and those on the "waiting list" would be allotted the remaining space. Brother Nollner expects the attendance to reach the five thousand mark. All indications point to the most wonderful meeting in the history of our church. Dr. Parker urged Epworth Leaguers and others everywhere to be much in prayer for this meeting.

This was followed by a discussion of the Conference Epworth League, the organization of the Conference cabinet, etc. This was interesting and helpful to me. A discussion arose as to the relation of the Conference cabinet to the city union, and the advisability of having a city union superintendent in the Conference cabinet.

The question arose as to whether the Conference President should be invited to "sit in" with the Conference Board at its annual meeting, and a resolution was passed asking the General Conference to so arrange it.

A man whose name I have forgotten, president of the Atlanta City Union, led a discussion on "City Unions." He told us many wonderful things about the work in the Atlanta Union. Wednesday afternoon's session opened with a discussion of the Assembly and its program. Our program seems to be as near the ideal as any we heard of.

A discussion of the district work followed this, and there was a suggestion that the district be organized

pretty much the same as the local Chapter, with the different officers, superintendents, etc. But it was decided that the present organization, with the secretary and one assistant was sufficient.

I was very much interested in the discussion of the Young People's revival. This is to be a permanent feature of our League calendar. Some one asked if we should hire an evangelist and put on a revival campaign; Dr. Parker said this was exactly how not to do it. It was the opinion that better results would be gained by having the young people conduct the services themselves. Material will be printed in the Era, as it has been

done this year. This meeting is in no way to replace or interfere with the regular church revival, and Leaguers must recognize that the pastor is the director general in the movement.

In a discussion of the educational program of the church, some one asked that a system of interchange of

(Continued on Page 15.)

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Sunday School

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney.

An Honor Certificate will be awarded every preacher and superintendent who has taken one or more courses in Leadership Training during the year. This certificate will be presented at our Sunday School Anniversary at the session of the Annual Conference. I have never heard any say they regretted taking these courses of study. The men who are supervising the Sunday school work intelligently have a distinct advantage over the men who are indifferent to the work of giving religious instruction to the people.

So far, we have 65 schools that are sending in the fourth Sunday offering for our European Mission. The Aberdeen District has seven schools; the Columbus, ten; the Greenwood, two; the Greenville, fourteen; the Corinth, twelve; the Grenada, nine; the Sardis, ten. We ought to have thirty-five other schools by the session of our Conference. The names of the schools that are giving to missions will be made public. These names will appear at the Judgment. It will be dreadful to hear, "In as much as ye did it not unto one of the least of these, ye did it not unto me."

A class of ten received certificates at New Albany recently. This class was taught by Mrs. J. H. Holder. The grades were all high, showing that excellent work was done by teacher and students. This class studied "Life and Letters of Paul." They have a high regard for the work of the Sunday school. There were nineteen other credits issued during the month of September.

Rev. W. H. Mounger, of Louisville, has started a class in "Pupil Study" in his school. Individual students are busy all over the Conference. Wherever the leaders are studying you will see the interest in the work of religious education manifested. The more we know about God and his kingdom, the more we grow in grace. If any one doubts this statement, let him study, study childhood, study God's Word, study how to get God's truth into the life and see how his own life will expand and his interest increase.

Miss Virginia Thomas and I held a successful institute at Jonestown on Thursday, the 8th. Coahoma, Birdie, and Dubbs were well represented. Mr. C. P. Shelby is the superintendent of the school at Jonestown. Last year this school made ten points on the Program of Work and again they have made this same high grade, lacking a minor point of unfinished work that will be completed in a few days. So far as I know, this is the only school in the Conference that has made ten points. This is due to the fact that the pastor, Rev. R. G. Lord, the superintendent, Mr. C. P. Shelby, and the teachers have worked together

constantly to attain this high standard.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Our Sunday School Day offerings are running behind what they did at this time last year. With the great crops and the amount of work the Board has done this year, it looks to the Board as if we should be a partaker in the prosperity. Every little bit counts. We shall be glad to hear from you.

Our goal was raised from 100 Sunday schools contributing to Missions for the European special, to 150. We are short 15. I presume it will take too much faith to look for that many new schools this month; it would be a glad, joyous thing if we could do this. We lack 7 of having one-third of the schools contributing. Several have promised to send in the money, and we have not heard from them. We are anxious that we make a good showing this year. This whole matter was left in the hands of the office force, and, with all the other work, they have carried on as best they could, and I think with remarkable success.

This week a Cokesbury Standard School is being conducted on the Harrisville circuit. We are hopeful that we will have great success. Brother Hollingsworth informs us he has made complete plans, and I feel that his folks will rally to him and this most important work.

Brother Hull is going about doing good. I wish that every young preacher in the Conference would have Brother Hull to be with him to put on a survey and help him in his work. These surveys are the things. Now of all times is the time to get the membership of the schools lined up.

The Sunday School Day Honor Roll up to 10:40, Saturday, was as follows: 1. H. R. McKee; 2. J. H. Jolly; 3. M. A. Massey; 4. F. J. Jones; 5. M. W. Porter; 6. P. O. Pruitt; 7. Otto Porter; 8. L. M. Sharp; 9. S. F. Harkey; 10. E. W. Hope; 11. J. L. Carter; 12. S. B. Watkins; 13. J. C. Jackson; 14. W. J. Dawson; 15. H. F. Brooks; 16. C. W. Wesley; 17. B. M. Hunt; 18. J. G. Galloway; 19. W. W. Nelson; 20. H. S. Westbrook; 21. M. M. Black; 22. A. S. Byrd; 23. J. W. Price; 24. C. A. Schultz; 25. R. E. Rutledge; 26. C. C. Evans; 27. M. J. Miller; 28. H. E. Ralley; 29. M. R. Jones; 30. J. S. Purcell; 31. W. H. Lane; 32. D. W. Ulmer; 33. W. B. Alsworth; 34. O. B. Matheny. A 50 per cent Honor Roll would carry 81 names; we have not half reached the goal—and Conference about four weeks off! CAN WE DO IT?

We want 40 Children's Week observances this year. This is entirely possible and ought to be so. Some of our larger churches are not in shape now to put the work on, but it can be done later; and for the sake of the childhood for which we are responsible we ought to do it. A quota was set for each district. Write your District Secretary of Elementary Work and let her help you, and YOU help her. The pageants will be furnished free from this office. So many calls have come that we are out of the posters, but we have a limited amount of the other material.

Program of Work should be checked this fall. Who is ready? The more

we check, the more it will help the standing of our Conference.

Pray for the work and the workers.

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Shreveport Standard Training School for 1925 promises to be the largest in the history of our Training Work in Louisiana. Much credit for the school is due to the faithful work of the Educational Director, Dr. A. S. Lutz.

In each of our Standard Training Schools there is one or more outstanding features. In the Houma School, it was the assembly period; in the Lake Charles, recreation and district work; in the Ponchatoula, class work; this is also true in the Alexandria school; in the Rochelle school, religious fervor and faithful work; in the Ruston school, co-operation of pastors.

The Cedar Grove church has the honor of being the first to put on Children's Week observance, as far as we know. The pastor of this church is H. E. Pfost. In this church is our faithful District Elementary Superintendent, Mrs. N. L. Hudson.

Rev. H. L. Johns, of Natchitoches, Superintendent of Adolescent Work, writes he has succeeded in securing the "kit of tools" for the Houma school, from the Sunday school classes in the Louisiana Conference. A detailed report will be made in the Sunday School Outlook.

The Check-Up Campaign begins Oct. 11, and we hope that every school will be checked up by Conference. The New Orleans District, under the leadership of the presiding elder and district secretary, has planned to try to reach each school in the district during Check-Up Week. Other district officers are at work on this campaign.

The pastor at Elizabeth, Rev. W. S. Henry, sends us a report of his school. We find that they have an enrollment of 138.

When Noel Memorial Church is rebuilt, that Sunday school superintendent is anxious to see that the new plans conform to the "A" type Sunday school. We understand that the Rayne Memorial Sunday school annex is built on the "A" type.

The writer had the pleasure of visiting the Claiborne Sunday school last Sunday. This school has as its pastor Prof. D. B. Raulins, of Centenary College. This school needs larger and better quarters and has a bright future.

The Mangum Memorial Sunday school had a fine representation at the Standard Training School in Shreveport this week. Their faithful superintendent is Mr. A. Guirt.

C. D. ATKINSON,
Conference Superintendent.

FROM LONGVIEW AND SESSUMS.

The Lord has wonderfully blessed us on the Longview and Sessums charge this year. I have just closed my last revival meeting for the year. We have had sixty-six additions to the churches—fifty-eight on profession of faith, two by vows, and six by letter. The churches have been wonderfully revived. I have one church ten miles from the railroad lighted with electricity.

REV. S. W. HEMPHILL.

MONEY IN OLD LETTERS.

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

REPORT OF REV. CHAS. ASSAF, EVANGELIST, FOR SEPTEMBER.

Held a meeting with Rev. W. A. Bowlin, Pleasant Hill church, Sardis District, North Mississippi Conference; twenty-eight joined the church, one a Jew. Persons from 5 to 75 joined. Organized junior prayer meeting; eight babies were baptized.

With Rev. J. B. Hollifield in a meeting at Pattison, Mississippi Conference. Twelve joined the church, ages 8 to 70. Promised not to open stores for business on Sunday any more. Organized junior prayer meeting and a Sunday school; five infants baptized.

Held services for Rev. Charles E. Downer, Terry charge, at Forest Hill, Byram. Had good services. One man joined the church.

Twenty-eight services held; 41 joined the church; 2 junior prayer meetings organized; 1 Sunday school organized; 13 infants baptized; 1 missionary society organized.

I am happy in the work. Use me and pray for me.

CHARLES ASSAF.

Jackson, Miss.

Stainless Steel Paring Knives. It's fun to use and sell them. Every woman wants one when she learns she learns fruits do not stain knife or hands if peeled by a NEVA-STAIN. Easy way to make money for church. Sample and plan free. STAINLESS PRODUCTS SALES CO., Inc., 1213-6th St., Watervliet, N. Y.

"ACHED and ACHED"

Lady Says Her Back "Hurt Night and Day"—Least Noise Upset Her. Better After Taking Cardui.

Winfield, Texas.—"My back hurt night and day," says Mrs. C. L. Eason, of R. F. D. 1, this place. "I ached and ached until I could hardly go. I felt weak and did not feel like doing anything. My work was a great burden to me. I just hated to do up the dishes, even. I was no-account and extremely nervous.

"My mother had taken Cardui and she thought it would do me good, so she told me to take it. My husband got me a bottle and I began on it. I began to improve at once. It was such a help that I continued it until after the baby's birth.

"I took eight bottles and I can certainly say that it helped me. It is a fine tonic. It built me up and seemed to strengthen me. I grew less nervous and began to sleep better.

"I can certainly recommend Cardui to expectant mothers, for to me it was a wonderful help.... In every way I felt better after taking it, and I think it is a splendid medicine."

Cardui is purely vegetable, and contains no harmful drugs.

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By GEORGE W. RIDOUT, D. D. The Seven post-paid for \$1.00, or 50 any assortment, \$5.00. Buy and circulate, thus kill out these isms in your community. PENTACOSTAL PUBLISHING CO., Louisville, Ky.

FROM ZWOLLE, LA.

Dear Dr. Carley: I ask for just a small space to report my meetings on Zwolle charge.

I began my meeting at Zwolle on the fourth Sunday night in May, and continued till Wednesday night after the fifth Sunday. I was ably assisted by Rev. J. M. Alford, of Shreveport, La. Brother Alford is good help in a meeting. We had nine accessions.

I began my meeting at Prospect, July 16, and closed July 25. I did most of the preaching. Brother Perry, of Many, preached five or six times. We had large crowds from the beginning to the close. Much interest was taken in Bible reading—we had 3,356 chapters read during the meeting. Mrs. Jarvis Westbrook, of Gandy, La., read 175 chapters in one day—the most that was read by any one. We had two accessions.

We began at Noble the first Sunday in August at 3 p. m., and just preached at night till Friday night. We had large crowds every night. We had five accessions. I did all the preaching.

We began our meeting at Bayou Scie on the second Sunday night in August, and closed on the third Sunday night. We had no accessions here. I did all the preaching.

We began our meeting at Holly Grove on the second Sunday in August at 11 a. m. Brother Perry came to me Monday and preached every night till Friday night. We had no accessions here owing to the fact that Brother Perry was pastor here last year and held his own meeting, and took in some twenty-five or thirty people last year. Brother Perry

IF YOU GET UP NIGHTS YOU'RE OLD BEFORE YOUR TIME

Prostate and Bladder Trouble Makes
Many Men Feel Twenty Years
Older Than They Are.

It is said that fifty per cent of men past forty and many younger ones are victims of prostate trouble.

One of the commonest symptoms of this dangerous disease which saps vitality and makes you old before your time is the necessity of getting up several times a night.

Other symptoms are dull, draggy, aching at the base of the spine, pain in groin, burning sensation of organs, lack of vigor and frequent attacks of the blues.

But there is hope for you, no matter how old your case, from a wonderful new formula. It seemingly brings new health, vigor and freedom from these troubles to both old and young.

This wonderful treatment is known as Walker's Prostate Specific, and is prepared in convenient, pleasant tablet form. All you need do is take one tablet after each meal and the symptoms seem to vanish like magic.

To prove these statements the Walker Institute, 3501 Gateway Station, Kansas City, Mo., generously offers to send a \$1 treatment under plain wrapper, postpaid and free of charge to any sufferer who will write for it. If it cures you tell your friends and pay whatever you think is fair, otherwise the loss is ours.

Remember that you are the judge, and you pay nothing now or at any time unless you wish, so send your name to-day before the introductory offer is withdrawn. It is good for only 10 days and guaranteed in every way.—Adv.

did good preaching and the church was benefited.

I also assisted Brother Wright at Hornbeck, with seven accessions; and Brother L. W. Smart, at Wesley Chapel, on the Clay charge, with ten accessions.

R. H. BAMBURG.

SOME PRACTICAL SUGGESTIONS.

By M. W. Brabham.

Reporting Sunday School Members Enrolled.

There is an earnest effort being made this year in each Annual Conference to secure an accurate enrollment of Sunday school pupils. Superintendents in reporting to the fourth quarterly conference and pastors reporting to the Annual Conference are urged to heed the following simple but important suggestions:

1. Every member of the school should be included in the reply given to the question, "Total enrollment in all departments." If there is a Cradle Roll, a Home Department, or any other group not generally included in the active school membership, those should be included in the final column.
2. If a school maintains an active and an inactive or associate membership roll, all members in each of these should be included; all officers and teachers also.
3. If a member has moved away, died, or definitely ceased to be a member of the school, his name should not be counted in the "total enrollment."
4. Guessing at the membership of the school should be avoided. Do not confuse your average attendance with the actual total enrollment.
5. If in doubt as to what the report should include, address the General Sunday School Board, 810 Broadway, Nashville, Tenn.

Do You Want to Increase Your Membership?

The following suggestions are offered to those Sunday schools desiring to build up a membership in ways most likely to be constructive and permanent:

1. Avoid guessing as to how many pupils you now have on your Sunday school roll. Make an accurate count and see that your records are kept up to date.
2. Remember that an absentee may become a lost member. Follow every absentee with as much interest and enthusiasm as you would have in going after a new member. To hold a member is as creditable as gaining a new one.
3. Perfect the organization so that new members may easily find their places.
4. Plan for and conduct a community survey, seeking thereby to discover every "prospect" for whom your school is responsible.
5. Follow the survey with a careful filing of names and then distribute the names to those classes which should bring them in as members.
6. Make your follow-up plans definite, systematic, persistent, and continuous. Avoid special spurts, membership contest, and such devices.
7. Secure printed pamphlets, posters, survey cards, and other material from the Department of Sunday School Administration, 810 Broadway, Nashville, Tenn.

GENERAL CONFERENCE REQUIREMENTS.

May, 1926, is the time for holding the next regular session of the General Conference of the Methodist Episcopal Church, South. The length of the Conference is usually about three weeks. The city entertaining the Conference will be expected to furnish, without cost to the Conference, the following:

1. An auditorium that will seat 800 to 1,000, and with a platform that will seat at least forty. Ample room, tables and chairs for forty or fifty press representatives in front or to one side of the platform.
2. A rest room near the platform for the use of the bishops.
3. Twelve committee and exhibit rooms with seating capacity of 75 to 125.
4. Necessary tables and other furniture for use in committee rooms, on platform, and in auditorium. This shall include markers for delegations and committee rooms.
5. Two telephones in the auditorium and one in the rest room. Also telegraph service in or near the auditorium.
6. To install and maintain a bureau of information.
7. Three stenographers with typewriters during the Conference.
8. A local committee to co-operate with the Conference committee in arranging and carrying out contract with host city.

Our committee will enter into a contract for 350 to 400 first-class hotel rooms for which we will pay. There will also be many visitors who will pay their own expenses. The local committee will be expected to guarantee that rates be not increased.

The local committee will be asked to co-operate with our committee in securing first-class service from the Associated Press and local newspapers.

The local committee will be asked to co-operate with the Publishing Agents in securing facilities for printing and mailing a daily paper, known as the Daily Advocate. The Conference pays for this.

Committee: Rev. S. H. C. Burgin, chm., San Antonio, Tex.; Rev. R. S. Satterfield, Secretary, Muskogee, Okla.; Mr. W. E. Brock, Chattanooga, Tenn.; Mr. W. R. Cross, Salem, Va., and Judge J. M. Rogers, Savannah, Ga.

WHEN IS A SURVEY SERVICE-ABLE?

By Wayne B. Wheeler.

A survey is complete only when it shows elevations as well as depressions; breadth as well as length. Its value depends upon its comprehensiveness. A study of prohibition which dwells on the weak spots, the depressions in enforcement or observance of law, and ignores the fact that whole continents of higher living have emerged from the flood that once submerged much of American society, is partial only. The newly-reclaimed land may still be moist. Pools and ponds may exist, but it is now land

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[Separate Entrance on Bourbon Street]

and not a sea-bottom. While it is not dry as dust, it is solid enough to bear the weight of great economic structures. It is fertile enough to bring forth wealth unknown before:

"Two men gazed through prison bars;
One saw mud, the other stars."

The Anti-Saloon League has repeatedly for thirty years made surveys, some of them intensive and local, some of them national and general. Its purpose was to know actual conditions in order that it might change them. Its conception of a survey was that quoted by Luke from Isaiah: "Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth."

The Jewish church sent men out to survey the Holy Land about 3,400 years ago. One group returned and declared that the land flowed with milk and honey, but there were giants there, "and we were in our own sight as grasshoppers." Another group admitted that there were difficulties, but insisted, "Let's go up at once and possess it, for we are well able to overcome it."

The Anti-Saloon League surveys have shown both the milk and honey and the giants. It has joined in Caleb's challenge: "Let us go and possess" the promised kingdom of prohibition. Any sort of a survey, like that made by the comrades of Caleb, tends to break down the morale of Israel and delays the conquest of the Promised Land.

It is not enough to broadcast the news that a house is on fire; we need to turn on the hose as well as the alarm.

NEW LAMP HAS NO WICK OR CHIMNEY.

Most Brilliant Home Light Known—
Costs One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 321 Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

ZONE NO. 3, SHREVEPORT DISTRICT.

The Woman's Missionary Societies of Zone No. 3, of the Shreveport District, held their first Zone meeting at First Church, Mansfield, La., Tuesday, Sept. 22, 1925. Zone No. 3 comprises Stonewall, Keatchie, Longstreet, Logansport, Mansfield, South Mansfield, Naborton, and Grand Cane. Eighty members and visitors registered. There were several visitors from Shreveport and Pleasant Hill.

The meeting opened at 10 a. m. Our leader, Mrs. C. C. Payne, of Grand Cane, presided. The following program was given:

Organ prelude, Mrs. Shirley Williams, Mansfield; hymn, "Blest Be the Tie That Binds;" Bible lesson, Mrs. F. S. Clark, Logansport; prayer, Rev. J. B. Peters, Mansfield; greetings, Mrs. W. A. Nabours, Mansfield; What the Zone Means, Mrs. C. C. Payne, Grand Cane; solo, Mrs. Shirley Williams, Mansfield; roll call, Mrs. H. P. Dowling; hymn, "I Love to Tell the Story;" Belle Bennett Memorial, Mrs. W. L. Gilmer, Stonewall; reading, "Tithing," Mrs. J. A. Williams, Mansfield; song, "When Methodists All Learn How to Tithe;" address, Mrs. J. M. Collins, District Secretary, Shreveport; noon hour, basket lunch served on church lawn; organ selection, Mrs. Shirley Williams; hymn, "O, Zion, Haste;" demonstration, "A Missionary Society at Work," Grand

Cane Juniors; music, selected, organ, Mrs. Shirley Williams, piano, Mrs. A. A. Kidd; missionary clinic, Mansfield Society; hymn, "Faith of Our Fathers;" closing prayer, Rev. L. R. Sparks, Grand Cane.

We were delighted to have Mrs. J. M. Collins, our District Secretary, with us. She gave us two instructive and inspirational talks.

We disbanded, feeling that this had been a glorious day. All appreciated the generous hospitality of the Mansfield ladies. The next meeting will be held at Stonewall, in November.

MRS. H. P. DOWLING,
Secretary, Grand Cane, La.

ZONE MEETING AT TYLERTOWN, MISS.

The Zone meeting, including Osyka, Magnolia, Tylertown, Kokomo, and Foxworth Auxiliaries, was held at Tylertown, Sept. 23.

Opening devotional was conducted by Rev. J. M. Lewis.

Mrs. R. E. Bennett, District Secretary, told of the purpose of the Zone meetings, and expressed the hope that through them we will reach and come in closer touch with every woman in the church.

Mrs. E. W. Reid gave us the necessary requirements for a place on the "Honor Roll." She made it seem such an easy thing to do that we felt sure our Zone will have several honor roll auxiliaries.

Mrs. L. W. Alford, Conference President, talked most earnestly of the importance of the Young People's and Children's Work.

Special music was rendered at intervals during the day and was greatly enjoyed by all.

Lunch was served by Tylertown Auxiliary.

Afternoon.

Rev. H. G. Hawkins, of Magnolia, conducted the afternoon devotional.

Reports from auxiliaries were given and discussed.

Paper on "Stewardship" was read by Mrs. Jerome Ford.

Mrs. Alford discussed "The Belle Bennett Memorial."

Mrs. C. L. Lampton, Conference Social Service Superintendent, talked to us of the importance of this part of our work.

A splendid paper on "The Ideal Missionary Society," was read by Mrs. C. I. Brumfield.

The meeting adjourned with many expressions of a pleasant day, and we are looking forward with pleasure to another Zone meeting.

MRS. D. E. LAMPTON,
Secretary.

ZONE MEETING AT PELICAN, LA.

Mrs. R. W. Winstead was not able to attend the Zone meeting at Pelican on Saturday, Sept. 26, but her preparation for it had been so carefully arranged that the program progressed smoothly.

The opening hymn, "Take My Life and Let It Be," was sung, followed by a prayer by Rev. D. Anders, of Pleasant Hill. Then the secretary was elected immediately afterward, and

the roll was called. The following places were represented: Natchitoches, Robeline, Pleasant Hill, Pelican, Belmont, Provencal, and Kirkwood. The Bible lesson was given by Miss Stinson, of Pelican, the subject being "Prayer," followed by a hymn, "Take Time to Be Holy."

Mrs. Idom, of Robeline, the leader, then called on Rev. D. F. Anders to give a talk on "What Are We Doing With Our Young People?" Mrs. W. T. Cunningham, of Natchitoches, then asked for a word in connection with Brother Anders' talk, and told of the aftermath of the revival at Natchitoches, a revival carried on entirely by the Young People. Mrs. Cunningham spoke on "Why We Should Have a Missionary Society and How to Organize," which was a great inspiration to all present. In her talk she made mention of our district secretary's moving away, and asked that we all pray for guidance in the selection of a new one.

"To the Work" was then sung, followed by a talk by Mrs. J. C. Brown, president of Pleasant Hill Auxiliary, on the work they were doing.

Miss H. Joyner, president of the Pelican Auxiliary, then told what a boost we had been to their auxiliary.

Acting upon Mrs. Cunningham's suggestion that we have a definite goal in view, Natchitoches Auxiliary decided to help Kirkwood organize, and Pleasant Hill to assist in the organizing of a joint auxiliary with Marthaville and Robeline.

The next meeting is to be in Robeline, Dec. 5, and Mrs. T. W. Hardee, of Pleasant Hill, will prepare the program.

When Rev. H. W. Bowman, of Pelican, was called on for talk, he made a few remarks in appreciation of the women's work.

Rev. H. Bowden was introduced and made a very inspirational talk on the problems of the young people.

The benediction was pronounced by Rev. D. Anders.

MISS SUSIE HAYNES,
Secretary.

SHALL WE CHRISTIANIZE AMERICA?

Do the churches in America realize that our country is becoming not only non-Christian but non-religious? Compare the increase in population in the United States during 1924 with the increase in membership in all forms of religious organizations—Jew and Gentile, Roman Catholic and Protestant, Pagan and Christian. One million nine hundred and thirty thousand new citizens against eight hundred thousand new members of all religious bodies. How long will it take our land to become non-Christian? The answer rests with the Christians in America.

The opportunity for reclaiming the waste places in our country lies before the church members. Will they take advantage of it? Will they contribute of men and money to redeem the land?

Rev. J. L. Hinds, Methodist mission worker in Texas, says:

"Our church carries on the only Protestant work in Starr County. The little mud-walled, dirt-floor parlor in the house of Brother Chapa in El Refugio will no longer hold the congregations, and we are compelled to

Grove's Tasteless Chill Tonic

Destroys Malarial Germs in the Blood. 60c

have services out of doors. We need a small building here, and the brethren are hoping to build in the fall. Our members are loyal and enthusiastic, and outsiders are showing an interest that inspires great hopes for the future."

Shall we close such work and call home the workers because of lack of funds? The answer rests with the Southern Methodists.

As the Centenary went westward, the modern pioneers of the gospel took on new hope and evinced a new zeal. At once the work leaped forward amazingly.

Children's Colds

Are best treated externally. Check them overnight without "dosing" by rubbing Vicks over throat and chest at bedtime.

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Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv.)

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"A God-sent Blessing"

is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like

MRS. WINSLOW'S SYRUP

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EPWORTH LEAGUE.

Continued From Page 11.)

credits be worked out between the Epworth League and other departments of the church, but this was voted down on the ground that we do not have nearly enough study classes anyway, and it is desirable that Ep-



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QUINA-LAROCHE will help you regain it. This appetizing and invigorating French wine tonic has aided thousands of run down men and women to renewed strength, energy and ambition. Start taking QUINA-LAROCHE today and watch how it tones and improves the entire system.

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The Old French Tonic Wine

TELEPHONE
SUPERVISOR

Tells of the Benefit Received
by Taking Lydia E. Pinkham's
Vegetable Compound

Leavenworth, Kansas. — "My work was long-distance operating and super-



vising, and I got into a very nervous state and was all run-down. I was easily annoyed at trifles, was extremely nervous and always had a tired feeling which made me awfully listless. Through a newspaper I learned of Lydia E. Pinkham's Vegetable Compound and thinking it would help me I tried it. It quieted my nerves, I was less annoyed and more lively. It took away that dragging feeling and improved my health in every way. I was able to continue my work with more vigor than before and I recommend the Vegetable Compound to all young girls. I am married now and have a big baby boy and am in the best of health. If I should ever have any trouble I'll take the Vegetable Compound again, for I know it will help me as it did before."—Mrs. O. W. THIEL, 925 Pawnee Street, Leavenworth, Kansas.

Lydia E. Pinkham's Vegetable Compound is a dependable medicine for all these troubles. For sale by druggists everywhere.

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DR. CANNADAY, 1900 Park Square,
BETHLEHEM, MO.

worth Leaguers work for credits in all the departments where classes are held suitable for young people's study.

Dr. Mumpower laid a great deal of stress on the value of the Epworth League Reading Courses, Mission Study Classes, etc.

A recommendation went to the General Conference asking that it be made the duty of pastors to organize Epworth Leagues in their respective churches.

After some discussion, a recommendation was made that the office of Era Agent be abolished and this work be given to the Superintendent of Culture. We learned that the Third Department has been divided, and we already have authority to appoint an additional superintendent under the Third Department. The General Board did not make a fifth department, but we have a Superintendent of Recreation, and one of Culture working under this department, each directly responsible for his part of the work coming under this department. I think this is a good move, and I hope our local Chapters will take advantage of this to better organize this department and get better results.

Mr. Pym and Miss Roberts led discussions on the Intermediate and Junior work. It seemed to be the opinion that this work should be stressed more than ever before.

The meeting was very beneficial to me, and I feel that I needed everything I got out of it. I only hope I will be able to use this information to better the work in our Conference. It was a revelation and a great help to talk with those from other Conferences where the Epworth League has forged to the front in the church and where great things are being done. I long for the day when our Conference leaders will realize the importance of this work to the extent that we will be given enough money to push our work forward as it is being done in other Conferences.

On my way home I was compelled to spend a half day in Birmingham. There I found the North Alabama Conference Cabinet in session, and on their invitation attended their meeting during the time I was there. They certainly have a fine band of Leaguers there, and I found that they meant to do great things this year in their Conference. There were sixteen members of the Cabinet present at this meeting. Rev. Mr. Echols, their Executive Secretary, is said by many to be one of our very best posted Epworth Leaguers, and the work there certainly points in that direction. If any Mississippi Leaguer should stop in Birmingham, he will certainly find a hearty welcome at 516 North Twenty-second Street, the Epworth League headquarters. It was my happy privilege to attend a banquet with these young people just before boarding my train for home. As I started to leave, by a rising vote of the Cabinet, they sent their greetings to Mississippi Conference Epworth Leaguers.

Sincerely,

J. H. WEEMS.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Calhoun City, at Calhoun City, a.m., Oct. 17, 18.

Amory ct., at Tranquil, a.m., Oct. 24, 25.

Aberdeen, p.m., Oct. 25.

Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.

Mantachie, at Mantachie, Oct. 16.

Mooreville, at Mooreville, Oct. 17 and 18.

Baldwyn, at Baldwyn, Oct. 6, a.m.

Boonsville ct., at Blythe's Chapel, Oct. 20.

Wheeler, at Shady Grove, Oct. 21.

Marietta, at Siloam, Oct. 22.

Hickory Flat, at Ebenezer, Oct. 23.

Potts Camp, at Bethlehem, Oct. 24 and 25.

Tishomingo, at Tishomingo, Oct. 27.

Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Fourth Round.

Cedar Bluff, at Pearsons, Oct. 15.

Sturgis, at Bethel, Oct. 16.

Macon ct., at Salem, Oct. 18.

Macon sta., Oct. 18, night.

Columbus, First Church, Q. C., Oct. 19.

Shuqualak, at Shuqualak, Oct. 21, 11 a.m.

Mashulaville, at Middleton, Oct. 24.

Noxapater, at Noxapater, Oct. 23.

Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.

Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Grenwood Dist.—Fourth Round.

Itta Bena, Oct. 18, a.m., 2:30 p.m.

Carrollton, Oct. 18, p.m.; Q. C., Oct. 19, 10 a.m.

Bowling Green, Oct. 24, 25.

Tchula, Oct. 25, 8 p.m.

Cruger, Nov. 1, a.m.; Q. C., 3 p.m.

Price Memorial, Nov. 1, 8 p.m.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—Fourth Round.

Lula and Dundee, Oct. 18, morning.

Evansville and Dubbs, Oct. 18, night.

Friars Point, Oct. 21, night.

A. T. McILWAIN, P. E.

Grenada Dist.—Fourth Round.

Tie Plant, at Tie Plant, Friday, Oct. 16.

Ebenezer, at Hebron, Saturday, Oct. 17.

Lexington, Oct. 18, morning.

Durant, Oct. 18, evening.

Winona, Oct. 21.

Sallis, at Shrock, Friday, Oct. 23.

Oxford, Oct. 25.

Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Sardist Dist.—Fourth Round.

Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.

Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.

Tyro, at Emory, Oct. 17, 11 a.m.

Shuford, at Mount Olivet, Oct. 22, 11 a.m.

FRECKLES

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Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money back guarantee.

Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

WOMEN, BE WELL.



"I was about past going last spring when I started taking Dr. Pierce's Favorite Prescription, and by the time I had taken three bottles I was feeling like a different person," said Mrs. L. J. Stevens of Route 4, Box 175, Meridian, Miss. (Picture above). "All symptoms of feminine trouble had left me and I was and am now enjoying good health. I know the 'Favorite Prescription' is a fine medicine for women and I recommend it whenever I have a chance."

Your health is most important to you. It's easily improved. Just ask your nearest druggist for this Prescription of Dr. Pierce's in tablet or liquid form. Send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

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PARISH CONFERENCES OF LOUISIANA COUNCIL.

The Louisiana Council of Religious Education, which is the official accredited agency for twenty-five evangelical denominations in promoting the co-operative program of religious education for Louisiana, announces that arrangements are now completed for the holding of parish young people's conferences throughout the fall months. These conferences have become the avenue through which the church is discovering the possibility of its youth and opportunity to train them for future leadership. The Louisiana Council has been promoting this type of work for the past five years, and is now using as leaders some of the outstanding boys and girls the parish conference has developed.

In addition to Mr. Van Carter and Miss Susie M. Juden, of the State Council staff, the other workers serving the Council in this type of work are: Miss Florence Thomas, of Jennings; Miss Grace Tietje, of Roanoke; Miss Marion Cook, of Loranger; Mr. Bentley Sloane, of Crowley; Rev. Guy Hicks, of Belcher, and Rev. A. K. McLellan, of Barham. In addition to these, there are in each parish local leaders who through training received at Camp Lassa, the character building camps of the Council, are responsible for the details of organization and preparation which make the parish conferences so worth while to the young people of their communities.

The parish conferences thus far arranged are: St. Mary at Berwick, Oct. 2, 3, 4; Franklin at Gilbert, Oct. 9, 10, 11; Tangipahoa at Arcola, Oct. 9, 10, 11; East Feliciana at Clinton, Oct. 16, 17, 18; Iberia at New Iberia, Oct. 23, 24, 25; Richland at Rayville, Oct. 29, 30, Nov. 1; Morehouse at Oak Ridge, Nov. 6, 7, 8; Ouachita at Monroe, Nov. 13, 14, 15; Allen at Kinder, Nov. 20, 21, 22; Beauregard at Carson, Nov. 27, 28, 29; Acadia at Crowley, Dec. 11, 12, 13.

A GOLDEN DAY.

By Willie C. Page.

A golden light steals o'er the dreaming earth,

A mystic haze in ethereal beauty is spread;

Soft shadows play along the woodland way;

With vanished yesterdays the song birds have fled.

Mellow sunlight paints each twig and leaf with gold;

Fields and forests in flaming colors glow;

Harvests and fruits are garnered into the fold,

Nature's own gift a rich and plentiful store.

The dark pines stretch to the purple hills afar—

They reflect the last rays of the sinking sun;

Through the deepening twilight gleams the evening star;

Darkness falls as a benediction, and the golden day is done.

Lexington, Miss.

"DRINK AT STOCKHOLM."

I have just received copies of

American daily newspapers, and I must express my surprise at the press reports contained therein of the discussion on "Drink" at the Stockholm conference. It is quite different from the report contained in other papers having special correspondents at the conference. The Svenska Morgensbladet, the leading paper of Stockholm, said in its report:

"Bishop Cannon's words made evidently a deep impression, and all the more remarkable facts were underscored by unanimous applause from American delegates, and greatly impressed the delegates from all parts of the world."

The Observer (London), one of the leading papers of Great Britain, in its report said: "In a survey of the American situation Bishop Cannon appeared to carry the judgement of the conference as he argued the right of the community to protect itself from

the economic, political, and social evils of the drink traffic. He further claimed that prohibition is the will of the American people, and clearly the American delegates supported him to a man."

The report of the Christian Science Monitor, whose special correspondent is one of the secretaries of the Federal Council, stated: "American prohibition emerged in a more favorable light at the Universal Conference on Life and Work from Monday's debate. It was generally felt that at the close of the debate, the prohibitionists had scored a big victory. A supplementary report of the American section prepared by Bishop Cannon explained the fundamental basis underlying American prohibition. No vote was taken, but it was felt that significant progress had been made."

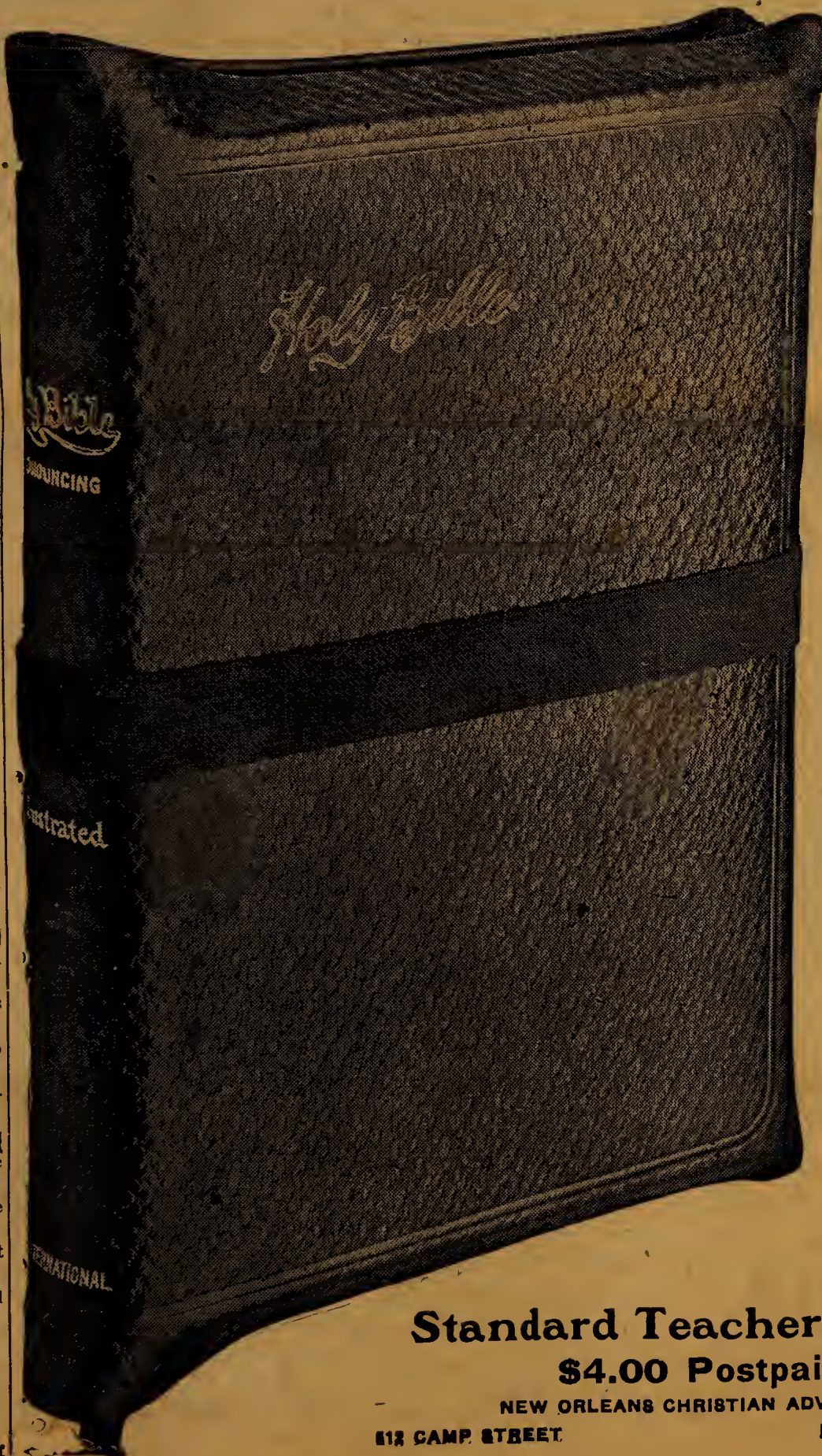
It is true that the conference called "time" while Bishop Cannon was in

his closing paragraph, but as the Stockholm paper says, "The same tactics were repeated for every speaker who exceeded his time, as most of them did."

Furthermore, Lord Salversen persisted three times in his effort to continue to speak beyond the fixed limit and ceased only because of the determined persistence of the conference. Moreover, Lord Salversen made such unwarranted statements concerning American conditions that thirty-one prominent American delegates issued a printed statement denying the correctness of his remarks.

As an American delegate present at the conference, living at present in London, I have thought that your readers would like to know how the discussion at Stockholm impressed some others who were present beside the Associated Press correspondent.

ED. J. RICHARDSON.



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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 72—No. 43.

Official Organ of the Louisiana, Mississippi

Miss Nellie Clark July 1925
Millsaps Campus

North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3567.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, OCTOBER 22, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

A CASE IN POINT.

In the Advocate of Sept. 10, under the caption, "Is It the Plan?" we made the following statements:

"We have not read all that has been published on the question—not by a long sight—but we have read a good deal on both sides. As we have read these articles, we have increasingly come to wonder if the opponents of the plan are merely against unification, or if they are against unification on any terms. This wonder arises out of the fact that the arguments against the pending plan seem to group themselves largely around three points: 1. The Methodist Episcopal Church is not to be trusted for the faithful carrying out of any agreement into which it may enter; 2. The Methodist Episcopal Church has become so heretical in its doctrines and teaching as to make it out of the question for the Methodist Episcopal Church, South, to enter into any official relationship with it; 3. The attitude of the Methodist Episcopal Church toward the Negro is in direct and irreconcilable conflict with the views of the Methodist Episcopal Church, South, and no agreement is possible on that account."

After saying in that editorial that we believe there are as many good Christians in the Methodist Episcopal Church, in proportion to its membership, as there are in our own; that we believe these good people would be as faithful in the performance of their contract obligations as the members of our own church would be, and that we believe the pending plan provides adequately for any difficulty that might arise out of the divergent views of the two churches concerning the Negro, we added: "But what we should like to know is how any plan of unification could be acceptable to those who oppose the pending plan on the grounds stated above."

This editorial provoked two articles (both of which were published in the Advocate as soon as practicable after they were received) the burden of which seemed to be that it is the pending plan that is opposed and not unification in general.

In this issue of the Advocate we are publishing an article by Bishop Warren A. Candler, "Who Slanders and Who Is Slandered?" Bishop Candler is the Senior Bishop of our church, beloved throughout his own church and honored and respected throughout Methodism. The editor of this Advocate has for him a sincere personal affection that no differences of opinion about the pending plan of unification or about any other matter can destroy or affect. To put it simply and plainly, we have absolute confidence in Bishop Candler's sincerity and goodness, and we respect and honor him as a great bishop of the church and we love him as a great and good man.

Bishop Candler is the chairman of the Executive

Committee of the "Association to Preserve Southern Methodism by Defeating the Proposed Plan of Unification." We do not insist that any arguments advanced by him to defeat the pending plan of unification are to be taken as representing the views of all those who are associated with him in the organization to defeat the plan; we know very well that the chairman of a committee may hold and express views that are not in accord with the views of other members of the committee, or that may not at all represent the attitude and feelings of others who agree with him in general position. But apart from his official relationship to the organization to defeat the proposed plan of unification, we think it will be agreed that his opinions are to be taken as representing the views of his side as nearly as the opinions of any other one man can be said to do.

In the article to which we have referred, "Who Slanders and Who Is Slandered?" Bishop Candler alleges that there is a perilous prevalence of destructive rationalism in the Methodist Episcopal Church, that its schools, Book Concern, Course of Study, Ritual, and Epworth Leagues are under the domination of avowed and aggressive Modernists. While Bishop Candler does not state just what he means by "Modernism," by his use of the term as synonymous with "destructive rationalism," we take it that he means to say that the schools, Book Concern, Course of Study, Ritual, and Epworth Leagues of the Methodist Episcopal Church are under the domination of men who deny and reject the idea of the supernatural in the Christian religion.

In support of his allegation, he quotes from an article by Bishop Joseph F. Berry, Senior Bishop of the Methodist Episcopal Church; a resolution of the Philadelphia Preachers' Meeting based upon Bishop Berry's article, and from an address by Dr. Clarence True Wilson, Secretary of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, delivered before the Methodist Preachers' Meeting of Philadelphia.

If we thought these quotations accurately represent the situation in the Methodist Episcopal Church, we should be very prompt to take the position that unification with an ecclesiastical organization composed largely of such scheming, unprincipled, godless men ought to be opposed with all possible vigor and prevented at any cost. If the Methodist Episcopal Church is "under the domination" of the kind of men that Bishop Berry, the Methodist Preachers' Meeting of Philadelphia, and Dr. Clarence True Wilson say it is, we should be just about as willing to seek unification with the United Free Thinkers of the Universe as with it.

But we do not believe the statements referred to properly represent the situation. We do not question the sincerity of those making the charges; we simply believe they do not know

what they are talking about. We grant that they are in better position to know the facts than we are; but it sometimes happens that those who are in a position to know the facts in a given case, actually do not know. Where so many men are involved and so many causes are under attack, we are rather inclined to think that Bishop Berry, the Methodist Preachers' Meeting of Philadelphia, and Dr. Wilson are in the same class with the soldier boy whose proud mother commented on the fact that her son was the only one in the whole company that was "keeping step."

We are the more inclined to feel thus about the testimony of these men because, if memory serves aright, we have seen in print and heard in public speech charges against the doctrinal integrity and evangelical spirit of the Methodist Episcopal Church, South, that, if true, would make it no whit better than Bishop Berry, the Methodist Preachers' Meeting of Philadelphia, and Dr. Clarence True Wilson say their church is. We are inclined to think that one who has the time and opportunity to search the records for the past few years could find statements from sources within our own church that would reflect as seriously upon it as these statements quoted by Bishop Candler reflect upon the Methodist Episcopal Church. We wonder if any of these statements ever fell upon the ears or under the eyes of Bishop Candler; and if so, if he believed them to represent the true situation in his own church.

But to the case in point: The closing sentence of Bishop Candler's article is, "Is unification safe at this time with a church whose schools, Book Concern, Course of Study, Ritual, and Epworth Leagues are under the domination of avowed and aggressive Modernists?" We submit that this question has not the remotest reference to the pending plan, but that its whole force is against unification with the Methodist Episcopal Church upon any terms "at this time." Unless Bishop Candler says to the contrary, we are bound to believe, with his own words before us, that it is not the plan only but also unification itself that he is opposed to.

CENTENARY COLLEGE.

Centenary College at Shreveport, La., has entered upon one of the most prosperous sessions in its long and honorable history. As a matter of fact, it is embarrassed by its success. It has enrolled thus far just exactly four hundred students, divided among the classes as follows: Freshman, 192—130 boys and 62 girls; Sophomore, 98—59 boys and 39 girls; Junior, 68—38 boys and 30 girls; Senior, 32—17 boys and 15 girls. In addition, there are seventeen teachers from the public schools of Shreveport who are taking work toward degrees.

Throughout its history, Centenary has drawn students from afar. In the year 1852, seven States were represented in its student body; today, fifteen States are represented. The Methodists of Louisiana have in Centenary College one of the outstanding educational opportunities of this century. By providing adequate endowment and equipment, they can build one of the great schools of the nation.

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THE WESLEY BROTHERHOOD MOVEMENT.

By Fred T. Barnett, Associate Secretary, Wesley Brotherhood.

The General Board of Lay Activities decided at its annual meeting at Lake Junaluska, N. C., in early August to concentrate upon two main fields of effort, viz.: Stewardship and the Wesley Brotherhood. This decision was reached after careful deliberation and prayer, following the recommendations submitted by Mr. George L. Morelock, General Secretary of the Board of Lay Activities.

Surely nothing is more sorely needed in the present financial crisis of our church than a church-wide program of stewardship cultivation, which will strive through the local church to reach every member of the Methodist Episcopal Church, South. The Board has been fortunate in securing for this work Rev. J. E. Crawford, who has been highly successful in organization work in the Texas Conferences in connection with the Centenary Campaign. He is also the author of that well-known volume entitled, "The Call of Christian Stewardship."

It has been felt for some time by thinking men in our church that we need an effective organization for the mobilization of the man power in the local congregation, and the Board of Lay Activities is now entering upon an aggressive campaign for the organization of Wesley Brotherhoods throughout the church.

Time will not permit a review of the various men's brotherhoods which have existed in the Christian church since the days of the Apostles to the present time. It is a matter of interest to Methodists, however, to remember that our own great church grew out of a men's religious club at Oxford College, popularly known as the Holy Club.

It was in 1729 that the Holy Club, of which John Wesley, Charles Wesley, and George Whitefield were the leading spirits, began to meet in a room in Lincoln College for three purposes: (1) Bible study. (2) Making plans for social service work in Oxford, which included visits to the sick and to the inmates of the prisons and work-houses. (3) Personal evangelism, their custom being to invite the godless young men of the University into the fellowship of the Club for the purpose of striving to lead them to accept Jesus Christ as a personal Saviour. This was the beginning of Methodism, and here is the ideal Wesley Brotherhood.

The Wesley Brotherhood is no substitute for the Wesley Adult Bible Class. On the other hand, the Constitution of the Wesley Brotherhood expressly provides that the Bible Study Committee shall promote collective Bible study through the organized Wesley Bible Classes in the Sunday schools. This is a part of the program of correlation. It will be the purpose of the Brotherhood, in addition to this group of Bible study in the Adult Bible Classes, to develop the habit among the laymen of carrying a Pocket Testament for devotional reading and for use in personal work.

The Wesley Brotherhood is an organization of

men bound together by ties of Christian fellowship and united together for the purposes of prayer and Christian service through the church. Through its meetings it is hoped to develop a finer sense of fellowship and brotherhood among the men of the church, and through its programs and open forum discussions it is hoped to develop a new interest among men in the general work of the church.

Every one is familiar with the growth of luncheon clubs in this country, and the work of the Billy Sunday Clubs and Business Men's Evangelistic Clubs is too well known to require repetition here. There exist to-day throughout the South a number of independent Methodist Men's Clubs, which bring men together for social fellowship. Some of these have done good work, but for the most part they are purely social in their organization and program.

Under the disciplinary authority conferred upon it by the General Conference, the General Board of Lay Activities is now promoting as the regular official men's organization of our church the Wesley Brotherhood, and Mr. Fred T. Barnett was recently elected as Associate Secretary of the Brotherhood, and will spend most of the time in the field promoting the organization of local chapters in the churches of Southern Methodism.

It is easy to say that the church is over-organized, but such a charge cannot be sustained with reference to the laymen of the church. We have the Sunday school, with its program of religious education; the Epworth League, where the young people find opportunity for self-expression and Christian service; the Woman's Missionary Societies, where the women of the church meet for fellowship and study of the world's needs; but it must be admitted that thus far the church has failed to provide its men that opportunity for social fellowship and Christian service which is so essential to their highest spiritual development and possibilities. The Wesley Brotherhood has been created to meet this specific need.

The Southern Presbyterians have been promoting for three years a men's organization known as the "Men of the Church." The Brotherhood of St. Andrew has existed as a vital organization in the Protestant Episcopal Church since 1883, and their annual convention met in Pittsburgh recently with an attendance of nearly 800 laymen from all parts of the United States.

We rejoice in these men's movements in our sister denominations, but we sincerely believe that the Southern Methodist Church has resources of personality, of ability and of leadership within its lay ranks that make possible the development of the greatest men's religious organization within the present century.

This is not a movement independent of the church, but is a brotherhood of laymen committed to the loyal and enthusiastic support of the pastor and all existing agencies of the church. Constructive suggestions from the leaders of our church are constantly welcomed by the members of the Board of Lay Activities, as well as by its General Secretaries, and the hearty co-operation of the presiding elders and pastors is solicited in promoting a movement which is believed to be a providential development in the history of our Southern Methodism.

Let us not forget the 25,000,000 men in the United States who are not members of any church. For some reason the church has not gripped them, and we are hoping that through the social fellowship feature of the Wesley Brotherhood many unchurched men may be brought into this friendly atmosphere and then led to appreciate and accept Jesus Christ as a personal Saviour.

Let us not forget the vast unused resources lying dormant in our Southern Methodist laymen, and let us see in the Wesley Brotherhood an organization which will harness up the unused powers of our laymen and make them an effective agency for the promotion of our church program and for the extension of the Kingdom of Jesus Christ throughout the world.

The Board of Lay Activities is fortunate in having successfully projected a magazine—The Methodist Layman, which is the official organ of

the Wesley Brotherhood. This magazine will contain suggested programs for the Brotherhood meetings, and will also contain news of interest about what men throughout the entire church are doing for the winning of men and boys to Jesus Christ through the church.

Let us turn our faces towards the light of a brighter day, and let us seek through the Wesley Brotherhood to bring back to our Methodist laymen that passion for winning souls which was the glory of our Methodism in her early history.

WHO SLANDERS AND WHO IS SLANDERED?

By Bishop Warren A. Candler.

The perilous prevalence of destructive rationalism in the Methodist Episcopal Church (North) has been denied most vigorously by ardent advocates of the pending plan of unification.

They have asserted that to affirm such is to slander that great church.

They ignore that the authority for alleging the existence of this rationalism in the Northern branch of Episcopal Methodism comes from some of the noblest and most responsible officials in that church.

Why denounce Southern men for saying what Northern leaders affirm about the matter?

Some months ago Bishop Joseph F. Berry, the honored Senior Bishop of the Northern Church, sounded a note of alarm in an article from which the following extract is taken:

"Why are the Presbyterians, the Protestant Episcopalians, and the Baptists torn with theological controversy? Because strong men in these churches have become alarmed at the attempt to liberalize their doctrinal teachings, and have not only challenged the movement, but are fighting it with all their might."

"There has been as distinct a movement toward Modernism in our church as in theirs, but we have simply done nothing about it. We have no controversy, because there has been no adequate challenge. And no group of commanding ability has yet attempted to marshal the forces that would esteem it a privilege and a duty to make war upon what they believe to be an invasion of the church by the forces of error."

Following these positive and unequivocal statements, he went on to say that "those who have the ear of the church, and have large influence in determining its policies and plans have come into active co-operation with the Modernist movement in the whole Protestant church."

To this very candid and courageous statement of fact, Bishop Berry added the following alarming allegation:

"When a General Conference office is to be filled, or a college president chosen, or a commanding pulpit to be supplied, our watchful friends see to it that the place is given to one of 'modern mind.'"

No contradiction of what Bishop Berry said has been made by any responsible party. On the contrary, the Methodist Preachers' Meeting of Philadelphia passed on Dec. 15, 1924, the following resolution of warm approval:

"Resolved, That the Philadelphia Preachers' Meeting expresses its pleasure at the courageous warning given by Bishop Berry against the rationalistic drift in the Methodist Church. His warning appears in an article printed in the current issue of the Christian Advocate (Philadelphia Area Edition) dated Dec. 4, 1924. The Preachers' Meeting has long watched the drift of which the Bishop speaks, and has viewed it with increasing alarm. The Christian church has nothing to gain from the current unitarianizing trend which minimizes every great Christian value, and leaves the pulpit with a gospel too small to be effective."

"In accordance with the accurate statement of the Bishop's warning, that the church only waits for a leader, we call upon him from his place of vantage as Senior Bishop, as resident of the strongest area in Methodism, and as beloved throughout the church, to assume this leadership, and we prophesy that such an act on his part will be sure to become the crowning service of his great and useful life."

A little later there was organized "The Methodist League for Faith and Life" to resist the progress of all this rationalism in the Northern Church; and in advocacy of "the need of such an organized movement," Rev. Clarence True Wilson, D.D., Secretary of "The Board of Temper-

ance, Prohibition and Public Morals," made an address before the Methodist Preachers' Meeting of Philadelphia on April 13, 1925, going into particulars beyond the things stated by Bishop Berry.

"The Methodist League for Faith and Life" published the address of Dr. Wilson in the July-August number of "The Call," the official organ of the League.

From the address as published in "The Call" the following extracts are taken.

Insisting upon the necessity for an organization to oppose the further spread of rationalism in his church, Dr. Wilson said:

"About thirty years ago a little group of five or six men in Boston, believing the Methodist Church was too 'traditional,' that it 'worshiped John Wesley,' started out on an elaborate program to rationalize the Methodist Church. They have had for thirty years the best kind of an organization, namely, a similarity of intention and the habit of working together. They have won on every move, not because they were right or because they represented the majority, but because there was no organized opposition.

"If one man undertakes to resist a current like that, he gets himself despised as well as run over. They say that he is a self-seeker, that he does it for advertisement, that he is trying to be a bishop, that he is trying to elect himself to anything. And when he becomes aggressive in his intention they say he is a 'Buttinsky,' whatever they mean by that classic expression.

"I could name a man who has stood four-square for a dozen years almost alone fighting our battles for us, and he has gotten all this and nothing more.

"The question is, if a condition of things is to be squarely met, should it be done by an individual on behalf of Methodism, or by a voluntary group organized and out in the open to meet the things which they regard as an objectionable method of wrenching the church out of her normal position into the abnormal position of a conservative church in the Modernist's camp?

"The first movement that I observed that called for this organization, was thirty years ago when some of us began an agitation to put the English Bible into our Methodist schools and colleges. The Bible was being crowded out of the public schools and we could not say much for the reason that it was out of the universities, colleges and seminaries and even theological schools of our own denomination.

"It may be startling to be told that there was not one of these institutions that had a class in the English Bible. In the theological schools they were studying in Hebrew and in Greek, but that is never a substitute for familiarity with the Book in the language in which we are going to preach.

"Well, we agitated, petitioned, argued, begged, until we made a sentiment for the study of the Scriptures in our Methodist schools on the ground that when our fathers gave money to establish schools, it was for the sake of training up Christians, and we could not do it without their becoming familiar with the Bible."

After reciting the work of this counter agitation against rationalism, Dr. Wilson proceeds to tell how the rationalists defeated all that was done in opposition to their modernistic machinations, and says:

"What did the Modernist group in our church do about this?

"They did not help to get the decision to teach the Bible. The rest of us did that. But they met us and had ready for every professorship a German-trained higher critic, who did not believe enough Gospel, that he could not explain away, to save a rag doll baby; and the effort to get the English Bible taught in our colleges resulted in a lot of unbelievers pumping doubts into the minds of our Methodist youth, hundreds of whom have been diverted from the ministry and mission fields by the discrediting of the book that they had taken as their guide.

"The next was to prepare textbooks for the English Bible class, and we found that instead of teaching the Bible they were doing the same things we had done in our schools—substituting books about the Bible, almost all of them with a negative message."

Dr. Wilson goes on further to say:

"The point I make is that the Modernists in our church have captured the Bible teaching positions in our Methodist schools and colleges and there are only a few rare exceptions to this proposition."

Having shown how the Modernists captured the educational institutions of the Northern Church, he proceeds to reveal how they handled the publishing interests, putting out liberalistic publications and suppressing orthodox books:

"The next thing reached out for was the Book Concern. It had been for three generations the great conservator of the Christian faith. It centered true on the saving doctrines of the Gospel and made Methodists, and of the Methodists it made intelligent Christians.

"Finally this group landed a publishing agent whose books typed the new thought in our church and who suppressed the books that looked the other way. If I wanted to name twenty such books, it would be easy to do, but every one would bring up an unpleasant story.

"Bishop Foster had a contract to write his system of theology in eleven volumes. Six of them had been published and the other five were suppressed. The family of the bishop left the Methodist Church because of the treatment.

"One of the most outstanding of these cases of suppression was 'The Dictionary of the Bible,' by Charles R. Barnes. Everybody knows who has had business relations with the Book Concern that when an author puts in his time to make such an elaborate book as that 1,221 page volume, he enters into a contract to give the work to the Book Concern and that they make a contract equally binding to do their utmost for its circulation and protection.

"Dr. Barnes spent twenty-five years gathering up the information, writing and investigating, and his book was one of the most useful encyclopedias of Biblical learning that has ever been published.

"There came a time when it, evidently, was decided that that book should be suppressed. Many men wrote for it and were informed that it was now out of print and would not be re-published. I wrote for this volume and have the letter which says the volume is out of print and is no longer obtainable. At the time that letter was written to me there were hundreds of these volumes piled on the shelves in New York, in Cincinnati, in Chicago, in San Francisco, and elsewhere. Knowing this fact, I wrote back informing them that I knew it and that I should demand the sending of this book. I wanted two of them, and got them by return mail.

"This is one of the twenty things I know which show how our Book Concern was captured for a one-sided propaganda and used to suppress the other side."

Note the astounding fact that an orthodox book was said to be out of print when it was not, and that it was forthcoming in response to an imperative order for it!

Dr. Wilson discloses how the making up of the Conference Course of Study for the young preachers in the Annual Conferences was manipulated to the furtherance of rationalism, but what he says on that point is too long to be quoted within the limits of this article. It is enough to say the charges he makes are as remarkable and as specific as what he said about the schools and the Book Concern.

After discussing the Course of Study he reveals how the rationalists dealt with the ritual, which involves the worship of the people:

"The next thing was a commission to revise the ritual. The same men who have emasculated our Conference Course of Study went to work on the ritual of the church. A dozen improvements were proposed, but they have tinkered with some of the great stately messages of universal Christendom until the questions for the admission of members in the church and some of the prayers for funeral and marriage are flat, and the doctrinal content tramped down by negative processes without the positive contribution to its enrichment, until one studying the entire ritual of the church by the side of the revision cannot but note that the negative critic has been at work on it."

What Dr. Wilson says with reference to the Epworth League, which affects so vitally the young people of the church, must be quoted with less abridgement.

About that he says:

"There was one thing in our church that stood four-square, like the eddy-stone in the midst of the troubled waters and reared its head unshaken by the fury of the blast. It was the young people's organization for the promotion of faith and life—the Epworth League. They were young stalwarts for the positive teaching of the church. They organized one hundred and forty institutes. Their textbooks gave fundamental truths of Christianity according to the interpretation of Methodism.

"Our Modernist friends saw that Methodism had nothing so much awake, so successful, so full of spiritual achievement as these Epworth League institutes scattered over the States of our Union, rallying the forces of the young people to the standards of Methodism. I have seen the young people bow by the hundreds to these altars consecrating themselves to Christian work for life. I

have seen them move out and bring their unsaved companions to these altars until every unconverted person on the ground was brought to Christ.

"Our Modernists made up their minds to get their hand on these institutes, rewrite and readjust the textbooks for their study, and put it under the supervision of a more Modernist group. The fact that this was the 'Young People's Organization' and that they had not been consulted was of no concern. These Modernists are never democrats, but oligarchs.

"They first put the textbook handling out of the hands of the League in the hands of the Book Concern and the Book Editor. They next, under the guise of consolidating the benevolent Boards, took the young people's organization out of its independency and made it one department of a great educational benevolent Board with leaders to be selected from this group and the distinctive features of the young people's organization to be merged ultimately with Sunday school and other educational features. It went through as a proposition to save money by a consolidation of our too numerous Boards. It was in reality the hand of the Modernist reaching to get control of one thing we had left that stood for the orthodoxy of the church."

It may be asked why does not Dr. Wilson withdraw from a church so permeated with rationalism? That is a question for him to answer, and he would perhaps say in reply that he was trying to reform it and preferred so doing to withdrawing from it and surrendering it to the rationalists. And that is a fair answer; for he is an official of "The Methodist League for Faith and Life."

Why should such a League be organized if there is no perilous prevalence of rationalism in the Northern Church?

Why should Bishop Berry, Dr. Wilson and the Methodist preachers of Philadelphia speak as they have spoken if no such prevalence of rationalism can be found in their church? Would those good men slander their own church? Is not such a charge against them, whether brought expressly or by implication, unkind and untrue?

And why cast abusive epithets upon Southern men who repeat what these Northern brethren prove beyond all doubt? Shall one exercise for men at a distance a charity that is blind, and indulge for his brethren who are nearby an intolerance which is unkind?

Is a bitter spirit manifested by abusive speech in accord with the Christian unity for which Jesus prayed?

Is not Christian unity in our own church vastly more imperative and important than an enforced and mechanical unification with any other church whatsoever?

Is unification safe at this time with a church whose schools, Book Concern, Course of Study, Ritual, and Epworth Leagues are under the domination of avowed and aggressive Modernists?

"PRAY WITHOUT CEASING"—"STAND TILL YOU ARE COUNTED."

By Rev. H. E. Partridge.

The critical stage of unification is upon us. The energy of conflict has settled down to a lining-up for the vote. Most has been said that could be said; and much perhaps that had better never been said. Still it has not been demonstrated to either side in the contest, "What is God's will in this matter." He doubtless has decided this question in his own infinite wisdom. Both churches look upon and await with anxiety the result. Have we helped or hindered the carrying out of his will? Are we willing to have it so ordered, even at cost of yielding our opinion and will? Shall his will be accomplished? Or—will he give us the desire of our hearts, but "send leanness into our souls?" Alas! that strife and bitterness should have entered. Shall we not still cry in deep humility of soul, "Thy will be done?" Is the cause lost or decided? Not the cause of unification, but of doing God's will. Is it too late to pray? Listen: "Pray without ceasing." Pray till our humbled hearts let go their idols of pride, self-conceit and bitterness; and say, "Amen, even so, Lord Jesus."

But praying in faith, shall we not hold on to

convictions prayerfully formed; and to refuse to be swayed by human appeals or influences; or to be frightened by prophecies of failure or moved by suggestions of compromise or because a majority is for or against? And await trustingly the result.

A great layman of our church, in a local matter, when a vote was being taken, arose quietly, modestly and promptly to his feet; but with closed eyes lest he should see and know how others voted. So let us not only continue to pray, but "Stand till we are counted;" and then "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

Palm Harbor, Fla.

"UNIFICATION: A PLAIN STATEMENT."

By Bishop W. N. Ainsworth.

A communication from the pen of "Bishop Edwin D. Mouzon, Chairman of the Commission," under the above caption has recently appeared in many Advocates of the church. In that article he says "Antagonism amongst us and unbrotherly suspicion must not continue," with which sentiment I am in full accord, and then he proceeds to administer the most drastic and unbrotherly denunciation of those who are opposed to the pending plan of unification that has yet come from any pen. I have not written or spoken on the subject of unification since last spring. Although another bishop (not Bishop Mouzon), has made a speaking tour into my territory, I have made no reply. There are charges of such grave reflection, however, in Bishop Mouzon's "Plain Statement" that it is incumbent on somebody to refute them. I wish to say several things with all needed emphasis.

1. The Association to Preserve Southern Methodism against the dangers of the pending plan has had no "organ." The opponents of this plan have furnished their literature to all the Advocates of the church and to many independent journals, securing its publication wherever they could, exactly as the Friends of Unification have done. The "Nashville Christian Advocate" has been the open forum that has printed the important deliverances of both sides. Neither the Association nor any individual connected with its management have directed, controlled, or sought to influence the writings or policies of any paper that has espoused our cause. Bishop Mouzon has been assured by me any by others connected with this campaign that his repeated assertions about the "official organ of anti-unification" have no foundation in fact. To speak with moderation, I must say that it is not very agreeable to Christian gentlemen, who know that they speak the truth, to have this assertion continually repeated in their ears.

2. Bishop Mouzon denounces with vigor "the political methods of the anti-unification machine." Let me reveal a secret. The opponents of this plan had no "organization" until "The Friends of Unification" was born. A friend of mine returned from the organization meeting of that body in Nashville and disclosed their plans for a victorious (?) conquest. I was then personally responsible for calling a number of those who opposed this plan into a conference in Atlanta, where we formed an organization on similar lines to those of The Friends of Unification. This plan was submitted by the General Conference for the careful scrutiny of the church and for its approval or disapproval, as the Annual Conferences might deem best. It is sheer nonsense to say that it was submitted for the endorsement of the Conferences and that they were already obligated to adopt it, because the General Conference had submitted it. Under these conditions it was natural and legitimate that the adherents of both views should organize to promote their convictions of what would be best for our church and the kingdom of God as we stand related to it. Both sides sincerely wanted to promote what they believed would be best. I would not call the organization of my unification friends a machine, but I will say in the vigorous language of J. H. Felts, of Mis-

issippi, that their organization "was and is just as vigorous, just as machine-like, as is our organization, using the same methods—created for the express purpose of putting over a plan, doing everything possible to accomplish that purpose, and at the same time objecting intemperately to a like organization opposing it. And they of all good people accuse us of vicious propaganda! Are the Friends of Unification high sheriff, judge, and jury? Go to the records! Line for line, appeal for appeal, passion for passion, prejudice for prejudice, sentiment for sentiment, absolutely on every inch of the ground our record is as clean and fair and honorable and Scriptural as is that of our opponents."

Those who oppose this form of unification have not won this contest by appeals to the baser passions and the employment of reprehensible methods of campaign. They have shown as much of the Spirit of Christ in all their controversies as the other side. I regret things that have been said and done on both sides—and most of all some of the severe and caustic denunciations by Bishop Mouzon of Christian men, who are as clean-handed and pure-hearted as himself—but it is no time for either side to be assuming an attitude of superior honor or piety. Southern Methodists who object to the proposed plan are just as intelligent and godly and consecrated to the interests of the kingdom of God as those who hold, as they have a right to do, a contrary view of the matter. Perhaps some of them have not attained to perfection in all the graces of the Spirit, and ought to go to the altar, but intemperate maledictions will not lead them to it.

3. Bishop Mouzon stands in holy amazement over "the story set in circulation by the anti-unificationists that the Friends of Unification, if in the majority at the next General Conference, purpose taking things in their own hands and declaring unification carried by General Conference action." No anti-unificationists originated anything of the sort. Nobody had thought of such a thing, until some Friends of Unification in Mississippi published a catechism, which asserted this view of the authority and right of the General Conference. About the same time Rev. N. H. Williams, of the South Georgia Conference, printed an article, asserting the right of the General Conference to declare unification an accomplished fact. A little later Dr. J. E. Godbey, of Missouri, printed an article, suggesting that the time might come for those who want unification to go ahead and have it, regardless of the opposition, since it is apparent that it cannot be accomplished in a constitutional way. No anti-unificationists started this talk, and Bishop Mouzon can well afford to reserve his baptism of holy indignation for some of his own friends.

4. Bishop Mouzon sounds a note of rejoicing over the laymen, who "have been misled by anti-unificationists," but are now seeing the light. He makes much of a resolution adopted by the bishops which declared the right of a layman to follow his conscience in casting his vote. He neglects to mention that the same series of resolutions asserted the right of all Conferences in the church to declare their views on any pending issue for the enlightenment of their representatives. It never occurred to any bishop that it would be possible for a Christian layman to follow his conscience and repudiate views that were expressed to him by his Christian brethren at the time he was clothed with a delegated authority. Bishop Mouzon has conducted a strenuous campaign to convince Southern Methodist laymen that it would be right for them to accept election at the hands of their brethren, and though coupled with instructions as to their views and wishes on certain paramount issues, then go and repudiate them. Nothing could be more sinister. I am persuaded that he was blind to the implications of such propaganda, and I now challenge him to produce eight delegates, or one, who believes it would be honorable thus to accept the commission of their brethren and repudiate it. For one, I do not believe such a layman can be found in Methodism.

5. The anti-unificationists have made no "un-

brotherly accusations" against "the many thousands of Methodists from the North who are now useful and consecrated members of our church." Many of our best members are from the North, and they have shown the true spirit of fraternity by coming into our dominant Methodism when they moved into the South. Southern Methodism rejoices in their presence among us and has given them welcome everywhere.

6. The West and the border already know that the Southeast is in sympathy with them and their problems. The men and money that the Southeast has contributed to sustain them is ample proof. We do not believe this plan will solve their problems.

In conclusion, let me say that this is a solemn hour. Methodist delegates everywhere must stand by their holy convictions. I believe they will. All talk about intimidation or subservience is wasted breath. They will vote their convictions and most of them believe, with the masses of our people, that nothing can be of greater importance in Southern Methodism at the present time than that our preachers and laymen should stand together and register their solemn protest in the name of the highest traditions of Methodism against a scheme of unification, of which Dr. Claudius B. Spencer says that to call it union is "an affront to Webster's Unabridged Dictionary."

BISHOP MOUZON AS A PROPHET, NO. II.

By Rev. Carroll Varner.

Attention was called to Bishop Mouzon's failure as a prognosticator sometime ago in these columns by this writer when he failed so completely in his prophecy concerning the vote on unification in the Baltimore Conference. He missed it by a wide margin, though he spoke with all assurance as to the results of that vote when he made that flashy address in Memphis. But now in the light of recent events it is positively laughable how completely he missed his role when he essayed that of a prophet. The Holston Conference, over which he has presided for the past four years and in which he has used all sorts of means and measures to force over this present plan, has just recently rolled up 150 votes against it, almost an even break; and yet he told us in that Memphis speech that it would vote then 230 for to 65 against! Look how far he missed it even in the Conference where he presides and whose destinies he has tried to guide for the past four years, the Tennessee: 117 against it, though he said a few months back they would vote then only 55 against! Surely he ought to have known the mind of his own Conference better than that. Did he allow his zeal for the plan to becloud his judgment? To be sure, he can offer this "alibi," that he qualified his predictions by using the statement "if they were to vote to-day," referring to a time some months ago. Well, that argues mightily poorly for the plan and his efforts in its behalf, for if after six months of campaigning, speaking, and writing on his part, with the assistance of the other distinguished "Who's Who" in defense of it, a much heavier vote is polled against it than would have been cast at that time, then it surely deserves to be defeated and he ought to haul down his flag!

But let us note some other figures. He said the Kentucky Conference would vote then only 31 votes against, but the fact is it actually cast a majority against it! He gave the St. Louis Conference only two votes against the plan, but when the voting time came they registered 29 against it. The Border Conferences he said were almost unanimously in favor of it; the above are all border Conferences with the possible exception of the Tennessee, while the Western Virginia, very decidedly on the border, voted 87 against the plan to only 66 in its favor! The Bishop went on in that address to give other figures as to how they would vote, but he has missed all along thus far. We are to keep in mind, however, that he says they would have voted that way about six months ago. Fine! If in six months' time, then,

such a sentiment has developed against it as is shown by these figures, if we only had another year in which to discuss it, there would be no one left in favor of it but possibly the select and very limited "Who's Who!"

It will be recalled that the advocates of this plan have rung the changes on the Border Conferences being so overwhelmingly in favor of it and appealing to the rest of the church to stand by them in it, but thus far all the votes that have been polled have been those of the Border and Mission Conferences, excepting Tennessee, and 806 have been cast against it to only 1,445 for it. Thus we see that it has been decidedly defeated even there; but how overwhelming will be the defeat when the great Central South has been heard from! As I write this, there is before me the report of the special committee made to that great meeting of the Friends of Unification yonder at Nashville on April 14. It goes on to speak in glowing terms of how the great majority of the ministry and laity where the two churches are working side by side is in favor of this plan, and then closes with these triumphant words: "We go from this conference determined to make actual the victory which these reports forecast." That's the flare of the trumpets all right; but what I am thinking now is, that Bishop Mouzon, who presided over this meeting and who has done so much prophesying as to the outcome, and others who were with him, are going to be hard put to it to explain this thing after the votes have all been counted and "the tumult and the shouting dies!"

Winona, Miss.

THE TEST OF THE MORAL SENSE.

By Rev. H. M. Ellis.

For most of the situations in life one finds established precedents or authoritative laws to direct and govern his actions. Under such circumstances the test is only of loyalty to recognized standards of conduct or procedure.

It is when one faces the unforeseen situation, so unusual and surprising that it has not been anticipated and provided for by the proper legislative authorities, and its problems are therefore to be worked out by his own intelligence and sense of right, that his moral sense is really put on trial. Then will be revealed and recorded the degree of fairness and honor he possesses.

The Southern delegates to the General Conference of 1844 found themselves in such a situation, created by the unconstitutional and lawless actions of the Northern majority. To have submitted to the conditions that Northern majority imposed they well knew would have practically wiped out Methodism in the South. Division of the church was the only hope for the survival of Methodism in the South; hence they secured a compact of division, guaranteed and sealed in the Plan of Separation.

But they then faced another uncharted situation: The membership of the Methodist Church in the South consisted of some five hundred thousand lay men and women, with their pastors and presiding elders. Every one of these was vitally concerned in the solution of the problem confronting these leaders, for his or her church membership—a most sacred matter—was directly involved. It took no statutory or constitutional writing to acquaint those wise and noble leaders of Southern Methodism of that day with the fact that each member of the church had a sacred right to a voice in the decision to be reached. That right was recognized and honored by the request and opportunity afforded for every member to vote in conferences and church gatherings on the question of whether or not there should be established a new and separate Methodist Church for the South. Everywhere these members gathered and voted, and more than ninety-five out of every one hundred members voted for the establishment of the Methodist Episcopal Church, South. Thus was the moral sense of their great leaders registered.

When the Methodist Episcopal Church, South,

was organized it was not anticipated by its law-makers that it would ever go out of business, or forfeit its identity by merging into some other church. In other words, it was not expected that it would **undo** what it had just **done**. Hence there was no law, statutory or constitutional, enacted prescribing the manner of procedure for its disbanding, or for its becoming a fractional part of some other ecclesiasticism. Expecting only its permanence, all legislation provided only for its successful operation and enlarging efficiency.

Now, however, it is proposed to **undo—exactly to undo**—what was then done by our worthy and now sainted fathers, "Instructed" by the well nigh unanimous vote of the adult lay members, as well as preachers, of the church. Hence our church has again reached a situation that is **testing, revealing and recording the moral sense of its "leaders."** And inevitably there must be the comparison of the finding and exhibit of the moral sense of those great men who organized Southern Methodism and the moral sense of those who to-day are seeking to determine its destiny.

The present "leaders" have shown a determination to take advantage of the fact that this is such an unlooked for situation that no method of procedure has been written into the law. They seem determined to deal with this problem of the church's separate and sovereign existence as if it were a mere matter of operation and efficiency.

To-day these "leaders" are insisting that less than ten thousand—the great majority of whom are preachers—out of the two and one-half million members of our great church shall have any voice whatever in deciding whether or not the church shall now undo what was originally only done by the vote of the entire membership, when more than ninety-five per cent demanded the establishment of the separate Southern Church. Will this little coterie of sentimental and ambitious "leaders" say in effect to the two and one-half million lay members of the church, though the laymen originally ordered its separate organization, and without the loyal co-operation of its laymen no work of the church could prosper, "This breaking up of the old church you joined and loved and supported; and this entering into new and experimental relations with another church far outnumbering your own—one with which it once found such relations intolerable, is **none of your business?**" That is exactly what the adopted method of settling the unification problem is saying to the laymen of the church.

It is true there is no statutory or constitutional provision in the written law of our church reciting the right of the lay member to cast his ballot in determining what shall be done with his church; but does that prove that morally he has no such right? The wise and saintly men who faced a similar problem at the first recognized and certified the layman's moral right to share in the decision of whether or not there should be a separation of Methodism, and whether or not the Methodist Episcopal Church, South, should be established. Was that merely "hill-billy politics" then? Who will brand himself by so declaring? Then why call it such to-day?

Now, when the effort is being made to **undo** what the great leaders of nearly eighty years ago definitely declared only the vote of the entire membership of the church had the right to do, will the present "leaders" dare to register their deficiency in moral sense by taking the position that this supreme question of their church's very life as a separate ecclesiasticism is none of the business of lay members of the church?

Every intelligent layman in the church knows that morally he has the right to a vote in the momentous decision to be made. And every intelligent and informed person outside our church knows that morally every lay member of our church has that right; for the moral sense is not the exclusive possession of bishops, college presidents, high church officials, doctors of divinity and parsons.

The moral sense of the "leaders" of Southern Methodism was put on trial by this unification issue. For this supreme question no law mapping out a method of procedure has ever been enacted.

But have our "leaders" capacity only for recognizing rights after they have been written into the law? Have they no sense of moral fairness and justice? Is unification so important to them that they cannot only afford to ignore and override the moral rights of two and one-half millions of Southern Methodist laymen, but can dare the forfeiture of the respect and confidence of the intelligent and fair-minded people of all churches and none?

How can any church hope to win to its membership intelligent and independent men and women after its "leaders" have certified to the world by ignoring and overriding the sacred moral rights of its lay members in the issue most vital to each of them that membership therein has no content worth mentioning, and secures no moral right—except to pay bills and obey the bosses?

And what can be the future of any church whose "leaders" have been "weighed and found wanting" in elemental moral sense?

Yazoo City, Miss.

MISSISSIPPI ORPHANS IN NEW HOME.

Dear Advocate: I am sure our people are glad to know the orphans are now in our new building. Brother Lewis will write more about it.

The commissioners and all connected are so much concerned about paying for it. The need of help has never been so appealing. God has given us an opportunity to care for four hundred children; not only to make them happy, but to develop them, and make many homes happy by placing them. There are so many applications to get children cared for. Where is a surer investment? Many are already filling places of responsibility. They all deserve a chance, at least.

The Board of Directors had to borrow money on short time, that the new building might be occupied, and a larger number cared for. Our people have been so abundantly blessed this year, we are asking every individual who loves our Savior to send us a check to help us.

The new building is a "gem," and all who see it are delighted. It has cost over \$150,000.

The Savior said we would have orphans with us always. And "as oft as ye do unto them, you do unto me."

Yours in the work,

W. T. GRIFFIN,
Commissioner Mississippi Conference.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Please have your reports ready to hand in to the Auditors not later than the second day of the Conference; the first day much preferred. The Statistical Secretaries have to wait till these reports pass through the Auditors' hands before they can enter them; they should not have to wait. Hand reports to W. T. Griffin, W. H. Lane, or to me.

No blanks will be sent out. Get them from Lamar & Barton, Nashville, Tenn. Use none but the latest form. Put no money in. Draw checks for each claim separate and mark on each check what it is for.

Complying with these requests will greatly help both the Auditors and the Statistical Secretaries.

T. B. COTTRELL,
For Auditing Committee.

NOTICE.

Will the preachers and lay delegates who intend coming to the Mississippi Conference in their automobiles please notify me? This will assist the committee in providing entertainment for you.

H. A. GATLIN.

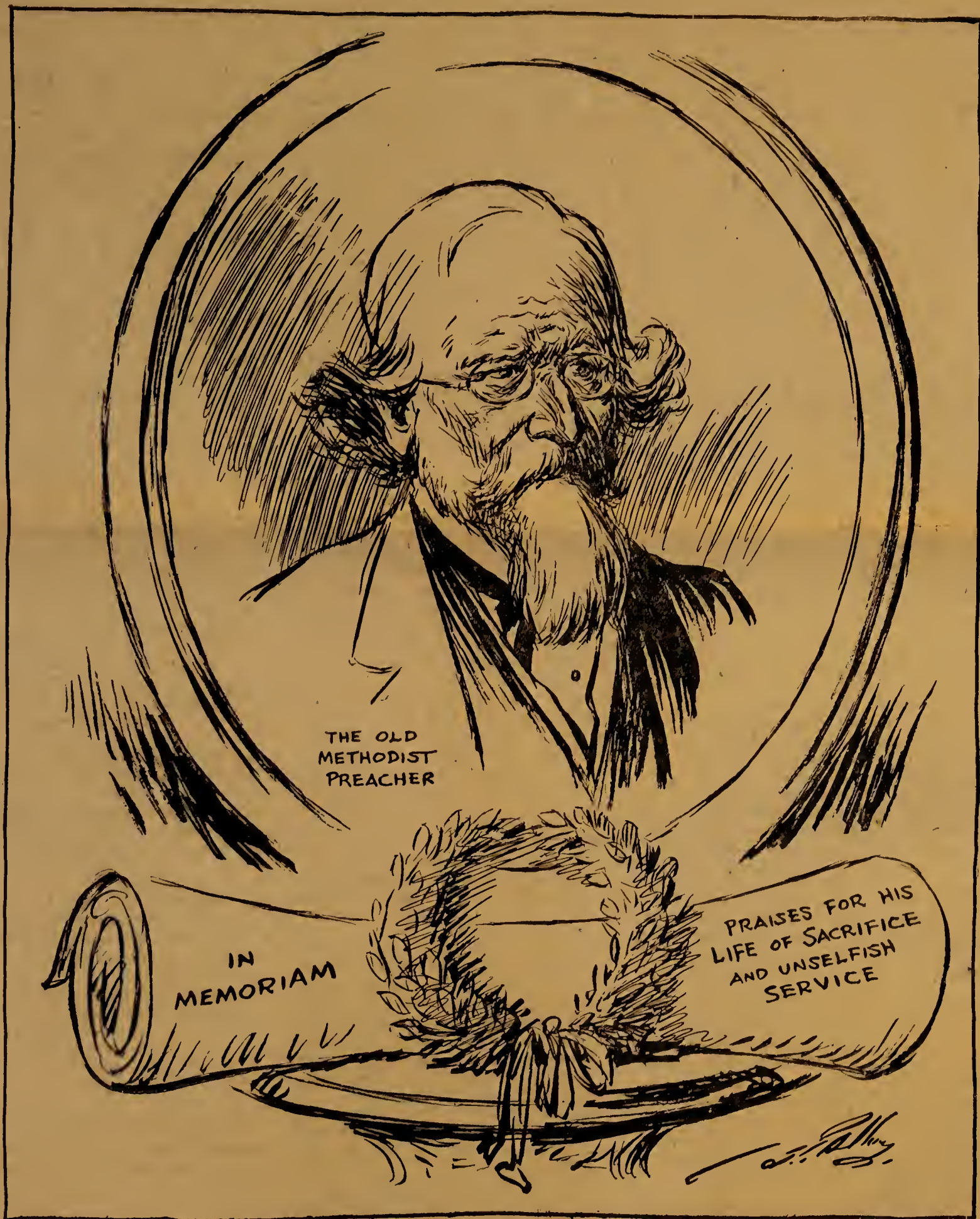
Hattiesburg, Miss.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridlan Avenue, Shreveport, La.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary



FINE FOR THE DEPARTED, BUT WHAT ABOUT THOSE STILL LIVING?

The Home Circle

LIFE'S ARITHMETIC.

We have the wisest teacher,
And she has given us this rule
That helps us in our lessons—
You can use it in your school:
Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When lessons seem too long,
Then multiply your efforts when
The figures won't come right,
Divide your pleasures, day by day,
With every one in sight.
Now if you always use this rule,
You'll have a happy day,
For lessons then are easy,
And the hours fly away.

—M. S. Van Der Veer, in *Youth's Companion*.

WILD HORSES.

When I was a boy, it was my ambition to own a good saddle horse. After hard work and careful saving I was able to gratify my desire. Some horse dealers brought to our town a drove of horses which they were selling at a very moderate price. I climbed up and sat on the corral fence and looked over the horses trying to pick my purchase. A dark iron-gray moved gracefully across the corral as if to exhibit her beauty. Her arched neck with wavy mane, her slender limbs marked her as the horse I longed to possess.

The horse dealer, seeing my boyish admiration for the animal, let me have her for fifty dollars, though his price was seventy-five. No piece of property has ever given me the joy in possessing it that I enjoyed in the ownership of that young mare. I romped with her, petted her until she became real fond of me. One thing she enjoyed most of all was lumps of loaf sugar, which I used to feed her out of my hand. When she was feeding in the pasture, I used to go to the gate and call "Gypsy," holding out my hand with a few lumps of sugar on my palm. Gypsy would throw up her head, sniff, whinny, and come loping to me. I had to watch that she did not run against me in her wild race. She would munch the sugar from my hand while I stroked her neck and talked to her, as a boy will to the beast he loves.

When Gypsy had finished licking my hand so that no speck of sweetness remained, she let me put the bridle on, and leaping on her back, she would gallop away in evident glee. Once I fell off as she leaped a ditch. Gypsy returned and stood over me rubbing my face with her nose until I recovered my breath and was ready to remount. I drive a big automobile now, but I never have felt such exhilarating thrills as those I enjoyed on the back of Gypsy as she sped over hill and plain.

One spring I was sick for several weeks. As soon as I could walk out to the pasture, I went with some lumps of sugar, anticipating a happy meeting with my pet.

I called, but there was no answering whinny. With tear-dimmed eyes I scanned the pasture in vain for my Gypsy. She was gone!

Since then fire and bank failure have swept away my savings, but no loss has even brought the heartache that I, a sick lad, felt that day when I discovered that my pet horse, the only piece of property that I possessed, was gone. I crept back to the house and refused to be comforted for my loss. There might have been other horses equally good and valuable, but Gypsy was my chum. I loved her and believed that she had a real affection for me.

Days passed and I grew stronger and in some measure had begun to accept my loss with a degree of resignation. I believed some miscreant had stolen my Gypsy, forcing her against her will to leave me. I often wondered if she was being well treated and whether she ever thought of me.

Then one evening a neighbor rode up to our door and called to me.

"Frank," he said, "I saw your horse to-day."

My heart leaped with joy. "Where?" I asked.

"She's gone back to the drove of wild horses down on the river bottom."

"Are you sure that you saw my Gypsy?" I asked, in incredulity.

"Yes, I know her very well; few iron-gray horses have three black feet and one white one."

"Where can I find her?" I asked.

"Find her, boy, don't you know when a horse goes back to the wild drove they're gone for good and all?" he answered.

"Please tell me where she is. I shall go after her. If I can find her, she'll come back to me."

He smiled at my boyish infatuation and enthusiasm. Finally, seeing how much in earnest I was, he said, "It's a mighty long ride, seventeen miles to where they were to-day. By to-morrow they'll likely be twenty miles from there."

That night, when I told the family of my intended trip they demurred and tried to dissuade me from undertaking so exhausting a journey when I had not fully recovered my strength. Finally, seeing I would not be dissuaded, they ceased arguing with me.

I lay awake until late in the night, thinking over my journey and how best to win my horse back from the wild drove she had joined. Finally, I decided to reach the vicinity of the wild drove near the noon hour; for I knew that all animals like to be quiet at midday. They lie down or stand in little groups during the warm part of the day. I could more easily get Gypsy's attention at such a time than when the ears of the whole drove were alert to catch every sound. Their fright would probably stampede Gypsy into following them in their wild flight from man. Therefore I must manage to get her attention undistracted by the drove.

The next morning I put a few strips of jerked beef in my pocket to chew on during the day, and set off before the family was up. The ride along the steep, winding trail, over the hills, then down onto the river bottom, was long and tiresome. At the foot of the hill a spring of cold water sparkling forth, inviting the weary traveler to alight and quench his thirst. I dismounted and climbed down the steep descent to the spring from which a stream of water rushed down toward the river miles away.

I was surprised to see the signs of many horses' hoofs in the moist earth around the spring and the stream flowing from it. I knelt down to drink, then I stopped suddenly. There in the moist sand at the edge of the spring was the print of a horseshoe. Only one animal among all that had trampled the ground around the spring had a shoe.

I was so happy over this discovery that I almost forgot to drink. I felt sure those tracks—so many of them—were made by the wild drove of horses among whom my Gypsy had found refuge in her loneliness when she did not know what had become of her friend.

I was convinced that the wild horses had come to the spring to drink after their morning's graze. That being the case, they would not go far. Somewhere under the shade of the broad-spreading cottonwood trees they were standing in little groups, for the trees stood some distance apart.

Remounting my horse, I rode forward cautiously, peering in all directions through the trees and undergrowth for a sight of the wild horses.

Near noon I discovered Gypsy with three other horses under a big cottonwood, some distance to my right. Their heads were down in the drowsy fashion of horses on a warm day. They were switching flies and occasionally rubbing their noses against each other's necks.

I dismounted, tied my horse, and crept cautiously forward without so much as breaking a twig. When I was near enough to be clearly heard, I stepped out into the open, called "Gypsy," extending my hand, palm upward, with several lumps of sugar in sight. The other horses jumped, flung their heads up, snorted, turned and fled. Gypsy started to follow them. I called again, "Gypsy!" She stopped, sniffed the air, gave a low whinny and started cautiously toward me.

She did not run to me as in the good old days,

yet she came slowly, sniffing the air. Her ears were extended forward, every faculty alert. When a few yards from me she stopped, sniffed, pawed the ground, and stamped her feet. After observing those primitive precautions of her wild ancestors, she seemed to be assured of safety and again advanced.

During all this time I continued to call "Gypsy, come Gypsy!" When near enough to reach my hand she nipped a lump of sugar from me and drew back to eat it. I did not attempt to follow her, but gave her time to taste the sugar and for her appetite to call for more. Then she came forward and took another lump. That time she did not draw back. She gave a little nervous start when I laid my hand on her neck as of old. However, it was only for an instant. She arched her shapely neck to be stroked. I wanted to seize her and make sure that she never would get away from me; but I knew I must play fair with her if she was ever to be mine again on the old friendly basis. So I held out my hand for her to lick after the last lump of sugar was gone. Then, cautiously, so as not to show the excitement I felt at having my pet near enough to touch again, I raised the bridle, which she permitted me to put on her.

She became a little shy and trembled when the bridle had been buckled on; but I continued to talk with her and to stroke her neck. Then I patted her back and leaned my head against her neck. She reached around and rubbed her nose against me as in the old days before she answered the call of the wild. When she had satisfied herself concerning my identity, I leaped on her back and she started for the trail that led back home.

Returning to where I had left the other horse, I transferred the saddle to Gypsy, remounted her and led the other horse.

Just as the sun was sinking behind the western hills I rode up to our gate. The neighbor who had told me where Gypsy had gone had come over to our house on an errand. He stared with open mouth as I rode up. When he had regained sufficient self-control to speak, he exclaimed, "Frank, you're a wonder. How did you do it?"

"With a few lumps of sugar," I answered.

"Sugar nothin', don't tell me that you caught that mare out of the wild drove with a few lumps of sugar."

"That's just what I did," I replied.

"Well, you ought to be a horse tamer," he answered, with wonder and incredulity in his eyes.

Gypsy never ran away again. I think she learned to love my kind treatment and to have a real affection for the one who went after her and brought her back from the wild drove.—Frank Hampton Fox, in *Our Dumb Animals*

"FINE WEATHER FOR DUCKS"

"O dear, I hope that it will not rain!"
Said little Bob to his sister, Jane,
"For we must carry the eggs to-day
To Auntie Megg at Silver Bay."

"O dear, I hope that the sun will hide!"
Said a little duck by the river-side;
"Because I should like to swim and play;
And I can't abide a sunny day!"

Then a few drops fell, and Bob and Jane
Both sadly feared 'twas going to rain;
But the little duck was very gay
Because he loved a rainy day.

The children walked to Auntie Megg's,
And left with her the nice, fresh eggs;
They didn't like the sloppy wet,
But they were good and didn't fret.

The ducklet saw them as they came back.
He flapped his wings and he cried: "Quack,
quack!"
The weather's fine, so fine to-day!
Come into the water, and let us play!"

—Winfield L. Brynling, in *Youth's Companion*.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

We are glad to learn from the "Big Brother" that Rev. E. R. Smoot, our pastor at Greenville, Miss., is steadily improving in health.

Rev. and Mrs. Hilary S. Westbrook are very happy over the arrival of a daughter, Francis Elizabeth, in their home at New Augusta, Miss., on Oct. 14. Blessings upon the little one!

Rev. P. D. Hardin, pastor at Brookhaven, Miss., preached to the Magnolia, Miss., congregation on Sunday morning, Oct. 18, while Rev. H. G. Hawkins preached to the Whitworth College students and the Brookhaven congregation.

Dr. Briscoe Carter, Centenary Secretary of the Louisiana Conference, passed through New Orleans on Saturday of last week en route to Bogalusa and other points. His call at the Advocate office was appreciated.

Rev. H. M. Ellis, the pastor, began a meeting at Yazoo City, Miss., on Sunday, Oct. 11, with good prospects. Rev. J. Loyd Decell, the presiding elder of the Jackson District, preached a fine sermon on Sunday night.

A district rally of the men's Bible classes of the Baton Rouge District will be held at Hammond, La., on Sunday, Nov. 29, at 10 o'clock a. m. The men's class of the Hammond Sunday school will be the hosts of the gathering.

At a banquet of the men of Broad Street Methodist Church, Lake Charles, La., on Wednesday evening of last week, a movement looking toward the building of a new church was launched, with every prospect of success. Bishop Sam R. Hay was present and addressed the meeting.

Rev. S. D. Howard, our pastor at Merryville, La., writes: "The presiding elder (Rev. J. B. Williams) held my fourth quarterly conference on Oct. 7. He had with him Rev. A. J. Martin, who preached a good sermon and rendered a song in French."

Mrs. Priscilla Ann Cooper, in writing to have the address of her Advocate changed from Mhoon Valley, Miss., to West Point, Miss., says some kind words which we greatly appreciate. She is eighty years old, and has been a subscriber to the Advocate for many years.

Among the forward steps adopted by the parents' meeting at Drew, Miss., in connection with the observance of Children's Week, was the provision that an adequate Sunday school building be enterprised and that provision be made for securing funds for the same.

In addition to observing Work Day for the Orphanage at Jackson, the Sunday school at Drew, Miss., gave a "pencil and tablet shower," resulting in the sending of a large box of pencils and tablets to the school children in the Orphanage. Rev. R. P. Neblett is the wide-awake pastor at Drew.

At the fourth quarterly conference of the Broad Street Methodist Church, Lake Charles, La., Mr. A. M. Mayo was elected Sunday school superintendent for the thirty-fourth consecutive year. Brother Mayo is one of the outstanding Sunday school superintendents of the connection.

The trustees of the Minden District, Louisiana Conference, have purchased for a district parsonage one of the best homes in Minden. Rev. K. W. Dodson, the present presiding elder, and all future presiding elders will, we are sure, thank the trustees and people for making such fine provision for their comfort.

session of that Conference last week. We have not seen the appointments, but we understand that Dr. Means was appointed pastor at Lynchburg, Va., one of the leading appointments in the Conference. We unreservedly commend Dr. Means and his estimable wife to the love and esteem of all Virginia Methodists.

At the recent meeting of the Mississippi Conference Committee for the Young People's Convention, to be held in Memphis, Dec. 31-Jan. 3, Rev. J. Loyd Decell, of Jackson, Miss., was made Chairman of Transportation. He has already arranged for a special coach to be attached at Jackson to the Illinois Central train No. 4, leaving Jackson at 1:20 p. m., Dec. 31. All delegates should forward their registration applications at an early date, to make sure of their seats in the Convention.

The result of the Magnolia, Miss., congregation's Work Day fund for the Mississippi Methodist Orphanage at Jackson was \$407.46. Though the membership as a whole joined in the contribution, a large portion of the offering resulted from a percentage of the sales on the Work Day made by Lampton-Reid Co., a prosperous firm of Magnolia that runs an up-to-date department store, one of the best in the State. To contribute 10 per cent of the sales on Work Day has been the custom of the firm for ten years or more, instituted by Mr. E. W. Reid, general manager.

During the two years' pastorate of Rev. Paul H. Grice on the Bay Springs charge, of the Mississippi Conference, there has been a net increase in church membership of 197. A new church has been organized and a church built at Sylvaena; a new church built at Stringer; a church organized at Fanki; Holder church painted and re-roofed, and the contract has just been let for a new \$10,000 brick church at Bay Springs. There has been considerable improvement made on the parsonage. The pastor's salary has been increased more than 60 per cent.

The Publishing Committee of the Advocate held its annual meeting on last Thursday. All the members were present except Rev. J. H. Felts, of the North Mississippi Conference, Dr. E. K. Means, of the Mississippi Conference, and Rev. C. C. Miller, of the Louisiana Conference. Brother Felts was kept away by the death of his mother on the day preceding, which sad event was properly taken notice of by a message of sympathy from the Committee to Brother Felts. Bishops Ainsworth and Hay met with the Committee by special invitation. All the interests of the paper were carefully considered and action was taken that it is believed will greatly strengthen it throughout its patronizing territory. Rev. J. W. Dorman was appointed to write a report of the meeting for publication in the Advocate. At the time of going to press his report had not been received.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Ain't you glad, Carley, that this fuss in the family about living in a unification apartment house is nearly over? Of course, I'm happy because all the signs indicate the defeat of the plan. I have just read that the New Mexico Conference voted 42 for it and 38 against it, and that in a Conference which those who favor the plan said wanted it, and must have it to save the cause. Then the grand old North Texas Conference, where Bishop Moore, and Dr. Seiceman, and other "Who's Who," were using all their influence for it, voted 160 for it and 120 against it, as the papers report. Bishop Moore is reported as saying that he intends to work for unification as long as he lives. Well, I intend to work against any plan that means our merging into the Northern Methodist Church as long as I live! In spite of what Bishop Moore and others say, that to oppose this plan and yet say we favor unification, is like saying we favor education, but are opposed to school-houses, I, unreconstructed reprobate as they say

November and December Christian Education Months

The Fifth Regular Payment Falls Due

NOVEMBER 1st, 1925.

Pastors, Collectors, Subscribers,

GET READY

For the Collection of the

CHRISTIAN EDUCATION PLEDGES.

Rev. H. A. Wood, our pastor at Flora, Miss., writes that this has been a year of sore losses in the Methodist church at Flora. Only recently, two of the most substantial members have died—Edgar R. Kearney, steward and assistant Sunday school superintendent, and H. U. Geiger, Sunday school superintendent and chairman of the board of stewards.

Bishop Sam R. Hay and Bishop W. N. Ainsworth were distinguished visitors at the meeting of the New Orleans City Board of Church Extension on Thursday evening of last week. On account of inclement weather, the attendance was not as large as it would have been otherwise, but those who were present greatly enjoyed the forceful addresses of these two chief pastors.

A subscriber writing from Indianola, Miss., says that Rev. F. H. McGee has been pastor of the Sunflower circuit for four years and the people would be glad to have him another quadrennium. During his pastorate he has built two brick churches, and organized Sunday schools and Epworth Leagues. That sounds as if he has been busy and successful in his work.

The transfer of Dr. E. K. Means, pastor of the Galloway Memorial Church, Jackson, Miss., to the Virginia Conference, was announced at the

I am, favor unification, but oppose Extermination! And now that Brother Pepper has given me a lot at Junaluska, and I can breathe that lofty air, I expect to live a good while yet, and fight to a finish for the Southern Methodist Church!

Carley, I'm "skeered" of the Friends of Unification now. If we were to unite on this plan, they would side with the North every time we dared to differ with them on any question. They would set down our opposition to what Brother Lewis, of Tylertown, Miss., calls "hatred, prejudice, egotism, false pride, holier-than-thou attitude." That sort of untrue and unbrotherly writing has done a great deal to defeat this plan. I hope it will be over with soon. Sister Steel is getting behind with church news. She won't read the papers. Now when one does not read the church papers, one loses interest in church work.

I have been enjoying hearing some fine preaching here from our pastor, Rev. John Brandon Peters. I wondered why he left Virginia. I found out this summer. They call him "Jack" over in Virginia. "How's Jack getting on in the Pelican Pines?" At first I did not know who they meant by "Jack." "Who are you talking about?" I asked. "Jack Peters," they said. That is a fine compliment to him. It means that he is brotherly. They call the Rev. Dr. Perry, Missionary Secretary, Dean of the Summer Schools, D.D., and so on, "Jack Perry" up in the Holston Hills. I have heard our Dr. Andrew Sledd, G. Campbell Morgan, William Evans, of Chicago, and others of that class, and Brother Peters is not a whit behind any of them. His interpretation of the Gospel of John is scholarly, illuminating, practical, and intensely spiritual. Now don't any one try to get him away from here. If you could see the large group of college girls President Bratton brings to the service, you would say the Mansfield pulpit needs a man of culture, strength and eloquence to sow the seeds of truth in the hearts of these young women gathered from all over the State.

I'm all right again—except lumbago! Ever have that, Carley? Even the defeat of unification don't seem to have any effect on that. See you at Conference. O yes, I must get there this time, back or no back, to vote against the extermination of Southern Methodism!

Mansfield, La.

WHY SHOULD BROTHER BOGAN ASK FOR HIS RESIGNATION?

Brother S. S. Bogan, in the issue of October 15, calls upon Brother J. H. Walker to resign as lay delegate to the Annual Conference because he announced in the issue of October 1 that he had changed his mind and would vote for unification.

Why should Brother Bogan ask for his resignation? Brother Walker does not represent him, but represents the laity of the Minden District. Brother Bogan, not content with being a clerical delegate to both the district and Annual Conferences, with the God-given right to vote his convictions without being taken to task by any one, took it upon himself at the Minden District Conference—a thing that he had no right to do—to organize and put out a straight-out, dyed-in-the-wool, anti-unification ticket, much to the surprise of those lay delegates who favored the plan but who had made no effort to organize.

I was a lay delegate to that conference and made out my ticket without any thought of how the ones I voted for stood on that question; but when the first ballot had been announced it was too plain that there had been some old-time political convention dickering, and the slate went through without a hitch.

"Wise men change their minds, but fools never do." Brother Walker, belonging to the former class, has seen fit to renounce the alliance, only to pull down the vials of Brother Bogan's wrath upon his head. For what? For having an open mind on the most vital question that has ever come before his church, which he has served for the past fifty years.

I haven't a doubt that a full unification ticket

would have been elected at Ringgold if the election had been held squarely on that issue. If those tactics were used in other districts, I am looking for some more repudiations. The rule or ruin policy is bad for the State and worse for the church.

R. W. OGLESBY.

Winnfield, La.

THE VOTE ON UNIFICATION.

Relying upon the accuracy of the Associated Press, we give the following tabulation of the vote of the Annual Conferences to date on the pending plan of unification:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	44	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	160	120
Western North Carolina	245	221
Virginia	169	202

NORTH MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions, North Mississippi Conference, are called to meet in the Methodist Church of Grenada, Tuesday morning, Nov. 3, at 9:30, to begin our work. The class for admission into full connection is asked to be on hand at that time, so we may be ready to report for the class on the morning of the opening of Conference, by request of Bishop Ainsworth.

W. M. YOUNG, Chairman,
For the Committee.

Admission on Trial.

All candidates for admission on trial into the North Mississippi Conference are called to meet at the Methodist church in Grenada on Monday night, November 2, at 7 o'clock. Come prepared to take the examinations. If you have taken the course by correspondence, you need not come till noon, Tuesday. If you have to take examinations on more than two subjects, do not fail to report on Monday night.

J. E. STEPHENS,
Chairman of the Committee.

First Year.

The Class of the First Year of the North Mississippi Conference will please meet the committee in the Methodist church in Grenada, Miss., Tuesday afternoon, Nov. 3, at 2 o'clock.

S. A. BROWN, Chairman.

Class of the Second Year.

All members of the Class of the Second Year will meet in the Methodist church at Grenada, Tuesday, Nov. 3, at 3 p.m.

J. D. WROTEN,
Chairman of the Committee.

Fourth Year Class.

The members of the Fourth Year Class of the North Mississippi Conference will please meet with the Committee, in the Methodist church of Grenada, Miss., on Nov. 3, at 2:30 p.m.

T. M. BROWNLEE,
For the Committee.

LOUISIANA CONFERENCE.

Committee on Admissions.

The Committee on Admissions is called to meet at the First Methodist Church, New Orleans, on Tuesday, November 3, 1925, at 3 p.m. All the candidates for admission on trial, admission into full connection, and those coming for re-admission or from other churches, will please meet us at this time.

W. H. JORDAN,
Chairman of the Committee.

A SCREW LOOSE.

We had a musical-box. It was as big as the pulpit Bible. But it was very old. It had twelve tunes. One was called, "And her golden hair was hanging down her back," and another, "'E don't know where 'e are," and one was a hymn. The tunes were on tin plates, which you fixed on. They were scattered over the underneath side of the plate and looked like baby Grape Nuts. The musical-box had two rows of very bright teeth with which it ate the Grape Nuts. That was how the music came.

But alas! it didn't. We reckoned that for twenty-five years the musical-box had refused to eat its Grape Nuts, so never a tune had it played.

Then last week a man came to stay with us. He was very clever at making things. So we asked him if he could make our musical-box go. He looked at it with its Grape Nuts. He shook it a little and tapped its chest, as the doctor does. But nothing happened. Then he gave the musical-box a powerful anaesthetic with his pipe to send it to sleep. And then he took its inside clean out.

At last he said there was only one thing wrong—the musical-box had a tiny screw loose. So with the broken blade of an old penknife the man tightened up the loose screw.

When the musical-box came round again it ate up every Grape Nut on every plate. In fact, it licked each plate six times round without once stopping. And its tunes bubbled out again as they had not done for twenty-five years.

Then the man asked if there was any one else in the house with a screw loose. We couldn't think what he meant, though everyone looked at everyone else.

But I wondered afterwards if people who never sing a song, or smile a smile, whose lives don't seem to go properly, or to play any jolly tune for others to hear—I wondered if, perhaps, they have a screw loose somewhere. I think they must have.—R. E. Thomas, in the Christian World.

As a result of the Centenary movement, China made rapid strides, not only in accepting Christianity, but in adopting the by-products of Christianity which have followed in the wake of the missionary.

Into the farthest reaches of Western Siberia the Centenary has carried the Methodist message to the Russians under Bolshevik control and to the Koreans who by thousands emigrated there to escape the tyranny of Japan.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. L. B. MOORE, of Whynot, Miss., was born Jan. 8, 1843, and died July 13, 1925. Early in life Brother Moore was converted and joined the Methodist Church. Church membership to Brother Moore carried with it the idea of a surrendered life. For more than twenty-five years he served the church as a local preacher. His preaching was plain, practical, and convincing. Brother Moore enjoyed the confidence of his neighbors, and when it was known that he would preach at his home church the house was always filled with appreciative hearers. Brother Moore's home was always open to his pastor, and many tired "circuit riders" found there a hearty welcome, good fellowship, quiet and rest. A good citizen, neighbor, father, and husband has gone. On Jan. 18, 1865, he was married to Miss Ophelia Rigford, who preceded him to the Father's house, and on the above date he went to join her, and others. May the God of all grace comfort.

C. M. CROSSLEY.

Meridian, Miss.

Our gracious Heavenly Father, in his infinite wisdom, gives us rare gems, who are living examples of the teachings of his Son. How fortunate was the town of Ringgold and all of those who came in contact with MRS. HUGH WIMBERLY, for she was one of these rare gems. She was an unusual student of the Bible. Her highest ideals were to live and pass on the teachings of Christ. She was a woman of noble convictions, and absolutely fearless when she felt it was her Master's will. She was queen of her home—never one minute neglecting the physical, mental, spiritual and social life of her home. It mattered not how many she had given food for

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the four natures; she slipped off in the quiet hours of night, studied and communicated with her Saviour, begging for wisdom to know the wrong and courage to do the right. It was at his feet that she replenished her storehouse. Her daily prayer was her favorite song:

"Not for ease or worldly pleasure,
Nor for fame my life would be.
Gladly will I toil and suffer,
Only let me walk with thee."

As a wife, she was a lovable, capable helpmeet, There was no place in this great partnership that she did not carry her part with a smile. Words are inadequate to describe the place she held as a mother—so companionable, so tender and so forceful. When God sent an angel from heaven to gather up the things of earth that might live through eternity in heaven, the only thing the angel found was mother's love; so, dear children, your precious mother's love was so akin to the love of God that he just transplanted it into a world of love; yet, it will be a shining light to your pathways here. How glorious is this thought! One of the six brothers expressed her life as a sister when he said: "We all depended on sister for love, cheer, and advice." She was a mother-sister to her sisters, Mrs. Johnson and Mrs. Cassidy, having assumed this responsibility in their childhood. Her untiring energy and absolute trust and faith have been the predominating force in building a strong Methodist church in Ringgold. A life of love and duty has received plaudits, "Well done, thou good and faithful servant, enter thou into the joy of an eternal life."

GRACE MIMS ALLUMS AND
MARY MIMS.

RESOLUTIONS ADOPTED BY THE METHODIST SUNDAY SCHOOL OF FLORA, MISS.

Whereas, it has pleased our all-wise Father to transplant to the courts of heaven our beloved, faithful, and efficient superintendent, H. U. GUIGER, whose Christian life and influence for good were an inspiration to all; and,

Whereas, we feel that the light shed by this holy, consecrated young life will shine on, leading and guiding others to the realms above; therefore, be it resolved:

1. That we, the members of the Methodist Sunday school of Flora, Miss., deeply deplore the untimely death of our dear young friend and faithful superintendent, who was always at his post of duty with a smile and a word of cheer for all.

2. That the Bible class mourns the loss of an earnest, sincere teacher, whose pleasant talks on the lesson made the time one of both pleasure and profit. His frequent mention of heaven and how he thought it might be to be there will not soon be forgotten by his class.

3. That the church has lost one of its most faithful members—one who loved the church and all pertaining thereto—one who cheerfully gave of his time and means to all religious and charitable purposes and who rejoiced always to serve God.

4. That the whole community mourns the passing of a friend—one who, though young in years, lived in our midst as a shining light—one who

never shirked his duty or turned a deaf ear to the needs of others.

5. That we extend our heartfelt sympathy to his bereaved loved ones, and pray that God will be very near in this the hour of their deep sorrow, and will keep them under the shadow of his wing. And, as the years roll on and they, one by one, pass over the river, may they find their loved one standing at the Beautiful Gate, waiting and watching for them.

And lastly, That we send a copy of these resolutions to our local paper, a copy to the New Orleans Christian Advocate, and that we enter a copy of same in our Sunday school records and send copies to members of the bereaved family.

Signed: Mrs. B. C. Harris, Mrs. C. B. Greaves, Mrs. Kate Childress, Committee.

RESOLUTIONS ADOPTED BY THE METHODIST SUNDAY SCHOOL OF FLORA, MISS.

Whereas, by the providence of God, our dear friend and highly appreciated assistant superintendent, EDGAR R. KEARNEY, has been called from our midst to his heavenly home; therefore, be it resolved:

1. That we, the members of the Sunday school at Flora, Miss., have lost a faithful, efficient leader, whose place will be hard to fill, one whose high Christian character, cheerful smile, and kind greetings inspired us to strive for better things.

2. That the church and its societies have lost a most devoted member, who was ever ready to be used in their service, and whose pure, consecrated life was a drawing power that caused others to feel that it was good to go into the "House of the Lord."

3. That the whole community feel that they have lost a friend in whom they trusted. That one and all, from the humblest to the most prominent citizen, felt that they could put complete confidence in Edgar Kearney, who, though mingling with the people in all the affairs of life, kept himself "unspotted from the world."

4. That to the bereaved family, we extend our deepest sympathy, and pray that the God he served so faithfully, will give his angels charge over them, and keep them under his protecting care, and that with the eyes of faith they can look beyond the dark clouds of affliction and be able to say, "He doeth all things well; blessed be the name of the Lord."

5. That a copy of these resolutions be sent to our home paper, to the New Orleans Christian Advocate; that copies be sent to the bereaved families, and also be spread upon the records of the Sunday school.

Signed: Mrs. Kate Childress, Mrs. H. A. Wood, B. C. Heidleberg, Committee.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Hill, Oct. 25, at P. H., 11 a. m.; Q. C., 3 p. m.
Pelican, at P., at night, Oct. 25; Q. C., Oct. 26, 3 p. m.
Pineville, Oct. 27, at night.
Evangeline, at W. C., Oct. 28, 3 p. m.
Bunkie, Oct. 28, at night.
Opelousas, Oct. 29, at night.
Eunice, at E., Oct. 30, 3 p. m.
Alexandria, Nov. 2, at night.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

St. Francisville, at Tunica, Oct. 24, 25.

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Clinton, at Clinton, Oct. 25, 26.
Denham Springs, at Denham Springs, Oct. 31, Nov. 1.

Keener Memorial, Nov. 1.
H. N. BROWN, P. E.

Ruston Dist.—Fourth Round.

Marion, at Marion, Oct. 25, 11 a. m.
Farmerville, Oct. 25, 7:30 p. m.
Bienville, at Burk Place, Oct. 31, Nov. 1.

Pastors are kindly requested to have all answers to questions asked. Officials will please do their utmost to have all finances in hand at the stated time of their Conference. Let us work together to have the best report ever sent up to the Annual Conference.

W. S. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Mooringsport, Oct. 21, p. m.; preaching at Mooringsport, Oct. 25, 11 a. m.
Preaching at Vivian, Oct. 25, 7:30 p. m.
First Church, Oct. 26, p. m.
Noel Memorial, Oct. 27, p. m.
Mangum Memorial, Oct. 28, p. m.
W. W. HOLMES, P. E.

Minden Dist.—Fourth Round.

Wesley, at Wesley, preaching, Oct. 25, 11 a. m.
Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p. m.
Sibley, at Sibley, preaching, Nov. 1, 11 a. m.
Minden, preaching, Nov. 1, 8 p. m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Places for preaching services and quarterly conferences for the churches in New Orleans will be arranged privately and announced locally.

The following is the list of appointments outside the city:
Bayou Blue, Oct. 24 (Saturday), evening.

Lafourche, at Griffin, Oct. 25, morning.

Houma, Oct. 25, evening.

Reports will be called for from boards of trustees, Woman's Missionary Societies, and committees to examine books of treasurers of Superannuate Endowment funds. Pastors are urged to be ready for nominations of all officials.

W. WINANS DRAKE, P. E.

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Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.....

Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

PRESIDENT WEEMS VISITS MERIDIAN CITY UNION.

"I arrived at Meridian Sunday, Sept. 15, expecting to spend a long afternoon there waiting for the train that would take me direct to Atlanta; but when I got off the train at 2:45 p. m., I found our good friend and co-worker, Mr. Hawkins. He informed me that the Meridian City Union was having a meeting at 3 p. m., and expected me to speak to them. The news of the meeting was certainly good news to me, but the expected speech was another matter, since I usually need some advance notice before attempting to speak. However, I certainly enjoyed meeting with these Meridian Leaguers, and they were kind enough to say they enjoyed what I had to say to them.

"I found these young folks preparing for their young people's revival, and I am sure they have had a successful revival ere this. Possibly they will write you about it.

"After this meeting Mr. Hawkins took our Conference Secretary and myself in his car and showed us the city. I certainly enjoyed the entire afternoon."

I wish it had been possible to publish the entire record of Mr. Weems' visit to Richmond as it was sent to me. The space is not sufficient, however, so I am going to give you just a few of the "high lights" in his letter.

FACTORY GIRL ONE OF THE 98

Will Answer Letters from Women Asking About Lydia E. Pinkham's Vegetable Compound

Lititz, Pa.—"I was very nervous and suffered for a long time with pains in my back and side. I was employed in a factory and for about three months I did no work at all. There were two women who told me about Lydia E. Pinkham's Vegetable Compound. I didn't believe what they told me at first, but at last I tried it. It has taken my pains away and my nervousness. I am glad to say that I am one of the '98 out of 100' that it has helped. I recommend it when I can, as I know it is good for women's troubles. I will answer any letter that any woman writes to me. I know the Vegetable Compound has helped me and hope it will help others."—Mrs. CHARLES R. SHUE, R. F. D. 2, Lititz, Pa.

98 out of every 100 women who take this medicine for the ailments for which it is recommended are benefited by it. They have said so in answering a questionnaire sent to them.

For sale by druggists everywhere.



He writes very interestingly of the many beautiful and interesting sights there, among these being the Old St. Paul's Cathedral, where President Jeff Davis worshiped; St. John's Episcopal Church, where Patrick Henry made his famous speech; the Jeff Davis home, Battle Abbey, in which hang some of the most wonderful paintings in this country, one of which, valued at \$6,000, was presented to the Abbey by William Jennings Bryan.

Then there was the Old Soldiers' Home, attached to which is a small museum where they saw "Old Sorrel," preserved by the taxidermist's art, looking exactly as he must have looked when the General rode him. They also visited Randolph-Macon College, located at Ashland, twenty miles from Richmond, and many of Richmond's beautiful modern churches.

Notes.

The Senior Epworth League of the Methodist church, Ellisville, Miss., gave a play Sunday evening, entitled "Ann's Announcement." Quite a number were present and the play proved a success.

Mr. W. D. Hawkins visited the Epworth League at Summit recently and reports "a fine group of young folks trying to carry out the program of the League, and seemingly much interested in it."

When sending in items to me, please arrange to have same reach me on or before Tuesday. The Wednesday morning mail is the last mail leaving Silver City that will get the material to Dr. Carley in time for publication in the next number of the Advocate.

UNIQUE HONOR FOR NANSEN.

The first foreigner to be granted an honorary degree by a university in Soviet Russia is Dr. Fridjof Nansen; the famous explorer and peace advocate. He visited Russian Armenia recently on a survey of the work of Near East Relief, with a view to colonizing additional Armenian refugees on farms in their old country. In recognition of this work, he has been granted an honorary degree by the University of Erivan.

At Alexandropol, where the Near East Relief work is centered, Dr. Nansen was greeted by representatives of the entire Armenian nation, gathered under the shadow of Mount Ararat. To them he expressed, on behalf of the League of Nations, the sympathy and sorrow of the civilized world over the tribulations of the Armenian nation during the past decade. After the ceremonies, Dr. Nansen reviewed 12,000 orphans from the American training schools located in the nearby plain. Later he was a guest of honor at a Golden Rule dinner attended by all the children. He said:

"Golden Rule Sunday, which will be observed by fifty nations next De-

cember on behalf of the orphaned children of the Near East, is a world-wide demonstration of our interest and sympathy for Armenia. On that day thousands of people in far-off countries will share the same meager fare which these orphans have daily, and thousands of households will express the spirit of the Golden Rule by making their generous gifts to this great humanitarian work."

THE WICKER TOURS.

Dr. John J. Wicker has returned from a big Christian cruise to the Holy Land and Europe, and will enter upon his evangelistic work, holding his first meeting in Norfolk, Va.

The Wicker Tours had a most successful season, and have chartered the steamship Sinaia, sailing early next July, for a big Christian cruise to the Holy Land, Egypt, Greece and Europe. The rates will be from \$650 up. If you are contemplating a trip to either Europe or Bible Lands, address The Wicker Tours, Richmond, Va.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Amory ct., at Tranquil, a. m., Oct. 24, 25.
Aberdeen, p. m., Oct. 25.
Nettleton, at Shiloh, a. m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.

Marietta, at Siloam, Oct. 22.
Hickory Flat, at Ebenezer, Oct. 23.
Potts Camp, at Bethlehem, Oct. 24 and 25.

Tishomingo, at Tishomingo, Oct. 27.
Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Fourth Round.

Mashulaville, at Middleton, Oct. 24.
Noxapater, at Noxapater, Oct. 23.

Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.

Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Grenwood Dist.—Fourth Round.

Bowling Green, Oct. 24, 25.

**Grove's
Tasteless
Chill Tonic**
For Pale, Delicate Women
and Children. 60c

Tchula, Oct. 25, 8 p. m.

Cruger, Nov. 1, a. m.; Q. C., 3 p. m.

Price Memorial, Nov. 1, 8 p. m.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Sallis, at Shrock, Friday, Oct. 23.

Oxford, Oct. 25.

Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Sardist Dist.—Fourth Round.

Horn Lake, at Hinds Chapel, Oct. 15, 11 a. m.

Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a. m.

Tyro, at Emory, Oct. 17, 11 a. m.

Shuford, at Mount Olivet, Oct. 22, 11 a. m.

Crenshaw, at Crenshaw, Oct. 25, 11 a. m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

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Sunday School

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney.

Miss Virginia Thomas checked up the three Sunday schools on the Arcola circuit. Murphy made six points, Arcola five. These schools are working under the C Program of Work. Brother Suydam has done a most remarkable piece of work on this charge. Murphy is now rated as a progressive school. In one more year these three schools under the supervision of Suydam will cover the ten points.

The Standard Training School held at Ruleville has been a distinct success. Revs. H. P. Lewis, R. P. Neblett, Frank McGee and Brother Joe Brooks have been back of this enterprise and deserve credit for what has been accomplished. Mrs. Randolph, Mrs. Templeton, Mrs. Harwell and Mrs. Adams did the teaching. They gripped their students from the beginning and held them to the close in spite of cotton, rain, football, etc. Ruleville wants another school early next year. We enrolled 52 and issued 46 credits.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The first report from the Check-Up Campaign of the Program of Work comes from Mr. H. E. Gump, of Shreveport, who writes: "Had a fine conference with the Texas Avenue folks yesterday—about ten or twelve of their teachers, the pastor and superintendent attending. I suggest that you rate them as 'Progressive' on the six points noted on the enclosed sheet and give them a 'Progressive Seal.' If I can check up any others for you, let me know."

Mr. I. A. Hearn, superintendent of the Sunday school at Columbia, writes: "We are observing the days as they come. Sunday we had a good hour. Our Orphanage collection was good. Come to see us when you can."

The list of approved checkers for the Program of Work is as follows: Rev. A. K. McLellan, Dr. A. S. Lutz, Rev. K. W. Dodson, Rev. L. W. Smart, Rev. W. D. Kleinschmidt, Mr. H. P. Wall, Mr. H. E. Gump, Rev. P. M. Caraway, Mr. J. H. Carter, Mr. Edgar E. Cayard, Mr. F. T. King, Mr. T. W. Holloman, Dr. F. C. Wren, Mrs. R. O. Coopender, Rev. W. H. Gilles, Rev. J. A. Alford, Rev. J. A. McCormack, Dr. T. P. Bell, Rev. C. K. Smith, and Dr. W. W. Drake.

The pastor at Winnfield writes: "There have been thirty Standard credits received by members of our Sunday school this year. We have the Progressive B-type school of the district, if not of the Conference. We are pushing up the corners, and hope to be named a Standard school next checking. Dr. F. C. Wren is a most efficient superintendent, and he has a faithful tribe of workers on his staff. Hope to see you well and happy in New Orleans, Nov. 4. Remember the date!"

C. D. ATKINSON,
Conference Superintendent.

COTTON SEED Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet. **M. H. SIKES SEED FARMS, Atlanta, Georgia.**

A KENTUCKY LETTER FROM A MISSISSIPPIAN.

I am just back from attending my third session of the Louisville Conference, and I am entering on my fourth year in this Conference. My first appointment was Brandenburg, where I spent two pleasant and profitable years, and made many personal friends. I was assigned to Monticello station a year ago, and have been returned here for the second term as pastor. I find this section a great mission field, and have asked for an assistant to help me take care of this needy field, and have a good young local preacher appointed as junior preacher. I expect to evangelize the most needy outlying sections near this town. The population is dense, and very homogeneous, there being a very small per cent Negro population, and the foreign element is not over three per cent. Not half of this people belong to any church, but most of them are either Baptist or Methodist in belief. The real trouble is divisions in families—three or four kinds of Baptists, and three kinds of Methodists. All sections of our country are suffering from sectarianism; but I know of no place that is suffering quite so much as this section. It is doctrine, doctrine, and plan, plan; each church and preacher claiming to be the only one that is right. The Lord save us from sectarian preachers—most of them need religion and common sense.

I sat down to tell my friends of Mississippi something of our recent Conference session, but I have gone far afield, for which I beg pardon. Our Conference was held in the great Settle Memorial Church, Owensboro, Ky. This is a great church with an Alabama pastor, the Rev. B. G. Hodge, who is doing a great work here. Owensboro is a thriving town of some twenty-odd thousand population, situated on the bank of the Ohio river and surrounded by fields of coal and oil. It is also supported by a good agricultural country. This is a combination that makes much wealth. It is a town of many fine church buildings, of various denominations; but it looks as if the Catholics have the lead. They have a great Knights of Columbus hall covering almost half a block, and a building similar to it for "The Ladies' Societies." Will our Protestant people never read the "signs of the times," quit their strife, and unite on great religious programs?

We had a stirring session, with the question of unification, electing delegates to the General Conference, and merging the schools of the two Conferences in Kentucky. We had much "hot air" and "chin music;" but the battles finally ceased, the smoke cleared away, and to our surprise there was no hide and hair scattered around. But all was serene, and smiles had succeeded scowls. Such is the grace of God to soften the heart and tame the spirit of man. Results of the contest: A good majority vote in favor of "the pending plan" of unification; a delegation elected to the General Conference that favors unification, and the merging of the schools of the Conferences, which will give us two Junior colleges and one A-grade college, the Wesleyan College at Winchester, Ky., where we have a Mississippi man in charge, Dr. D. C. Hull. Dr. Hull has been well received by the

people of Kentucky, and we are sure he will do a great work there. We are making progress in the field of education; as also in almost every other department of our church life. There were fifteen applicants for admission, twelve of which were admitted. It is apparent that a Superannuate Endowment is increasing the ranks of our itinerant ministry. Now, as never before the doors of our Conferences should be guarded, lest unworthy men get in, seeking the earthly rewards. From the signs, one cannot help a feeling that we already have a good large number of self-seeking, ease-loving, worldly-minded men in the ranks of our ministry. Without a self-sacrificing, consecrated ministry, our church will not prosper.

This Conference was most royally entertained, and a novel feature in the entertainment was the serving of the meals at the church in its great dining hall. The meals were served hot on tables, with all the elegance of the home. This was a most happy arrangement, as it gave ample time for business, and added much to the social feature of the Conference.

Our next session will be held at Greenville, where we were to go this time, but they could not give us water enough to even sprinkle so great a multitude, their supply having failed owing to a severe drouth that prevailed over a very large section of this country.

Methodism is growing in Kentucky, and our Conference is fast coming to the front. We stand second in payment of Superannuate Endowment funds, and we are high in the list on "Education" and "Centenary." We are building good churches, and our preachers are well housed. We think we could do much better if we could be united with our sister church. We see very clearly that such is not to be now, but we are living in hope that we shall be one in no distant future. There is no bitterness in our hearts over the defeat, and we are praying for those who led in our defeat. May God bless every one of them. They must be sincere in all they say, but I wish they would say it in more love and charity.

J. A. POE.

Monticello, Ky.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

Scotland, at Bethel, Oct. 24, 25.
Pleasant Grove, at Pleasant Grove, Oct. 26.
McComb, Centenary, Oct. 28.
McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Oct. 25.
Avera, Oct. 27.
Richton, Oct. 28.
Heidelberg, at Heidelberg, Oct. 29.
Preaching at Heidelberg Sept. 6.
Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Terry, at Byram, Oct. 25, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Oct. 25, 4 p.m. and 7:30 p.m.
Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Bentonla, at Bentonla, Nov. 8, 3 p.m. and 7:30 p.m.
Special quarterly conference may be provided on an unscheduled day.

J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

Waynesboro ct., at Hiwanee, Oct. 24, 11 a.m.
Waynesboro, Oct. 25.
Bucatanua, at State Line, Oct. 26, 3 p.m. and 7:30 p.m.
De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Trenton, at Pulaski, Thursday, Oct. 22, 11 a.m.
Raleigh, at Trinity, Saturday, Oct. 24, 11 a.m.
Preaching at Raleigh, Sunday, Oct. 25, 11 a.m.; at Unity, 3 p.m.
North Leake, at Conway, Sunday, Oct. 11, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Oct. 11, 7:30 p.m.; Q. C., Monday, Oct. 12, 9 a.m.
Lake, at Lawrence, Friday, Oct. 16, 7 p.m.
Homewood, at Carrs, Saturday and Sunday, Oct. 17, 18, 11 a.m.
Shiloh, at Finkbine, Sunday, Oct. 18, 3 p.m., 7 p.m.
Burnside, at Henry's Chapel, Thursday, Oct. 1, 11 a.m.
Neshoba, at North Bend, Friday, Oct. 2, 11 a.m.
Philadelphia, Sunday, Oct. 4, 7:30 p.m.; Q. C., Monday, Oct. 5, 8 a.m.
Union, at Union, Thursday, Oct. 15, 2:30 p.m.
Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m., 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Utica, at Utica, Oct. 25, 11 a.m.
Hermanville, at Hermanville, Oct. 25, 7:30 p.m.
Rocky Springs, at Willows, Oct. 28, 11 a.m.
Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harriston, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

W. B. JONES, P. E.

Seashore Dist.—Fourth Round.

Ocean Springs, at Handsboro; Q. C., Saturday, Oct. 24, 11 a.m.; preaching, Sunday, Oct. 25, 11 a.m.
Lyman, at Lyman, Sunday night, Oct. 25.
Wiggins, preaching, Sun. Nov. 1, 11 a.m.; Q. C., Monday night, Nov. 2.
Stillmore, at Stillmore, Sunday night, Nov. 1.
Biloxi, Q. C., Wednesday night, Nov. 4, at 7:30.
Wesley Memorial and Mississippi City, at Seashore Camp Ground, Nov. 6, at 7:30 p.m.
Carriere, at Wesley Chapel, Saturday, Nov. 7, and Sunday, Nov. 8, at 11 o'clock.
Ficayune, Sunday night, Nov. 8.

L. L. ROBERTS, P. E.

FROM THE MANTACHIE CHARGE.

Dear Dr. Carley: Greetings to you! Hope you have had a great year. We are closing a very successful year on Mantachie charge. I will give you a brief report and you may publish it if it be worthy.

There has been considerable repair work done on the parsonage and some of the church buildings. We are in the act of painting a new church at present that was built last year.

We had some wonderful revivals this year. Our first was with the church at Mantachie, Rev. J. T. Gullett, our district evangelist, assisting. It was a genuine revival among the people. We had something like twenty-five conversions, with seventeen additions.

Our next effort was crowned with success and profit. It was with our church at Shiloh, where the revival efforts heretofore, for some years, had not had the desired effect. Rev. J. A. George, our efficient pastor-evangelist, stationed at Ripley, did some most excellent preaching, praying and personal work. We did not keep account of conversions, but there were twenty-three additions to the Methodist Episcopal Church, South. This was done in a week's time.

We went from Shiloh to Oak Grove, carrying one of the district tents we had in charge at these two places. The climax of our efforts was reached at this place. As we had no special one to keep account of the conversions and reclamations, we cannot tell the number. But there was a great manifestation of God's convicting and converting power in these services. The crowds thronged to hear and see for themselves. The situation for attendance several nights was 2,000. We had fifty-three additions to our church and some to other churches. Truly the field was white unto harvest and the grain falling.

We had no Sunday school at this place for about three years, but at the close of the seven days' meeting we organized, and now the enrollment is about 130 members. This church has also purchased a new organ since the meeting. There is some talk of the addition of some Sunday school rooms to the church.

Our next meeting was with our church at Ozark, with Rev. M. A. Burns, our pastor at Fulton, doing some very fine preaching. The church was helped very much. We had two additions at this place.

Then we went from there to Palestine, with Rev. J. J. Garner assisting. The preacher in his earnestness and from many years' experience and prayerful study brought many practical messages. The church was greatly revived, with one addition.

Our last meeting of the series, because these were all the churches we have on the charge, was at Hebron, Rev. B. F. Bullard, our pastor at Shannon, doing the preaching. The searching messages from time to time God truly blessed. The community sur-

rounding Hebron is overwhelmingly filled with Campbellites of the hardest shell and deepest dye. They have been taught not to sing in any church where there was an organ and that really they should not attend any other church services except their own. But our people are of the most faithful sort. The attendance was not so large, but the interest was great. A genuine revival God was pleased to give us. There were five additions to the church.

At the last three named places the people were very busy harvesting their crops and were somewhat handicapped, but the Lord owned and blessed our efforts because we were doing our best for him. He has the glory.

L. B. WIMBERLEY, P. C.

A LAYMAN OBJECTS TO THE PLAN.

By Wilson Hemingway, Sr.

I have been reading carefully the many articles written for and against unification. Two features have been stressed more than any other for unification.

The first is, that of the millions spent in "border warfare," 50 per cent is wasted; therefore, we should unite. The story of the boys and the quarrelsome cats aptly applies here. In tying the cats' tails together and hanging them on the clothes line, we can all understand that it was to get them closer together; but it would be hard to get any one to believe that it was in the interest of peace.

The second is, that the Northern church has made no objection to uniting, therefore, we should not. This wonderful logic brings to my mind a puzzle card I once saw: A large lion was lying down licking his chops; written underneath was, "The lion and lamb lying down together—find the lamb." Who ever heard of the lion objecting to lamb?

But our writers continue to avoid the cause of separation which stands to-day greater if possible than in 1844. The North believes in social equality with the Negro and are practicing it. Their young white men are marrying Negro women and their white girls are marrying Negro men, and this is done legally. This is not in the restricted districts only, but if you will drive down Michigan Avenue (Chicago's principal residence street), you will see all shades of the mongrel race living in harmony with the pure whites.

We of the South do not believe in social equality. Do not believe it good for either the white or black race, and this should never be questioned while it is written in the statute laws of every Southern State.

This is why there has never been a plausible plan of unification, and there never will be until the people change and then change the laws. Are the people of the South ready to change their segregation laws? I can say for them, No. Are the people of the North ready to adopt our segregation laws? I can say with equal confidence, No. Then how is it possible to unify under the present plan? As well try unification of the Brewers' Association and the Anti-Saloon League.

It is not a question of prejudice, but of principle, and the fundamental prin-

ciples of Christianity are in no wise involved.

When our hearts get united on some good work, as the Centenary, we can all work together and put it over. In the meantime, we should look the facts squarely in the face and let each section work in its own way. The North has not yet shown that its method of Christianizing the Negro is better than ours.

This is not written to influence any one on the present plan, for I know the Methodists of the South too well to think for a moment that they will vote into life the present plan; but I do hope to get some of the "Bright Lights" of our church to see that the Negro is not "in the woodpile" nor "politics," but is in the Northern Methodist Church and Northern white family, and is there legally. He is out of the Southern Methodist Church and white family, and it is unlawful for him to get in either, and this is the chasm our most brilliant minds of the Methodist church have been unable to bridge.

AN AMERICAN THANKSGIVING DAY IN A FOREIGN LAND.

By Rev. W. A. Langley.

The tired and weary missionaries in Warsaw were greatly refreshed by the manner in which they spent Thanksgiving Day. A program had been specially arranged by the pastor of Warsaw church to observe a regular Thanksgiving service for all Americans and English-speaking friends of the city.

At 11 o'clock the chapel was nearly filled with people who had come to render thanks to Almighty God for the blessings of the past year. Among those attending the service were Dr. J. J. Pearson, American ambassador to Poland; the American Consul, Mr. Gourley; Miss Crawford, the Canadian soprano; two members of the Polish Congress, and other outstanding personages of national and international life.

After a beautiful musical program given in that artistic manner of the Poles, and the reading of President Coolidge's proclamation, Rev. F. C. Woodard delivered an address which was pronounced by all not only to be well in keeping with the spirit of the occasion, but elevating, enlightening, and pregnant with a passion for international brotherhood.

The church was beautifully and appropriately decorated for this service; and the whole atmosphere carried us back to like occasions in the homeland. When the service ended, we had the feeling that we had been upon the soil of the good old U. S. A. once more.

This service afforded an excellent opportunity for assembling all the Americans of the city into one body. After the program of the hour, it was interesting to see the congregation break into small conversational circles, discuss the problems of the day, and refer to the land that bound their hearts together in common ties.

In the afternoon of Thanksgiving Day, Mrs. F. C. Woodard entertained a host of friends at an informal tea. This affair has become a matter of pleasant tradition, since Mrs. Woodard has repeated the event for the past several years. Americans living

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in the vicinity of Warsaw, together with the English school teachers, have come to look forward each year to this pleasing social event. The gracious hostess gave her guests a special treat this year since she had previously provided a splendid musical program which followed the tea.

After all was over the missionaries seemed loathe to leave. One said: "I have been here for four years and this has been the most pleasant day I have had." Thus we spent a real American Thanksgiving in this far off land.

Warsaw, Poland.

MOVING IN CONGO.

By Rev. W. N. Ware.

It is not thought that this letter will be news to the missionaries on this field, and indeed a part of it will doubtless read like a bit of common experience which comes to the average missionary; but we hope to make it interesting in the most part to our people at home.

This year has been a most unusual one, and our Mission has been hard hit. Having lost some of our force the year before on account of ill health and others because of furloughs, we were short of workers to begin with. Then sickness called the Reeve family back to America early in the year. The latter part of March, lightning struck the Schaedel home at Kaben-gele, quickly burning the grass-roofed house and most of its contents. Striking between the beds at night, it all but took the lives of our missionaries there, who left for America a few months later because of ill health and nervousness.

Modes of Travel.

For the benefit of the reader who is without knowledge of Congo roads, facilities, supplies, etc., let me say that narrow, crooked, and often poorly kept paths for footmen are the highways one usually enjoys in the interior. There are many rugged hills, even suggesting mountains, with dense woods and streams to cross. Bridges are poor and inadequate, being made of poles or vines, with nails conspicuous for their absence. Trains,

(Continued on Last Page.)



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Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

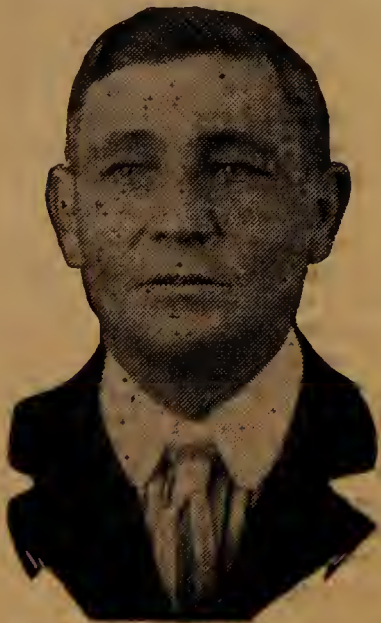
IMPORTANT WEEK OF PRAYER NOTICE.

The date for the special season of prayer and self-denial for this year is Nov. 1-7. Let every auxiliary begin now to prepare for this important week. Appoint a committee at once. An interesting program and leaflets have been prepared providing for an observance of five days: one for adults, one for young people, and one for juniors. All literature will be mailed to the Conference distributor of literature, including that intended for young people and juniors. She in turn will mail it to the adult auxiliary presidents. The presidents will be responsible for its proper distribution to the superintendents of young people and juniors who, of course, should be members of the special Week of Prayer Committee.

SECOND ZONE MEETING AT HOMER, LA.

The second Zone meeting of Zone No. 1, Ruston District, was held at Homer on Sept. 25, in the Methodist church. Despite the unfavorable weather conditions, about fifty-eight answered roll call, with visitors from Minden and Lisbon Auxiliaries.

The meeting opened with the song, "I Need Thee Every Hour," followed with a prayer for the work and workers by the pastor of Homer church, Rev. Ellis Smith. Our Zone leader, Mrs. Carolyn Dauson, of Haynesville, presided, and led the devotional, using



Montgomery, Ala.—"After our marriage my wife's health gave way. She tried several remedies which were recommended as feminine tonics, but got no permanent relief. Finally, Doctor Pierce's Favorite Prescription and the 'Golden Medical Discovery' were recommended, and these remedies were of lasting benefit to her. I can recommend Dr. Pierce's medicines, those which we have tried, and I am perfectly willing for this statement to be published with my name and address."
—Rev. L. D. Barfield, 333 Martha St.
Dr. Pierce's Favorite Prescription for the ills of women and Dr. Pierce's Golden Medical Discovery, the great herbal tonic, can be obtained at any drug store, in tablets or liquid. Send 10c to Dr. Pierce, Buffalo, N. Y., if you desire a trial package of any of his medicines.

as a basis for her talk, "The Widow's Mite."

"A Charge to Keep I Have," was sung, after which Mrs. Dutton, of Athens, gave us quite a bit of information on Korea, one of our mission fields, with a map showing our mission stations, hospitals and schools.

Mrs. E. J. Smith, of Homer, in her calm but forceful manner, presented "The School Bag Gospel League," adding to the interest with large posters displayed to the audience.

A playlet, "Presenting the Missionary Voice," was given by the Haynesville ladies in a manner so convincing that even the most disinterested would agree that in order to carry on our work intelligently we must take "The Missionary Voice" and read it.

Miss Orcutt, of Homer, sang a solo. After a few remarks about Zone meetings, by Mrs. McKenzie, our District Secretary, we were invited to the basement, where we enjoyed a social hour, during which the Homer ladies served a salad and an ice course. These ladies are unsurpassed in hospitality and know how to get folks acquainted, and though we went away amidst a downpour of rain, our spirits and ardor for the work were at white heat, and our love for the Master and those engaged in his work "a thing sure and steadfast."

MRS. J. H. PITTMAN,
Secretary.

Athens, La.

ZONE MEETING AT OAK RIDGE, LA.

The Monroe District Zone held its second meeting on Sept. 29, in Oak Ridge, with Mrs. S. M. Collins, chairman, presiding. Hymn 97 called the meeting to order. Roll call by the secretary showed sixty-five present. Mrs. Norris, of Oak Ridge, led the devotional, using the parable of the talents for her Bible reading—"Are we real missionaries to our families," being her theme. Mrs. T. L. Hood, Sr., asked God's blessings on us and our work.

Special music was furnished by Mrs. Hanner, of Oak Ridge. Mrs. Cudd, of Monroe, told us about our new missions in Poland.

The West Monroe Auxiliary presented the playlet, "Presenting the Missionary Voice," in quite an interesting way, which was enjoyed by all.

"Behind the Fling Line," was very instructively discussed by Mrs. Leavell, of Bastrop.

A solo was sung by Mrs. Holloway, of Monroe.

As every one is working crossword puzzles now, Mrs. Collins wanted us to be real up to date, so she had us work the one in the August Voice. This made quite a hit with all.

The next meeting was asked for by West Monroe, the date to be announced later.

We were very glad to have Brother Barr, pastor at Oak Ridge; Brother Freeman, of Monroe, and Brother Sam Collins with us.

The meeting closed with a prayer by Brother Barr.

Refreshments were served by the Oak Ridge ladies.

MRS. J. L. CUMMINGS,
Secretary.

West Monroe, La.

MISSIONARY MEETING AT MERRYVILLE, LA.

The Woman's Missionary Society of Merryville met Monday, Oct. 5. The meeting was opened with the hymn, "Jesus Calls Us." The Bible lesson was read from I Thess. by Mrs. Dees.

Minutes of last meeting were read and approved.

Visits to sick, strangers and shut-ins were reported. Supplies to the amount of \$4 were reported as given away. Payment of dues was made.

Mrs. Fuller, superintendent of Juniors, reported eighteen members, one new member. A box valued at \$12 was sent to McDonnell Wesley House at Houma.

Mrs. D. W. Smith reported eleven members; two new members; lost seven members; \$5 sent to Conference; \$10.20 spent locally; forty-five visits made; membership offering \$3.30.

Mrs. I. J. Smith, local treasurer, reported \$815.87 collected and made for the last quarter. The sum of \$459.97 was spent for new pews and other things, leaving \$355.90 in the bank.

Mrs. Roy Reeves, Superintendent of Social Service, reported helping two families and urging the screening of a house where it was much needed.

The money for the pews was collected by a committee from the Woman's Society from members and friends of the church.

Mrs. V. H. Sherrill was appointed as chairman to see about holding a "Country Store." She sent out 430 letters to manufacturers, wholesalers and retailers, dealing with firms in town, asking them for goods as a donation to the store, the proceeds of which were to go to the work of the church. The goods were to be advertised for ten days. The response to these letters was gratifying. The store was held for two successive Saturdays in September. The amount cleared from the store was about \$350. An additional sum was raised by selling refreshments at the store.

HARVEST DAY PROGRAMS READY BY NOV. 1.

You will recall that some time early in December is the time set by the Council to observe Harvest Day. This service was instituted several years ago for the purpose of bringing to a successful close the financial part of the year's work.

For the benefit of those who have used the former programs a new one is being issued this year under the caption, "The Fruits of the Year." It will be ready for distribution by Nov. 1, by making application to Literature Headquarters, Lambuth Building, Nashville, Tenn.

FROM LAUDERDALE, MISS.

Dear Brother Carley: We had our last quarterly conference Sunday, Oct. 4, and everything was reported in full, the Conference assessments, specials, Centenary, Superannuate

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Endowment, and all claims, which means a full report at Conference. We are justly proud of this record and of the loyal people of Lauderdale and Electric Mills charge, who helped to make it possible.

The splendid revival meetings strengthened our people, and nineteen members were added to our forces. The Epworth League and Sunday schools are doing excellent work. Our prayer meeting is growing in interest and numbers, and is the great spiritual help of our church.

We are thankful for the health and material blessings that the Lord has so graciously given our people this year. This is a loyal people, May God pour out his spiritual blessings upon them from time to time.

L. M. SHARP, P. C.

FROM INDIAN BAYOU, LA.

Just a bit of news from Indian Bayou, La. The stewards and building committee of the Indian Bayou church, with Rev. L. E. Crooks and the presiding elder, Rev. J. B. Williams, in charge, were all served at a special banquet last night given by the ladies of the community in the Domestic Science Department of the high school. It was a regular feast and a get-together affair.

A review of the year's work was discussed, and also plans were made for the future, relative to church improvement. Every one was favorably impressed with the outlook for the betterment of the church and community.

Our preacher in charge, Rev. L. E. Crooks, has been faithful, energetic, and successful in building up the interest and welfare of a large congregation in the church at this place.

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SOME FORWARD STEPS AT LYDIA PATTERSON INSTITUTE,

A Southern Methodist Institution for the Education of Mexican Youth.

By Rev. Milton C. Davis, A.B., B.D.,
Principal Biblical and Theological Department.

The school year which closed May 22, 1925, was one of the most satisfactory in the history of the school. The enrollment in the institute in El Paso was 450, and that in the Juarez annex 150, making a total of 600 for the year. The number of graduates in El Paso was 21, and in Juarez 12, a total of 33. During the year there was celebrated what was called "State Day," in which representatives were appointed to speak upon the merits of their respective States, and we found that in our student body there were pupils from twenty-three States of Mexico and four of the United States.

The institute owes its foundation to Mr. Millard Patterson, of El Paso, a prominent attorney of the Southwest, who, in 1913, wishing to provide a suitable memorial for his sainted wife, made an initial donation of \$53,000, which was used for the purchase of seven lots and the erection of the first building. During the year 1913-1914, by appointment of Rev. J. F. Corbin, then presiding elder of the El Paso District of the Mexican Border Conference, a day school was conducted by Miss Norwood E. Wynn, one of the missionaries of the Woman's Department. In September, 1914, the institute was formally opened under the auspices of the foreign department of our General Board. Rev. Laurence Reynolds, B.S., who for many years had served as missionary of our church in Mexico, both in evangelistic and educational work, was appointed president, and since

that time the institute has continued under his direction.

In 1920 the "Frank and Jennie Mitchell Memorial Annex" was built with Centenary funds, at a cost of \$150,000. A large contribution was made to this fund by the Mitchell brothers, of Marfa, Tex., in memory of their father and mother.

The primary purpose of the institute is the preparation of Mexican young men and boys for their life work in accordance with the best educational and religious ideals. Naturally the majority of our students wish to acquire as soon as possible a mastery of the English language, and to them we offer a complete course in the Elementary and Grammar Grades and in the High School. There are special English classes for those who have had considerable grade work in Spanish and wish to study English. The commercial department offers first-class training to those who desire to prepare themselves for business occupations. The industrial department gives to a limited number of young men the opportunity to pursue certain lines of vocational training, and directs the manual training throughout the grades. The Juarez annex, on the Mexican side of the Rio Grande, is a mixed school offering work in Spanish through the six grades. All the pupils in the annex also study English. This annex is a valuable asset to our church in Juarez, and also as a feeder for both our mission schools in El Paso.

One of the great needs of Mexico just now is that of teachers with first-class intellectual qualifications and at the same time with truly Christian ideals of conduct and achievement. For this reason the normal department has been added for the purpose of training teachers for our mission schools and for the public schools in Mexico.

But as there is no other phase of leadership quite so significant for the life of a people as that which has to do with the work of the Christian church, we have devoted special attention to the training of young men for the ministry. It has been our purpose to inculcate in the minds and hearts of our young preachers a true conception of the meaning of Christianity, a deep devotion to the enthronement of that ideal in the life of individuals and of the nation, and above all a practical knowledge of means and methods such as shall enable them to be efficient workers. During the past year we enrolled in the Theological department twenty-three young men who are preparing for the Christian ministry, more than half of whom were from Mexico. Five churches were represented in this group, namely, Methodist, Congregational, Presbyterian, Pentecostal, and Nazarene.

Our work in religious education has been approved by the teacher training department of our Sunday School Board, with authority to confer the corresponding certificates and diplomas, and last year our students completed 111 units of the Standard Course.

During the past year we have taken two forward steps in this department which we hope will be of great value in the training of religious workers. The first is the establishment of the

correspondence school, which offers to our Spanish-speaking preachers the opportunity to take the Conference Course in a systematic way. The second is the establishment of a practical Christian workers' course, for those who desire preparation for forms of Christian service other than ministry. This course is offered in the day school, in high classes, and by correspondence. The response of our people to the opportunity offered by this course has been gratifying beyond our expectations, and we are hoping to make this work of great value in the preparation of more efficient church workers.

The cities of El Paso and Juarez, situated on the borders of the two Republics, contain more than 75,000 Mexican people, and offer abundant opportunity for Christian service. Our ministerial students have always taken active part in the work of our local Spanish-speaking churches, helping in Sunday school work, Epworth Leagues, street meetings, etc. During the past year, and particularly during the summer, several of our students have served as pastors or assistant pastors in and around the city. A considerable number of young men, having received their preparation here, have gone out to serve acceptably in the ministry or in other forms of Christian work.

The outlook for the coming year is excellent, but the present missionary emergency of our church, resulting in a large cut in our regular appropriation, puts upon us the necessity of solving some very serious financial problems. Still, we are trusting that in some way which we do not now foresee there may be provided resources which will enable us to continue our work without curtailment. Especially are we in urgent need of assistance in order to maintain our day school in Juarez, and to provide

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scholarships for young men in the institute proper, who desire to study for the ministry. We appreciate very heartily the missionary spirit in our great church which has made possible the work that has been accomplished, and we hope that in spite of the present difficulties that face us we may be able to do greater things in the years that are ahead.

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MOVING IN CONGO.

(Continued From Page 13.)

automobiles, wagons or even ox carts are in most places unknown. White people travel either on a bicycle or in a hammock, which is carried by natives. If on a bicycle, a native must go along to carry the wheel up the steep hills; if in a hammock, all able-bodied and sympathetic people walk up the hills and thus save the natives the almost impossible task of carrying them.

Since all furniture, groceries, trunk, and other supplies must be carried on the backs of natives, it is no little job to pack and crate your supplies so they can be moved overland. With no company places, stores or magazines from which to purchase the necessities of life, one must move everything from place to place. Considering the above and also that our mission stations are from forty to seventy-five miles apart, it is easy to see that moving in Congo is no coveted work.

Changes of Location.

The writer and his family had moved from Kabengele to Wembo Nyama in December, and in February to Minga, another one of our stations. We worked at this place till the latter part of August, when we were moved to Kabengele to take up the work left by the Schaedels on their return to America. Having sent our household supplies and other belongings on ahead, I left two days before my wife and babies that I might check up the boxes and pay the men for carrying. Going on a bicycle, I passed most of our things on the path. It is not every native who is anxious to carry loads; but when once started, they do remarkably well both with speed and with care of the articles in their hands. The heavy and large articles are a nuisance; the former take a lot of men, and sometimes a part of the carriers fall out by the wayside making the burden too heavy for the other carriers, who may come in lame or sick, or else delay the game till fresh men can be secured for the rest of the journey. The looks of a large article scare most of the natives, and it is very hard to get them to start with such a thing, even though it may be light.

After checking the boxes and paying the carriers, I returned and met my wife and babies about halfway between the two stations. A short distance from Kabengele we have the Lubefu river to cross in a rowboat hewed from a log. Reaching the river in a rain late in the afternoon, we sought shelter in some unfinished and unoccupied native huts. The rain continued and we had to remain there till the next day. The babies slept in their hammock baskets, which, being swung to cross poles in the hut, made fairly good beds for them. Our bed was caught in the next village and arrived about midnight, soaking wet. Not expecting to spend the night on the path, our mosquito net was unavailable and the hut swarmed with the bloodthirsty parasites.

The natives would have carried us on through rain and darkness had we only spoken the word. In the absence of white people, it is gratifying to know that the natives love you and will stay by you and help in all circumstances. They often risk their lives in the wild forests and otherwise for the comfort of their white people; one soon learns to love them so that death would be chosen rather than forsake the black-skinned race whose hearts are touched by the love of Christ and whose needs are many.

Back to Wembo Nyama.

Daylight found us crossing the river and we took breakfast in our mud and grass house at Kabengele that Sunday morning. The following Saturday afternoon lightning struck our house, burning the writer on the thigh, and going into the ground between his feet. The house and a large per cent of our things were quickly burned. Being the only white people on the station, houseless and fearful because of the daily storm, the next week found us moving back to Wembo Nyama. So it happened that within ten months' time we have made four moves of the kind described in this letter, the distances averaging at least forty miles between stations.

Could our people at home furnish the money so that we could adequately man our stations, moving from station to station could almost, if not wholly, be eliminated. Yet, under the present conditions, some of our mission people are burden bearers on the path almost every week of every month in the year. They must go not only when one moves from station to

station, but also when our missionaries itinerate, when our overworked doctors and nurses visit the sick on other stations, and when supplies are brought into the interior. One ray of hope is in the fact that the Government has recently built a few roads in our section, and we have just received a Ford truck, which is running between Kabengele and Wembo Nyama. The natives here regard this with almost as much awe as the Indians of America did the ships of Columbus.

Wembo Nyama, Central Africa.

MONEY IN OLD LETTERS.

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.



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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3568.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, OCTOBER 29, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

DISCUSSION ENDED.

The Louisiana and the North Mississippi Annual Conferences will be in session before the next issue of the Advocate appears, and the Mississippi Annual Conference will convene on Nov. 11. The time for voting on the pending plan of unification is, therefore, at hand, and further discussion of the matter through the Advocate will be useless. All the available space of the Advocate will be needed to report the proceedings of the Conferences. We believe all concerned will agree that the time has come to discontinue the publication of articles dealing with the unification question. Believing thus, we announce that the discussion is ended unless some extraordinary situation should arise that would make it necessary to give further attention to the subject. We do not anticipate any such situation.

"WE BE BRETHREN."

When any subject is up for discussion that enlists all the powers of mind and heart, it is more than likely that the personal feelings of those taking part in the discussion will become involved. In the heat of controversy, some things may be said that sound harsh—and that are harsh—but that do not really represent the true spirit of those saying them. Doubtless this is the case in the discussion concerning the pending plan of unification between the Methodist Episcopal Church and the Methodist Episcopal Church, South. It has been said more than once by representatives of both sides that "things have been said on both sides that are to be regretted." We doubt not that feelings have been hurt on both sides and feelings aroused that have stirred some souls to the depths.

But "we be brethren." Practically all the preachers and many of the laymen will soon meet together in their Annual Conferences to consider all the interests of the Kingdom of God. The proper consideration of these interests requires a calmness, a devoutness of spirit, a fraternal feeling, a worshipful attitude, that nothing should be allowed to hamper. It will be a beautiful thing if all of us can go to these annual gatherings with our ruffled feelings smoothed out, our restless spirits soothed, our throbbing hearts quieted, altogether "in love and charity with our neighbor."

The brotherhood of Methodist preachers represents a relationship that is too beautiful to be broken up by internal strife and too sacred to be cast aside by differences of opinion concerning the policy of the church. It is a relationship that is both personal and institutional, and its maintenance is the condition of the most effective co-operation in carrying forward the work of the Kingdom of God. When we go to Conference, let us vote our convictions conscientiously

—and let us love one another. More than ever before, our Annual Conference love feasts should be a true expression of our love to God and of our love for one another.

THE CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH.

The forty-eighth Triennial Convention of the Protestant Episcopal Church in America, which was in session in New Orleans for about three weeks, came to a close on Saturday of last week. It was a great ecclesiastical gathering, representing one of the great religious bodies of this country. It made a distinct impression upon the city of New Orleans, and the cause of Christianity was strengthened in this city by its influence upon the thought of the people. We give herewith a



BISHOP W. N. AINSWORTH,
Who Will Preside Over the Approaching Sessions
of the North Mississippi and the Mississippi
—Annual Conferences.

resume of some of its important actions, our information coming from the daily press report of its proceedings.

1. Bishop William Montgomery Brown, of Arkansas, was formally deposed from the episcopacy for heresy.

2. Participation in the Federal Council of Churches as a constituent body was refused, but a resolution was adopted providing for "co-operation."

3. Certain revisions of the Prayer Book were adopted, and a commission was appointed to consider other proposed revisions.

4. The office of "Primate" was created, and Bishop John Gardner Murray, of Maryland, was elected the first Primate, to serve for a period of six years. The exact duties of the Primate are to be settled at the next Triennial Convention.

5. A proposition to ban the remarriage of all divorced persons was voted down, but a commission was appointed to study the "divorce question" and report at the next Convention.

6. A commission was appointed to continue the study of "faith healing."

7. A constitutional amendment was proposed, providing for the ordination of ministers outside the Protestant Episcopal communion by bishops, whose actions in ordaining such ministers should be governed by canons.

8. The word "obey" was eliminated from the marriage ceremony, as was also "with all my worldly goods I thee endow."

9. The proposal to license women as lay readers was voted down, but enactments to dignify and add importance to the office of deaconess were adopted.

10. Approval was given by appropriate resolutions to the principle of a World Court of International Justice, though care was taken to avoid suggestion of political interference.

11. A deficit of \$1,040,000 in the church budget for the past triennium was wiped out by definite pledges of the various dioceses, and an annual budget of \$4,212,370 was provided for.

Many other matters were considered and actions taken, but we take the above to be the principal features of the Convention. The next session of the Convention will be held in Washington, D. C.

"GOD'S FOOL."

Bishop C. H. Brent closed his address before the Universal Christian Conference on Life and Work at Stockholm, on the subject, "The Churches and War," with these words:

"It is because I believe in the sanctity of the nation and the magnificence of patriotism; it is because I believe youth can best serve the nation and mankind by living for duty rather than by dying for it, that I reaffirm my belief that the Christian church, if it be so minded, can, in the name of Christ, rule out war and rule in peace within a generation. I may be a fool; but if so, I am God's fool."

It is not a bad thing to be "a God's fool."

IMPORTANT NOTICE.

In view of the many inquiries that are coming to me on the subject, this is to announce to all members of the two Conferences in Mississippi that it is my purpose to bring to the attention of the Conferences the constitutional question to be voted on this year at the first morning sessions. Of course, if the Conferences should see fit on convening to defer action, they will have a perfect right to do so.

W. N. AINSWORTH.

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CONSTITUTIONAL DISTINCTION BETWEEN PREACHERS AND LAYMEN IN METHODISM.

By Bishop James Cannon, Jr.

The Association to Preserve Southern Methodism has recently issued a letter signed by Bishop Warren A. Candler, Chairman, and Rev. W. L. Pierce, Secretary. The purpose of this letter is clearly indicated in the following quoted statement:

"Since there is so pronounced opposition to 'The Plan' throughout the church, especially among the lay members, it would seem to be wise for the members of the Annual Conferences to unite in rejecting it. It would be most unfortunate for any of the preachers to give ground for it to be said that they are arrayed against a large majority of the members of the church, even if by their votes the adoption of the plan could be secured, which all now know is impossible."

This statement and the natural implications of the statement, whether intentionally or otherwise, are subversive of one of the vital constitutional provisions of Methodism. It either ignores the constitutional distinction between preachers and laymen in Methodism, or minimizes it almost to the vanishing point. If this doctrine should be applied universally in the consideration and settlement of questions arising in our church, it would constitute a sweeping infringement upon Annual Conference rights. I certainly have no sympathy with any effort to limit or curtail those rights, for I believe the Annual Conference to be so central in the Methodist system that nothing should be done which will minimize its importance or will impair or lessen its final control of the governmental policies of the church, for I must frankly and positively declare that I am an Episcopal Methodist and not a Congregationalist. I have no quarrel with my friends who believe in the Congregational system, whether it be among the Baptists, the Disciples or Congregationalists. They are doubtless convinced that their system is the most efficient one. But as I have indicated above, church government is in my mind to be determined by the principles of Christian expediency. I am convinced that the Methodist system is the most efficient which has yet been devised for the world-wide proclamation of the gospel and the development of personal individual experience, through a closely-knit organization, which I am inclined to designate as a Military Representative Democracy. From the beginning the preacher has been the key-man in Methodism. He has been not only the preacher of the gospel, the pastor of the flock, but also the executive head of the administrative life of the charge to which he has been assigned by the Annual Conference, and he is responsible not to the membership of his charge, but is responsible not only for his character but for his official life and administration to the Annual Conference of which he is a member.

Why Give Preachers Special Rights?

Episcopal Methodism existed for nearly a hundred years without any lay members of either the

Annual or the General Conference. I most heartily approve of the presence of laymen in the Annual and General Conferences, and on the various Boards of the church, but I cannot agree to obliterate the fundamental distinction between the preacher and the laymen. It is not a distinction of character; it is not intellectual or moral. The layman may be much more intelligent and even with a more highly cultivated moral sense, but the genuine Methodist preacher has been "called of God to preach the Gospel." He has given up all secular occupations, and under the Methodist system he has joined an Annual Conference, composed of other men like-minded, all of whom have surrendered their lives to the ministry of souls and have agreed together to do whatever part of the work of the kingdom may be assigned them by the executive officers of the Conference. When men have banded themselves together with such agreements, in such company, they are indeed a class apart. They not only possess special rights, but they incur special responsibilities. By the very nature of the case they must have a greater personal interest in all questions affecting the constitutional rights of the Annual Conferences than the laymen to whom they minister, and this fact is explicitly recognized in the Constitution.

The laity of the church far outnumber the ministry in the quarterly conferences and in the district conferences, which discuss and plan for the local work of the church; but in the Annual Conferences the preachers outnumber the laymen and hold their membership by virtue of the vote of the Annual Conference itself, and retain their membership until death unless expelled, located or transferred to another Annual Conference. The laymen, however, are elected yearly to represent the laity in the Annual Conference, and they are responsible to the laymen whom they represent for the way in which they meet their responsibility. But the preacher is not responsible to the laity, or to the local church organization, and he cannot agree that his course of action shall of necessity be determined by the views of the local congregation of which he may happen at the time to be the pastor. He is in charge of that congregation as a representative of the Annual Conference. The congregation may be hardshell and anti-missionary in its sentiments and practice; or it may be like Laodicea, rich and increased in goods and intensely worldly-minded; or it may be composed of comparatively unlearned, illiterate people. It is unthinkable in Methodism that the position of "Preacher in Charge" on great moral issues, or on questions of church government, should be determined by the views of the majority of the people of his temporary charge. He is expected to be the leader and not the follower of his people.

This same vital distinction is clearly and expressly recognized in the composition of the General Conference. Laymen are elected to represent the laity of the church and preachers are elected to represent the preachers of the church, and as many preachers are elected to represent 8,000 preachers as there are laymen elected to represent two and a half million laymen, and as a further protection, a vote can be demanded by orders on the call of one-fifth of the body, in which case the lay and clerical members must vote separately, and no measure can be passed without the concurrence of the majority of both classes of representatives.

Thus clearly, distinctly and explicitly, does the Methodist system protect the rights of the members of the Annual Conferences, and if Methodism is to continue to carry on its work as vigorously and efficiently as in the past, the rights of the Annual Conferences must not be curtailed.

Constitution Must Determine Who Shall Vote.

In the discussion during the past year on the adoption of the proposed plan of unification, there has been a demand that the question at issue be practically determined by the vote of the laity of the church. Certainly I agree that our laymen should have ample opportunity to express their views, and, if it is desired, to indicate those views in the form of signed petitions, or by the taking of a count vote. I know of no law to prevent the

use of either of these methods. But as a genuine believer in the Methodist system of church government I do not believe that constitutional changes should be made or determined by extra constitutional methods. Methodism is not a pure democracy. Indeed the Government of the United States is not a pure democracy—it is a representative democracy. The United States Constitution cannot be amended by the votes of the people, but by the votes of both Houses of Congress and of the legislatures of the several States. So Methodism has provided an orderly method for amending its Constitution, namely, by the votes of the representatives of the ministry and laity in the General Conference, and then by the votes of the Annual Conferences, in which the preachers largely predominate. I shall not quarrel with those who do not approve of this method. I simply insist that Methodism knows no other method of amending the Constitution, and in view of the relation which the Methodist minister bears to the church, the extraordinary surrender of the rights of the individual ministers to determine their fields of labor and the support for their families, I believe that the present system for amending the Constitution is the right one, and that the adoption of the congregational method of voting to determine constitutional questions would so unsettle the checks and balances of the Methodist system as to destroy the spirit and the efficiency of the Methodist itinerancy. Personally, I am glad to know the views of the laity of the church, but I must insist that the Methodist ministry is not responsible for its action to the laity, and that it should not agree to abdicate the responsibility of its leadership in the decision of constitutional questions any more than it should abdicate that leadership on moral and spiritual questions. And in saying these things I certainly have no desire or purpose to magnify the prerogatives of the ministry. I believe that I am genuinely democratic in thought, spirit and deed, but I must insist upon the maintenance of that which I hold to be basal in the Methodist system. If the Methodist system is wrong, let us abandon it; but if it is right, let us not undermine its very foundation by determining constitutional questions by extra constitutional methods.

Nor can I agree that the laity need fear that the proposed plan would work such revolutionary changes in our church as has been declared. If I am correct in the preceding discussion, the membership of our local churches will necessarily be affected very little, if at all, in any communities where there are no competing Northern Methodist churches. In any work, except that general connectional work which the two Jurisdictional Conferences agree to do together, the present regulations of our own Discipline will prevail, and our duly elected officers will function. For such changes as will be effected by the proposed plan I can see no adequate reason for an introduction of extra constitutional methods to prevent such changes.

Our Responsibility as a Leading Protestant Denomination.

The great outstanding fact in the life of our church during the present generation is that whether wisely or unwisely our duly appointed leaders, bishops and General Conference delegates have advocated unification of American Methodism and have carried on official negotiations on that subject for nearly twenty years and have brought to the final official electorate of the Annual Conferences a plan of unification, the adoption of which has been recommended by twenty-two out of twenty-five of our Commission on Unification, and by unanimous vote of the members of the Northern Methodist Commission, and also approved by a vote of 298 to 74 in our General Conference, and by a vote of 802 to 13 in the Northern Methodist General Conference. A final decision of the ratification or rejection of this proposed plan must be made by the clerical and lay members of our Annual Conferences. I exceedingly doubt whether any greater, graver responsibility has ever come to members of the Annual Conferences than this responsibility of casting a vote upon the adoption or rejection of this proposed plan of unification of the two great

Episcopal Methodisms. As I have endeavored to emphasize above, the Constitution of Episcopal Methodism does not lay the responsibility of constitutional changes upon the rank and file of the membership of our church. The membership should be sufficiently interested to try to understand what is proposed and to express its opinion, but the duly elected lay representatives and the clerical members of the Annual Conferences are charged by the Constitution with the responsibility of voting on all constitutional questions, and that responsibility cannot be shifted on this question to the laity, but must be faced and met "reverently, discreetly, advisedly and in the fear of God."

Our Tremendous Inescapable Responsibility.

For my part, with all proper respect for the opinion of my brethren, some of them among the best friends of many years' standing, I must declare that I believe that in this hour, with such great issues at stake, with the entire Protestant world stirred to the depths by its realization of the need of a united church to minister to a sick, lost and dying world, the adoption of the proposed plan of unification of the two Methodist Churches will be in accordance with the spirit of the teaching of Christ, will aid in the more effective preaching of the gospel, will encourage Christian workers in all lands and will result in the advancement of his kingdom in the world. And I as sincerely believe that the rejection of the proposed plan by the vote of the members of the Annual Conferences of the Methodist Episcopal Church, South, will be a defeat of the spirit of Christian love, a victory for suspicion, distrust and unconscious self-righteousness which will damage the spiritual life and growth of our own church, and will limit and weaken the effectiveness of our approach as a great missionary force in every part of the world outside of that territory where there is little or no competition with other churches.

Personal Responsibility.

I appeal to every preacher or layman upon whom rests the great responsibility of voting for or against the adoption of the proposed plan that he register his own personal conviction of what he believes to be the mind of Christ in the matter. It is not simply a question of whether the proposed plan will be adopted or rejected. It is not a question of whether certain leaders of the church are for or against the plan. It is not a question of whether a majority of the laity or a majority of the preachers favor the plan. Some men have asked me whether I favored the adoption of the plan by a bare constitutional majority. I said eight years ago that if, when the plan was finally adopted, as many as one-fourth of the members of our church would leave the church and set up a separate organization, I thought that unification would be purchased at too great a price. I am still inclined to think that statement was correct. But that statement did not mean that if as many as three-fourths of our people favored the plan, I did not think the plan should be adopted. I cannot believe that all of the one-fourth who might oppose the plan would leave the church after they found that three-fourths of their brethren favored the plan. While I believe in the rights of the minority, I also believe the minority should respect the rights of the majority, and I do not believe that if any plan of unification should receive a three-fourths vote that as many as ten per cent of our people would leave this great majority of their brethren, and set up an independent organization or join other churches.

What I am insisting upon now is that our own church, the Northern Methodist Church, the entire Protestant Church, the Roman Catholic Church, and the unbelieving world, have the right to know what is the real attitude of the official voters of Southern Methodism to-day concerning the proposed plan of unification. Ought any man who really believes that the proposed plan is in accordance with the mind of Christ, that it will mean not necessarily a perfect union, but a great advance over present conditions, refuse to record his vote in favor of the plan, or indeed join with the opponents of the plan to defeat it, because he may be told or even be convinced that the plan cannot be adopted at this time, or that if it

were adopted it would result in the loss of many members to other churches or in the erection of an independent church? If the plan should receive the necessary three-fourths vote for its adoption, there is no likelihood that there would be a refusal on the part of any considerable number to accept such a decision. But if the plan should not be adopted, it is right that the real mind of the members of the Annual Conferences shall be recorded, that the General Conference and the church at large may know how to shape further general action on this great and necessarily recurring issue. For as I have followed the discussion, while certain leaders have opposed the plan of unification for reasons which it seems to me would apply equally against any plan, yet the great majority of those who have written or spoken have positively declared that while they do not favor this plan, yet they do favor unification and will insist upon a continuance of negotiations until a plan is found which will be acceptable to the membership of both churches. For this reason, if for no other, the General Conference should know how many members of the Annual Conferences really believe that the present proposed plan is satisfactory.

Washington, D. C.

FROM ANOTHER POINT OF VIEW.

By R. W. Caruthers.

In the September 3rd issue of the New Orleans Christian Advocate, under the caption, "Consequences of Unification Failure Put Straight," a writer says: "When the representatives of the Methodist Episcopal Church so graciously and so fraternally, as concessions to the smaller of the two bodies to the proposed union—accepted the plan made by the Southern delegates as the basis of the consummation of this dream of our fathers," etc.

I challenge the brother to point out one single concession on the part of the Methodist Episcopal Church in this plan, or that was ever granted by them outside the plan.

Plan "made by the Southern delegates." Now, it is a fact beyond dispute that commissioners were appointed from each church to draft and submit a plan. Where were those of the Methodist Episcopal Church when the plan was being written? Does this brother think they were sitting out playing mumble peg, while the Southern Commissioners—some say Judge White—were writing the plan to suit themselves, with the assurance that anything they might present would be accepted by the Methodist Episcopal Church?

This absurdity has been iterated and reiterated until some, it seems, have come actually to believe it, or to repeat it at any rate.

"This dream of our fathers." If the fathers ever visioned the attempt to annihilate the church of their love and labors by such a plan as the pending, it would have been a nightmare rather.

Quoting further: "It never occurred to many of us that any considerable number of the members of the Southern Church could play the farce that is now being played by the opposition leaders of this proposed unification, the present plan having been made by our own church."

Now before this lovely plan was brought out, and let me again remind the brother that probably the Northern delegates had some part in making it, these "opposition leaders" were considered fairly decent and respectable people, had never been so contemptuously referred to, and probably never would have been but for the plan. Further on in that article we read: "Should the unification proposed be voted down by either church, we suspect that the next move will be to unite the progressive element in both churches into a greater Methodism, and let those who contend for a church 'with no Yankees or Negroes in it, form such a one and limit its operations to south of the Mason and Dixon line," etc.

Fine! The church could well spare all the progressives you could marshal for such a move, so why not do it now and stop persecuting the church? For it seems plain that the opponents

are entirely on the defensive, and that without the arbitrary and coercive measures of the planists, the church would be at rest and engaged in her work of evangelization.

The words, "with no Yankees or Negroes in it," are in quotation marks, but as usual with these pro-plan writers, no reference is given. I have talked with many opponents of the plan, but have never heard the phrase used, and can see no justification in quoting what one may have heard one time as representative of the general sentiment among the opponents.

Quoting again: "If not so heart-breakingly sad, it would have been amusing to watch the dodges of the leaders of this opposition as they have jumped from one thing to another to stir up hatred against a sister Methodism and to inflame the fires of race hatred," and, "after scaring up every imaginable sectional and race prejudice ghost," etc.

Just a slight difference in the wording of the same old stereotyped harangue.

As to the charge against the opponents of this measure of inflaming the fires of race hatred and scaring up of sectional and race prejudice ghosts, I fling it right back into the face of him who makes it. If these planist czars would only get out of the church they revile and go on into the Northern church, there would be no occasion for them to be continually harping on the stirring up of racial and sectional hatred.

Accusations against the integrity of the Church, South, by Southern opponents of the plan have been so widely published that specific instances should not be required.

As stated above, the opponents are simply defending themselves against an atrocious attempt on the part of certain men to force them to adopt a measure they do not approve, and if it were true, as the planists are so fond of proclaiming, that sectional and race hatred is being stirred up, manifestly it would be the result of that attempt, and the advocates of the plan would be solely responsible, just as they are responsible for the bitter factional enmity they have aroused within our own church, as manifested in the article here discussed and elsewhere.

Their pet argument, paraded on all occasions, is simply to accuse the opponents of the plan of hating the Negroes and hating the Methodist Episcopal Church.

There is not a word of truth in it. A majority of our members do not like the plan or the coercive tactics that are being used to force it through, and will, I think, vote it down and go on loving the Methodist Episcopal Church brethren and co-operating in a spirit of helpfulness with our Negro Methodists.

A fair statement of the case would be somewhat as follows: A plan is submitted for uniting the Methodist Episcopal Church and the Methodist Episcopal Church, South. Let it be conceded, for the moment only, that it is absolutely perfect as a plan. Sentiment in the Southern Church is divided on the question, we will assume, of unification itself, for we cannot attack the plan while for the moment we are considering it perfect.

A number, large enough at least to deserve consideration in any proposed radical change, feel that we are doing fairly well as a church and do not especially need the Northern Church, and that that body is carrying on pretty well without us, and that there is absolutely no more call for this particular union than for our union with any other branch of God's people.

While we have no assurance that either church would be benefited or the kingdom advanced by such union, there is at least the possibility of misunderstandings arising that could not be as easily adjusted in a large body as in smaller bodies. Therefore they think it better to remain as they are with all good will toward the Northern Church.

Now there can be no crime in taking such a position, and there is nothing in it to stir up any kind of hatred.

But as a matter of fact the plan is admitted by some of its strongest supporters to be incomplete and defective—see Bishop DuBose's article in the North Carolina Advocate, Oct. 6, 1924. And so

the plan itself is objected to. The opponents have indicated that before adopting it they want clearly set forth in it the mutual understanding on the race question, which it adroitly sidesteps; property rights, which it does not mention; such an adjustment of territorial rights as does not involve the concession on our part of everything we have asked for from the very beginning of negotiations, and, in general, a more explicit statement of what is agreed upon.

To ask for clear understandings should make for peace rather than strife, and yet to do so is made the basis of charges of fanaticism and hatred against the opponents.

Nothing in the above is intended as an admission that any are "opposed to unification and not the plan," as is so broadly charged, but I do say that one could oppose union on grounds of expediency without prejudice to himself or to either church.

Passing over other surprising statements of the writer quoted above, we note that he is sending to the New Orleans Christian Advocate something more than a column of matter from an article by Rev. John C. Montgomery in the Nashville Advocate of July 24, to give it, he says, wider circulation. He quotes Rev. Mr. Montgomery in part as follows: "Our church has been a church with a hope of unification. Greatly have we been blessed by this hope. After rejection of this plan we shall not have much hope."

* * * Rejection of unification will be a terrible assault upon the morale of our church. For a million of our people it will be the greatest heart-break of their lives. To have what they have worked and prayed for, what they believe God desires they shall have, snatched from their grasp will result in unparalleled discouragement."

A reasonable inference would be that this brother is obsessed with the idea that the main, if not the only hope of the church, the main object of its labors and prayers, has been unification, presumably under the present plan, and the only business of the church to bring it about. Note that after its rejection "we shall not have much hope." Also that God's chief if not his only will for the church is this plan.

The inference is not weakened when we read further. "Rejection of unification means that the control of our church has passed into the hands of that element which has endeavored to assassinate our missionary enterprises, destroy our educational institutions and blackmail our scholars."

Thus a minister, quoted and endorsed by another minister, brands those who can not see with his eyes as assassins, destructionists and blackmailers. By the way, I wonder what he thinks he means by "blackmail" in this connection.

Is all the enmity and hate in the hearts of opponents of this scheme?

Then modestly assuming the role of prophet, he declares: "And in its flush of victory that element will make many feel its venom. * * * They will wreak vengeance long pent up upon men and movements they have long hated."

I would not discredit these brethren, but some of their utterances are before you. Does it seem probable that God would send his messages to his church through men whose minds and hearts are supersaturated with such sentiments?

If the adoption of unification "means the control of our church has passed into the hands" of such men as these two, who could vote for it?

Again from Brother Montgomery: "Who wants the church surrendered to men who have not hesitated to tear a statement from all wherewith it was embodied and make of it something which, taken alone, utterly misrepresented the writer or speaker?"

As usual, the brother is not specific here, but this looks very much like a cruel thrust at Bishop Mouzon and others who, after him, have quoted a clause from an old resolution of one of our Conferences, leaving out the "whereas" and everything that would convey the intent and meaning, in a vain endeavor to show that the Church, South, was the repudiator of the separation covenant.

And many another statement has been rudely

torn from its bearings to make of it "something which, taken alone, utterly misrepresented the writer or speaker." Statements from speeches of some of our illustrious dead—Bishops Galloway and Hoss, Henry W. Grady, Mr. Lamar, Jefferson Davis, and Robert E. Lee, all of whom have been convicted by the planists, in their estimation, of giving support by their utterances to this plan. And if John Sharpe Williams should die, what a beautiful planist they would make of him.

After all, maybe our Northern brethren would not care to unite with a church as torn up as ours is now. So who will join in a plea for unification in the Church, South, and a return to that spirit of brotherly love and co-operation for its spiritual advancement without which the church of God cannot exist?

Gulfport, Miss.

"TIME HAS TOLD AND THE VERDICT IS RENDERED."

By Rev. J. R. Jones.

Rev. M. L. Burton, the chairman of the Mississippi Conference committee to have the proposed plan of unification adopted, in an article in the New Orleans Christian Advocate, "Time Will Tell," apparently has arisen to a point of "personal privilege." His point of privilege seems to be his own perfect innocence and conscientiousness. While he thus proclaims his innocence and the "brotherly spirit" of those who have labored with him to put over the plan, he adroitly insinuates charges of chicanery against those who have worked to preserve Southern Methodism by defeating the proposed plan.

Brother Burton says: "The friends of the plan within the bounds of the Mississippi Conference have approached the subject in the most brotherly spirit." Let us ask these pertinent questions:

1. Whose committee wrote and published the notable Easter Address? Answer: Brother Burton's committee. Here is the preamble: "The following is an address from a committee of laymen who were selected by the friends of unification in the Mississippi Conference." And in that address it was said: "If Mississippi votes against union, it will lie due to Bishops of Georgia," and, "the promptings of self-respect call for an explanation of the present deplorable conditions in Mississippi Methodism." After surveying the conditions from their viewpoint they say: "We have heretofore noticed the confusion incident to a want of leadership growing out of the course and conduct of a minority of the College of Bishops." And "Mississippi Methodism has not only suffered from confusion and want of leadership, but has been actually misled"—"they have been positively misinformed and misled."

Now, if to charge bishops and fellow-Conference members with not merely inability to "lead" but with "positively misinforming and misleading Mississippi Methodists" is "the most brotherly spirit," then may the Lord deliver us.

2. After our Annual Conference had passed resolutions requesting our church conferences to "advise" their delegates to their district conferences of their wishes on the great question of unification according to this plan, who was it said: "This has to me the flavor of the politics of Tammany Hall; despicable enough in cheap political circles and unendurable in church affairs?" It was not a supporter of Southern Methodism, but a "friend to the plan." To charge those who honestly thought it was all right to even instruct delegates with such is brotherly!

3. What has been written that will make "mighty good reading for those who did not write it?" And what has been said around that will make "mighty good listening for those who did not say it?" Put on the wedding garment and talk!

Brother Burton says: "We have not been able to get the information to the people." But the other side did. Why haven't they reached the people? We admit that the Mississippi Conference supporters of Southern Methodism have

reached the people, but did not monopolize the mails.

Yes, the people have been reached and "time has told" and the verdict is in. When the Chattanooga hurried and rushed General Conference was called, with the church press refusing to allow the plan discussed until after that Conference acted, there was no chance to reach the people. But a year afterwards "time has told," and this good day with all the biggest pro-plan Conference adjourned with their votes "in," there are 352 more votes than necessary to defeat it—(Oct. 17.) Even the "border" did not give it the constitutional majority.

Unification is yet to be realized, but with "conscientious responsibility" not only to the "generation in which I live and the one that follows," but to the past generation of glorious forefathers as well, I hail with exultant delight the defeat of this proposed plan, and stand ready to join with pro-plan unificationists within and without the bounds of Mississippi, in making our beloved church go forward.

Our great church cannot go forward with broken friendships and destroyed brotherliness. There cannot be the spirit of brotherliness when members of the "household of faith" are attacking, criticizing and accusing each other of little and almost mean things.

"Time has told" and the verdict is in. And it may be that if those who are loyal to Southern Methodism had only sat still and said nothing and let the friends of the plan put it over, all would have been well.

I am glad our church has rejected this plan, and yet I have no disposition to be critical and unkind to those who honestly stood for its adoption. I think the plan a snare upon which our church has suffered, and will for many a day. It was early seen that this plan would split our church asunder, and yet withal, some who claim to be loyal would drive their church to ruin, and even say ugly things about those who opposed them. This began at the lovely (?) General Conference at Chattanooga—so lovely!

We hear a great deal said about what the Methodist Episcopal folks will think of us for defeating this plan. As for me, I don't care what they think. They have not kept a single agreement with us, and therefore I have little faith that in this they are sincere. I am not concerned about what they think of us, but I am concerned about what we think of each other. There may be some who are conscientious and really religiously wanted this plan adopted, and yet that is hard to imagine, but if so, let them go and join the Methodist Episcopal Church. I don't want to go. I don't want you to go, my dear brother, but I want you to remain with the church that gave us birth, fed and clothed us. I don't want you to go, but I want you to stay with the old ship, and be my friend and brother. Don't even think or say unkind things about me—"Judas," "Little," "Narrow," "Prejudiced," "Provincial," "Rebel," "Unreasonable" and the like. You can't love me and think and say such things about me. This is not "brotherly."

I am going to try to love God with all my heart, and my brother as myself—unificationist and anti—the Methodist Episcopal folks, too.

I shall hope to see evidences of sincerity coming from them in the future, by the keeping of agreements, which should be sacred to an honest man, North and South.

And now that "time has told and the verdict rendered" let's come before God with penitent hearts for any harsh and unbrotherly thing said in the heat of passion. And I will not cease to be grateful for that which "time has told and the verdict rendered."

Laurel, Miss.

REPLY TO REV. S. S. BOGAN.

I was surprised when I read Brother Bogan's article challenging my right of decision on unification. I never promised the Minden District Conference, if they elected me delegate, I would vote against unification. There were laymen who

voted for me, I found out since, who were strong for unification, and informed me they were depending on me to vote right. Many times have I expressed myself against unification under the present plan, not having the intelligence of understanding. I told Brother Caraway at Ringgold I was against the plan, and perhaps some one else.

As for my parading myself before the members of the Minden District Conference so as to be elected delegate to the Annual Conference, I did not, neither did I care whether I was nominated as a delegate. I grant any one of the delegates that was elected, that I voted for, to vote as his conscience dictates. The reason I expressed myself before the public as I did, was so I would be properly understood.

Brother Bogan would have shown a brotherly, Christian spirit if he had written me, instead of making a public matter—creating more distrust and dissension on this question, which, in my opinion, will settle the destiny of the Southern Methodist Church. Brother Bogan cannot prove the charge he has brought publicly against me about parading. He is openly charging me with hypocrisy. If it is God's will for me to attend the Annual Conference, I will stand for my rights to vote as God directs, and not man. It is very unfortunate for our beloved church to have to undergo such embarrassments. Selfishness and prejudice seem to have taken the place where the Spirit of God ought to dwell. This is written in the spirit of perfect harmony with God. I forgive Brother Bogan for his attack upon my character and reputation.

JAMES H. WALKER.

Brother Carley: Even date, I wrote a reply to Brother Bogan's article. I would like to say through the Advocate that if the majority of voters at the Minden District Conference, Ringgold, voted for me with the impression I was opposed to the plan of unification, I will not vote; if to the opposite, I will vote. They have time, each one, to notify the Advocate before Conference.

Yours fraternally,

JAMES H. WALKER.

P. S.—I will not resign.

"A MARVELOUS LETTER."

By Rev. W. L. Pierce.

Under the above caption, in a recent issue of the Wesleyan, Rev. W. P. King takes Bishop Candler and myself to task as the writers of the letter and perverts, by a partial quotation, the purpose of our writing. During the entire controversy on the pending plan of unification, the "pious bug" has been the exclusive property of the unificationist. Here, again, under the claim of an exalted piety, Brother King goes the Pharisee one better and gives thanks that he is not as the two sinners who have sent forth this "Marvelous Letter." It is a rather difficult job for any one consistently to maintain an assumed character, and one especially not perfectly familiar, and the task is too great for our brother.

The Chairman of the Association is evidently the one at whom he is aiming his darts, but it will puzzle many to understand why he should be so thankful for the great difference between the Chairman and himself, while others will understand.

For fifty years Bishop Candler has stood on the firing line of Southern Methodism, observed of all, his record an open book. During these years, not a question has ever been raised to his perfect fidelity to Methodism and her standards. The Bible is to him as it has ever been—the Bible. No question marks as to its Divine authority have ever blurred the pages. He has been and is to-day the towering oak in the Methodist forest, by the observance of which tens of thousands of people take their reckoning and gird their loins, for present comfort and future victories. This much I will say, no one in the church has greater ground for thanksgiving on

the score of difference than has the writer of the article, "A Marvelous Letter."

First of all, he charges an effort on our part to make a subservient ministry. "A subservient ministry" is another catch phrase of the unificationist, by which they hope to conjure and overawe the timid.

The letter by Bishop Candler and myself was mailed to every member of every Annual Conference in Southern Methodism in the United States as far as we could secure their names and addresses. Over eight thousand were mailed. It was addressed to the members of the Annual Conferences. Does Brother King not know that laymen as well as preachers are members of that body?—if so, why not cry, "a subservient laity."

The appeal was to the members of the Annual Conferences as representatives, to join by vote in rejecting what the church by overwhelming vote, as expressed in the election of lay delegates, had already rejected.

The present leader of the unificationist, Bishop James Cannon, Jr., wrote concerning a former plan: "Unification should not be forced through by the bare majority of three-fourths. If as many as approximately one-fourth of our people should be opposed to the proposed plan of union, it ought not to be consummated, even if it could be legally adopted. Better to have present division between the two Methodisms than to have future serious divisions among ourselves."

Is that still a sound basic principle? That is exactly the position we take in the letter in a paragraph Brother King did not quote, when we say, "Christian unity in our own church is more important than mechanical unification with any other church whatsoever." Why vote for a mechanical union when every step in the present agitation has been mechanical? The vote of the Annual Conferences will reveal only the sentiment of the preachers, as the voice of the church has been heard in thunder tones in the perponderance of laymen elected as delegates who are opposed to the present plan and who were elected on that ground.

Unification is not a moral question. Denominationalism is not a sin, though the unificationists have, by repeated injection of a part of our Lord's intercessory prayer, sought to foster that idea. Not only that, but about 90 per cent of the so-called arguments they have made would be as applicable to union with any other church as with the Methodist Episcopal Church, North.

The blessings of God upon denominationalism, as revealed by history, are too pronounced to permit for one moment of such a thought. Here church history speaks in unmistakable tones. The Lutheran Church is the largest Protestant church in the world and has most divisions. Methodism is next largest and has next largest number of denominations. The Baptist comes third in number of members and sects. The Unitarian, the smallest, is not divided.

Unification is not a matter of conviction, but of judgment. With all the facts before us, now that the members of the church have expressed themselves in the only way left them by the action of the Chattanooga General Conference, is it wise for members of an Annual Conference, preachers and laymen, by vote to seek to force the great majority of unwilling members into a church they did not join against their expressed will? Remember, church membership is a voluntary relation. Men join a church from preference. The brother who favors the pending plan of unification is not hurt by the rejection of this plan, as he is still a member of the church he voluntarily joined. He has lost nothing and can continue undisturbed his membership in the church he voluntarily joined. Now, however, a vote for unification is a vote to force a majority of the members of the Methodist Episcopal Church, South, into a church without name, constitution or history, and will do violence to and destroy the peace we so greatly need, to meet the urgent demands upon us in our homeland and foreign fields. A vote for the plan, therefore, will not and cannot avail anything save to tear asunder our beloved church. That is the appeal of the letter, to the judgment of men. The time

for fighting is past—the need of the hour is conciliation.

The Alabama Christian Advocate recently said editorially:

"When this plan is overwhelmingly defeated, as we verily believe it will be, our church will then be at peace with herself and she will be able to carry on in a united effort the great work that is committed to her hands. Then, later, if a suitable plan of unification is presented, she will be able, without bias or feeling, to consider it. In the meantime, the great issue before us is not the unification of Northern and Southern churches, but the unification of our own forces. To this end let us work and pray."

MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions, of the Mississippi Annual Conference, is called to meet in the pastor's study of Main Street Methodist Church, Hattiesburg, Miss., at 3 o'clock p. m., Nov. 10, 1925.

The committee is composed of H. L. Norton, N. B. Harmon, J. M. Corley, P. H. Grice, J. H. Foreman, W. E. Dickens, and J. T. Leggett.

All applicants for admission on trial, admission into full connection, readmission, and admission from other churches are urged to meet the committee at the time designated above.

J. T. LEGGETT, Chairman.

First Year Class.

The members of the Class of the First Year are requested to meet the committee in the Court Street Methodist Church, Hattiesburg, Miss., Nov. 10, at 3 p. m. All credits from the Correspondence School or Divinity School should be submitted, together with the required sermon.

H. J. MOORE.

Second Year Class.

The Class of the Second Year, Mississippi Conference, will please meet the committee in Court Street Church, Hattiesburg, Miss., Tuesday, Nov. 10, at 3 o'clock p. m.

W. A. HAYS, for the Committee.

Third Year Class.

The Class of the Third Year will please meet the committee at the Court Street Methodist Church, Hattiesburg, Miss., prepared to make report with certificates, or stand written examination, Nov. 10, 1925.

W. H. SAUNDERS, for Committee.

Fourth Year Class.

The Class of the Fourth Year, Mississippi Conference, will meet the committee of examination at 3:30 o'clock p. m., Tuesday, Nov. 10, in Court Street Church, Hattiesburg, Miss.

H. MELLARD, for Committee.

LOUISIANA CONFERENCE.

Committee on Admissions.

The Committee on Admissions is called to meet at the First Methodist Church, New Orleans, on Tuesday, November 3, 1925, at 3 p. m. All the candidates for admission on trial, admission into full connection, and those coming for re-admission or from other churches, will please meet us at this time.

W. H. JORDAN,
Chairman of the Committee.

Second Year Class.

The members of the Second Year Class, Louisiana Conference, will please meet the Committee at the First Methodist Church, New Orleans, Tuesday evening, Nov. 3, at 7:30 o'clock.

L. I. McCAIN,
J. A. McCORMACK,
Committee.

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

The Board of Finance of the
Methodist Episcopal Church, South
SECURITY BUILDING, SAINT LOUIS, MISSOURI
 Edited by LUTHER E. TODD, Secretary

THE CHURCH'S CONSCIENCE SHOULD REACH ALL THE WAY.

The Methodist Episcopal Church, South, should loyally and liberally support her preachers who fight valiantly in her front lines. Not to do so would brand the Church with moral cowardice and base ingratitude, and she would be regarded by the world as unspeakably cruel.

But who are these braves who bare their breasts to the dangers arising out of the Church's Conquests? They are the pastors and their families of the Charges, the missionaries and their families at home and abroad, and other clerical servants who are assigned to particular work of various fields. They are those who have voluntarily donned the Church's armour and gone forth to battle in her name.

Yes, while they are actively engaged on "the firing line" they must be supported. To leave them battling there unfed and unclothed, is not only to defeat the thing they were sent to accomplish, but to invite the scorn of all mankind. The world is sinful and self-absorbed, but not enough to condone the actions of a Church that does not act on the square.

But what about those loyal soldiers when because of service wounds, ill health, or old age, they are sent to the rear of the Church's army of conquest? What shall be done for them then? Shall they, after being used-up at the front, be neglected and forgotten when unable to battle any more? No nation can long endure that does not provide properly for those soldiers who return from the front line in distress---nor can any Church.

Superannuated preachers are men sent back from the front line. They are battle-scarred and too old for further campaigning. If the Church supported them while they were giving their all for her glory, should she not also support them when they are left old and helpless from that service?

PAY YOUR SPECIAL EFFORT QUOTA BEFORE CONFERENCE

The Home Circle

A CREED.

I would be true,
For there are those who trust me;
I would be pure,
For there are those who care;
I would be strong,
For there is much to suffer;
I would be brave,
For there is much to dare;
I would be friend to all—
The foe—the friendless;
I would be giving,
And forget the gift;
I would be humble,
For I know my weakness;
I would look up—
And laugh—and love—and lift.

—Howard A. Wheeler, in "Association Men."

HOW MOTHER NATURE'S FOLKS KEEP THEMSELVES CLEAN.

Once there was a little boy who didn't like to take a bath; he didn't even like to wash his face and hands or to comb his hair. One day when his Uncle Jack was visiting the boy's family he said to his mother that he should like to be a little wild boy and live in the woods with all the wild things.

Uncle Jack looked up from the book he was reading and took off his spectacles. He was a college professor and knew more about birds and animals and all the wild things than the little boy's mother knew, though she knew a great deal.

"Methinks the birds and the bees and the eight-legged spiders and the wild-cats and bears and all the folks would be ashamed of you," said Uncle Jack to that little boy. "Should you like to take a walk with me?"

"May I go without washing my face and hands?" asked the little boy.

"O, suit yourself," answered Uncle Jack, who was as clean as could be.

"Come home in time for dinner," mother advised them.

So the little boy with dirty face and hands went to walk in the freshly rain-washed garden and woods with his clean, fine-looking uncle.

The first thing Uncle Jack did was to ask the little boy to look through a microscope to see a spider comb its hair.

"Where is its comb?" inquired the small boy.

"In its mouth," answered Uncle Jack. "Look through the microscope carefully." The little boy looked and he saw the spider put one leg after another into its mouth and comb out every speck of dust and dirt. It made the dust and dirt into little pellets and threw them away.

"An Englishman was the first to discover that fact about spiders," Uncle Jack explained. "And now please notice the beetles. They are never dirty. The dirt slides off their shiny backs, and their little gauzy wings are always clean. Now, if you please, watch the mother robin comb her feathers."

The little boy watched. He saw her comb her feathers with her beak straight to the tip end.

"Birds always keep clean, and white birds are always white," said Uncle Jack. "Even common fleas keep their faces washed and their bodies cleaned. Now, through the microscope let's watch a fly wash his face and comb his hair."

They did; they also watched an ant give her head a hard scrubbing. Then they watched a bee brush off her body. She stood on her hind legs and brushed and brushed. Then she kneaded the pollen into a little pellet that she carried into the hive in the corner of the garden. Uncle Jack said she had changed the pollen into beebread to feed the baby bees.

Next the boy was obliged to watch the ducks take their splashing baths in the pool. After then the house cat winked at him and washed her face until he looked the other way because Uncle Jack was laughing.

"Mother Nature's folks always wash and comb and brush themselves," Uncle Jack said. "The gray squirrel on the fence is scrubbing her face this minute."

The little boy was obliged to look, and while he was gazing at her the squirrel brushed her coat hard and carefully.

In the edge of the woods a chipmunk not only washed her face, but scolded and scolded the little boy for something.

For once in his life the little boy didn't enjoy walking through the home woods with his Uncle Jack, and he was glad when it was time to go home to dinner. It seemed as if everything that lived in the woods was washing or combing or brushing or cleaning house.

The little boy didn't have to be told to wash his face and hands and comb his hair before dinner that night. He went straight to the bathroom, scrubbed himself clean, combed his hair, and laughed.

Uncle Jack and mother laughed, too, but the little boy's father, who didn't know what had happened, was so startled when he stepped into the dining-room and saw the little boy all clean and shining without having to be sent away to wash his face and hands—the little boy's father was so startled that he forgot his manners and stared.

—Francis Margaret Fox, in *Youth's Companion*.

WHEN RITA LARCH KNEW.

"You didn't say good-night to Miss Emmons, Rita," said Betty Graye to Rita Larch as they came out of the high school building with several other girls.

"I know that I didn't," replied Rita with a harsh note in her voice. "I avoided doing so purposely—cross thing that she is. She is the crossiest teacher we ever had. And did you ever see any one who is more of a dowdy in her dress? I think she has worn that old brown dress ever since she first began to teach, and I am sure she gets good pay."

"Do you know anything of Miss Emmons' life outside of the schoolroom, Rita?" asked Betty.

"Why, no; but I know all that I want to know about her inside the school room."

"Then you don't know that she is the sole support of a father who is a helpless invalid and a mother who is far from strong, as well as of a small brother? You don't know that as soon as she gets home from school she has to go right to work in her home. Do you know where she lives?"

"No, I do not," replied Rita.

"Well, she lives in that old house down near the river called 'The Rookery'—that big, run-down old house with half-a-dozen families living in it. It is all she can afford. And when it comes to clothes—well, if you had to be the entire support of a family of four, one a helpless invalid and none of them able to contribute a penny to the family income, how much do you think you would have left to buy pretty clothes?"

"Of course, I didn't know about her being so poor as all that," said Rita.

"There can't be much left of her teacher's salary after she has paid rent and bought fuel and clothed four people and bought medicine and all that. I guess we would find it hard to be cheerful all of the time if we were in her position. Life is just a grind for her with little prospects of it being anything else."

Rita was at heart a girl of a kindly and generous spirit, although a bit too outspoken at times, and too hasty in her judgment.

"Of course, I didn't know all you have told me about Miss Emmons," she said. "It must be pretty hard for her, young as she is, to have to bear such heavy burdens."

Somehow, after Betty had left her, Rita could not dismiss little Miss Emmons from her mind. There was something appealing and pathetic in her mental vision of the young teacher in her shabby old brown dress and her worn and ill-fitting shoes. Rita had a great deal of imagination, and as she approached her own pretty home with its wide expanse of lawn, its flowers, its beautiful location on a sloping hillside and all its comfort and good cheer within, she contrasted it

with the dreary environment of "The Rookery" to which Miss Emmons went at the close of school each day.

Miss Emmons was clearing away the supper dishes that evening, after listening to much fretful complaint from her querulous invalid father, when the doorbell rang. When she opened the door Rita Larch stood in the dark little hallway of "The Rookery."

"Good evening, Miss Emmons," said Rita with a high note of friendliness in her voice. "Our lilacs are at their best now and so are our tulips and early lilies. I thought I would bring you a lot of them; and I brought your mother a box of my home-made candy. Now to-morrow is Saturday and there is no school and father lets me have our car then. I have a license and can drive any car. Couldn't you and your mother take a ride with me to-morrow afternoon? And there would be room for your little brother. We can go away over to Bird Lake."

A little fellow of ten years cried out gleefully: "O Sis! let's go, let's go! I never had an auto ride in my life! Can't we go!"

Rita met Betty Graye on the way to church Sunday morning and said:

"I took Miss Emmons and her mother and small brother to ride yesterday afternoon, and I never enjoyed a ride so much in my life. They were all so happy. Neither the mother nor the little boy had ever before been in a car. It really does change your attitude toward people when you know all about them."—Paul Creighton, in *The Girls' Weekly*.

"HE REFUSED TO QUIT."

On the campus of one of the large universities in the Middle West a monument has been set in honor of one of the students who died fighting in France. On it is this simple but appealing inscription: "He played on the scrub team three years; he refused to quit."

Day after day the boy—Hanson was his name—went out and played with the "scrubs" to help the "varsity." Then came the summons to play a sterner game on the fields of France, and he took his place.

On the battle fields he exhibited the same fidelity as on the football field. One day his officer called for volunteers for a hazardous bit of scouting. Hanson went out with the party, but he never returned. And to-day that little inscription on the monument recalls to the hurrying students the story of a man who refused to quit.

"He refused to quit!" What finer tribute can be given to any man? When Jesus named for his disciples those qualities which he regarded as most essential in a Christian disciple he put at the head of the list steadfastness; and he closed his discourse with these solemn words that carry the same sense, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God."—*Youth's Companion*.

WHAT A MAN DOES WHEN HE SWEARS.

A man who swears does nine things at once:

1. He breaks the command of God.
2. He violates the law of the land.
3. He transgresses the rules of good manners.
4. He outrages decency.
5. He insults dignified people.
6. He profanes sacred things.
7. He dishonors his parents.
8. He does what he is ashamed of.
9. He does what he will regret.

—Selected.

Three years ago the Centenary sent Rev. S. G. Ceravolo to the Italian section of Ensley, Ala. He did not have a member or a building. Now he has a church worth \$15,000 and an enthusiastic membership of nearly 100.

Rev. A. L. Means, a Centenary pastor to Weed, New Mexico, found but five Methodists when he reached that place. Now he has organized a church, a Sunday school, an Epworth League, and other activities.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, D. D., Rev. C. C. Miller, Rev. W. Winans Drake, D. D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means, D. D.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Emory University has an enrollment this year of nearly two thousand students. Twenty members have been added to the faculty.

The Standard Training School held recently at Ruleville, Miss., passed resolutions of appreciation for all concerned in making the school such a great success, and expressing the desire to have a similar school next year.

The Woman's Missionary Society of Brooksville, Miss., raised during the first three quarters of this year nearly \$1000, of which amount \$730.11 was spent in repairing and furnishing the parsonage. That is indeed a great achievement.

Rev. W. A. Hays, Waynesboro, Miss., preached at the First Methodist Church, Greenville, Miss., on Sunday morning, Oct. 11. The "Big Brother" says: "His sermon was thoughtful, interesting, and delivered in a most effective way."

Rev. B. C. Taylor, student pastor at Conway, Ark., associated with Dr. O. E. Goddard, is happy in his work. We just remind the Arkansas brethren, however, that Brother Taylor is merely a loan, and Louisiana expects him to come back home some day.

Rev. J. T. Gullett, Corinth District evangelist, spent nineteen weeks in meetings this year, in which there were 231 additions to the membership of the Methodist Church and quite a number to other churches. He spent six weeks with Rev. and Mrs. W. M. McIntosh in their evangelistic work. Ten of the nineteen weeks were spent in the Corinth District, in which there were 120 additions to the church. It is evident that Brother Gullett has spent a busy and successful year.

We record with sorrow the recent death of Mr. W. J. Brown, the oldest member of the Galloway Memorial Methodist Church, Jackson, Miss. The funeral took place on Thursday, Oct. 15, conducted by Dr. E. K. Means. The Advocate extends sincere sympathy to the sorrowing family and friends.

Rev. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, passed through New Orleans on Tuesday of this week en route to San Antonio, Texas, to attend the West Texas Conference. Dr. Bennett leads his delegation to the General Conference from the Virginia Conference.

Rev. R. M. Davis, ranking superannuate member of the Louisiana Conference, who has been sojourning in Texas since last June, is back in New Orleans, living with his son-in-law and daughter, Dr. and Mrs. R. S. Crichlow. His brethren will be delighted to see him in attendance upon the sessions of the Conference next week.

At the recent session of the Virginia Conference, Dr. E. K. Means, whose transfer to that Conference from the Mississippi Conference was announced last week, was appointed pastor of the Court Street Methodist Church, Lynchburg, Va. This is one of the great churches of Methodism. We hope Dr. Means will find it convenient to visit his brethren of the Louisiana Conference—of which he was formerly a member—before he leaves Jackson for his new field of labor.

Dr. George Cleaton Wilding, a prominent minister of the Methodist Episcopal Church, who writes frequently for the church press, makes the suggestion that the friends of Dr. S. A. Steel make a contribution to build a cottage at Lake Junaluska, N. C., for the "Knight of the Pelican Pines." Dr. Wilding names Prof. W. W. Benson, Decatur, Ala., as the treasurer of the fund, to whom contributions may be sent. This suggestion is a beautiful tribute to Dr. Steel, coming, at it does, from one of his Northern Methodist admirers.

November and December Christian Education Months

The Fifth Regular Payment Falls Due

NOVEMBER 1st, 1925.

Pastors, Collectors, Subscribers,

GET READY

For the Collection of the

CHRISTIAN EDUCATION PLEDGES.

Rev. E. D. Simpson and family were recently called from Lorman, Miss., to Louisville, Miss., on account of the serious illness and subsequent death of Mrs. Florence Webster, the mother of Mrs. Simpson. The funeral took place on Oct. 4, being conducted by Revs. S. L. Pope, W. H. Mounger, and J. C. Watson. Mrs. Simpson was the widow of the late Dr. W. E. Webster. She was a woman of beautiful Christian character, and the devoted attention of her neighbors during her illness and the large attendance at the funeral, with many floral offerings, were tokens of the love and esteem in which she was held in her community. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

The new church at Union, Miss., now in process of construction, will be a thing of beauty and convenience when completed. The basement will contain an auditorium, with provision for the social life of the church, a number of class rooms, and the heating plant. The main floor will have eight class rooms and the pastor's study. Rev. R. H. Clegg is the faithful and energetic pastor under whose leadership this fine building is being erected.

The Methodist church at Pascagoula, Miss., observed Saturday, Oct. 24, as "One Day for the Lord," on which day the members and friends of the church were asked to contribute their earnings and sacrificial gifts to meet the outlay of \$1500 made in beautifying the church. Rev. J. W. Sells is the vigorous and forward-looking pastor at Pascagoula.

It will be of interest to his many friends in the two Mississippi Conferences to learn of the marriage of Rev. Jesse F. Watson, of Carrollton, Miss., to Miss Eva Sanders, of that city, on Thursday, Oct. 22, the ceremony being performed by Rev. J. E. Cunningham, presiding elder of the Greenwood District. The Advocate extends all good wishes to the happy young couple.

We learn from the Weekly Corinthian, Corinth, Miss., that the revival meeting at the Methodist church, in which the pastor, Rev. E. Nash Broyles, was assisted by Rev. George Tucker, general evangelist, was a very successful one in every way. In spite of bad weather during most of the meeting, the attendance was large, the house being crowded when conditions were at all favorable. Sixty-one members were received into the church as a result of the meeting. Brother Broyles has received a total of 136 into the church this year.

A note from Mrs. A. J. Coburn, Kentwood, La., brings this distressing news: "I write this to inform you that Mr. Coburn contracted cold four weeks ago while holding a meeting for Brother Waltman. He was confined to his bed for fifteen days, and got up, against the doctor's advice, to preach on the third Sunday. He relapsed and is now very sick. The doctor has ordered him to remain in bed at least ten days longer. We know that this means that he will not be able to attend Conference. We are both greatly disappointed, as we had planned to enjoy that one gathering that all Methodist preachers love and look forward to. Pray for us, brethren."

Dr. S. A. Steel's "dream" of a cottage at Junaluska is beginning to take on a concrete form. Mr. John R. Pepper, the well-known Sunday school leader, and President of the Junaluska Assembly, has made Dr. Steel a present of a nice lot at Junaluska. Just forty years ago Mr. Pepper, then a young man, was elected Sunday school superintendent of the First Methodist Church in Memphis, Tenn., an office he has held ever since. He had just taken charge of his new position when Dr. Steel was appointed pastor of the First Church. So these two young men became yoke-fellows in the service, and for four years loyally supported each other. The great stone church of the now greater First Methodist Church is the monument of their forward-looking labors. It is a very graceful act in Mr. Pepper to contribute in this substantial way to the comfort of his former pastor and co-laborer in his old age. Doubtless the rest of Dr. Steel's dream of a "wigwam" will come true in due time, and the click of his typewriter will mingle with the chirp of the Junaluska crickets. The Doctor regards it as adding several years to his life—he doesn't need any more pep. His Junaluska letters will probably reveal that.

MEETING OF PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in New Orleans, Oct. 15, at 10 a. m., with the following members present: From the Louisiana Conference, John F. Foster, W. W. Drake; Mississippi Conference, W. H. Saunders and J. T. Leggett; North Mississippi Conference, T. H. Lipscomb and J. W. Dorman.

Dr. W. W. Drake was elected chairman and J. T. Leggett secretary.

The reports of the Business Manager and the Editor showed the condition of the Advocate to be slightly better than at the same time last year. An exception should be made in regard to the circulation of the paper, which runs about as it

has for several years, fluctuating according to the time of the year, sometimes between six and seven and sometimes between five and six thousand. A tentative plan was adopted to remedy this if possible. This plan will come before the patronizing Conferences for consideration. It is the ardent desire of the Committee that the plan in question be given serious, full and prayerful investigation. A committee of one from each of the Conferences was appointed to see that the plan when perfected was brought to the attention of the Conferences, and if possible induce those bodies to provide for getting it to the people.

A resolution of appreciation of the services of Business Manager and the Editor was passed, and a more adequate provision for salary and house rent of the editor was made.

The presence and competent advice of Bishops Hay and Ainsworth added greatly to the pleasure and success of the meeting.

J. W. DORMAN, for the Committee.

THE NEW CONSTITUTION.

Foreword.

By Rev. N. G. Augustus.

Tacitus, the Roman historian, of whom Edward Gibbon spoke as "that philosophic historian whose writings will instruct the last generations of mankind," in his account of the ancient Germans, says that they indulged in drink when they debated any proposed measure, but their final decisions were made only after they became sober. They believed in the old maxim, "in vino veritas." They also believed in action only after sober second thought.

Can we learn a lesson from our savage ancestors?

This question comes to me in view of the fact that a commission, previously appointed, has published a draft of a constitution for our church to be submitted to the approaching General Conference for action by that body.

There are many reasons why as a church we are not in a suitable state of mind to attend properly to so momentous a matter.

The discussion of unification has brought about divisions and, I fear, animosities which may last far into the future. Along with the great differences brought about by this question, we have a pretty vigorous protest going out against Modernism, Liberalism and Evolution, which further agitates and divides the church. Unification may be settled by the next General Conference. This question of doctrine promises to abide with us for several years. Both these questions appeal to some of the deeper things in men and have produced and will produce as long as discussed universal division and animosity among us. As they are questions that must and will be discussed until they are settled, the time of this discussion and settlement is not the time for fixing the fundamental law of a great church, for that is a work calling for a highly judicial state of mind upon the part of the church.

Another matter to be considered is the great diversity of opinion now prevailing as to what enters into such a new element of our fundamental law.

We need a statement of our fundamental law clearly and definitely set forth.

The business of constitution-making is well-nigh universal. It is agreed that all free, self-governing bodies of men need the guidance of an agreed and settled fundamental basis for their united action in the field of government. All men, and especially men called upon to act in the mass, need a check to bring about their sober second thought before they make final decisions. Again, collective action is prone to ignore the rights of the minority. And again, the individual has personal rights which need protection against collective action. Of course these statements are truisms, but they are vitally important and their recognition and preservation are essential in any properly conducted government.

The restatement of the fundamental law of as

great and important a body as the Methodist Episcopal Church, South, should not be done hurriedly. It should not be done when the church is distracted and divided by other vitally important issues. The size of the church and the diversity of character and situation of its members add to the difficulty and importance of the task of constitution making. As our church will no doubt live a long time, if this task were to be rightly accomplished in ten years it will be time well spent. As we hold that church polity is not a matter settled by revelation, but one that has been left to the common sense of each age and people to settle, and as Methodism has hitherto adapted itself to conditions as they came, we can well afford to use the time and patience required for so important a work.

Many changes have come to Methodism in its adaptations to times and conditions. Further adaptations are needed and will come. But with a body so large and so widespread, sudden and marked changes would not be advisable.

Sherman, Miss.

THE VOTE ON UNIFICATION.

From the best information available, we give from week to week the vote by Conferences on the pending plan of unification. Assuming that the Nashville Christian Advocate has authoritative information, we check with its figures each week. To the best of our knowledge, the vote at present stands as follows:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4

AGREEMENT BETWEEN THE BOARD OF EDUCATION AND THE BOARD OF MISSIONS.

In asking the Annual Conferences to take up this special work for the Board of Missions during November and December, we are not unmindful of the fact that these months have been set apart especially for the Christian Education Movement. We do not want to hinder in the least, or in any way interfere with the collection of these pledges.

After a conference between representatives of the Board of Missions and the Board of Education, it has been mutually agreed that the pastors and local congregations will not be expected to take up the special plans of the Board of Missions to meet the emergency upon it until they have first made an earnest and vigorous effort to collect the pledges to the Christian Education Movement.

We regret this partial conflict, but because of the limited time and the exigencies of the Board of Missions, we see no way to avoid it entirely. However, we are confident that our people are abundantly able to take care of both the important interests during the next few months. We earnestly urge that they do so.

R. H. RUFF,

For the Board of Missions.

H. H. SHERMAN,

For the Board of Education.

NORTH MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions, North Mississippi Conference, are called to meet in the Methodist Church of Grenada, Tuesday morning, Nov. 3, at 9:30, to begin our work. The class for admission into full connection is asked to be on hand at that time, so we may be ready to report for the class on the morning of the opening of Conference, by request of Bishop Ainsworth.

W. M. YOUNG, Chairman,

For the Committee.

Admission on Trial.

All candidates for admission on trial into the North Mississippi Conference are called to meet at the Methodist church in Grenada on Monday night, November 2, at 7 o'clock. Come prepared to take the examinations. If you have taken the course by correspondence, you need not come till noon, Tuesday. If you have to take examinations on more than two subjects, do not fail to report on Monday night.

J. E. STEPHENS,

Chairman of the Committee.

First Year.

The Class of the First Year of the North Mississippi Conference will please meet the committee in the Methodist church in Grenada, Miss., Tuesday afternoon, Nov. 3, at 2 o'clock.

S. A. BROWN, Chairman.

Class of the Second Year.

All members of the Class of the Second Year will meet in the Methodist church at Grenada, Tuesday, Nov. 3, at 3 p.m.

J. D. WROTEN,

Chairman of the Committee.

Third Year Class.

The Class of the Third Year, North Mississippi Conference, will please meet the Committee at the Methodist church, Grenada, Miss., on Tuesday, Nov. 9, at 2 o'clock p.m.

E. H. CUNNINGHAM,

For Committee.

Fourth Year Class.

The members of the Fourth Year Class of the North Mississippi Conference will please meet with the Committee, in the Methodist church of Grenada, Miss., on Nov. 3, at 2:30 p.m.

T. M. BROWNLEE,

For the Committee.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Within three years of the Centenary a flourishing mission has operated its churches and schools from Kirin in Manchuria to Vladivostok in Siberia.

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NEW ORLEANS, LA.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

Since in the midst of life we are in death, and since our Heavenly Father, in his unerring judgment, has ended by death the earthly career of one of his tried and true servants.

Be it resolved, by the Woman's Missionary Society of the Methodist Episcopal Church, South, of Vinton, La., in regular session assembled, That our sympathy be extended to the bereaved family of our deceased friend and pastor, REV. F. R. POWER.

May they find comfort in knowing that he lived each day as though it were his last, and, although he was called without warning, that he was ready, and that his earthly labors were rewarded by hearing the welcoming words: "Thou hast been faithful over a few things, I will make thee ruler over many; enter thou into the joy of the Lord;" and that he now sitteth with his beloved Savior, about whom he loved to tell.

Be it further resolved, That a copy of these resolutions be spread on the minutes, a copy sent to the family, and one to the New Orleans Christian Advocate.

Signed: Mrs. E. N. Bares, Mrs. M. J. Kaufman, Mrs. George Schunz, Committee.

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Dept. N. O.

RESOLUTIONS.

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our well-beloved brother and co-worker, G. M. McClendon, who was an honored member of the church, Men's Bible class and the Sunday school; and, whereas, his faithfulness, efficiency and service have endeared him to his associates in these organizations. Be it resolved:

1. That while our hearts are heavy with sorrow, we bow in humble submission to the divine will, and are thankful it was our privilege to enjoy the friendship of this good man.

2. That in our fellowship and association with our departed brother, we found him at all times congenial, generous to a fault, unselfish, and ready to help.

3. That we extend sympathy and prayers to his bereaved mother and father, sisters, brothers and relatives. May the pure life he lived be an inspiration to all who knew him to live close to the Master.

"Sleep on, dear brother. Take thy rest,
God called thee home. He knew it best."

4. That a copy of these resolutions be sent to his family, that they may know we loved him and revere his memory; and to the New Orleans Christian Advocate.

Signed: A. D. George, P. C.; Mrs. W. T. Lanus, Superintendent Methodist Sunday school; Mrs. Earl T. Hunter, Teacher, Men's Bible class; Mrs. J. G. Parham.

WEEK DAY RELIGIOUS SCHOOL.

By Rev. Guy M. Hicks.

Teaching religion in a systematic, graded, non-sectarian week-day school—that is the theory which has become an actual fact in Belcher, Gilliam and Dixie, La. Approximately one hundred and fifty school boys and girls in these Red River Valley, cotton plantation, typically Southern towns of North Louisiana spend an hour one morning in every week studying religion.

Much had been said; little had been done along this line. The first step in real accomplishment was the realization of the lack of such thorough training and the limitation of the Sunday schools in their short half-hour a week. And so the religious agencies of the towns, in co-operation with parents and the public schools, determined to help shoulder the Sunday schools' task of making religion a natural part of boys' and girls' everyday life. The working plan is as follows:

The school children meet at 8 o'clock one morning in the week at the various churches, according to their grades in school and not according to church membership or preference. After a very short devotional, led by the teachers in turn, they go to separate classrooms, and under the instruction of able teachers study the course set forth for their particular grades. The Abingdon graded course is being used, and is splendid both in content and variety of material.

May we stress here the fact that the teachers give their time and in-

terest of their own free will, voluntarily offering to teach with but one motive—the moulding of Christian characters to the glory of God?

The work of the children is graded, complete records are kept and reports given, that the parents may know the progress of their children just as in the public school. A permanent record will be kept in the hope that we may have taken the first step toward a correlation of public school work and religious training wherein recognition will be given by the public school for units made in this way. That is the goal; but meanwhile, whether it be realized or not, our young people and children are getting methodical education about right living and Christian character. They are having held up as their example Jesus the Christ. Is not the "means," then, really an "end" in itself? We believe it is.

The schools are succeeding so far; interest, instead of lagging, is increasing steadily. This is due entirely to the interest of the pupils themselves, the teachers, the staunch support of parents in getting their children there regularly and on time; to public school authorities who constantly urge the participation of all pupils; and to the preachers—Baptist, Presbyterian and Methodist—who were instrumental in organizing the schools and who serve on the faculty.

"Train up a child in the way he should go, and when he is old he will not depart from it." We believe this is true. We are giving the week-day school a sincere trial. Next year we shall be able to tell definitely of its success or failure. But we feel that it cannot fail, for truly it is God's work.

It is Methodism's privilege to be one of the leaders in this pioneer movement, and we are grateful to God for this opportunity.

Belcher, La.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

Amory ct., at Tranquil, a.m., Oct. 24, 25.

Aberdeen, p.m., Oct. 25.

Nettleton, at Shiloh, a.m., Oct. 31, Nov. 1.

Brethren, the same old tale but shorter—all together for a great wind-up of the year's work and level columns at Grenada, Nov. 4. God has showered material blessings upon the people, and if we are diligent they will respond to the calls of the church. You have done well thus far—let no man fail in the wind-up.

L. P. WASSON, P. E.

Corinth Dist.—Fourth Round.

Marietta, at Siloam, Oct. 22.

Hickory Flat, at Ebenezer, Oct. 23.

Potts Camp, at Bethlehem, Oct. 24 and 25.

Tishomingo, at Tishomingo, Oct. 27.

Every church is expected to meet its claims in full, making possible level columns this quarter. Let us honor God by full faithfulness in all things. Written reports as required by the Discipline, please.

E. H. CUNNINGHAM, P. E.

Columbus Dist.—Fourth Round.

Mashulaville, at Middleton, Oct. 24.

Noxapater, at Noxapater, Oct. 23.

Let pastors see that questions 16 to 25 are answered properly and reports made as required by Discipline.

Let us all work for full reports and level columns for the Columbus District this quarter.

JOSEPH B. RANDOLPH, P. E.

Phone, Main 2832

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Grenwood Dist.—Fourth Round.

Bowling Green, Oct. 24, 25.

Tchula, Oct. 25, 8 p.m.

Cruger, Nov. 1, a.m.; Q. C., 3 p.m.

Price Memorial, Nov. 1, 8 p.m.

J. E. CUNNINGHAM, P. E.

Grenada Dist.—Fourth Round.

Sallis, at Shrock, Friday, Oct. 23.

Oxford, Oct. 25.

Water Valley, First Church, Nov. 1.

Let every organization submit a written summary of the year's work and have some representative present to read the same to the conference. Bishop Ainsworth is expecting level columns from every charge in the Grenada District. If every member will help every steward to help every pastor, then every charge will have level columns. If the charges are high on finance and low on additions to the church, something is wrong somewhere. If additions to the church have been numerous and the finances are low, still there is something wrong. Let us see to it so far as we can that everything is up.

E. S. LEWIS, P. E.

Sardist Dist.—Fourth Round.

Horn Lake, at Hinds Chapel, Oct. 15, 11 a.m.

Pleasant Hill, at Pleasant Hill, Oct. 16, 11 a.m.

Tyro, at Emory, Oct. 17, 11 a.m.

Shuford, at Mount Olivet, Oct. 22, 11 a.m.

Crenshaw, at Crenshaw, Oct. 25, 11 a.m.

The pastors will please read the Disciplinary questions to be answered at the fourth quarterly conference, kindly be prepared to answer all of them. This is the quarterly conference at which reports from the Missionary Societies for the year are made. I trust all Missionary Societies will have reports before the conference.

Level columns on salaries, benevolences and the Superannuate Endowment is the district motto. Please let pastors and stewards not fail God, the church, and humanity at this critical period of our world's history, but let's study to show ourselves approved unto God, workmen that need not to be ashamed. God's great prosperity to our nation deserves the best we can do.

J. TILLERY LEWIS, P. E.

7 Deadly Fallacies

Russellism	15c
Seventh Day Adventism	15c
Christian Science	15c
Spiritualism	15c
Mormanism	15c
Spurious Tongues	15c
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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.....Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

CREDIT CERTIFICATES.

List of certificates given for work done at the Mississippi Conference Assembly, according to districts, is as follows:

Brookhaven District: Adams, 2; Barlow, 3; Bogue Chitto and Norfield, 2; Brookhaven, 9; Crystal Springs, 1; Fernwood, 1; Foxworth, 1; Hazlehurst, 1; McComb, Centenary, 4; McComb, La Branch Street, 2; Meadville and Bude, 3; Osyka, 2; Summit, and Topisaw, 2; Tylertown, 2; Westonsad Beauregard, 5. Total, 40.

Hattiesburg District: Collins, 3; Ellisville, 11; Hattiesburg, Broad Street, 4; Hattiesburg, Court Street, 1; Hattiesburg, Main Street, 11; Heidelberg, 4; Leakesville, 1; Magee and Sanatorium, Mount Olive, 5; New Augusta, 3; Petal, 2; Prentiss, 5; Richton, 1; Sunrail, 1. Total, 53.

Jackson District: Benton, 3; Brandon, 8; Canton, 2; Florence, 3; Harrisville, 4; Jackson, Capitol Street, 6; Jackson, Galloway Memorial, 10; Jackson, Grace, 3; Mendenhall, 7; Yazoo City, 3. Total, 49.

Meridian District: De Kaib, 1; Lauderdale and Electric Mills, 2; Meridian, Central, 5; Meridian, East End, 2; Meridian, Fifth Street, 1; Meridian, Hawkins Memorial, 7; Meridian, Pop-

lar Springs, 5; Scooba, 1; Shubuta, 1; Vmville, 1. Total, 26.

Newton District: Bay Springs, 9; Decatur and Hickory, 3; Harpersville and Lena, 3; Laurel, First Church, 1; Montrose, 1; Newton, 2; Philadelphia, 1; Raleigh, 4. Total, 24.

Vicksburg District: Fayette, 4; Gloster, 1; Harriston, 1; Port Gibson, 2; Vicksburg, Crawford Street, 1; Vicksburg, Gibson Memorial, 6. Total, 15.

Seashore District: Carriere, 3; Columbia, 2; Escatawba, 8; Gulfport, 5; Logtown, 2; Ocean Springs, 7; Wiggins, 1; Pascagoula, 1; Picayune, 7; Poplarville, 5; Wesley Memorial and Veterans' Hospital, 2. Total, 42.

MISSISSIPPI CONFERENCE LEAGUE NOTES.

Vicksburg.

The Young People's Devotional Week, held on the lawn of Holy Trinity Church Sept. 20 to 25, inclusive, in which all of the Young People's Societies of Vicksburg took part, proved a most successful undertaking, and productive of much good, being, as one member remarked, "a step forward for the young people of Vicksburg." Large crowds were in attendance at every service. Among the splendid talks given were Miss Lillian Howard's, on "Stewardship of Time," Mr. A. T. Akin's, on "Your Sacrifice on God's Altar," Mr. Menger's, on "Stewardship of Money," and Miss Dorothy Cunningham's, on "The Fields are White, but the Laborers are Few."

A feature of Baptist night was the beautiful pageant, "Saved and Lost Souls," given by the Baptist Intermediates. The choir, directed by Mr. "Pat" Smith, was accompanied by a splendid orchestra.

The Vicksburg Epworth Leagues are now making plans for their League revival.

The Warren County Epworth League Union held a big meeting at Gibson Memorial Church on Oct. 10. Mr. Stokes, of the "Y" staff, put on a two-reel picture, after which a social hour was enjoyed.

* * *

Ellisville.

This from my Ellisville correspondent, Miss Estelle Allen: "We are studying 'Social Principles of Jesus' in our League, and it is very interesting. We have studied several books in the class and they have all proved to be full of interest and worth-while information. The one that I liked best was 'What Every Methodist Ought to Know.' When we had finished it, I was glad that I was a Methodist."

That's two young people who have written me that the League study has made them "see Methodism in such a light that they're 'proud to be Methodists.'" How proud Methodism should be of her Leagues and Leaguers!

Miss Helen Sells—"Our Helen."

When, in 1920, I was appointed Life Service Superintendent for the Mississippi Conference Epworth League, Miss Greeley, the retiring superintendent, turned over to me a long list of those who had volunteered for life and for part-time service. Among the Life Service Volunteers was the name of Miss Helen Sells, then a high school student. Many names have dropped from that list for various reasons, but Miss Sells has been both fortunate and faithful enough to hold to that pledge through four years of college, and enters Scarritt College this fall to prepare herself for work in the foreign mission fields.

As a lady from McComb writes, "We are proud to claim her as 'our very own,' so are the Leaguers of the Mississippi Conference proud to claim her their own and assure her of their good wishes and of their continued prayers for her guidance, her success and her happiness.

LOUISE PRESTON.

LOUISIANA CONFERENCE

Alexandria Dist.—Fourth Round.

Pleasant Hill, Oct. 25, at P. H., 11 a. m.; Q. C., 3 p.m.
Pelican, at P., at night, Oct. 25; Q. C., Oct. 26, 3 p.m.
Pineville, Oct. 27, at night.
Evangeline, at W. C., Oct. 28, 3 p.m.
Bunkie, Oct. 28, at night.
Opelousas, Oct. 29, at night.
Eunice, at E., Oct. 30, 3 p.m.
Alexandria, Nov. 2, at night.

C. C. WIER, P. E.

Baton Rouge Dist.—Fourth Round.

St. Francisville, at Tunica, Oct. 24, 25.
Clinton, at Clinton, Oct. 25, 26.
Denham Springs, at Denham Springs, Oct. 31, Nov. 1.
Keener Memorial, Nov. 1.

H. N. BROWN, P. E.

Ruston Dist.—Fourth Round.

Marion, at Marion, Oct. 25, 11 a.m.
Farmerville, Oct. 25, 7:30 p.m.
Bienville, at Burk Place, Oct. 31, Nov. 1.

Pastors are kindly requested to have all answers to questions asked. Officials will please do their utmost to have all finances in hand at the stated time of their Conference. Let us work together to have the best report ever sent up to the Annual Conference.

W. S. KLEINSCHMIDT, P. E.

Shreveport Dist.—Fourth Round.

Mooringsport, Oct. 21, p.m.; preaching at Mooringsport, Oct. 25, 11 a.m.
Preaching at Vivian, Oct. 25, 7:30 p.m.
First Church, Oct. 26, p.m.
Noel Memorial, Oct. 27, p.m.
Mangum Memorial, Oct. 28, p.m.

W. W. HOLMES, P. E.

Minden Dist.—Fourth Round.

Wesley, at Wesley, preaching, Oct. 25, 11 a.m.
Winnfield ct., at Winnfield, Q. C., Oct. 27, 2 p.m.
Sibley, at Sibley, preaching, Nov. 1, 11 a.m.

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Minden, preaching, Nov. 1, 8 p.m.

These quarterly conferences are very important, and I trust that every official member will be present at their respective meetings. The trustees will be expected to have reports of church property. Our slogan is, "All present and collections in full."

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Places for preaching services and quarterly conferences for the churches in New Orleans will be arranged privately and announced locally.

The following is the list of appointments outside the city:

Bayou Blue, Oct. 24 (Saturday), evening.
Lafourche, at Griffin, Oct. 25, morning.

Houma, Oct. 25, evening.

Reports will be called for from boards of trustees, Woman's Missionary Societies, and committees to examine books of treasurers of Superannuate Endowment funds. Pastors are urged to be ready for nominations of all officials.

W. WINANS DRAKE, P. E.

CHILDLESS HOMES

Read Mrs. Benedict's Letter Praising Lydia E. Pinkham's Vegetable Compound

Kewanee, Illinois. — "When I was married about a year and a half I took



Lydia E. Pinkham's Vegetable Compound because of ill health. I did not have any children. I now have two healthy little girls and I am sure I would not have had them had it not been for your medicine. Last spring and summer I got all run-down, irregular, and I had

awful headaches, and my back and side hurt me so that I could stay up only a short time. My limbs would get so tired and ache till I could cry. I started to take the Vegetable Compound again and used the Sanative Wash, and it was not long till I was relieved. Now I do all my own work and help others. I sure praise Lydia E. Pinkham's medicines to any one I meet that is suffering from similar troubles. I think if mothers with girls would give it to them when they come to womanhood it would make them stronger. People who have known me all my life are astonished to see me now as I was always sickly when in my teens and until I started taking the Vegetable Compound."—Mrs. MARY R. BENEDICT, 313 Payson Street, Kewanee, Illinois.

MRS. A. ELIZABETH STUCKEY



Shreveport, La. — "I suffered six years with weakness. I had been in bed six weeks when I began taking Dr. Pierce's Favorite Prescription and it was the only thing that ever helped me a bit. That was last winter, and I have been well ever since. I was well before I took all of the seventh bottle. I enjoy good health and can recommend Dr. Pierce's Favorite Prescription very highly."—Mrs. A. Elizabeth Stuckey, 1240 Texas Ave.

Go now to your nearest druggist and obtain this wonderful woman's tonic, the Prescription of Dr. Pierce, to be had in tablets or liquid; or write Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for free medical advice. Send 10c for trial package of tablets.

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Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

In the point of regular attendance, the West Point school has made a remarkable record for several years; the past year is ahead of the year previous. This school has what is known as the "Robert Raikes" method of securing regular attendance. When a pupil attends regularly for one year, a Robert Raikes diploma is given, and if the student attends regularly each succeeding year, a seal is placed on the diploma for each year of regular attendance. During 1924 there were 71 on this list; during 1925, there were 75 on the list. The plan has been in use in this school fourteen years. The results attained warrant its continuance.

Miss Ethel Hines, Secretary of the Primary Department, has not been absent or late for fourteen years; Miss Jewell Gilmore and John Snider, for twelve; Virginia Foster and Roy Snider, for ten; Mabel Howorth and Edward Meek, for nine; Mr. John Snider, for eight, and little Gladys (aged 5), has not been absent for the past three years.

This school has the reputation of leading the children to confess Christ by the time they enter the Intermediate department. Recently twelve united with the church.

Mrs. W. B. Howorth is Superintendent of the Primary Department. She has met her classes for the past eleven years, except for sickness two Sundays.

Ten Standard Training Schools have been held in the Conference during the year, with an enrollment of 906, and 728 credits have been issued. Adding the credits given in our colleges, credits earned in classes and by individual students, we will have more than 1,200 credits for the year. Quite a large number of our people have learned that the teacher makes the school. The school cannot go beyond the teachers in that school. May we not hold two schools in each district next year in addition to the Conference school?

So far as I am able to judge, Rev. H. D. Suydam has done the most satisfactory piece of work of any circuit man in the Conference. He has two schools that have covered completely six points on the "C" Program of Work, and two others close behind. Brother Suydam received his first training in our school at Grenada before he entered the ministry. Ask Suydam how he does this kind of work.

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The conditions for being on the Sunday School Day Honor Roll are as follows:

1. Stations and half-stations—10 cents per member as reported in the last Conference Journal in the column, "Enrollment in all other departments."

2. Circuits—A contribution from each school on the circuit. The circuit school contributing as much as \$10 receives a new book on Sunday school work.

Every week we have letters about these matters, and I trust you will take due notice of them. We of course are not responsible for the reports in the Journal. Those are the official figures and are the only ones we can go by.

The Honor Roll at 10:30 a. m., Oct. 23, 1925: 1. H. R. McKee; 2. J. H. Jolly; 3. M. A. Massey; 4. F. J. Jones; 5. M. W. Porter; 6. P. O. Pruitt; 7. Otto Porter; 8. L. M. Sharp; 9. S. F. Harkey; 10. E. W. Hope; 11. J. L. Carter; 12. S. B. Watkins; 13. J. C. Jackson; 14. W. J. Dawson; 15. H. F. Brooks; 16. C. W. Wesley; 17. B. M. Hunt; 18. J. G. Galloway; 19. W. W. Nelson; 20. H. S. Westbrook; 21. M. M. Black; 22. A. S. Byrd; 23. J. W. Price; 24. C. A. Schultz; 25. R. E. Rutledge; 26. C. C. Evans; 27. M. J. Miller; 28. H. E. Raley; 29. M. R. Jones; 30. J. S. Purcell; 31. W. H. Lane; 32. D. W. Ulmer; 33. W. B. Alsworth; 34. O. B. Matheny; 35. T. H. King; 36. W. M. Williams; 37. J. L. Sells; 38. E. H. Cooley; 39. B. L. Sutherland; 40. M. L. White; 41. C. E. Downer; 42. R. H. Clegg; 43. B. H. Williams; 44. A. A. Simms; 45. G. G. Yeager; 46. W. L. Blackwell; 47. O. S. Lewis; 48. W. F. Baggett; 49. J. T. Abney; 50. J. B. Stringer.

If there are any corrections, please let us know. This roll will have to be in the hands of the sign maker at the latest, Nov. 7. I can place the names on in pencil after that, but they will not look as well. There are seventeen preachers who were on last year that are not on this list. There are six charges that were on last year that are not represented on this list; that means twenty-three charges that were on the list last year do not appear. That would place us within eight of having a 50 per cent Honor Roll of the whole Conference.

Can we not count on these twenty-three at least? Three have told us they would be on the list and to count on them. It looks like a great year.

Please take into account training in your plans. Many schools are doing good work with training classes. Central, Meridian, has done great work this year in this respect. More and more the local church must undertake this great work.

The two colleges have offered to train young people to teach classes next summer. I would like for those of you who will and can use these young people to try and plan for them early that they may be assigned before school is out and can make their plans for the summer.

Pray earnestly for all the work.

Yours in Him,

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

Our last Standard Training School for 1925 closed at Baton Rouge on Oct. 17. The school issued 59 credits. The educational director of the school writes: "The school ended almost as good as we anticipated. I will send you duplicates of the reports within a few days. We issued 38 credits to First Church, 11 to Keener Memorial, 5 to Istrouma, 2 to Baker, 1 to Zachary, 1 to Jackson and 1 to First Presbyterian Church here, making a total of 59 issued, which is some better than heretofore. First Church has now obtained 114 credits since Jan. 1, against 49 in the past, all told. The people voted overwhelmingly for a spring school. The summer got two or three votes, fall two or three, and spring got all the rest, which amounted to about fifty. We will issue 100 credits at our next one."

Our Sunday School Day offering for 1924 was \$1,591.85. Up to date the treasurer, Mr. Mayo, reports \$1,219.57. We hope that the Sunday schools which have not sent in their offering to the treasurer will send it to the Annual Conference by the pastors. The treasurer reports \$2,033.51 raised this year for missions on the European special.

The writer had the pleasure of attending the Lake Charles banquet. The occasion will no doubt result in helping to promote the new church building movement.

The Sunday school superintendent at Columbia writes that they have reached 100 per cent on the Program of Work; if so, this makes the second Sunday school of the "C" type in the State. The Wisner Sunday school, in the Monroe District, has the honor of being the first one.

We give below list of Sunday School Day offerings by districts:

New Orleans	\$ 221.68
Baton Rouge	213.73
Monroe	171.30
Alexandria	162.84
Ruston	147.23
Minden	135.94
Lake Charles	88.18
Shreveport	79.67

Grand total\$1,219.57

The Conference Superintendent is making out his annual report and finds some figures that may be of interest: Number of people addressed, 15,530; addresses and sermons, 146; group conferences, 111; individual conferences, 2,680; days away from the office, 159; number of Sunday schools visited in session, 45; other places visited, 73; number of miles traveled, 18,174.

C. D. ATKINSON,
Conference Superintendent.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Fourth Round.

McComb, Pearl River Avenue, Oct. 30.
Foxworth, at Foxworth, Nov. 1.
Tylertown, Nov. 1, 2.
Magnolia, Nov. 4.
Fernwood, at Fernwood, Nov. 8.
Brookhaven, Nov. 9.

W. H. LEWIS, P. E.

Hattiesburg Dist.—Fourth Round.

Heidelberg, at Heidelberg, Oct. 29.
Preaching at Heidelberg Sept. 6.

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. **DICKEY DRUG CO., Bristol, Va.**

Lucedale, Nov. 1, a.m.
Lucedale Ct., at Leaf, Nov. 1, p.m.
Leakesville, at Leakesville, Nov. 2.
Preaching at Leakesville, Sept. 13.
New Augusta, Nov. 3.
Broad Street, Nov. 4.
Main Street, Nov. 5.
Court Street, Nov. 6.
Collins, at Eminence, Nov. 8, a.m.
Mt. Olive, at Mt. Olive, Nov. 8, p.m.
Magee, at Magee, Nov. 9.

ROBT. SELBY, P. E.

Jackson Dist.—Fourth Round.

Canton, Nov. 1, 11 a.m.; Nov. 2, 7:30 p.m.
Capitol Street, Nov. 1, 7:30 p.m.
Madison, at Madison, Nov. 8, 11 a.m.; Nov. 9, 10 a.m.
Bentonla, at Bentonla, Nov. 8, 3 p.m. and 7:30 p.m.
Special quarterly conference may be provided on an unscheduled day.

J. LOYD DECELL, P. E.

Meridian Dist.—Fourth Round.

De Soto, at Andrew's Chapel, Oct. 31, Nov. 1, 11 a.m.
Enterprise, at Enterprise, Nov. 1, 3 p.m. and 7:30 p.m.

M. L. BURTON, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion, Friday, Oct. 30, 11 a.m.
Harperville, at Lena, Saturday, Oct. 31, 11 a.m.
Preaching at Hillsboro, Sunday, Nov. 1, 11 a.m.
Newton, Q. C., Tuesday, Nov. 3, 7 p.m.
Laurel, West End, Saturday, Nov. 7, 7 p.m.
Laurel, First Church, Sunday, Nov. 8, 11 a.m. 3 p.m.
Laurel, Kingston, Sunday, Nov. 8, 7 p.m.

L. E. ALFORD, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Blue Hill, Nov. 1, 11 a.m.
Harrison, at Lorman, Nov. 1, 7:30 p.m.
Vicksburg, Crawford Street, Nov. 8, 11 a.m.
Vicksburg, Gibson Memorial, Nov. 8, 7:30 p.m.

W. B. JONES, P. E.

Seashore Dist.—Fourth Round.

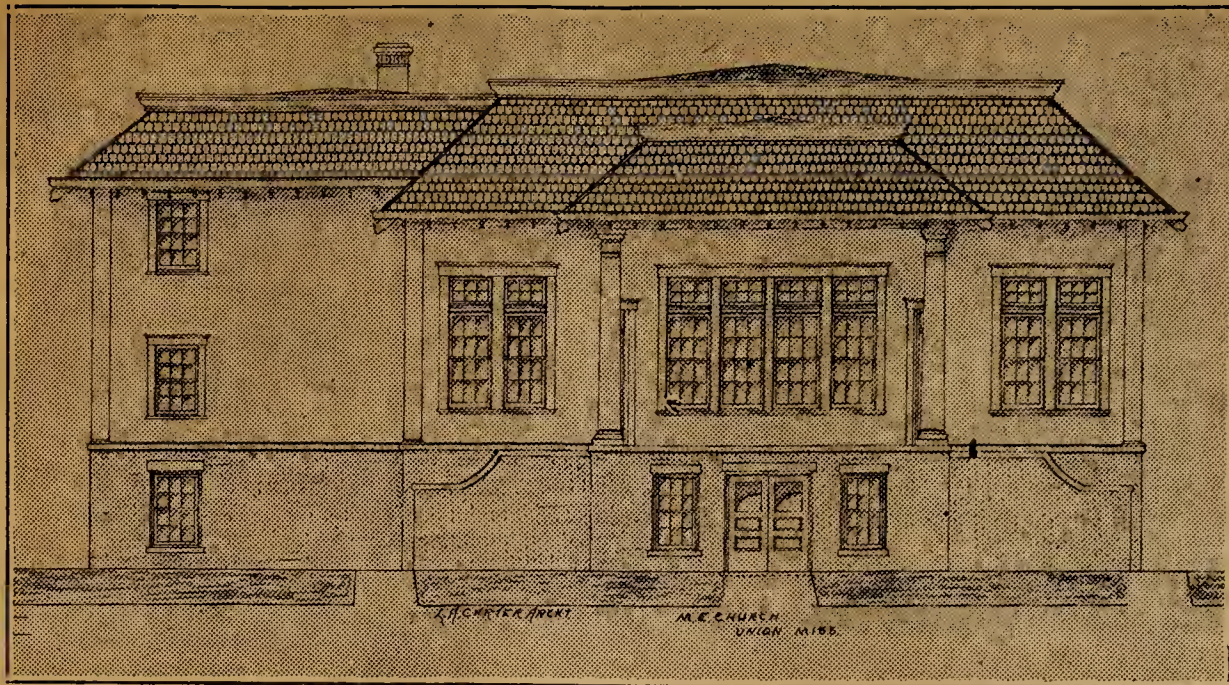
Wiggins, preaching, Sun. Nov. 1, 11 a.m.; Q. C., Monday night, Nov. 2.
Stillmore, at Stillmore, Sunday night, Nov. 1.
Biloxi, Q. C., Wednesday night, Nov. 4, at 7:30.
Wesley Memorial and Mississippi City, at Seashore Camp Ground, Nov. 6, at 7:30 p.m.
Carriere, at Wesley Chapel, Saturday, Nov. 7, and Sunday, Nov. 8, at 11 o'clock.
Picayune, Sunday night, Nov. 8.

L. L. ROBERTS, P. E.

SPOOK MYSTERY AND ITS SOLUTION.

A Mystery Book of Truth. Fully illustrated. Not Fiction or Theory. Exposes Spiritualists; Clairvoyants; Fortune Tellers; Crystal Gazers; Seers and etc., and their Mystifying, Uncanny methods of duping the public. Approved by the National Psychic Research League. A limited edition of this regular \$3.00 Book sent for \$1 postage paid, if ordered at once. Or write for free literature. **PSYCHIC RESEARCH PUBLISHING CO., 432 New York Life Bldg., Kansas City, Mo.—Adv.**

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.



New Church in process of construction at Union, Miss. Rev. R. H. Clegg is the pastor.

TOOLS SUPPLIED FOR FRENCH BOYS AT HOUMA, LA.

Dear Dr. Carley: The enclosed letter from Mr. H. M. Stott, a worker at the Houma Mission School, may be of interest to the readers of the Advocate who have known of the effort to give the French boys there the kit of tools.

Let me say that a fine assortment of tools was recently shipped, followed by a nice work-bench of approved manual training type. Funds are yet coming in and will be applied later to additional needs.

Many, many thanks to you and the Advocate for your help in this little undertaking.

Very sincerely,

H. L. JOHNS.

Houma, La., Oct. 15, 1925.

Rev. H. L. Johns, Natchitoches, La.

Dear Brother: I am taking this opportunity to thank you and the Sunday school boys for the nice set of tools which you sent us. I wish you could have seen the boys when the tools arrived. They were very much interested and were delighted with them. I am sure that each of them appreciated the interest you and your boys have taken in our work. The boys enjoy working with tools very much, and some of them show evidence of becoming very capable with tools. We do not expect to become experts this year, or to accomplish everything, but with the tools you have sent we are going to make a start, and I trust will prove worthy of your kindness and help.

Some time in the near future we hope to receive funds for erecting a building that will serve as a workshop, agricultural class room, and science laboratory. However, we now have one room in a cottage that will soon be available, and we hope to get it fitted out and ready for regular shop classes by Christmas.

I hope you will find time to visit us in the spring and see our fine group of boys.

Yours truly,

H. M. STOTT.

FIRST CHURCH, COLUMBUS, MISS.

It has been some time since I have read anything in the Advocate from First Church. I am writing to let our friends know that Columbus is still on the map, and the members of the First Church are doing business at the same old stand. We held our fourth quarterly conference on the 12th of October. Our pastor, Rev. R. A. Tucker, gave a splendid report of the year's work. While Brother Tucker has held no special revival meeting during the year, he reported seventy-four accessions to the church, and the Sunday school and all the other departments are well organized and functioning to a high degree. Through the efforts of the pastor, the old parsonage was sold and the property adjoining the church on the east side has been bought and improved at a cost of \$3,000—and this \$3,000 for improvement was raised in cash with very little effort. The property is easily worth \$13,000. The pastor and his family are now domiciled in this new home. All of us Methodists are proud of our new parsonage, and we think it is equal to the best, if not the best, in the North Mississippi Conference. Brother Tucker has done a great year's work and he has greatly impressed the entire city as a man of force and ability. The conference was unanimous in requesting his return for another year. His next great move will be the launching of a revival campaign. He now has well in hand the whole situation and is better prepared to put such a move over the top than if he had undertaken it before getting a grip on the town. We feel sure that all of our financial obligations will be met for this year, and our report will show every claim paid in full.

Brother Randolph, the presiding elder, spoke in very high praise of the work of First Church, and also of the good work done by the pastors and churches throughout the Columbus District. Brother Randolph is not only a fine preacher, but a man of fine executive ability, and he is ever on the job, and has held the work of the district to high-water mark. He is in every way loyal to our church and is conscientious in looking after all the

interests of our Methodism. I do not hesitate to say that he is one of the best presiding elders I have ever known, and I have been associated with quite a few during these forty-seven years I have been a Methodist preacher. The quarterly conference unanimously requested his reappointment to the Columbus District. However, Brother Randolph is just a little off on one proposition—the proposed plan of the unification of our two great Methodisms. But I am charitable towards him and feel disposed to forgive him, for you know he was born in the South during the reconstruction days, and it is rather hard for him to adjust himself to this great forward movement.

Allow me to say in conclusion that I believe this present plan of unification is defeated, and while it may not be the best plan, I verily believe that unification is a heaven-born, Holy Ghost conviction and you can't down it or stop it. For God never leaves such a conviction to fight its battles alone. If the ship of Southern Methodism should sometime, within my day, find herself sailing through the Golden Gate into the harbor of a united Methodism you will find me on board, for I want to be there to shout, for it has been the dream of my life for many years that I might see these two great Methodist bodies come together. But if our great Southern Methodist Church, that has cared for me and honored me these nearly fifty years, does not think it wise to unite on the present or any other plan, I am still ready to stand by her and help fight her battles to the very last. I thank God that I have no unkind feeling towards any brother who may differ with me on this proposition. Let us all be brethren and see to it that we keep politics out of our church and bitterness out of our hearts. God will help us out in the end if we will keep humble and follow on to know his will. If this proposed plan is defeated, we will patiently wait for the promised arrival of the next "Unification Train."

Sincerely your brother,

W. M. MCINTOSH.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Search Your Attic For Old Stamps

Fortunes Have Been Found on Old Envelopes.

Many old stamps, both U. S. and Confederate, are worth from \$50 to \$5,000. The hobby of stamp collecting is of far greater importance nowadays than in times past when it was generally considered as a pastime for schoolboys only. To-day collectors eagerly seek out and pay huge prices for those stamps which are scarce to the point of being worth hundreds or even thousands of dollars. Last year in Paris at a stamp sale one stamp of British Guiana was sold for \$32,500—this being the highest price ever paid for a single stamp. People who make a bonfire of "grandfather's letters" do not realize they may be burning rare stamps, which if sold might make them rich.

Make a thorough search through attics and storerooms for old letters mailed from 1840 to 1870. Keep the letters if you wish, but send the envelopes (or folded letters) to Mr. Harold C. Brooks, Box 253, Marshall, Michigan. Mr. Brooks, who is mayor of his city, is a private collector and is said to pay better prices than a dealer. During the past twelve years he has paid thousands of dollars for envelopes bearing old stamps. He specializes in United States and Confederate stamps, but also collects Canadian and other foreign issues, provided they are on the original envelopes and mailed not later than 1870. Loose stamps he does not buy except very old issues unused or mounted collections formed before 1880. Revenue stamps such as found on old photographs, mortgages, deeds, etc., are not wanted. Other things like old coins, Confederate money, old relics, may have value, but he is not interested in these.

Shown below are illustrations of a few rare stamps and the amounts Mr. Brooks agrees to pay to anyone who may find them. Beside these are many others of equal value.



St. Louis, Mo., 1845
\$1000.00

Athens, Ga., 1861 (Red)
\$400.00

Beside the rarities, Mr. Brooks buys many of the commoner stamps, so nothing should be thrown away even though many stamps appear to be exact duplicates. Stamps should not be cut off as any stamp on the original envelope is worth more, collectors being interested in the postmark as well as the stamp. Nothing should be written on the face of the envelope. When making up a bunch of envelopes, be sure they are well wrapped and protected with cardboard to prevent their becoming wrinkled in transit. If you have reason to believe your envelopes are of special value send them by registered or insured mail. The advertising manager of New Orleans Christian Advocate has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same house for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 253, Marshall, Mich.
—Adv.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyama, 607 Third Street, Natchitoches, La.

ZONE MEETING AT CLARKSDALE, MISS.

Despite the rainy afternoon sixty representatives from the Woman's Missionary Societies from Lyon, Friars Point and Clarksdale Methodist churches met at the Clarksdale church for the second Zone meeting of the year. Mrs. T. M. Brownlee, of Clarksdale, Zone chairman, presided, and Mrs. T. R. Davidson, of Friars Point, conducted the devotional, and Rev. T. M. Brownlee led in the prayer. The roll call of societies showed four present from Lyon, nine from Friars Point, and forty-five from Clarksdale.

"How Best to Help the Country Church," was a subject discussed by Mrs. Elizabeth Burt, of Lyon, and in this interesting talk she described work actually done by the Lyon workers in the rural districts adjoining their city. She stated that while they had not yet been able to organize a missionary society, a good Sunday school is being conducted to which some of the mothers bring their babies in order to be present and teach their classes. Help from other societies would be greatly appreciated by the people in this community and by the people at Lyon.

Mrs. Everett, of Friars Point, gave a talk on "Building According to the Material Furnished," which was a helpful and inspiring talk.

Mrs. Ernest Moore, of Clarksdale, talked on "The Greater Scarritt," telling in her opening remarks something of the life of Belle Bennett, whose inspiration and vision made possible this school, raising in less than two years \$25,000 for the college. Mrs. Moore told of advantages now available at the school which had been removed to Nashville over the old Scarritt, describing the memorial building which has been started, urging that every member do her share toward this work.

Mrs. Dickson Speaks.

Mrs. Lee Dickson, of Lyon, district

FRECKLES

Rid Yourself of Them NOW!

Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

Ask for one ounce of double strength Othine at any drug or department store and save yourself from disappointment.

For Chest Colds



Applied over throat and chest Vicks has a double action, like the good old-fashioned poultice and also like the modern vapor lamp.

VICK'S
VAPORUB

secretary, brought a message from Mrs. Clark, Conference president, and Mrs. David Guyton, Conference secretary. Mrs. Clark's message was a plea for the "Greater Scarritt," and Mrs. Guyton's was for larger gifts from this district owing to crop failures in other parts of the country, and for a rural worker for this district. Mrs. Dickson suggested that the societies club together to pay expenses of a Bible woman in the mission field, which would cost \$125.

Miss Reeves, of Memphis, discussed "The Responsibility of Adults to Juniors and Young People," which was one of the best talks on the program and full of practical suggestions how to do things, as well as inspiring her hearers to do more along this line. She urged that mothers help their children with their Sunday school work planned for use each day before they started the preparation of their school duties. She boosted the Epworth League as a great help for the young people. She stressed the moral value of athletics and outdoor games and clean recreation.

Little Miss Estelle McConnell gave an interesting reading, "The House by the Side of the Road." Informal discussion was held in the closing minutes of the program on "What the Missionary Society Has Meant to Me."

After the program delicious refreshments were served by the ladies of the Clarksdale society. The church where the program was rendered was beautifully decorated on this occasion, and the parlors where the social hour took place were also attractively decorated.—Exchange.

SEASHORE DISTRICT WOMAN'S MISSIONARY SOCIETY CONFERENCE.

The Seashore District Conference of the Woman's Missionary Society met in Ocean Springs Methodist church, Sept. 29-30. Mrs. R. E. Johnson, secretary of the district, presided over the session. Two Mississippi Conference officers were with us during the conference, Mrs. L. W. Alford, president, of McComb, and Mrs. R. B. Dacy, of Biloxi, Superintendent of Supplies. Mrs. Alford made the principal address of the first meeting Tuesday night. Wednesday morning at 9 o'clock the business session began. The report of the district work was made by the secretary, supplemented by Rev. L. L. Roberts, presiding elder.

"The Value and Influence of the Children's Organization" was forcefully discussed by Mrs. Alford, as was also the Belle Bennett Memorial. The membership campaign between the Alabama and Mississippi Conferences was also brought to our attention and requests made that "if we find impossible tasks, just get up and do them."

The minutes of the conference will be sent to each auxiliary in the district and a fuller report of the meeting is contained in these.

The presence of the presiding elder, Rev. L. L. Roberts; Brother Howard Roberts, of Long Beach; W. J. Ferguson, of Gulfport; O. S. Lewis, of

Biloxi; D. E. Vickers, L. A. Darsey and Prof. A. H. Shannon, of Ocean Springs, was much appreciated by the district secretary and women of the conference.

There were forty-six delegates present at the conference. These were representatives from Gulfport, Biloxi, Long Beach, Ocean Springs, Pascagoula, Mount Pleasant, Bay St. Louis, and Moss Point.

A most bountiful luncheon was served by the ladies of the Ocean Springs church under the shade of the beautiful trees in the parsonage yard. Many thanks are due Rev. and Mrs. D. E. Vickers and their faithful members for their kind hospitality.

An invitation from Columbia for the conference to meet there next year was extended and was unanimously accepted. The district secretary will announce the date for this meeting later.

MRS. O. S. LEWIS, Secretary.

MISSISSIPPI'S GIFTS FOR SCARRITT.

Mrs. Susie Thomas, Superintendent of Supplies, North Mississippi Conference, Starkville, Miss.

My Dear Mrs. Thomas: The season approaches for the opening of our Scarritt College for Christian Workers. I am happy to tell you that the enrollment is larger than ever before and that we are having to rent an additional building for the overflowing attendance.

The work of your department meant much to Scarritt during last session. The housekeeper told me that she was able to save more than \$1,000 on the running expenses of the school because of the generous donations that came through your department. I am bespeaking from you the same generous help for this session and I am sure that the women of your Conference will respond as liberally this year as they have done heretofore. Canned fruits, preserves and jellies are most acceptable, and these are the things that even the smallest society in the Conference will take pleasure in contributing.

Please urge that great care be taken in packing these things, that they may arrive in good condition. The housekeeper at Scarritt has had the empty jars packed in barrels ready for slipping and will send these jars without cost to any society desiring to fill them with fresh fruit.

Gifts of eggs, potatoes and fruit of any kind will also be very acceptable.

I have not had time to consult the housekeeper about the linens, and it may be that none are needed. We can make a later call for these, in case they are needed, but I am sure that a generous donation of fruits and such things as I have mentioned will be most acceptable as the session opens.

Will you not write your auxiliaries about this, telling them how much help their donations have been in the past? We have much to be thankful for in Scarritt College and I am sure that every Methodist woman will feel a real interest in making this effort to assist in its maintenance. I appreciate more than I can tell you your faithful work for this department, and if I can be of any assistance at any time, do not hesitate to call on me.

Sincerely yours,

BESSIE W. LIPSCOMB

Sure Relief FOR INDIGESTION •



ZONE MEETING AT WATER-PROOF, LA.

The second Zone meeting of which Lake Providence, Delta, Talulah, Waterproof and Wesley Auxiliaries are members, was held in the Methodist church at Waterproof, Thursday, Sept. 24, with a goodly representation from most of the auxiliaries and with the Presbyterian auxiliary of St. Joseph as guests.

The following program was interesting and instructive:

Song No. 243, "Let Jesus Come Into Your Heart," was followed by prayer by Mrs. Hill, our efficient Zone chairman.

Mrs. F. Goodevine gave a beautiful Bible lesson from the seventeenth chapter of St. John. This chapter, in which Jesus prays for believers, is said to be the heart of the gospel; and our "Oneness with God" was the main thought presented. Mrs. Goodevine offered prayer after the lesson.

Mrs. Hill stated that these meetings are held for the purpose of fellowship, inspiration and information of all concerned, and urged all to do everything possible to make the meetings what they should be.

Mrs. L. B. Hunter, of Waterproof,

(Continued on page 15)

PALE, NERVOUS

West Virginia Lady Says That She Was in a Serious Condition, But Is Stronger After Taking Cardui.

Huntington, W. Va.—"I was in a very weak and run-down condition—in fact, was in a serious condition," says Mrs. Fannie C. Bloss, of 1964 Madison Avenue, this city.

"In my left side the pain was very severe. It would start in my back and sides. Part of the time I was in bed and when up I didn't feel like doing anything or going anywhere.

"Life wasn't any pleasure. I was very pale. I was nervous and thin, and so tired all the time.

"My druggist told me that Cardui was a good tonic for women and I bought a couple of bottles. I took two bottles, then I noticed an improvement. I kept on and found it was helping me. I have taken nine bottles. I'm stronger now than I have been in a long time."

Cardui is made from mild-acting medicinal herbs with a gentle, tonic, strengthening effect upon certain female organs and upon the system in general.

Sold everywhere.

NC-163



FROM HAZLEHURST, MISS.

My Dear Dr. Carley: Brother Lewis holds our last quarterly conference this evening at 7 o'clock. We are ready to make a clean report of the whole year's doings, and the reports will be in full.

This means the last and the end of the four years, and of course we expect to occupy some other field next year. In many respects, the work on this charge has been quite pleasant, and we will leave many warm friends and never forget Hazlehurst.

It is worth special mention that one of the most delightful fellow-workers and companionable comrades in the Master's kingdom I have ever had is the pastor of the Presbyterian church here, who has spent thirty-seven years as pastor of one of the most delightful congregations it has been my pleasure to know. In fact, they seem like my own people. Some way the folks have been calling us "Bill" and "Sam" for two years. It will be hard for Bill and Sam to part. It's quite certain that Dr. Green, pastor of the Baptist church, recently come to Mississippi from Kentucky, is a most delightful Christian gentleman, and it has been a real blessing and benediction to have ben associated with him since he came.

The rector of the Episcopal church, Dr. Allen, is a royal-blooded Scotchman from England, a scholarly gentleman, a delightful preacher and brother indeed.

To have ben associated with these three is a blessing that will make a man's life rich in all relationships, especially friendship.

W. H. SAUNDERS.

MEETING AT WATERPROOF, LA.

(Continued from page 14)

welcomed most cordially those present.



Appetite Gone?

QUINA-LAROCHE will help you regain it. This appetizing and invigorating French wine tonic has aided thousands of run down men and women to renewed strength, energy and ambition. Start taking QUINA-LAROCHE today and watch how it tones and improves the entire system.

All Druggists

E. FOUGERA & CO., Inc., Importers, New York, N. Y.

QUINA-LAROCHE PLAIN OR WITH IRON
The Old French Tonic Wine

ECZEMA
CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square, NEADALIA, MO.

Mrs. L. H. Cook was elected secretary. The roll was called, each one present answering with a favorite Bible verse.

Mrs. J. C. Lindsay read the constitution, which was the subject for study. Mrs. Harrell, our district secretary, who was assigned the topic of "Young People's Work" was detained at home, so Mrs. Hill, in commenting on the subject, urged that we all pray for Divine guidance in finding leaders for our youth who are so eager, alert and so full of enthusiasm and who must express this surplus energy in some way. They must be carefully and efficiently led. "The harvest is ready, reapers are needed," who will shoulder the responsibility? "Things that are impossible with man's help are possible with God's help." Miss Candi said: "People have sat back and done what they could; now God expects them to go out and do what they couldn't." Women, let us think, determine, and pray for this burden and responsibility.

Children's work was ably discussed by Mrs. A. D. George, who showed the importance of early training in the Lord's work, for at this tender age their minds are receptive to the work, and stories are most fascinating and received with eagerness. Greater co-operation from the parents is urged. The church moves forward through the children.

"Study and Publicity" was interestingly discussed by Mrs. Della Bell. She showed the rapid progress that has been made in the publication of mission study books during the last twenty-five years, which shows the growing interest in the work. Mrs. Bell says the keynotes to a successful study class are: Selection of book and leader; preparation and presentation of the lesson. These classes are essential to keep one in touch with the outside world; they are profitable to one's own spiritual life, and, lastly, God's kingdom is expanded by the knowledge received. A study of the Bible should be made for its literary value and its revelations.

Mrs. B. W. Berry, in a clear and thorough manner, showed the meaning of social service work. A chart which represents a tree with its main roots and branches was used. The great branches are Education, Immigration, Legislation, Community and Inter-Racial Departments.

Miss Clara May, in discussing Supplies, said that to be the "Old Clothes Man" is a most creditable missionary duty and one that should be done with pride, for these supplies mean so much to our Wesley Houses at St. Marks and Houma.

Wesley and Lake Providence both were eager to entertain the Zone in November, but all agreed to accept the latter's most gracious and urgent invitation to come spend the day. So on Nov. 8 let us all meet in Lake Providence for the 11 o'clock service and make this the best meeting ever.

After closing the meeting with prayer, all were invited to the shady lawn of the parsonage, where our hostesses, assisted by some of the local high school girls, served delicious salad and tea.

Don't forget Lake Providence, Nov. 8, 1925!

MRS. L. H. COOK, Secretary.

ZONE MEETING AT OIL CITY, LA.

Zone No. 1, of the Shreveport District, which includes the Auxiliaries of the Woman's Missionary Societies of the Methodist church of Mooringsport, Oil City, Vivian, Belcher, Ida and Gilliam, held their second assembly at the Oil City church.

Mrs. H. B. Wren, zone leader, of Vivian, called the meeting to order promptly at 10 o'clock. Over seventy representatives were registered. Hymn, "When Love Shines In," was sung, followed by prayer by Mrs. Ollie Millsaps, of Shreveport. Then recognition service, when the members of each auxiliary responded in unison with a Scripture quotation relative to missions.

Mrs. J. M. Collins, district secretary from Shreveport, then gave a short and cordial address of welcome, and complimented the Zone for the interest they were taking, stating that it was leading the zones of the district. Next, Mrs. I. L. McIntyre, in her usual sweet and impressive manner, gave the Bible lesson from the twelfth chapter of Romans. Mrs. S. L. Riggs, of Mooringsport, zone secretary, then read the minutes of the last meeting, which gave a record so complete and interesting in detail that it went far in compensation to those who were not present.

Mrs. B. D. Salter, Supervisor of Girls' Juvenile Court of Caddo Parish, was then introduced, who gave an interesting explanation of her work, and told in a touching manner the need of the co-operation of Social Service workers. Next came a duet, "List to The Voice of the Savior," by Mmes. Glenn Harrington and Ed Underwood, with Mrs. Malcom Tabor at the piano.

Mrs. McClendon, of Vivian, then told of the Wesley Houses that are doing such a wonderful work among the aliens of the country. Mrs. Lay, of Gilliam, told of the Bethlehem houses, which take care of the Negro missions. Mrs. Hicks, of Belcher, then told in beautiful language of the work among the children, begun by the organization of "The School Bag League" by Mr. Little, of New York. Mrs. C. A. Loyd, of Ida, told of the Mission School at Mount Sequoyah, where workers are trained for all the different branches of religious work, and where she attended a session in missions during the summer. Mrs. Tillingast, of Mooringsport, then gave a plea for the Belle Bennett Memorial. Prayer by Rev. S. L. Riggs, of Mooringsport, ended the morning session.

Cars were in readiness to convey the assembly to Cool Point, home of Mrs. W. E. Brice, president of the Woman's Missionary Society, where a

delicious and bountiful luncheon was spread on tables under the beautiful trees by the lakeside. After lunch a social hour followed; then a short business session closed the meeting.

The president of the Ida Auxiliary extended a gracious invitation to the zone for the next meeting, which was accepted. The time was named as the fourth Tuesday in November, subject to change at the convenience of the entertainers.

The program committee was named—Mrs. Riggs, chairman, with Mmes. Johns and Loyd.

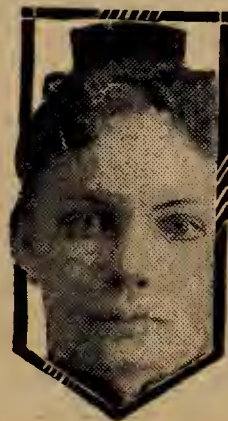
The different Auxiliaries adopted the following colors for badges to be worn at the assemblies: Mooringsport, yellow; Oil City, white; Vivian, green; Belcher, purple; Ida, blue; Gilliam, gold.

A number of guests were entertained, among them Mmes. J. M. Collins, S. L. Smith, Ollie Millsaps and F. D. Roemer, of Shreveport.—Exchange.

All Other Remedies Failed

The Test of Time Proves the Value of

PE-RU-NA



Under the date of March 6, 1902, Mrs. Maggie Durbin, 139 Riverside Ave., Little Rock, Arkansas, has this to say about her experience: "I was troubled for five years with a chronic disease. I tried everything I heard of, but nothing did me any good. Some doctors said my trouble was catarrh of the bowels, others consumption of the bowels. The medicine I took did no good. A friend advised me to try PE-RU-NA. I did. After taking two bottles I found it was helping me and continued. Am now sound and well."

A letter from Mrs. Durbin, dated December 12, 1923, shows that, even after twenty-two years, she is in the best of health: "I still recommend PE-RU-NA to my friends who need a good medicine and everybody is pleased. I thank you many times for what PE-RU-NA has done for me."

There is nothing strange in this experience of Mrs. Durbin. It has been repeated thousands of times by sufferers from catarrh and catarrhal diseases.

For sale everywhere in tablet or liquid form

Send 4 cents postage to the PE-RU-NA COMPANY, Columbus, Ohio, for booklet on catarrh.

Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

FROM UNION, MISS.

Dear Brother Carley: Just a word from Union charge. The year has been a delightful one in many respects. The Lord has been good to us, and blessed our efforts with a degree of success. We have had fifty-four accessions to the church this year, fifteen of these on profession of faith. We have had revivals at two of the churches, Conehatta and Mount Zion. The pastor did the preaching in both these meetings. We have had no meeting at Union. We helped Brothers A. J. Leggett, H. R. McKee, O. B. Matheny, and S. N. Young in meetings. We have built a church at Conehatta, with Sunday school rooms to take care of the Sunday school for a number of years. We are remodeling and adding to the church at Union, and when completed, will be in keeping with the needs of the church and community, also with the other buildings in the town. The salary was paid in full from Conehatta and Mount Zion at fourth quarterly conference, also the Conference claims from these two churches. Only a little behind here in Union, and the men say it will be in full, both salary and collections. We are very thankful to the Lord for the above.

R. H. CLEGG, P. C.

FROM THE STURGIS CHARGE.

Dear Dr. Carley: At the request of our presiding elder, Rev. J. B. Randolph, I have filled out the year on the Sturgis circuit, made vacant by the death of Rev. J. R. James. Brother James had made a good start on the work, and his memory is treasured by many who learned to love him. The work has been very pleasant, and I have met with kind treatment on every hand. The preacher who may be appointed to serve here another year will have his lot cast among as clever people as one ever served. True, it has not been convenient for us to live in the parsonage here; still, we have been treated very kindly and I have been given the largest hospitalities wherever I have gone. The good Lord has blessed our labors together in the salvation of souls and in the advancement of Christ's kingdom in other ways. Fifty-nine have been added to the church, fifty-five of these by baptism and vows and four by certificate. One church has been organized with twenty-six charter members, and a Woman's Missionary Society organized with the enrollment of eighteen names. Owing to the fact that they lost their pastor in the early part of the year, and this, too, when no collections had been taken on the Conference benevolences, and following this, the town of Sturgis was visited with a very disastrous fire that destroyed almost the entire business part of the town, our financial report will be short; but we have done what we could on this line, and the outlook is much better now for future work.

My association with the presiding

elder has been very pleasant indeed, and his strong sermons and wise counsels in the quarterly conferences have been very helpful to the pastor and people. Always cheerful and full of sunshine, his visits are a benediction to all. In the meantime our residence in West Point has been made very pleasant, where we have had our children in school. Dr. Lipscomb, our pastor, and his good people have extended every courtesy, and we have thus passed a pleasant year.

E. G. KILGORE.

FROM REV. J. T. GULLETT.

Dear Dr. Carley: I will give you a short report of our work this year. We have spent nineteen weeks in meetings this year—nine in other districts. We have had 111 additions to the Methodist Church, and a number

to join other churches. Six of these weeks I assisted W. M. McIntosh and wife, which was a great pleasure and spiritual uplift to me. He is a great evangelist. Ten weeks were spent in our district, which is the Corinth district. We had 120 additions in it, making 231, for which we give God praise. We had the old-time revival in every one of these meetings. We hope the time will speedily come when we shall have more of these spiritual revivals.

J. T. GULLETT.

Booneville, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. A. Massey, Harleston, Miss., 2; Rev. Wesley Ezell, Rocky Springs,

Miss., 2; Rev. J. W. Price, Wesson, Miss., 2.

MONEY IN OLD LETTERS.

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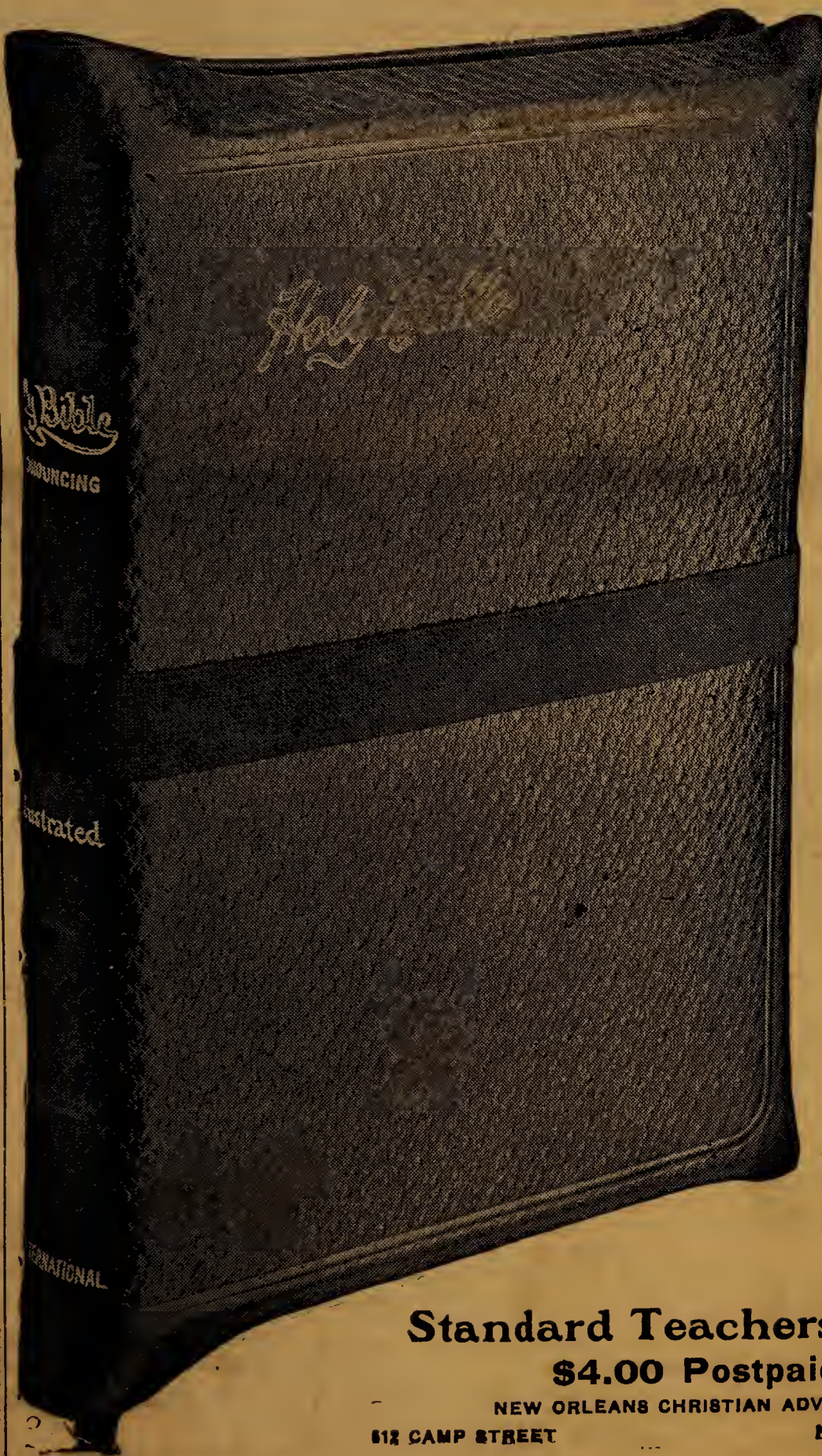
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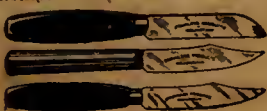
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NEW ORLEANS CHRISTIAN ADVOCATE

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Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences.

Miss Nellie Clark July 1925
Millsaps Campus Jackson, South.

Whole No. 3569.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 5, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CIRCULATION OF THE ADVOCATE.

At the annual meeting of the Publishing Committee of the New Orleans Christian Advocate, held on October 15, much attention was given to the matter of increasing the circulation of the paper. Bishop W. N. Ainsworth, in charge of the Mississippi and the North Mississippi Conferences, and Bishop Sam R. Hay, in charge of the Louisiana Conference, were present at the meeting of the Committee, and both of them entered earnestly into the discussions, contributing very largely to the plan that was finally adopted as most likely to be successful in putting the Advocate into the homes of all our people. This plan, in keeping with the instructions of the Publishing Committee and with the hearty co-operation of the presiding bishops, will be presented to all three of the patronizing Conferences in detail, and the Conferences will be asked to adopt and put the plan into operation at once.

In drawing up the plan, the following conviction was expressed by the Committee: "The Publishing Committee of the New Orleans Christian Advocate, after the most careful and prayerful deliberation, has reached the conclusion that immediate steps must be taken to reach the entire constituency of our three patronizing Conferences, not merely in the interest of the paper, but for the welfare of every interest of the Kingdom of God. We must make the paper the organ of communication with our entire membership."

After working out the details of the plan, the Committee expressed itself as follows: "Your Publishing Committee is convinced that it is possible, with unanimous co-operation, to put over this larger program and accomplish a mighty forward step for Louisiana and Mississippi Methodism. We pledge our own best efforts, and ask the several Conferences to pledge their own complete co-operation."

According to the Minutes of the Conferences last year, there are in Louisiana and Mississippi 191,021 members of the Methodist Episcopal Church, South, distributed as follows: Louisiana Conference, 54,930; Mississippi Conference, 66,614; North Mississippi Conference, 69,477. With the probable increase during the year, we think it is safe to say that the three Conferences comprise a membership, in round numbers, of 195,000. How can the Advocate be made the organ of communication with this great multitude of loyal members of the Methodist Church? The answer, of course, is that its circulation must be increased to the point where it will go regularly into most of the homes represented in this membership. How can this be brought about? The answer involves three elements:

1. Making the Advocate the kind of paper that will meet the needs of the church in the territory which it serves.

2. Securing the active co-operation of all the pastors, presiding elders, lay leaders, and other influential members of the church in its circulation.

3. Putting the paper at a price that practically every family in the church can afford to pay.

With reference to these elements, the editor of the Advocate will continue to devote all of his time, energy, and best efforts to making the paper worthy of the patronage of all Methodists in the territory it serves.

The pastors, presiding elders, lay leaders, and other influential members of the church will be asked at the present sessions of the three Conferences to pledge their co-operation with the Publishing Committee and the business management of the Advocate in extending the circulation. The presiding bishops have already indicated their purpose to co-operate in this movement to the extent of their ability.

The price, under the plan to be proposed to the Conferences, has been placed at a figure and its payment provided for upon terms that make it possible for every Methodist family to take it.

With the constituency, the paper, the plan, and the co-operation of the Conferences, we can "put over this larger program and accomplish a mighty forward step for Louisiana and Mississippi Methodism."

Will we do it?

A LOUISIANA METHODIST HOSPITAL.

For some time there has been a feeling that Louisiana Methodism ought to project a hospital enterprise that would enable the church to minister to its own and other people in this great form of Christian service. We understand that definite steps will be proposed at this session of the Conference looking toward the establishment of such an institution. Rev. A. M. Shaw has given special study to the situation, and he and others are convinced that the time has come for a definite forward movement in this direction. It is a significant fact that the Methodist Church is the only one of the larger Protestant denominations in the State not engaged in hospital work. It is devoutly to be hoped that a way may be found to put forward a movement that will result in the establishment of a Methodist hospital at some suitable place in the State.

A WEEK OF PRAYER.

The annual Week of Prayer for Young Men and Boys will be observed this year in Young Men's Christian Associations throughout the world

during the week of November 8-14, coincident with Father and Son Week. A Call to Prayer, issued to American Associations by the General Board of the National Council, uniting with the World's Committee, comments on the fact that this particular week of prayer assumes special significance in view of the coming World's Conference at Helsingfors, Finland, in August, 1926, "a gathering which, if given a central place in our planning and intercession, may lead to nothing short of a rebirth of the Young Men's Christian Association." It urges prayers for a better understanding among the races and the nations of the world. The World's Committee booklet, "God and Youth," is being employed as an outline for study and guided intercession. It is designed for the use of groups engaged in promoting the Christian citizenship campaign, for Hi-Y clubs, Employed Boys' Brotherhoods, and organized groups in Young Men's Christian Associations, as well as for Bible classes, forums, Bible discussion groups, and special meetings. The co-operation of pastors and leaders of boys' and young men's work in various churches is sought during the week. It will be well for all Christian people everywhere to join, in spirit at least, with this organized movement to pray for the boys and young men of the world. Prayer in their behalf is not the least of the things our young people need.

NEW BOOKS.

"Of making many books there is no end; and much study is a weariness of the flesh." Both these statements may be true—but that is no excuse for not reading a new book now and then. The ancients may have thought most of the good thoughts before we came along—but some grain of truth may have been left for some modern writer to uncover. It is worth a good deal of labor to get hold of some new truth—or of some old truth expressed in a new and striking way. If reading a new book is worth while at all, it is worth while for the positive contribution it makes to our intellectual or spiritual life—not because it gives us a target to shoot at. Every piece of intellectual machinery ought to have a strainer connected with it, so that the good may be saved and the bad thrown away. There is usually some good in every sermon for the listener who wants the good—it is a poor policy to quit going to church because the preacher says something now and then we don't like; there is usually some good in every book—and it is poor policy to quit reading because we find something now and then we don't like. The man who is not afraid of a new thought is not afraid of a new book.

New Orleans Christian Advocate

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SOUTHERN METHODISM IN POLAND.

By Rev. A. J. Weeks, D.D., Editorial Secretary, Board of Missions.

Our newest foreign mission is in Poland; and while much has been written about our work there, I doubt if many of our people appreciate its importance and possibilities. As a matter of fact, the average American church member knows less about religious conditions in continental Europe than he knows about conditions in Asia and Africa.

Some of our own people think we have no call to establish and maintain missions in Roman Catholic countries. If in this eventful hour Southern Methodism should be obliged to withdraw from any of its fields, which God forbid, it is probable that the first thought would be to close those last established—the European missions. I am convinced that just now and for the immediate future the most challenging work we have anywhere in the world is in those new fields. This is not the conviction of a moment, but results from the best thinking of which I am capable. Commercially and politically, Europe touches the whole world. It is the nerve center of the world to-day, and any impairment it suffers is felt throughout all the continents. Then Europe and America are closely related. This is recognized in financial and commercial circles, and it is no less true in the realm of the moral and spiritual. The breakdown of Christianity in Europe, and it is under a terrific strain, will inevitably affect us in the United States.

Europe must be stabilized for the safety of the world. It must be stabilized for our own safety. Christian leaders ought to be as alert and as wise as financial leaders. In fact, the churches are directing the only program that gives promise of permanent stabilization. Our efforts in all of our missions must be increased rather than lessened. Without exception, we are getting unprecedented returns on the investments we are making. I have no disposition to attach greater importance to missionary work in one land than in another. I only speak of the supreme urgency of the task in Europe and of its far-reaching importance. Whatever the cost, we must hold on to our work in Europe. To permit it to fail for lack of support would be a betrayal of a sacred trust in the most unusual hour we have known.

In September I visited our mission in Poland, and while my time was so limited that I saw but two or three centers, I came away with a deeper and a more intelligent interest in it than I had before I saw it. I am undertaking to bring to the attention of our people the work we are doing and the opportunities we have in that land where religious needs are so many and so great. We must get definitely fixed in our minds the conviction that our work must be adequately maintained in all of those fields.

Poland, whose independence was re-established as a result of the world war, consists of the Polish territories formerly incorporated into Russia, Austria and Germany. The largest area was recovered from Russia, the so-called "Congress"

Poland; from Austria, Poland recovered Galicia, with valuable oil desposits and salt mines; and from Germany, Posen, West Prussia, and the necessary territory for an outlet to the Baltic Sea. It has an estimated area of about 150,000 square miles, stretching from the Carpathian Mountains toward the Baltic Sea, which it only reaches by a narrow corridor. It has a population of about 27,000,000. Of these, 18,000,000 are Poles, 5,000,000 are Jews, with the remainder of the population made up of White Russians, Germans, and Ukrainians. Up to the middle of the eighteenth century it was a rather powerful State, having had a continuous political development for almost a thousand years. Although it suffered terribly in the world war and was left in a condition almost as bad as that of northern France, its recovery has been remarkable. Many of its problems are yet unsolved and the nation is by no means steady, but it faces the future with hope, and there is good reason to believe it will be able to maintain itself in the family of nations.

Our work in Poland has grown as rapidly as could be expected in view of the odds against us. We must not forget that it is yet in its beginning. There has been no extensive mass movement toward evangelical Christianity. The nation has not turned to Protestantism. The development is slow and ought to be slow. Foundation work must be done first, or we will have a structure that cannot stand. Better never build than to build without an adequate foundation. Our work has probably been extended as rapidly as it should have been.

We are in practically all of the more important centers. In Warsaw we have a varied and in many ways a wonderful work. It is only fair to say that its greatness is potential rather than actual. In other words, it is great—tremendously great—in possibilities. We have a fine property, at a low price and worth many times what it cost us, and in this fine building a many-sided program is carried on. Here our people gather for worship in a good auditorium. Here classes in the English Language College assemble, and through this unusual institution we are in touch with the intellectuals of the city. There is widespread desire among Europeans to learn English, and by affording instruction in English we have established contact with thousands of influential people and have put into their minds in the language they are so eager to learn some of the best things culled from religious literature.

I visited Klarysew, one of the brightest spots in Poland. There we have an orphanage and school. There we have about 120 boys and girls, many of whom have known tragedy as cruel as death, and all of whom have found in that quiet haven a place of peace where their lives can unfold under the best environment. Director Dropiowski, of Klarysew, is a native Pole, an educator of high standing and long experience, and a genuine Christian and Methodist. He is a Methodist preacher now, with a passion for the extension of the Kingdom of God in his native land. I had lunch with him and the Klarysew staff, and then a delightful visit with the Director and his wife in their home. More than once he referred to the Roman Catholic Church which he left when he was converted. There was no manifestation of undue bitterness, but time and again, when referring to Romanism, he said, "It is darkness." He is like a father to those boys and girls, and the whole atmosphere of the place is wholesome. A few years hence a number of those Klarysew boys will be preaching the gospel over Poland. I shall not forget the faces of the Klarysew boys and girls. I shall not forget their greeting. And I shall not forget how the surges swelled my heart as in imagination I saw them coming out of the storms back yonder to find safety in the harbor my own Methodist church put there to shelter them.

I went out into the heart of Little White Russia, within two miles of the Soviet border, and spent the night at a farm home out there. This White Russian population is appealing to us for the Bread of Life. We could take thousands of them into the church, but this would mean but little to them. They must be evangelized first

of all. Again, foundation work must be done, and this will take time and men and money and prayer and faith. If any church ever faced such an appeal, I know nothing about it. The work is delicate and difficult. To do it will require consummate wisdom and skill. The difficulties, great as they are, are no greater than the difficulties in the Roman Empire when Paul entered upon his great mission there. Over there against the borders of great Russia live two or three million people whose lives are empty. They are mystics hungering for the Bread of Life. In the providence of God that field appears to be open now to my own church as to no other. Will my church be equal to the challenge?

What about difficulties in Poland? They are there without doubt. Poland is strongly Roman Catholic, and of course this accounts for the fierce opposition. It has never been and is not now our policy to stay out of a country because it is Roman Catholic. The fact that we are in Mexico, Brazil and Cuba is proof of this. If Methodism has no business in Catholic Poland, then what business has Romanism in Protestant Germany and Protestant North America? In reaching conclusions, let us try to be fair to ourselves and to our own. To think of our missionary work in continental Europe as nothing more nor less than a contest between Protestantism and Romanism, is utter folly. He who takes that view has a perverted conception of the missionary task and program. We are not in any of those countries to fight Romanism primarily. We are there to preach the gospel and to obey the solemn injunction of our Lord, who said, "Give ye them to eat." We are not justified in withholding bread from hungry populations because somebody else is standing near by offering a stone for food.

There is opposition, certainly there is. It would be cruel if it dared. Our church has not been recognized by the Government, and no one can foresee whether it will be or not; but it is certain that multiplied thousands of the people hunger, and that they want us to stay there. How many lands have been entered by evangelical Christianity where there was no opposition? If our own church had only gone into places where it was unopposed, it would not be in any foreign field to-day. The graves of martyrs mark the high points in the efforts to redeem both Asia and Africa; they are thick on some of the islands of the South Seas; and, in fact, no land has been won to Jesus Christ until it has been baptized with blood. Has the church become so unheroic, and is it so destitute of high courage that it must slink away from sections where it is opposed?

There must be utmost care, statesmanship of a high order, an absence of bungling; but cowardice, never!

As I see it, the outstanding needs in Poland at this time are, first, a campaign of evangelism. This means that we must train a native ministry that has been thoroughly converted, to preach to the people in their own language. A good beginning has been made; but if we are wise, we will equip institutions and put into them carefully selected men to gather around them a native ministry capable of being developed into an evangelistic force. If we do this, we can then withdraw and the work will take care of itself. Then we need a great body of evangelical literature, carefully prepared and put together in attractive form for general and wide distribution. A creditable beginning has been made in publication work in Poland, but for lack of funds it is pitifully limited.

Let me say to our people that while we need money to support that work, and all our work, we need something else. As Methodists we need a new conviction about our obligations. This conviction ought to be so strong that the difficult work over yonder will be a subject of daily prayer. We have as fine a band of missionaries in Poland as we have in any field. There are just a few of them, but they are devoted and energetic and cheerful. They are there because they love God and men. They are entitled to our confidence and support. They are working under harder conditions than we at home know anything about. We must not forget them.

Bishop Beauchamp is doing a very important and difficult work in the fields under his supervision. Sometimes his heart almost breaks under the restrictions that limited support puts upon him. Southern Methodism will respond to the call of God along that far crimson frontier, and the next generation of her children will call her blessed because of her wisdom and fidelity.

"GENERAL POST."

By Rev. F. B. Hill.

There is a man in the Old Testament who said many wise things and many foolish things. He is not a man that it is possible often to agree with. For instance, he said, "Better is the end of a thing than the beginning." I don't like ends. When ministers came to our house in my very early days, I was given the neck-end of a chicken as my portion. If there was a "roly-poly pudding" and I was given the end, I found there was very little jam in the ends. Do you wonder that I dreaded ministers coming to stay? As I grew older and became wiser, I learned to long for ministers to come and stay with us, they were such good company. Solomon disliked everything about the roly-poly of life, and thought the unborn the happiest. He was disgusted when he thought of death, for, said he, men die like beasts. And as to the years between, all was vanity and vexation of spirit. Beginning, and middle, and conclusion were all bad. Sometimes, of course, the end of an unpleasant thing is a sheer delight, a reason for unfeigned thanksgiving; but I never reach the conclusion of a work in which I have been happily engaged without regrets.

Another reminiscence of my boyhood days is playing the game of "general post." For the Methodist ministers of the Louisiana Conference and other Conferences, that game will soon begin. "We have here no abiding city." Some welcome the change, others dread it. One will refer to it "as tearing him up by the roots;" others, "that variety is the spice of life." One member says: "Why should Brother Dry-as-dust bore me to death Sunday after Sunday; move him on and let others suffer as I have done." So that as soon as you approach the parsonage you will hear the sound of hammering nails.

To pack is a trying task for both the parson and his wife. As Bunyan says of Christian, who was going on a journey, it was from "his pack" that he suffered most. True, there is the leaving of old friends. This is often a trial, but in the end it is only leaving some to find more new friends. "So you are leaving us," said a good brother to the departing minister. "Yes, the Conference has sent me to —." "Are you sure you are doing right by going? We have enjoyed having you, and you have done a power of good." "Yes, I think so; I have made it a matter of prayer." "Well," sighed the brother, "you may be right, but I don't think you will find anywhere in Methodism a people so easily pleased as we are." Another aged sick member said to the preacher, "I was hoping you would stay here as long as you live." "Thank you, my friend," he replied, "it is very good of you to say that." "Yes," was the reply, "I say again I hoped you would stay here as long as you lived, for every time we change we go from bad to worse."

It is customary in some places to have a public reception for the new preacher. It is a ticklish business for everybody concerned. You know it was only a few days ago that the good folk who are now welcoming you, were bidding adieu solemnly to your predecessor, or as solemnly assuring him that his loss was irreparable. And here they are acclaiming you, and protesting how glad they are to have you, and assuring you that your coming is a providential solution of their many problems. At one such reception, the chairman said, "Let us sing hymn No. 222, and as we sing it, 'All good things around us are sent from Heaven above,' remember that our new minister comes to us from Jackson, La." At another reception, one of the speakers told them a story in introducing the new minister. A little boy kept

bantams and was grievously disappointed that they laid such small eggs. In desperation, he borrowed from his father's collection of curios an ostrich egg, and, after inscribing on it, "Please look at this and do your best," he hung it up in the bantams' house, trusting that such a shining example would cause the bantams to put their best foot foremost in the matter of egg-laying. "Now, sir," said the chairman, "we don't expect you to do and be all that your predecessor did and was; the most we can hope for is that, remembering the place he held in our hearts, you will do your best." There was, of course, a painful moment after he sat down, but the situation was relieved by a fellow minister, who craved permission to say a word: "I greatly enjoyed your story, sir," said he, "but you did not tell it all. When I heard that story, I was told the bantams looked at the ostrich eggs and said, 'Ostrich eggs be blown.'"

At another, a speaker said, "We are glad, sir, to welcome you, and I hope that when the time comes for you to leave us, we shall be equally enthusiastic to say good-by." Another one said: "Our minister is a stranger amongst us, but no doubt we shall all love him when we have got him into our ways. We have had ministers who suffered from foot and mouth disease—they would not visit and they could not preach." There was once, so they tell me, a minister going home on foot from a reception; it was a very dark night, and he was mistaken by one of the ladies of the church for her husband. She swooped up behind him and took his arm and said, "My dear, how are we to put up with that old stick for three whole years?" She must have had a trying time when she found out her error.

Lecompte, La.

MEETING OF THE MISSISSIPPI CONFERENCE YOUNG PEOPLE'S COMMITTEE.

The Mississippi Conference Committee on the Young People's Convention which is to meet in Memphis, Dec. 31 to Jan. 3, met at Capitol Street Church, Jackson, Miss., at 2 p. m., Oct. 14. President H. G. Hawkins presided. The following other members of the committee were present: J. L. Decell, J. L. Sells, and J. L. Carter.

The proposed lists of delegates from some of the districts being incomplete, the committee was unable to ascertain very definitely as to the prospects of a full attendance of our Conference quota. It was found that some who had been elected as delegates were already official visitors because of their places on boards or the Conference committee. The following new elections were made: J. F. Campbell, to take the place of M. L. Burton; W. M. Lampton, in the place of W. D. Hawkins; J. A. Wells, in the place of J. L. Sells; R. H. Clegg, in the place of J. L. Carter; Miss Grace Jones, in the place of Mrs. H. L. McCleskey; J. T. Weems, in the place of J. L. Decell; Otto Porter, in the place of Robert Selby.

We are glad to announce that arrangements have been made for a special convention car to be attached to train No. 4, on Dec. 31, leaving Jackson at 1:20 p. m. and arriving at Memphis at 6:50. Rev. J. L. Decell is the convention transportation agent, and any one wishing information may apply to him.

The Conference committee is asking that the greatest convention for young people ever put on in our church be given publicity in all of our churches. We should not be satisfied with less than our full quota in attendance.

The committee adjourned to meet at the Annual Conference at Hatitesburg, which begins Nov. 11.

J. L. CARTER,

Secretary, Conference Committee.

LOUISIANA CONFERENCE SUNDAY SCHOOLS PAYING OUT ON CENTENARY.

Dear Dr. Carley: I trust you will have space in your issue next week to let the brethren of the Sunday schools know that their efforts in behalf of our work in Europe are appreciated by the

Missionary Centenary. I have just received the following letter:

"Dear Brother Mayo: Thank you kindly for your payment of \$150, which has been credited to the Louisiana Conference Sunday school account, leaving a balance of \$1,853.11 due to complete the pledge of the Conference.

"According to your request, we shall gladly mail a statement on the first of November showing the standing of your Conference. We are glad to note that you intend to make another remittance before the first.

"We are much pleased with the progress made by your Conference toward clearing up the Centenary pledges of the Sunday schools. We trust that by the time the General Conference meets your Conference will be clear.

"If at any time we can be of service to you in any other way, kindly let us know.

"With best wishes for continued success.

"Sincerely yours,

"JOHN E. EDGERTON,

"By L. D. Nichols,

"Second Assistant Treasurer."

On the 27th I remitted \$200.

Yours sincerely,

A. M. MAYO.

EXPLANATION AND CORRECTION.

Dear Mr. Editor: I have just sent out over the church a pamphlet in which I do Dr. T. C. Ragsdale a very grave injustice by referring to him as the author of a statement that has gone out to the effect that if the General Conference were controlled by the unificationists, that body might legally declare the plan of unification carried and in force even if it were defeated by the constitutional majority and by the constitutional process.

I based my statement upon the copy of a letter which I have in my possession, written by Bishop E. D. Mouzon to Dr. G. M. Eakes, of Decatur, Ga. In this letter Bishop Mouzon discusses this very phase of the question and denies that the Friends of Unification, as an organization, had anything to do with putting out that statement. In closing his third paragraph he states that the catechism was published over the signature of Dr. T. C. Ragsdale, of Nashville, Tenn., and he then proceeds to state that as an academic question some of the friends of unification felt that "if the General Conference had power to do what was done in 1844, the General Conference alone would have power to take final steps looking toward the union of American Methodism." Very naturally, without reading the letter as closely as I should, I inferred that the catechism referred to and which was credited by Bishop Mouzon to Dr. Ragsdale was the one in which this position had been held, and I so stated.

However, I find upon closer reading of Bishop Mouzon's letter that the catechism referred to by him is the one sent out by the Friends of Unification from their office in Nashville and not the statement under discussion, which seems to have been anonymous and which the leaders of unification claimed originated in a branch office of one of the local Conferences.

In view of the above, I am very anxious to correct the mistake that I made relative to Dr. Ragsdale and to set him absolutely right before the church. I take this means and hope you will publish this short explanation and apology to Dr. Ragsdale, for I do most humbly apologize for the error, unintentional though it was.

BOB SHULER.

Los Angeles, Calif.

CONCERNING THE ANTI-SALOON LEAGUE.

By T. J. Bailey, Superintendent, Mississippi Anti-Saloon League.

In order to keep alive any interest, agitation is necessary; and in order to increase interest, more agitation is necessary. As fundamental as the work of missions is, it will soon wane and gradually die without constant agitation. Agitation implies information and inspiration, both of which

are essential to the growth and functioning of any enterprise. The people demand and are entitled to the facts in connection with any enterprise which they are asked to support. In a democratic form of government, there is no hope of success without general information. In a moral reformation, appeals for help must be based upon information. The people must have information, or no progress can be made.

In the onward march of affairs in our State or nation, however bright the outlook may be, it is yet true that vigilance is the price of safety. But the amazing accomplishments of temperance and prohibition have dazed our people; nay, almost narcotized them. The pain and danger of intoxicants still exist, but our people seem to be insensible to them. This attitude of our people has been brought about mainly by the facts that in 1909 the State-wide prohibition law went into effect. They began to breathe a little easier, feeling that their work was in a large measure accomplished. Then in 1919, when the Eighteenth Amendment and the Volstead law became effective, many of our hitherto earnest workers settled down into the feeling that surely they could now indulge in a regular Rip Van Winkle sleep. Feeling that way, they have generally acted that way. In this sense of security, the pastors have in the main shared. In a word, our people, including the pastors, have largely ceased their activities, and their enthusiasm has reached a very low ebb. I am not saying these things by way of censuring pastors or people, but to present as correct a diagnosis of the situation as I can. Perhaps our pastors are correct in their attitude. At least they must accept the responsibility of their stand. If they are correct, it would seem the proper thing as also the necessary thing for such organizations as the Woman's Christian Temperance Union and the Anti-Saloon League to disband, and thus save the expense and worry of operating this useless machinery. No one would feel more relieved than I, if we could eliminate all the work and worry of carrying on these agencies without feeling that we had shirked duty and retreated under fire.

It is understood by all observant persons that the calls for help made upon our pastors and churches just about swamp them. It is also clear that all of these cannot be responded to. Then it must be left to the churches and pastors to determine which must be turned down. I am not endeavoring in this article to decide this question for the pastors. I am only urging them to decide which organizations, such as the Anti-Saloon League, can be included in their church activities, or whether they must be left out. All the above facts apply to the Anti-Saloon League as a reform agency.

The National League has for several years been financing our State League for the privilege of sending national men into our State to make collections for the National League. As the National League work has progressed and duties multiplied, the National League finds that it may have to throw every State League on its own resources. This means that each State must paddle its own boat, and sink or swim. I am wondering which it will be with Mississippi. It would be a complete reversal of the record for Mississippi to lag. She stands among the first to enact a State-wide prohibition law, the very first to ratify the Eighteenth Amendment to the Federal Constitution, and stands at the top of the list in the constitutionality of its prohibition legislation. It would have a long way to fall, and naturally great would be the fall.

It might be profitable to think just a little while on the question, Is there need of the League with all the splendid laws we have, both State and national? So far as I can see into the situation, viewing it intelligently and squarely, and speaking conservatively, I would say that if it ever was needed, it is needed now. It is only those who are not alert who feel that they are adequately protected in their property and person by our laws. These laws must be enforced, and sentiment sufficient to have them enforced must be maintained, and if necessary more generated, for

as a rule officers enforce the law no further than public sentiment forces them to do. Back to the question, Is there need? Let us look at a few facts.

There are even forty liquor associations in existence organizing and collecting funds with which to break down the institutions, laws and Constitution of our fair nation. Two of these are composed wholly of women. The International Association (liquor) is rapidly pushing the work of raising a \$3,000,000 fund for the purpose of opening up a market in the United States for European liquor. The liquor associations in our nation are closely co-operating with it.

A few years ago Sir Broderick Hartwell, of England, organized a gigantic liquor syndicate for the purpose of smashing our prohibition laws. It was a terror to us for many months. He now announces that instead of smashing our laws, they have smashed his liquor organization. He has announced that he had been losing small quantities of liquor all along, but recently he had lost several entire large cargoes, these having been seized and confiscated by our government. But has he quit? Nay, verily. He is now engaged in organizing another one by gathering up the fragments of the old one and adding new capital. This time the headquarters are in the Bahama Islands. The American anti-prohibition demonstration announced for Washington, D. C., Jan. 15, will be engineered from Europe, and finances for it will be provided chiefly by European distillers and brewers. It will not be an actual American movement at all. But all American liquor makers, dealers and drinkers will support it.

The question may arise, Who will be superintendent of the League? This is a proper question, but at present cannot be answered, as it has not been settled, and after all it is not a question of first importance, but only secondary. I am writing this article without any personal coloring, and would write it just as I have if I knew I would not be superintendent. Men are mere incidents in a great movement like this; the work is vital. The Anti-Saloon League does not claim to be "it," but is content to take an humble place, to be the brook, quietly working with other forces, all contributing and converging to the great end of a sober, godly world. Tennyson in *The Brook* aptly describes it:

"I chatter, chatter as I flow
To join the brimming river,
For men may come and men may go,
But I go on forever."

But recently the national chieftain fell in full armor on the battlefield; the ranks closed up; another noble man was put in his place; and the work goes grandly on.

One word to the pastors: If the work is to go on with increasing usefulness, it will be necessary for the pastors to extend the hand of hearty hospitality and liberal helpfulness. They, with their noble flocks, have carried the prohibition banner to the present heights. If prohibition is to hold its own, they must seize the banner with their stalwart arms and steady it. If it is to be carried higher, they must do it. No moral reform has ever been achieved without them, and no one has ever failed when they espoused it generally and heartily. Our own Mississippi historian, Mr. J. F. H. Claihorne, has well said that "no cause espoused by the ministry of any country has ever failed."

SAFETY SIGNALS.

By Rev. S. J. Davies.

Experience! You cannot get beyond that. It is the ultimate so far as "the knowing" is concerned. "Things that are equal to the same thing are equal to one another." There you are. It is axiomatic, self-evident. You can't prove it by the Q. E. D. process, simply because it needs no proof. Experience in the consciousness—the soul that knows, feels, loves, hopes, and lives;

there you are and ever will be—experience of sin forgiven, of evil passion controlled, of a power imparted to live right, do right, with a new interest in others and an intense desire to influence them in spiritual things; experience in and of religion. Here you are, doubting theologian, man of culture! You have studied science, read history, followed dusty diggers delving into Egyptian tombs, all that and much more. Come back home, a welcome waits you. Evolution can't prove it, it can't prove itself; but the soul free from sin's burden and guilt rejoices in that freedom wherewith Christ has made us free. Experience and observation show all things, whether true or false. Here lies the supreme test. The one is inner, the other outer. The one is known, the other seen. "Simon, son of Jonas, lovest thou me?" Peter had reached the limit, all the barriers broken down, all the floodgates of his soul wide open and running. "Lord, thou knowest all things, thou knowest I love thee." Experience lies in the deep places of the soul. The saintly sages and simple saints of all time alike have been partakers of the love, joy and peace of this gracious gift. Old Aunt Dinah would tell the mistress and the children about it, awhile her dusky orbs would glow and her dark face shine with a light, kindled by some ministrant spirit from heavenly places. Men with the touch of many winters' frosts upon their locks, wise in the wisdom of years, learned, cultured, can tell how this life hidden with God in Christ is a benediction that surpasses all values in earth.

This leads to other thought. "The testimony of the saints is the spirit of prophecy." Prophet, preacher of the Word of the living God, preach a living message, one shot through and through with earnest, pulsating life and power. You need not howl about it nor hatter defenseless Bibles and pulpit stands, but even do this rather than drivel. Shout rather than hiss. Leave philosophy and science to the men who write so much about them, and confessedly know so little, and declare in tones of authority and finished conviction the Christ of authority and of all truth. It looks sometimes as if men who know the most, preach the least. I mean the quality not the quantity of their messages, for the Lord knows, they say enough and sit in the chief places on the front pages of newspapers and popular magazines. Give me the prayer of a Salvation lassie amid the hungry crowd of the street, rather than some stuff called preaching I see printed and circulated. Some of it dodges every sin of the race, and is a parody on God Almighty's holy gospel. And I fear some of this paltry, pale, wordy stuff is contagious. It's so easy to talk and say nothing, or merely to con over popular fads and fancies and fondly imagine one is saying something worth while. If John Wesley saved England from ruin and revolution in his day, and Francis Ashbury, William McKendree, and their fellows in the faith, saved America and were the procreant forces of our present life and civilization, this same message of life only can maintain and perpetuate the same, or a larger and better civilization than we now enjoy.

Shreveport, La.

TO THE MEMBERS OF THE BOARD OF TRUSTEES OF THE ENDOWMENT FUND, MISSISSIPPI CONFERENCE.

I am calling a meeting of the Trustees of the Endowment Fund for Tuesday, November 10 at 2 p.m., Court Street Church, Hattiesburg, Miss.
J. M. MORSE, Chairman.

TO THE MEMBERS OF THE BOARD OF FINANCE OF MISSISSIPPI CONFERENCE.

I am calling a meeting of the Board of Finance for Tuesday, November 10, at 4 p.m., Court Street Church, Hattiesburg, Miss.
J. M. MORSE, Chairman.

Wanted! REPRESENTATIVE YOUNG METHODISTS

80 from the Louisiana Conference *

80 from the Mississippi Conference *

90 from the North Mississippi Conference *

FOR THE METHODIST YOUNG PEOPLE'S CONVENTION MEMPHIS, TENN.

December 31, 1925---January 3, 1926

DISTRICT ALLOTMENTS

LOUISIANA CONFERENCE		MISSISSIPPI CONFERENCE	
NO. DELEGATES	DISTRICT	NO. DELEGATES	DISTRICT
10	Alexandria	9	Brookhaven
10	Baton Rouge	8	Hattiesburg
10	Lake Charles	9	Jackson
10	Minden	9	Newton
10	Monroe	9	Meridian
10	New Orleans	8	Seashore
10	Ruston	8	vicksburg
10	Shreveport		
NORTH MISSISSIPPI CONFERENCE			
NO. DELEGATES	DISTRICT	NO. DELEGATES	DISTRICT
14	Aberdeen	11	Greenwood
14	Columbus	14	Grenada
14	Corinth	12	Sardis
11	Greenville		

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Rev. W. W. Holmes, 839 Monrovia St., Shreveport, La., is Chairman of the Louisiana Conference Convention Committee.
 Rev. H. G. Hawkins, Magnolia, Miss., is Chairman of the Mississippi Conference Convention Committee.
 Rev. J. R. Countiss, Grenada, Miss., is Chairman of the North Mississippi Conference Convention Committee.
 The Presiding Elder is Chairman of your District Convention Committee.
 For full particulars, write the Chairman of the Conference Committee, or your Presiding Elder, or Ralph E. Nollner, Executive Secretary, 810 Broadway, Nashville, Tenn.

(*Of this number, 12½ per cent may be ministers, and 12½ per cent miscellaneous—age not specified—but 75 per cent should be young people, 17-30).

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

\$1,800,000 PAID ON QUOTAS TO DATE

Every Charge of the Annual Conference should make a desperate effort to pay its Special Effort Quota in full for two years by the time Conference meets. Such an achievement would not only reflect great credit upon pastor and people, but would be a powerful stimulus to the work for another year.

If any Charge cannot pay in full for two years by the time Conference meets, the aim should be to pay as much as possible. The close of the second year of the movement should show that every Charge has at least paid something.

Payments on Special Effort quotas should be made direct to the Board of Finance, Security Building, St. Louis, Mo. The money must be in the hands of the Board before the Annual Conference adjourns, if credits are to show in the Conference Minutes.

LET'S MAKE IT \$2,000,000 BY CHRISTMAS

The Home Circle

THE TWO PRAYERS.

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

—Rev. Andrew Gillies.

ROSITA'S FINGER.

By Ethel Demont.

Now who would have supposed that a finger could cause things to happen; just one finger? Yet it all came about because of Rosita's finger, the first one on her right hand.

Rosita was a dark-eyed Porto Rican girl. Her mountain home was one of the poorest in the little cluster of houses not far from the city of Ponce. The place was called Corral Viejo, which means Old Back Yard. That is just exactly what it was. The house was a tiny shack, the door opening on the mountain road. The house was raised on sections of tree trunks, which made the floor quite even and left room for the pigs to play underneath. Pigs? Oh, yes; and chickens and goats as well. Why, the goats came and went in the house with as much freedom as your best dog friends in this country.

In spite of her poor home, Rosita was a happy little girl; but there was just one thing she wished for more than anything else in the world. Sometimes she whispered it to the banana tree and her pet goat. "If I could only go every week to the school of the missionary! She has so sweet a smile, and the girls who go say she tells wonderful stories."

"I would like to go, too," said a voice beside her, and she turned quickly to face her playmate, Maria.

Rosita clapped her hands. "Would you?" she asked eagerly. "I have wanted to go, but they will not let me," and here she motioned toward the house. "But baby Raoul is asleep now and we can play."

"I know what we can do!" exclaimed Maria. "We can go down and listen outside the school. That would not be going in, and we will not tell a soul."

Rosita nodded agreement, and taking hold of her friend's hand started down the road. "That is right," she said. "If we do not go in, surely my father cannot be angry, though we will not say anything about it anyway," she added anxiously. One could never tell, and perhaps the father would not even approve of listening outside.

They hurried along the path, and in a few minutes were creeping quietly under the window of the school, and listening to the sounds coming from within. They were in time to hear a beautiful story; that is, part of it. It seemed they had listened no time at all when they heard the teacher say, "Why, I did not know it was so late. I shall finish the story to-morrow."

They crept quickly away and ran up the hill. "It was wonderful, Maria," said Rosita when they stopped for breath. "We must go often."

"Yes," answered Maria. "We must go to-morrow and hear the rest of the story."

"Yes, indeed," agreed Rosita. "I will hurry and get the work done so there will be no reason why I should not play. I shall wait for you under the banana tree; and remember, it is our secret."

"Of course—our secret," and Maria nodded as she took the path that led to her own little home. The next day they went again, and the next,

and the next. They heard the rest of the story, many others, and a song. To learn that they had only listened carefully when the other children sang it, then joined in very softly. They often sang the song when they were together and they were sure no one could hear. In fact, it seemed to Rosita that her heart was singing it most of the time, and that some day it just must come out without her knowing it. Which is exactly what it did, much to the surprise of her father.

"What is that you are singing?" he asked.

Rosita was so surprised that she jumped, but she told the truth. "It is the song that they sing at the missionary school," she replied.

"What!" shouted the father. "Have you been going there? Did I not tell you never to go?" And he was very angry.

"I did not go into the school," answered Rosita quickly. "I only listened outside to the stories and songs. They are beautiful—"

Her father would not listen. "I know! I have heard! I tell you to stay away! You are not even to listen outside! The missionaries only come with strange customs and ways that are not good. You are not to sing that song again, either." And indeed Rosita did not feel much like singing that or any other song.

It was the next day that it happened. The mother called from outside, "Rosita, bring me the black pan from the house, and hurry." Rosita ran to get it. The pan was hidden behind the big cans of water that had been carried half a mile from the mountain spring, and as she leaned over to get it she put her hand against the wall to keep from falling. As she did so a rusty nail pierced her finger and she jumped back. "Ouch!" she said, and then reached again for the pan, taking care to avoid the nail. The matter was soon forgotten, because there was so much to keep her busy, and she was too tired at night to let a little pain in her finger keep her awake.

In the morning, however, Rosita held a council with her pet goat and the banana tree. "It still hurts," she confided to them. "But of course it isn't much, and I won't say a thing about it to anybody."

That was not the last of it. The finger grew worse and Rosita became quite ill. Then it was that the missionary lady herself appeared. Rosita looked up from her little bed on the floor and saw her standing in the doorway like a bit of sunshine. "It is the missionary lady!" she called gladly. It was not long before the mother had told about the finger.

"I heard about it," was the answer. "That is why I came. I knew Rosita used to listen outside the window, and I missed her. She must have care; she is very sick."

The mother shook her head. "There is no money," she said sadly.

"That makes no difference," said the missionary lady. "I will take care of that. I will take her to the hospital."

Just then the father came in. He was not at all glad to see the company, but the Sunshine Lady did not seem to notice and was as nice as ever. In the end she had her way and planned to take Rosita away to get well.

A few days later the little Porto Rican girl entered another world, a world of beautiful beds, and clean, soft sheets and kind nurses. Never had Rosita enjoyed so much attention. And indeed she needed it at first, because she was very sick. One day even the father only was allowed to look in at the door without speaking. Then he forgot his dislikes and went to the missionary lady for comfort. After that he never spoke any but kind words about the missionary and her school. In fact, one day Rosita was well enough to sit up, he came in the hospital ward in time to hear her lead the rest of the children in singing:

"Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so."

And he only smiled. With that happening you can guess the rest; and not only did the happy

little Rosita walk proudly into the school of the missionary, but Rosita and her whole family walked proudly into the church of the missionary every Sunday. And all on account of a finger.—Junior World.

GOD IN NATURE.

By Mrs. Lee Lipscomb.

The sunlight is God's smile,
Without which life is dreary.
The gentle breeze is his breath,
Reviving the weary.

The mountains are God's thoughts,
So pure, so great and high,
Above the sordid things of earth,
Eternal in the sky.

The sunset is his art room,
Where rose, purple and gold,
Mingling in perfect beauty,
Glorious pictures unfold.

So all nature shows forth God—
Lilies and violet sweet,
Rippling brooks and verdant grass,
And fields of waving wheat.

The stars that twinkle up above,
The moon that shines by night,
All these proclaim his wisdom
And show forth his love and might.

His voice is heard in the storm
And in the ocean's restless roll,
But he softly whispers, "Peace, be still,"
And calms the troubled soul.
Water Valley, Miss.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Southern Methodist University had enrolled on Oct. 10, students to the number of 1,712. In the School of Theology of the University, 99 students are enrolled.

Dr. C. M. Chapman, our pastor at Durant, Miss., will, as usual, report everything in full at Conference. Dr. Chapman is planning to leave in January for a tour of the Holy Land.

A personal note to the editor of the Advocate from Bishop Hoyt M. Dobbs, written from Buenos Aires, gives the good news that our work continues to grow in Brazil. Bishop Dobbs sailed from Rio for home on Oct. 28.

Dr. J. A. Burrow, who recently retired from the editorship of the Methodist Advocate, organ of the Holston, the Tennessee, and the Memphis Conferences, was appointed presiding elder of the Chattanooga District at the session of his Conference.

The fifty-fifth Annual Congress of the American Prison Association will be held in Jackson, Miss., Nov. 7-14. Rev. John L. Sutton, of the Mississippi Conference, and Rev. H. S. Johns, of the Louisiana Conference, are prominent workers in this national organization.

Dr. F. N. Parker, Dean of the Candler School of Theology, Emory University, preached inspiring sermons at Rayne Memorial Church, this city, last Sunday morning, and at Parker Memorial at the evening hour. Dr. Parker is in New Orleans to attend the sessions of the Louisiana Conference, of which he is a member.

The church at Greenville, Miss., has suffered a great loss in the recent death of Mr. Robert Somerville. For many years he was chairman of the board of stewards of the First Methodist Church at Greenville, holding that position until forced to give it up on account of ill health. The Advocate extends sincere sympathy to his sorrowing family and friends.

The official board of the church at Many, La., adopted resolutions of appreciation of the services of their pastor, Rev. W. W. Perry, during the past two years. In that time Brother Perry has received 56 adult members into the church and baptized an unusually large number of infants. A copy of the resolutions was sent to the Advocate by order of the board.

Rev. A. T. Clanton, pastor of the Pickens and Goodman charge, North Mississippi Conference, has had a good year's work. A new brick church has been built at Goodman, at a cost of \$12,500, the parsonage has been repaired, and plans are under way for material improvement of the church at Pickens. Marked progress has also been made in other directions.

We have just learned, with great sorrow, of the death of Mr. T. R. Welch, at the home of his son, Dr. B. Z. Welch, Biloxi, Miss., on last Sunday evening. He was 73 years old, and for more than 55 years he had been a steward of Bethel church, on the Collins charge. He is survived by his widow and three sons. A good man has gone to his reward. The Advocate extends sincere sympathy to his sorrowing loved ones and friends.

The Jackson (Miss.) Daily News of Oct. 27 contained an editorial paying high tribute to Dr. E. K. Means, who has served the Galloway Memorial Church for the past four years, and who has been transferred to the Virginia Conference and appointed pastor of the Court Street Methodist Church, Lynchburg. Dr. and Mrs. Means will be greatly missed by a multitude of friends of all churches in Jackson.

Ellisville, and Columbia. Columbia is the church where he was licensed to preach. He had the pleasure of preaching in this church on Sunday, Oct. 18, where his long-time friend, Rev. W. W. Graves, is the popular pastor. He preached at the Felicity Methodist Church, this city, on last Sunday evening.

At a meeting of the Board of Trustees of Whitworth College, held on Oct. 28, a gratifying report of the condition of the college was presented by President H. G. Hawkins. The matter of a campaign to secure an adequate endowment was fully discussed, and an "Endowment Steering Committee" was appointed, consisting of the following: G. L. Hawkins, Hattiesburg; T. B. Lampton, Jackson; W. D. Davis, Brookhaven; Rev. W. B. Jones, Vicksburg; Rev. L. L. Roberts, Gulfport; President Hawkins. This committee was authorized to secure a commissioner or agent, if desired, to promote the securing of an endowment. The next meeting of the Board of Trustees will be held at Hattiesburg during the sessions of the Mississippi Conference.

THE VOTE ON UNIFICATION.

From the best information available, we give from week to week the vote by Conferences on the pending plan of unification. Assuming that the Nashville Christian Advocate has authoritative information, we check with its figures each week. To the best of our knowledge, the vote at present stands as follows:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4
Pacific	93	39
North Alabama	94	293
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	117	87

TWO TRIPS TO GEORGIA.

By Rev. W. M. McIntosh.

After a lapse of thirty-nine years, I went back to Georgia to visit my old Alma Mater, Emory College then, now, Emory University. I was invited, along with many others, to attend commencement and receive a new diploma from the greater Emory. I believe I was more proud of this than when I received my B.A. degree at old Oxford. It was an unusual sight to see men like Bishop Candler and Rev. W. H. Huntley, of the Mississippi Conference, who were members of the class of 1875, march up and receive their diplomas with many others of the alumni.

I was overwhelmingly surprised to see the great work which had been done in the way of buildings and equipment. We certainly have a magnificent plant in our great university. The campus is beautiful, and the buildings substantial and attractive, being made of Georgia marble

ATTENTION
PASTORS AND PRESIDING ELDERS
November and December
are
Christian Education Months
Keep the Way Clear
and
Give Our Schools a Chance

"The Welfare of the Church and of the Nation depends on CHRISTIAN EDUCATION."

Rev. Joseph A. Smith, a member of the Mississippi Conference, now pastor of the Emory University Church in Atlanta, Ga., recently conducted a series of revival services in Emory University Academy, Oxford, Ga., in which gracious results were had. Brother Smith is now engaged in preaching a series of evangelistic sermons at Emory University, the series having been begun last Sunday.

On Sunday, October 25, the Men's Bible class of the Druid Hills Methodist Church, Atlanta, Ga., celebrated its tenth anniversary. The same day marked also the tenth anniversary of Judge John S. Candler as teacher, and Mr. Arthur L. Brooke as teacher. Appropriate notice was taken of these significant events, and beautiful baskets of flowers were presented Judge Candler and Mr. Brooke. This class is one of the largest classes of its kind in Atlanta. Many Sunday school workers in Louisiana had the pleasure of hearing Judge Candler speak on the occasion of the great Bible class rally at Alexandria recently.

Rev. Lyman Carley, the editor's father, who has spent several months in Ohio, arrived in New Orleans a few days ago. He will attend the Louisiana Conference this week, and then go to Hattiesburg to attend the Mississippi Conference, of which he is a member. Before coming to New Orleans, he visited relatives and friends in Laurel,

from Tate, Georgia. The students at Emory have advantages equal to those of any institution in all of our land, for not only is Christianity its distinctive feature, but it gives the very best in literary culture and scientific knowledge.

It was indeed a great treat to attend the commencement and meet so many of my old class mates and club mates of the long ago. I am persuaded that friendships formed during our school days are the dearest and most lasting. Long live old Emory to bless the world with her Christian education.

Second Trip.

My next trip to Georgia was in July, filling an engagement for a revival meeting at Tate, the home of the Georgia Marble Company. I had heard of the Georgia Marble Mills for years, and had seen many of their beautiful products, but to appreciate the magnitude of this plant one must see it. It is estimated that the marble yet unquarried is worth two hundred billion dollars. You walk over blocks of marble four miles long and three-eighths of a mile wide. Its depth is still unknown. They have drilled down one hundred and eighty-five feet and did not reach the bottom. "For what we know, it may be a half mile deep." It is estimated that this marble, if quarried and sold at present prices, would yield a sum sufficient to purchase the South's entire cotton crop for two hundred and fifty years or more, on a thirteen million bale basis. This marble company is said to be the second largest of its kind in the United States, and they ship their products, not only throughout this entire country, but to many foreign ports. There are four types of this marble, the Kenne-saw, Cherokee, Creole and Etowah. The first is the stainless white; the second, a silver gray; the third, a white or grayish background, mottled with black or bluish veining; the fourth, a radiant pink, meeting every requirement of taste or design. Throughout the whole country, you find wonderful statues, mausoleums, fountains, etc., all of which testify to Georgia's marble perfection. The colossal figure of Abraham Lincoln in Lincoln Memorial Hall of Washington is an actual and living influence, which grows with each passing day; and "Georgia Marble" is able to keep it and translate it forever. The Mausoleum erected to the memory of Senator Clark was built of this handsome marble. A remarkable fountain design, executed in Georgia marble, is the DuPont fountain, proving a continual blessing to passers-by. We could mention many others of wonderful design, and beauty, but time and space forbid. While we were there, they were shipping this marble to be used for the building of the Porto Rican capitol, costing several million dollars.

That which differentiates the town of Tate from most others is the leading spirit of this great enterprise, Mr. Sam Tate. He is a man of strong personality, with deep religious convictions, wielding a wonderful influence over the entire community. The people not only have great confidence in him, but love him. He takes a personal interest in all of their affairs, and the humblest employee may see him at any time in his private office. The very machinery seems to be affected by his influence, for you can scarcely hear those huge saws cutting marble fifty steps away. I mingled with the employees a good deal the two weeks I was there, often going among them unannounced, yet never hearing a profane word. In fact, Tate is one of the most orderly and law-abiding towns of which I have any knowledge. While "Mr. Sam," as he is familiarly called, is a very busy man, he always finds time to look after the interests of his church. I regard him as one of the greatest laymen in Southern Methodism. During our revival he did much personal work in leading souls to the altar and to Christ. It was a real inspiration to my soul to find a man who exalts Christ above all material things. He is now very much interested in erecting a home as a memorial to the Tate family. It is constructed of the radiant pink marble, and when finished will be one of the show places of Georgia.

Mr. Walter Tate, brother of Col. Sam Tate, is also a great factor in this big business. Then too, there is Mr. Litchfield, Mr. Tate's right-hand-man,

who is one of the most efficient men I have ever met. I found him to be thoroughly conversant with all the details of the company's business, and exceedingly loyal to all of the company's interests.

I was invited to Tate by the pastor of the Methodist church, Rev. C. L. Middlebrooks, a man who is well educated, aggressive, and spiritual. Brother Middlebrooks is one of the coming young men of the North Georgia Conference. My visit to Tate, will ever linger with me as one of the most pleasant of my life.

The Lord greatly bless all the people of that little city, who made our visit so pleasant.

Columbus, Miss.

MISSISSIPPI CONFERENCE.

Committee on Admissions.

The Committee on Admissions, of the Mississippi Annual Conference, is called to meet in the pastor's study of Main Street Methodist Church, Hattiesburg, Miss., at 3 o'clock p. m., Nov. 10, 1925.

The committee is composed of H. L. Norton, N. B. Harmon, J. M. Corley, P. H. Grice, J. H. Foreman, W. E. Dickens, and J. T. Leggett.

All applicants for admission on trial, admission into full connection, readmission, and admission from other churches are urged to meet the committee at the time designated above.

J. T. LEGGETT, Chairman.

Admission on Trial

The Class for Admission on Trial, Mississippi Conference, will please meet the Committee at 3 p.m., Tuesday, Nov. 10, in Court Street Church, Hattiesburg, Miss.

C. P. JONES, For Committee.

First Year Class.

The members of the Class of the First Year are requested to meet the committee in the Court Street Methodist Church, Hattiesburg, Miss., Nov. 10, at 3 p. m. All credits from the Correspondence School or Divinity School should be submitted, together with the required sermon.

H. J. MOORE.

Second Year Class.

The Class of the Second Year, Mississippi Conference, will please meet the committee in Court Street Church, Hattiesburg, Miss., Tuesday, Nov. 10, at 3 o'clock p.m.

W. A. HAYS, for the Committee.

Third Year Class.

The Class of the Third Year will please meet the committee at the Court Street Methodist Church, Hattiesburg, Miss., prepared to make report with certificates, or stand written examination, Nov. 10, 1925.

W. H. SAUNDERS, for Committee.

Fourth Year Class.

The Class of the Fourth Year, Mississippi Conference, will meet the committee of examination at 3:30 o'clock p. m., Tuesday, Nov. 10, in Court Street Church, Hattiesburg, Miss.

H. MELLARD, for Committee.

Board of Education.

The Board of Education of the Mississippi Annual Conference is called to meet on Tuesday, Nov. 10, at 7:30 o'clock p.m., in the Court Street Methodist Church, Hattiesburg, Miss. Every member is urged to be present.

O. S. LEWIS, Secretary.

THEN WHAT?

A preacher tells the story of a young man who was led to give his heart to God by means of two simple words, "Then what?"

A man to whom the young fellow was talking

asked him what he was going to do with his life.

"Oh, I'm going to finish high school," he said.

"And then what?" came the words.

"Oh, after that I'll go to college."

"And then what?"

"Oh, then I expect to take up a career as an engineer."

"And then what?"

"Why, I'll try to climb to the top of my profession."

"And then what?"

"Well, I suppose after I've reached the end of my life I'll die."

"Then what?"

But the young man had no answer for that question. He turned away, but the question stayed with him, haunted him. He got no relief from it until he had faced the question of what he would do. He got no satisfaction until he had made himself right with God.

A business expert says that all business men are divided into two classes, "let's goers" and "then whatters." The "let's goers" are the ones whose business rise is often spectacular. They start off with a bang and are the envy of the business world at times. Yet they start without thinking their plans through, and usually their failures are as spectacular as their rise.

The "then-whatters" are the ones who sit down and think a proposition through step by step before they start. They are often thinking while their more active brethren are letting off their rockets of activity. And they are well under way when the others have collapsed.

These two words, "then what," ought to be a motto for every one who really wants to make the greatest success in any undertaking. Hang them up where you can see them the first thing in the morning and the last thing at night and all during the time between.

When you have a sudden impulse to say a thing, or to follow a certain course of action, don't start until you have asked yourself those two words, "then what?" If I do this thing, how will it come out? Will it benefit me and will any one else be benefited by it? What will be the result if I yield to this impulse?

You may have an inspiration or a half-formed plan in your mind and, under the enthusiasm of the moment, are eager to start out with it thus unmatured. Before you start it would be wise for you to ask and answer the question, "then what?"

Be a "then-whatter." It pays.—Baptist Young People.

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BILIOUSNESS

**Retired Minister Tells How He
Keeps in Good Form With
the Assistance of
Black-Draught.**

West Graham, Va.—The Rev. Lewis Evans, a well-known retired minister, now past 80, living here, has a high opinion of Black-Draught, which he says he has taken when needed, for 25 years. "For years I had been suffering with my liver," he says. "Sometimes the pain would be very intense and my back would hurt all the time. Black-Draught was the first thing I found that would give me any relief."

"My liver has always been sluggish. Sometimes it gives me a lot of trouble. I have suffered a lot with it—pains in my side and back, and bad headache, caused from extreme biliousness."

"After I found Black-Draught, I would begin to take it as soon as I felt a spell coming on and it relieved the cause at once. I can recommend it to anybody suffering from liver trouble. A dose or two now and then keeps me in good form."

Made from selected medicinal roots and herbs, and containing no dangerous mineral drugs, Black-Draught is nature's own remedy for a tired, lazy liver. NC-166

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ROBERT SAMUEL MOORE was born June 16, 1860, and died March 30, 1925. Brother Moore joined the church comparatively early in life, at a Methodist altar. To Brother Moore the church was the greatest institution in the world. For a number of years he served the church as steward, always faithful to this trust, always a very liberal supporter himself of the church. To the pastor, his home was always open, and he would rarely ever leave without some token of appreciation. Brother Moore enjoyed the friendship of more people than the average man, having served as an officer in the county for a number of years. A good neighbor, father, and husband has gone, leaving behind a wife to whom he was married in 1885, also five boys and one girl, all living. Brother Moore was laid to rest at Sageville Methodist church in the presence of possibly the largest crowd seen at the church at a funeral. May the God of peace comfort the bereaved.

HUGH C. CASTLE.

A CONSTRUCTIVE BIBLE SCIENCE

A New Light on Old Testament Criticism.

The October number of the "Biblical Review," New York, contains as its first article a discussional critical paper by Bishop H. M. DuBose under the title, "A Constructive Bible Science," which sums up the intensive points and manifestations of post World War Bible thought and historical construction. The reasonings and conclusions of this paper are based largely on a very recently appearing German work on Deuteronomy, by Pfarrer Wilhelm Moller, of Rackith am Elbe. This volume the Bishop characterizes as the greatest work of the last hundred years in the realm of Bible criticism. He expresses the belief that fifty years from now it will be the terminus a quo of all scientific Bible thought. Moller's position is, that Deuteronomy is a resume of the other four books of the Pentateuch, which are termed the "Tetrateuch." His exhibit of resemblance and identities reveals the fact that there is no important matter either of law, covenant, genealogy or history in Genesis, Exodus, Leviticus and Numbers that is not repeated in compressed statement in Deuteronomy, and that in such idiomatic form and likeness of letter as to show that the writer of Deuteronomy must have had the other four books before his eyes, or else was so thoroughly able to recall their language from memory as to argue himself the author of all. The application of this argument by Bishop DuBose shows how the "Source" theory and the alleged priority, and yet relatively late dating, of Deuteronomy, the chief dependence of destructive criticism, disappears as a mist.

One of the chief features of Bishop DuBose's paper is the appeal which

it makes to the results of archaeology in the settlement of the problems of historical Old Testament criticism. These results of archaeology have sapped the foundations of Wellhausenism, in that they have shown that the centuries of Moses and the patriarchs were marked by extensive writings and established literatures of religion, law and science, at least those of cultic traditions, genealogy and cosmologies. The Bishop expresses the belief that Moses, when fleeing from Pharaoh, chose Midian as an asylum for the larger reason that it possessed, as archaeology has recently shown, monotheistic cultic shrines (as that of Jethro) and, as well, libraries like that which is now believed to have existed at Kadesh in the middle of the second millennium before Christ. The Bishop believes that the Book of Genesis was written, or at least forecast, by Moses during his forty years' stay in Midian; and that the other four books of the Pentateuch followed in a successional order during the forty years of the Wilderness sojourn. His paper defines the basis of what he believes will be a real and enduring Bible science. Here is something for the critics, great and small, to consider.

REV. E. D. FAYARD CELEBRATES BIRTHDAY.

On Sunday, Oct. 18, at the home of Mrs. Edna McKigney, the daughter of Rev. E. D. Fayard, there was a family reunion in celebration of Brother Fayard's seventy-fifth birthday.

Those of his own family present were: His two sons, T. R. Fayard and R. C. Fayard; his daughter, Mrs. Edna McKigney, and nineteen grandchildren.

Brother Fayard is one of our faithful local preachers, who has done good and faithful service for the Master, and is doing so still, in whatever sphere of work he is assigned.

He brings cheer and gladness to all that are thrown in his company. To know Brother Fayard is but to love him. He is truly one of God's saints. May he be spared many days to cheer and comfort those whom he loves and those that love him. His life is very precious in the sight of the Heavenly Father. May his last days be peaceful and happy!

His co-worker and pastor,
A. L. McQUEEN.

THE QUADRENNIAL CONVENTION

Of the International Council of Religious Education
(Formerly International Sunday School Association),
Will be Held in Birmingham, Ala.,
April 12-18, 1926.

Sunday school workers throughout North America should plan to attend this great convention, to meet outstanding world leaders in religious education.

There will be inspiring addresses, helpful forums, beautiful pageants, and stirring music. An outstanding event is the great congress of youth. President Calvin Coolidge will ad-

dress the convention Thursday evening.

Plans are being made to make this the greatest Sunday school convention ever held.

For full information, address the International Council of Religious Education, 5 South Wabash Avenue, Chicago, or your State Council or denominational headquarters.

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To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.
Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MERIDIAN LEAGUES HOLD YOUNG PEOPLE'S REVIVAL.

At a meeting of the Meridian City League Union the Meridian Leagues decided to hold a joint young people's revival. Brother Watkins gladly consented to let us hold our services at Central Methodist Church, and Brother J. F. Campbell, of Hawkins Memorial, agreed to do the preaching.

The revival began on Monday night, Sept. 14, and closed on Friday night, Sept. 19. Special music was rendered each night by young people of the different Leagues. Brother Campbell's messages were helpful and inspiring. Friday night he spoke especially to the Intermediates and Juniors.

Though the attendance was not as good as it might have been, we feel that much good was done, and that the young people's revival is a step forward in the League work.

The Leaguers appreciate very much the splendid messages Brother Camp-

bell brought us from night to night. He is truly a wide-awake Epworth League leader, and always does his part.

Following is a report of the October meeting of the City League Union, as given by the Meridian Star of Oct. 19:

"The City Epworth League Union met Sunday afternoon at Hawkins Memorial Church. Miss Lilyber Phillips, vice president, was in charge. After a short devotional service, a program was rendered by the Junior and Intermediate Leaguers, consisting of solos, drills, etc. Two of the youngest Leaguers taking part on the program were Harold Moody, rendering a vocal solo, and little Margaret Koerner, who added much to the program with a number of selections on the saxello.

"The attendance banners were awarded to the Seventh Avenue Juniors and the Hawkins Memorial Seniors for having the largest percentage present.

"Mr. W. D. Hawkins, on behalf of the Leaguers, presented Rev. J. F. Campbell a hand-tooled bill folder as a token of appreciation for services rendered during the young people's revival. In his absence, the gift was accepted by Mrs. J. F. Campbell."

RUTH ALFORD,
District Secretary,
Meridian District.

A PIANO SOLO AGAIN.

By Mrs. Garfield Evans.

(A short editorial in the Epworth Era of July, entitled "A Piano Solo," has called forth considerable protest from accomplished young Epworthians who do not intend that the League devotional meetings shall be reduced to a Puritan barrenness of the beautiful. Glad to find independence of thinking among Epworthians, but of the same opinion still, the Editor of the Epworth Era prints the following protest by a lady well known for her excellence as a pianist.)

In answer to an article in the July Epworth Era entitled "A Piano Solo," I wish to take issue with three points mentioned there.

The writer of this article says that "a piano solo for the Epworth League devotional meeting can scarcely be edifying; it can certainly have no message; it can hardly contribute to the devotional character of the meeting."

What is more edifying than music? Shakespeare believed that it had power to soothe even the savage breast, and perhaps some of our Leaguers who would listen attentively and understandingly to a piano solo such as Rubenstein's "Kamenois Ostrow" or the Pilgrim's Chorus from Wagner's "Tannhauser" or McDowell's "To a Wild Rose" or Handel's "Largo" might experience a similar change of heart that would be helpful. Or if we cannot listen in such an appreciative

way as to become a part of the production itself, might there not be some edification in simply assuming the attitude of a listener? That would be the beginning toward a better condition of appreciation at least, for it has been said that one-third of the artist's success is due to the attitude of the hearers. Is it the piano solo, then, that is not edifying, or is it that the writer of this article and the Leaguers of whom he speaks are lacking in aesthetic appreciation?

In this day when musical appreciation is taught to the youngest children in our public schools, can we who are older afford to complacently put ourselves in such a place of ignor-

ance as to acknowledge that we do not understand the language of music, that a piano solo has no message because the words are not expressed audibly? Then for the sake of the edification of the Leaguers start a class in musical appreciation; and if there are no artists in your League, buy or borrow a good victrola and learn to understand the message of a piano solo.

If a piano solo does not contribute to the devotional character of the meeting, perhaps it has not been chosen according to its message or has not been placed on the program

(Continued on page 15)

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
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NEW ORLEANS, LA.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Our Honor Roll is growing. I have not been in the office at all this week; but after I had mailed the other list, and before I left home, three others had qualified for a place on the Honor Roll. Five others had written they would qualify by the first of November. I still hope that there will be 81 names on the list. That will mean 50 per cent of the charges reaching the Honor Roll requirements.

Our income from the offerings will enable us to pay all our bills this month if we received this week in proportion to what we received last week.

Two new schools are on the missionary offering list. This brings our list to 140—just ten short of the goal. Perhaps we will not make it by Conference; I had so hoped we would. We have nearly \$400 for our missions this month. We must make an average of more than this if the Mississippi Conference meets its obligation to Europe; but the amount is not what thrills our office and our hearts—it is the regularity and the growing interest expressed in increasing offering and better program. God bless the faithful workers in these 140 local Sunday schools who are putting over this work.

From reports received in the office, there ought to show a large increase in the Sunday school report to the Annual Conference, both in membership and in all other activities. I trust all who have to do with the reports will see to it that we get accurate reports this year. Our Conference reported a net loss last year when it should have been a net gain. Twenty Sunday schools have been organized and 6 have died this year; that leaves us a gain, as far as our records go, of 14. Many schools have reported a doubling of their membership and some have even gone beyond that.

We are closing a Cokesbury Standard Training School for the Prentiss charge. It has been a busy week, but we think a profitable one. Twenty-five enrolled for credit. We hope they will each and every one get credit.

STUDY AT HOME

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Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

Some of the men are still at sea about the Honor Roll. In stations and half-stations, it is 10 cents per member enrolled as reported in the last Conference Journal in the column, "Enrolled in all other Departments." For circuits, it is an offering from each Sunday school on the charge. If a Sunday school has been reported to us, we do not know it is not in existence till it is reported dead.

All but 15 of our Adult Wesley Bible Classes have reported and paid their dues or reported they are dead. I trust that these fifteen will let us hear from them and make it possible for the Mississippi Conference to start a new year with a clean sheet.

Pray for these last closing days of the Conference year. May this be a Conference of victory.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE ITEMS.

Miss Hooper, of Houma, writes: "We have organized a very good Sunday school at Lockport, a town of about a thousand inhabitants, twenty-one miles from Houma. There is no other Protestant work there. Some of the pupils in the McDonnell school and one of the teachers go with me each Sunday morning, and they are doing fine work. One of the boys has written a sketch of his work that may be of sufficient interest for you to put in your paper, if it is not now too late. We are having some interesting results from the training we received last August. These are manifest in all the schools and are very hopeful."

The writer visited Natchitoches last Sunday night. The Sunday school had observed Children's Week, and we saw their pageant put on at night and heard the report from the Forward Step Committee, the chairman of which is Prof. A. C. Maddox. The Sunday school annex at Natchitoches has been finished, and we attended a meeting of the Intermediate-Senior League in this building.

Prof. D. B. Raulins is teaching a Standard Training Class in Worship at Centenary College. Most of the pupils in this class are Sunday school leaders in Shreveport. Among them are: Dr. A. S. Lutz, Conference Superintendent of Teacher Training; Mrs. Byron Harwell, Mrs. W. W. Holmes, Mrs. T. C. Clanton, and others.

Mrs. J. M. Henry has charge of a large and interesting class of young people, which meets each Sunday at Centenary Academy. This class is related to Noel Memorial Sunday school.

The article in last week's Advocate on "Week-day Religious Education," by Rev. Guy M. Hicks, of Belcher, was written at the request of Brother Holmes, the presiding elder. No doubt many read it with interest.

Up-to-date Report of Missionary Offerings by Districts.

Shreveport	\$610.58
Baton Rouge	544.00
Lake Charles	372.05
Alexandria	173.35
New Orleans	126.80
Minden	120.46
Monroe	78.63
Ruston	77.93
Total	\$2,108.43

C. D. ATKINSON,
Conference Superintendent

Fourth Sunday Missionary Offering for European Special, by a Few of the Sunday Schools That do Not Carry Specials.

Alexandria District.

Alexandria, \$50; Glenmora, \$28.92; Roberline, \$20.01; Opelousas, \$35; Boyce, \$10; White's Chapel, \$2.54; Gold Dust, \$2.91; Fellowship, \$5.01; Hebron, \$2. Total, \$156.38.

Baton Rouge District.

Amite, \$100; First Church, \$226.42; Keener Memorial, \$80.61. Bogalusa, \$68.85; Franklinton, \$29.77; Natalbany, \$10.74; Tunica, \$44.64; Holden, \$3; Holark, \$4.55; Denham Springs, \$4.31; Tickfaw, \$5; Wesley, \$1.65; St. Tammany, \$6.18; Baker, \$3; Ponchartroula, \$30; Pine Grove, \$10; Watson, \$1.50. Total, \$630.22.

Lake Charles District.

Crowley, \$77.79; De Ridder, \$211.88; Gueydan, \$40; Lake Arthur, \$22.13; Rayne, \$29.96; Prospects, \$3.04; Zwolle, \$17.50; Indian Bayou, \$5.30. Total, \$417.60.

Minden District.

Colfax, \$8; Jena and Jonesville, \$14.43; Pine Grove, \$6; Hall Summit, \$11.25; Ferriday, \$24.75; Winnfield, \$25; Columbia, \$21.24; Rochelle, \$22; Montgomery, \$1.83. Total, \$134.52.

Monroe District.

Epps, \$2.33; Midway, \$1; Gilbert, \$22.50; Mangham, \$6.61; Harrisonburg, \$8.31; Waterproof, \$26.82; Delatridge, \$4.45; Charlieville, \$5.52; Archibald, \$2; Jones Chapel, \$2.60; Rayville, \$25. Total, \$107.14.

New Orleans District.

New Orleans, \$50; St. Marks, \$24.45; Morgan City, \$75.20. Total, \$149.65.

Ruston District.

Haynesville, \$72.55; Bienville, \$4.70; Bryceland, \$6.26; Choudrant, \$3; Calhoun, \$3; Summerfield, \$2; Athens, \$10; Holden, \$3; Strong, \$3.73. Total, \$108.24.

Shreveport District.

Belcher, \$81.12; Grand Cane, \$6.05; Greenwood, \$26.63; Cedar Grove, \$27; Mansfield, \$165.18; Mooringsport, \$99.91; Claiborne, \$35.94; Shreveport,

First Church, \$300; South Mansfield, \$10.15; Vivian, \$10; Belcher, \$3.36; Shreveport, D. V. B. S., \$20. Total, \$785.24.

By Districts.

Shreveport District	\$785.24
Baton Rouge District	630.22
Lake Charles District	417.60
Alexandria District	156.38
New Orleans District	149.65
Minden District	134.52
Monroe District	107.14
Ruston District	108.24
Total	\$2,476.15

Only seventy-eight Sunday schools making payments (a very few carrying regular specials) out of three hundred and thirty schools.

A. M. MAYO,
Treasurer Louisiana Conference Sunday School Board.
Lake Charles, La., Oct. 30, 1925.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 322 Morewood Bldg., Pittsburg, Pa.—Adv.

**Grove's
Tasteless
Chill Tonic**
Restores Health, Energy
and Rosy Cheeks. 60c

666

is a prescription for

**Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.**
it kills the germs.

Children Cry for

**Fletcher's
CASTORIA**



MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of *Wm. D. Fletcher*. Absolutely Harmless—No Opiates. Physicians everywhere recommend it.

REVIVAL AT LONGVILLE, LA.

On October 1, Rev. C. C. Jones, of De Ridder, began a series of meetings which were well attended, and, we believe, a great deal of good was accomplished.

The sermons were all fine, appealing to the intellect rather than the emotions; in fact, each one seemed better than the one before. One night there was a special sermon for young men, to which all were invited; another for young ladies, subject: "The Pearls of Great Price." The two Sunday morning services were devoted to the children, though there were valuable lessons and thoughts for all.

The meeting closed Sunday night, October 10, the sermon being, "Almost Persuaded," probably the best of all. At the close of the sermon 21 persons came forward and united with the local churches, making a total of 23 during the meeting.

The singing was a special feature, being ably directed by Mr. R. W. Hayden, Sunday school superintendent.

We regret very much that Brother Jones is leaving Louisiana, and pray that God's blessings may follow him wherever he goes.

REPORTER.

THE OXFORD CAMP MEETING.

Dear Advocate: Owing to sickness in my family, I am a bit late in reporting results of our annual camp meeting, which convened in August; however, my creed or conviction is that it is never too late to spread good news. So, I must say that the preached word was the crowning feature of the meeting this year. We had with us Brother J. H. Felts, of Greenwood, and every message he brought was illuminating. The very name of Brother Felts is synonymous

NEW LAMP HAS NO WICK OR CHIMNEY.

Most Brilliant Home Light Known—Costs One Cent a Night.

A new lamp which has no wick or chimney, yet, according to experts, gives the most powerful home light in the world, is the latest achievement of W. C. Fowler, 421J Factory building, Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than 300 candles, 18 ordinary lamps or 10 brilliant electric lights, and costs only one cent a night. A blessing to every home, especially on farms or in small towns. It is absolutely safe, and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Fowler to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light, and he will send one of his new lamps on free trial to any reader of the New Orleans Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Advertisement.

BOYS and GIRLS EARN XMAS MONEY

Write for 50 sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No work—just fun. St. Nicholas, 2814 Glenwood Rd., Dept. 276, Brooklyn, N. Y.

with pure gospel. We were also fortunate in having with us our fine young Brother W. C. Newman, of Tupelo, who conducted the singing and the afternoon services, bringing messages each day to the edification of young and old.

Our home pastor, Rev. T. H. Dorsey, of Oxford, and Brother Hunt, of Abbeville, were present and added much to the meeting by preaching and otherwise.

During the week we enjoyed visits from Brothers James Porter and A. W. Langley of Oakland, and Brothers Lipscomb of Water Valley and E. S. Lewis, our presiding elder, of Grenada.

Perhaps the two most precious services of the meeting were, first, a memorial on Sunday afternoon, in honor of those connected with this institution who have passed on to their reward during the past few years, conducted by Brothers Dorsey and Hunt and the writer. This service was very sweet and tender, and attended by a large concourse of people. The other was a morning service conducted by Brother Felts, at the close of which a number of bright young people came forward and offered themselves for life service. These young people were all products of Brother Hunt's churches. He has done a telling work among the youth of his charge. We feel that some lasting impressions for good were made at this our last camp meeting.

We have suffered quite a loss in the personnel of our Sunday school here at Oxford in the resignation of Prof. A. W. Mildren, of the University, from the place of superintendent after fifteen years of faithful and efficient service. We hope, however, to retain him as teacher of Bible as he cannot be excelled in this capacity.

We are now on the eve of the Annual Conference at Grenada, and trust that Brother and Mrs. Dorsey may be returned to Oxford, where they have wrought well. Their work here among the children and teenage youth deserves special mention. They have organized and carried to splendid development Leagues, prayer meetings and an orchestra among the young people, which is a credit to any church in the State.

Our town is in tears and a pall of gloom hovers over our own Methodist church. We buried yesterday, just two hours apart, two of our members in the persons of Miss Olive Webster and Mr. Gladden, who lost their lives on the ill-fated fast train, "Suunyland," that was wrecked at Victoria Tuesday morning. We also lost another fine citizen on the same train, Dr. Hathorn, of the local Baptist church. These tragedies make us feel more and more our dependence upon God and how frail we mortals are.

Blessings on the dear Advocate, its staff, and those who are privileged to read it.

Mrs. A. FOUNT CALLOWAY.
Oxford, Miss.

DETAINED VOLUNTEERS.

Volunteers for the foreign field detained in the homeland and yet retained in the service! During the week recently spent in the Miami District, Florida, with the Rev. G.

Fred Blackburn, presiding elder, at which time \$13,500 was pledged to missions on a goal of \$10,000, P. L. Cobb, Secretary of Specials, was much impressed by the interest in missions that was being kindled by volunteers who had been detained at home and yet refused to give up the idea that they were called to service.

J. G. Stradley, pastor of a small church at Homestead, Fla., who has two aunts in Brazil, was himself accepted two years ago for that field. Since that time he has been begging to be sent; but he has been detained. Nevertheless he still feels the call to serve, and through his influence his people pledged \$500 on the \$10,000 missionary thank offering.

W. C. Fountain, pastor at Delray, and his wife were students in the Nashville training school under Dr. Quillian. It is their ambition to support a foreign missionary. Inspired by these two detained volunteers the small congregation at Delray, whose quota was \$500, subscribed \$2,330 on the thank offering.

Dr. C. K. Vliet, a detained volunteer, a business man, and pastor of a small charge at Palm Beach, whose part of the thank offering was \$200, gave personally \$500 and pledged \$200 a year for life to support a native Korean pastor. Burning with missionary zeal, he made such an appeal to the church at Jupiter on the same day—that another \$500 was pledged by that congregation, bringing the total to \$1,225.

The money invested in training Vliet, Fountain, and Stradley for the mission field will bring a harvest of a thousandfold, even though they be detained.—News From the Field.

THE SPIRIT OF CZARNYLAS.

By W. A. Langley.

In the little peasant village of Czarnylas, the first Methodist church in Poland was established, and it will be among just such people as worship in the Czarnylas church that a national revival will begin, if ever the revival fires of religion sweep over the Polish nation.

HIS LAST GREAT SPEECH

(William Jennings Bryan)

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution. You will want a copy and a few to circulate. Price, per copy, 25c postpaid; five copies for \$1, postpaid; 100 copies for \$15, postpaid. Pentecostal Publishing Co., Louisville, Ky.

The spirit of Czarnylas reminds one of the olden days of Methodist revivals, when people believed and shouted because they were happy to believe. The people of Czarnylas are the kind of people who have ever received the message of Christ as taught by the Wesleys. In this church there is a faithful membership of seventy-one souls and as great prospect for advancement as there would be in any place where the people possess the faith that the Czarnylas church possesses.

Such revivals as Wesley brought to England are needed in Poland. It is the only thing that will break down prejudice and strengthen our forces enough to warrant legal recognition from the Polish government. It is the only force that can lift up the moral and spiritual life of this nation. May we not depend on the home church to pray that this revival will come soon?—News From the Fields. Poznan, Poland.

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of gripe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bedtime with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store.—Adv.



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe → Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyama, 607 Third Street, Natchitoches, La.

ZONE MEETING AT CENTENARY, McCOMB, MISS.

On Monday, Oct. 5, the first of a series of zone meetings was held in McComb, with Centenary Methodist Church acting as hostess for the occasion.

The meeting was opened with words of welcome and greeting extended most graciously to the visitors by Mrs. J. B. Alford, after which the audience joined in singing, "The Morning Light Is Breaking."

The devotional was conducted by Mrs. W. T. Denman, with Scripture

reading from the twelfth chapter of Romans, followed by a most fervent prayer.

Mrs. R. E. Bennett, district secretary, conducted the organization, and Mrs. W. T. Denman was elected president, with Mrs. N. W. Tate as secretary. After election of officers, Mrs. Bennett discussed and explained "The Purpose of the Zone Meetings," stating that they would be held quarterly with the different churches in the zone acting as hostess, the chief aim being good fellowship, with the larger, stronger churches extending a helping hand to the weaker ones. She urged that auxiliaries be organized in all the smaller churches, thus taking the place of the Ladies' Aid Societies. A message was read from Mrs. Cutrer, stressing that we make this a year of rally and organization, and go "over the top" on all pledges and obligations.

The name chosen for our zone was "South Central Zone," which includes the following seven churches: Summit, Fernwood, Topisaw, Adams, East McComb, South McComb, and Centenary.

The president-elect, Mrs. W. T. Denman, took the chair and presided throughout the remainder of the session.

The following splendid program was most ably rendered:

Young People's Work, Mrs. E. P. Jones, Centenary.

The Wesley Houses, Mrs. A. S. Oliver, South McComb.

Belle Bennett Memorial, Mrs. Guy Norton, Centenary.

At the conclusion of these numbers, prayer was offered by Mrs. B. H. Casey, and the meeting adjourned for lunch.

The guests were conducted to the lower rooms, which had been converted into a most attractive and lovely spot, where an abundance of bright autumn flowers lent much joy to the occasion, and a delectable two-course luncheon was served.

The afternoon session was opened by singing, "Break Thou the Bread of Life," after which prayer was offered by Brother N. E. Alford, and the program was resumed in the following order:

How to Maintain an Ideal Missionary Society, Mrs. H. L. Norton, Summit.

Social Service, Mrs. C. L. Lampton, Magnolia.

Tithing and Stewardship, Miss Margaret Thoroborn, Fernwood.

Importance of Bible and Mission Study, Mrs. H. C. Lawrence, East McComb.

How to Make Our District 100 Per Cent, Topisaw Auxiliary.

Importance of Children's Work, Mrs. Louis Bufkin, Adams.

There were many interesting and helpful discussions pertaining to all departments of the Missionary Work. These discussions were led by our three very capable Conference officers, Mmes. R. E. Bennett, C. L. Lampton and L. W. Alford, whom we were so fortunate as to have present on this occasion.

Mrs. L. W. Alford, Conference president, reminded the auxiliaries that we were in a membership contest with Alabama, and that we should spare no effort to come out victors in this great campaign.

She stressed that every Methodist woman be enlisted, and that every department be kept functioning, and most especially that baby departments be organized in all churches.

The president, Mrs. Denman, appointed the following committees to serve for the remainder of the year:

Membership: Mrs. Guy Norton, Centenary; Mrs. B. H. Casey, South McComb; Mrs. John Jackson, Summit; Mrs. Walter Kell, Fernwood, and Mrs. Louis Bufkin, Adams.

Program: The Fernwood Auxiliary.

Publicity: Mrs. E. P. Jones, Centenary; Mrs. Jim Fly, Summit; Mrs. Leon Cothorn, South McComb, and Mrs. C. B. Ferguson, East McComb.

Prayer: Mrs. H. L. Norton, Summit; Mrs. J. L. Sells, Centenary; Mrs. J. A. Wells, East McComb, and Mrs. A. S. Oliver, South McComb.

The next meeting will be held some time during the early part of next quarter.

The meeting adjourned after a closing prayer by Brother Abney, of Fernwood.

A NEW CROSS-WORD PUZZLE.

By the Rayne Memorial Auxiliary.

Louisiana Conference Officers.

President: (1) a joint of the limbs; (2) outside of an artichoke; (3) something bitter.

Vice President: A necessity to a lock.

Corresponding Secretary: To carry or "tote."

Recording Secretary: A dark color. Treasurer: One who sits at the head of the table and slices the fowl.

Superintendent of Young People: (1) an old, worn-out cloth; (2) an organ of vision; (3) an exclamation.

Superintendent of Children: (1) to remunerate; (2) a heavy weight.

Superintendent of Literature and Publicity: (1) sly; (2) cured meat.

Superintendent of Bible and Mission Study: Four quarts.

Superintendent of Social Service: Strong current of air.

Superintendent of Supplies: (1) to irritate or rub; (2) a letter of the alphabet.

Editor of Louisiana News: (1) elevated; (2) form of verb to be; (3) plural letter.

Chairman Good Citizenship, Laws: Twenty-four hours.

District Secretaries.

Alexandria: What are we always doing when we don't pay.

Baton Rouge: How we look when tanned.

Lake Charles: A combination of two men's names, both Scotch.

Minden: A masculine name rhyming with miles.

Monroe: (1) a hirsute adornment; (2) a measure.

New Orleans: A high structure.

Ruston: (1) a man's name (Scotch); (2) relatives; (3) last letter of the alphabet.

Shreveport: An Irish patriot whose name rhymes with Mollins.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

HEARING RESTORED OFTEN IN 24 HOURS

Amazing Results Secured In One Day
By Use of Virex Formerly Known
As Rattle Snake Oil.

Deafness and Head Noises need not be dreaded any longer since the discovery of a widely known physician. Now it is possible for some of the most obstinate cases of deafness to be relieved in a day's time by the application of a prescription formerly known as Rattle Snake Oil. This treatment is meeting with wide success all over the country.

Mr. D. M. Lopes, a Pennsylvania man, says: "I used the treatment at night before retiring. The following morning I could hear the tickings of the alarm clock that I was unable to hear before. Now my hearing is restored perfectly after many years of deafness."

Mr. Ben Jackson, who lives in Indiana, says: "Before I used Virex I could hear nothing. After ten days I could hear my watch tick."

Angeline Johnson, a Mississippi resident, had been stone deaf for eighteen years. She says: "Virex has stopped my head noises and I can hear the train whistle three and a half miles away."

Roy Fisher, Iowa man, says: "I hadn't heard a watch tick for eleven years—now I can lay my watch on the table and hear it plainly."

Mr. W. A. Lumpkin, of Oklahoma, says: "After being deaf 38 years, I used your treatment only a few days and hear fairly well."

Mr. Anthony Chapman, of Michigan says: "The terrible head noises have stopped entirely and my hearing is practically back to normal."

Deaf Baby Now Hears.

Mrs. Ola Valentine, of Arkansas, says: "My little boy, now 5 years old, had been deaf since about 4 months of age. Now he hears very well and is learning to talk."

Mr. Mather Pelleys says: "My young son, deaf for years, has used Virex for only three days and he hears almost as well as ever before."

Such amazing reports come from all over this country and Canada. The prescription which is known as Virex, is easily used at home and seems to work like magic in its rapidity on people of all ages.

So confident are we that Virex will restore your hearing quickly, and to introduce this remarkable treatment to a million more sufferers, we will send a large \$2.00 treatment for only \$1.00, by collect on delivery mail, on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the Dale Laboratories, 1659 Gateway Station, Kansas City, Mo., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write to-day and give this wonderful compound a trial.

FRECKLES

Don't Hide Them With a Veil; Remove them With Othine—
Double Strength

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a veil or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money back guarantee.



WELL-MERITED SUCCESS

A distinguished citizen, honored politically and professionally, Dr. R. V. Pierce, whose picture appears above, made a success few have equalled. His pure herbal remedies which have stood the test for fifty years are still among the "best sellers." Dr. Pierce's Golden Medical Discovery is a blood medicine and stomach alterative. It clears the skin, beautifies it, increases the blood supply and the circulation, and pimples and eruptions vanish quickly. Beauty is but skin deep and good blood is beneath both. For your blood to be good, your stomach must be in condition, your liver active. This Discovery of Doctor Pierce's puts you in fine condition, with all the organs active. Ask your nearest druggist for Doctor Pierce's Golden Medical Discovery, in tablet or liquid form, or send 10 cents for trial package of tablets to Dr. Pierce's Invalids Hotel in Buffalo, N. Y.

ECZEMA

CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. GANNADAY, 1900 Park Square,
SEBASTIA, MO.

GALL AND LIVER TROUBLE

Indigestion, Gas, Colic, Pain in Right Side. I tried everything, even two operations, before finding help. I'll tell you about FREE. MADELINE E. UNGER,
22 Quincy Street :: Dept. 281 :: Chicago, Illinois

Getting Up Nights Makes You Old Before Your Time

Dangerous Prostate Trouble Saps Vigor and Vitality—Often Mistaken for Kidney Ailment.

New Treatment Stops Symptoms Often in 24 Hours.

\$1.00 PACKAGE FREE

According to statistics 65 per cent of all men sooner or later are started on the road to premature age by prostate and bladder trouble.

One of the commonest symptoms of this dangerous, but little understood, ailment is the necessity of getting up nights. Other indications are, burning sensation of organs, dull ache at the base of the spine and in the small of the back, pains in the groin and legs. These symptoms are often attributed to kidney ailments, and it is obvious that the wrong kind of treatment or neglect is almost certain to lead to a dangerous and delicate condition, which may eventually necessitate a surgical operation.

But now, thanks to a new scientific specific, the symptoms, pains and troubles of prostate disorders can frequently be checked within a few hours.

This remarkable new treatment, which seemingly banishes prostate and bladder symptoms in the most stubborn and advanced cases is known as Walker's Prostate Specific. It has now been used by over 150,000 men in all parts of America, and remarkable statements as to quick results, elimination of symptoms, increasing of pep, vigor and vitality and health are daily being received.

In fact, I am so confident that Walker's Prostate Specific will succeed where all other treatments have failed, that I will gladly send any reader of this paper a complete \$1.00 treatment absolutely free, prepaid and under plain wrapper. If it cures you, you can repay the favor by telling your friends and other sufferers. That is all I ask. You are not under the slightest obligation, and this treatment never costs you anything, now or at any other time.

To take advantage of this special introductory offer and stop the ravages of prostate and bladder trouble, simply put your name and address on the coupon below and send me by the first mail—or your name and address on a postal card will do. Write me to-day—every hour you delay simply means running unnecessary dangers.

I. B. WALKER,

THE WALKER INSTITUTE,

3483 Gateway Sta., Kansas City, Mo.

FREE TREATMENT COUPON

I. B. WALKER, Walker Institute,
3483 Gateway Station, Kansas City, Mo.

Send me the \$1.00 treatment of Walker's Prostate Specific under plain wrapper by return mail. It is not to cost me anything now or at any other time.

Name

Address

FOUR-CENT DINNER ENJOYED BY A THOUSAND GUESTS.

The first series of more than 500 "Golden Rule" dinners to be given in cities throughout the United States as part of the campaign for the observance of International Golden Rule Sunday to aid child welfare and reconstruction work in the Near East was held in New York City recently.

More than a thousand guests partook of a meal similar to that served in the Near East Orphanages and costing approximately 4 cents. The principal attraction at this dinner was Zadi, a 5-year-old Armenian orphan, adopted by Dr. and Mrs. Gannaway after a hard fight with starvation and disease had been won. In his address to the guests, Dr. S. Parkes Cadman, president of the Federal Council of Churches, said:

"We can do no better thing than to give for those who are in need, and thus make such merchandise out of our material welfare as to have credentials for the life which is to come. I do not take the attitude that there is anything much to praise about our American people in this matter, though I am proud of them, as we all are. It would have been a strange and most unfortunate thing if we had not done as we have done.

"When you think of the millions which are squandered in this country upon feminine devices for beautifying—which do not always succeed in realizing their object—when you think of the vast cost of trying to make mutton look like lamb, when you think of the multitude of surplus things with which we surround ourselves in daily life, and then see this work for far-off children, I think you will agree with me that, even though our political promises have not been realized, at any rate we have tried to retain the credit for our people by contributing generously to this noble fund, which we must continue to sustain.

"As a churchman, I may be permitted to point out that the Near East Relief has contributed enormously to the great cause of church unity. At Stockholm a few weeks ago I had the privilege of conferring with all the patriarchs and metropolitans and archbishops of the Greek church. They assured me, from the Archbishop of Alexandria to the Archbishop of Jerusalem and the Archbishop of Mesopotamia, that they have been drawn toward the West, not by the common consent of intellectual minds or doctors of the church, but rather through the work of Near East Relief. That work has won the hearts of great bishops as well as refugees and politicians. Truly we have seen the truth of the saying that a little child shall lead them. The Armenian orphan who sang for us to-night is a representation of thousands of these Eastern believers, whom we have approached, not with dogmatic commands, but with those deeds which are the very essence of true religion."

HOW TREATMENT OF PARSONAGES AFFECTS APPOINTMENTS AND INFLUENCE OF PREACHERS.

As strange as it may seem to some Methodist preachers, the way in which they, with their families, keep

and treat parsonage property committed to their use seriously affects appointments and Christian influence.

The good men and women who provide and see to the upkeep of the parsonages on the several charges to which our preachers are appointed are quick to take notice as to how their pastor and family treat their property. Their social pride and Christian esteem is lowered or increased when they have discovered that the parsonage property is ill or well kept. When they have committed a house, furniture and grounds to use of the pastor and family, gratis, it is only reasonable that they should expect that the house and grounds be kept tidy and clean, and that the furniture be not abused.

The pride of the ladies who are interested in the parsonage is easily offended at the sight of filth, dirt, and broken furniture in their parsonages. They are reluctant to provide nice linens, dishes, and furniture to the preacher and family who do not respect their generosity. They are, moreover, quite outspoken with reference to certain preachers and their families who are disrespectful of parsonages in such respects. They are equally as outspoken in saying that they do not want such pastors and families appointed to their charge. "We do not want them, for we can't respect people who are so inconsiderate and inappreciative," they say.

Again, it may seem strange to such preachers that the news of such things soon spreads to remotest charges; and that wherever they go the stigma overshadows them, with an impairment of their social and Christian influence.

Finally, the preacher who must succeed these inconsiderate families, if he is not likewise inclined, howls mightily when his wife commands him to take the mop, soap, rake and wheelbarrow, and get things cleaned up. He doesn't much blame his wife, but can never forgive his predecessor who left him the unpleasant job.

"REV. I. B. GRIEVANCE."

A PIANO SOLO AGAIN.

(Continued from Page 11.)

in the proper place. A well-chosen piano solo, played by one who as prayerfully tries to make the message reach the hearers as does the person who speaks a message, put in a place on the program that does not merely fill space or occupy time will contribute to the purpose that brings young Christians together in a Sunday evening devotional meeting.—From the Epworth Era.

Ciego de Avila, Cuba.

PROGRAM.

Anniversary of the Epworth League Board, Court Street Church, Hattiesburg, Nov. 14, 1925,
7:30 P. M.

Song.

Scripture lesson, Rev. J. B. Cain.

Prayer, Rev. J. F. Campbell.

Song, by Leaguers.

Short address, President of the Board.

Special music.

Short address, President of the Conference.

Pageant, by Main Street Epworth Leaguers.

Address, by Rev. B. Frank Pim, of Nashville, Tenn.

Song (or music).

Benediction.

WOMAN SO ILL WASHED DISHES SITTING DOWN

Mrs. Ashcroft's Remarkable Recovery After Taking Lydia E. Pinkham's Vegetable Compound

Covington, Ky.—"I was so weak and nervous I could hardly do my housework as I could not stand because of the bearing-down pains in my back and abdomen. I sat down most of the time and did what I could do in that way—as washing dishes, etc. One day a book describing Lydia E. Pinkham's medicines was put in my mail-box. I saw how the Vegetable Compound had helped others so I gave it a trial. I had to take about a dozen bottles before I gained my strength but I certainly praise this medicine. Then I took Lydia E. Pinkham's Blood medicine for poor blood. I was cold all the time. I would be so cold I could hardly sit still and in the palms of my hands there would be drops of sweat. I also used the Sanative Wash and I recommend it also. You may publish this letter and I will gladly answer letters from women and advise my neighbors about these medicines."—Mrs. HARRY ASHCROFT, 632 Beech Avenue, Covington, Kentucky.



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FROM FIRST CHURCH, SHREVEPORT, LA.

We note by the secular press of Shreveport a report of the fourth quarterly conference of First Church, Shreveport, which contains an optimistic ring that should be gratifying to Louisiana Methodism. Quoting Dr. W. W. Holmes, the presiding elder: "The success and example of this the greatest church in Louisiana Methodism in the matter of finances particularly has been an inspiration to many other churches in the district to institute business methods in the work of the church next year."

Dr. Goodrich's report thus characterizes the work of the year: "I may say that we are rounding out one of the most remarkable years, measured from every angle, that the church has ever known. Under the wise and efficient direction of Rev. Byron Harwell, our director of religious education, and that of our official board, the church is easily stepping out far beyond any record it has ever known—and this without the least stress or strain or noise. As to plans for future work, I may say that while we have for the past two years been passing through the nebulous state of general discussion, gravitating our thoughts to the general idea of a great program of expansion in our church housing, I now feel that we have come to where we must face the problem with downright earnestness, and we must come to grips at once with the task of housing our congregation in a great building commensurate with its needs and in dimensions corresponding to the dignity of our people. Standing in this wonderful location, there must be built one of the inspiring churches of all Methodism."

The Sunday school report showed a total of \$11,540 raised through the Sunday school, and an average attendance of about 1800. The Missionary Society report showed 539 members and \$14,335 raised by the women. First Church gave \$7,300 to the Ruston Orphanage last Christmas, and paid practically all its Superannuate Endowment quota for the five years the first year. Six new stewards were added, making a total of sixty-nine stewards.

MISSIONARY SOCIETY VISIT.

The Woman's Missionary Society of First Church, Laurel, Miss., was invited to meet with the Missionary Society of Stringer, October 27. Eight ladies responded. We, also, had two ladies from the Auxiliary.

Mrs. McMullen, our district secretary conducted the meeting, reading the Scripture, followed by a chain of prayers.

Mrs. Burton, of Stringer, gave us a cordial welcome which made us all feel so much at home.

Stringer has a small membership, but is strong in faith and good works; a band of women with so much spiritual inspiration will surely grow and wax well.

Mrs. Salmon, from the Auxiliary,

gave a reading, which was enjoyed by all; Miss Foster gave a piano selection which added much to the pleasure of the afternoon.

The meeting was closed with a prayer offered by Professor Johnson, principal of the school.

We were then invited to the home of Mrs. Foly, and served delicious refreshments.

We count it a privilege to meet with this splendid band of noble women, and to be with our district secretary, who is so ably guiding the work of the Societies of Newton District.

SECRETARY.

RESOLUTIONS OF RESPECT.

Whereas, an All-Wise Father has removed from our circle our much-loved sister, Mrs. Mary J. Magruder, whose services as a member of this Society extended over a period of many

years of usefulness and devotion to duty, and who was the oldest member of our circle from point of age and service,

Resolved, That in her death the Woman's Missionary Society of the Woodville Methodist Church has lost not only its oldest member, but one whose fidelity to our society was unwavering and one whose beautiful traits of character and Christian womanhood had stood like a beacon to light the way of others to the throne of Him in whom she placed her trust.

Resolved, That while we mourn the death of this beloved sister and feel very keenly the loss of her guidance and the spiritual inspiration that her presence gave, we know that she has passed to a world beyond where she has laid up for herself rich treasures in Heaven.

Resolved, That our hearts go out in tender sympathy for the loved ones, and that a copy of these resolutions be spread on the minutes, sent to the family, and to the New Orleans Christian Advocate.

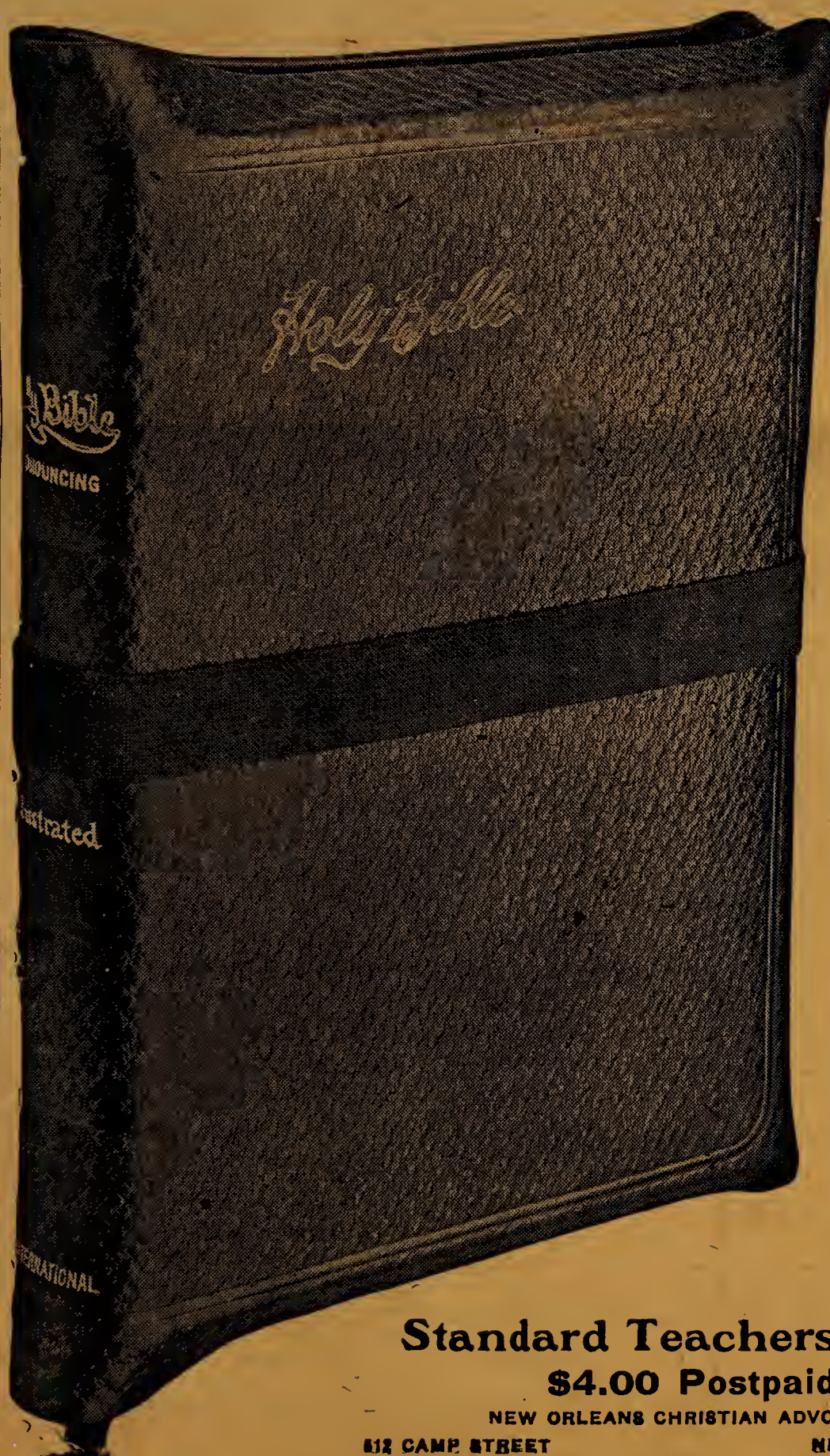
Respectfully submitted,
MRS. R. E. L. COON,
MRS. J. K. SISSIMS,
MRS. ROBERT LEWIS.

Woodville, Miss.

MONEY IN OLD LETTERS.

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

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HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 12, 1925.

CHAS. O. CHALMERS, Manager.

Proceedings of the North Mississippi Annual Conference.

Reported by Rev. H. P. Lewis.

Fifty-Sixth Session of the North Mississippi Conference held at Grenada, Miss., Nov. 4-8, 1925.

Historical Society.

The Historical Society of the North Mississippi Conference met in annual session Tuesday evening, Nov. 3. Rev. J. J. Brooks, who has been president of the Society for two terms, was in the chair. Rev. W. R. Lott, the secretary, led the devotional exercise. Dr. L. E. Todd, General Secretary of the Board of Finance, preached from the text, "One Thing," and brought a message that thrilled the hearts of all his hearers. Mr. John Rundal, superintendent of the Grenada City Schools, read for Mr. O. F. Lawrence, the editor of the Grenada Sentinel, a sketch of the history of Methodism in and around Grenada.

Rev. J. T. McCafferty was elected president of the Historical Society, and Rev. W. R. Lott was chosen secretary.

Following are some of the facts mentioned in the sketch of Methodism in Grenada:

The first Annual Conference ever held in this section of the South met in Grenada in 1838. The territory covered by this Conference is now embraced in seventeen. Bishop Morris rode on horseback from his home in Ohio to preside over this Conference. There was no meeting house here then. The Conference was held in a room over a store.

The preachers all came to the session horseback, some riding eight hundred miles. Their salaries were \$100 each. All paid in excess of this amount was pooled to help pay the fellows who did not get their salaries from their work.

Other Annual Conferences held here were in 1873, presided over by Bishop Robert Paine; in 1890, Bishop Charles B. Galloway presiding, and in 1905, Bishop E. E. Hoss presiding.

The present church building was erected between 1850 and 1860. The bell still used in the church is the same that was used 75 years ago. It was brought all the way here by boat, down the Mississippi and up the Yazoo and Yalobusha Rivers.

Grenada College, the pride of the Conference, is located here. Dr. J. R. Countiss, who has been secretary of the Conference for the past 23 years, is the honored president of this institution.

Grenada Methodism and people have opened their homes and hearts in a royal manner for the entertainment of the Conference.

First Day—Wednesday, Nov. 4, 1925.

The Fifty-Sixth Annual Session of the North Mississippi Conference met at the First Methodist Church, Grenada, Miss., Wednesday, Nov. 4, at 9 a.m.

The Conference came to order while singing "I Love to Tell the Story." Bishop W. N. Ainsworth announced and the Conference sang hymn 217, "Awake, Jerusalem, Awake." All repeated in concert the Apostles' Creed and Bishop Ainsworth led in prayer. The Scripture for the morning was I Timothy, 6. Dr. A. J. Lamar, Revs. J. A. Randolph, W. W. Mitchell, W. M. Young assisted the Bishop in serving the sacrament of the Lord's Supper.

Dr. J. R. Countiss, secretary of the last Conference, called the roll. After all present had answered to their names, the names of those who had died during the year were called. The members of the Conference rose to their feet and, being led by the choir, sang softly and feelingly, "O Think of a Home Over There." Rev. Eugene Johnson led the Conference in prayer.

Dr. J. R. Countiss, who has been serving as secretary since 1903, was unanimously re-elected as secretary to serve this session. Upon the nomi-

nation of the secretary, the following assistants were chosen: H. P. Lewis, S. H. Caffey, R. G. Lord, J. M. Guinn, R. T. Hollingsworth, C. L. Oaks, C. W. Avery, W. I. White.

The bars of the Conference were fixed to include the entire auditorium of the church.

The hours of the meeting and adjournment were fixed at 8:48 a.m. and 12:15 p.m.

The following vacancies on Boards and Standing Committees were filled:

Education—W. W. Magruder in place of D. C. Hull.

Missions—S. V. Crow in place of J. B. Sanders.

First Year Committee—H. N. McKibben in place of L. P. Wasson.

Third Year Committee—B. F. Hammond in place of E. H. Cunningham.

The following Annual Committees were chosen:

Public Worship—Melville Johnson, E. S. Lewis, J. R. Countiss.

Spiritual Interest—M. W. McIntosh, W. N. Dodds, W. A. Boone, Dabney Lipscomb, D. R. McDougal, Dr. F. T. Carmack, H. D. Suydam, S. V. Wall, C. L. Rogers, J. J. Henry, J. W. Raper, O. T. Hamner, J. D. Simpson, Dr. L. L. Miner.

Sabbath Observance—W. M. Campbell, J. H. Johnson, J. E. Lawhorn, F. J. McDonald, W. S. Selman, Judge H. H. Rogers, Dr. L. W. Worsham, Judge T. E. Pegram, D. N. Foote, J. F. Jones, C. M. Chapman, R. E. Wilburn, W. W. Mitchell, J. R. Fewell.

Orphans' Home and Hospital—T. E. Gregory, Mrs. E. T. Clark, G. C. Gregory, A. R. Wiggul, O. A. Clark, Dr. N. D. Guerry, A. L. Davenport, S. S. Finger, J. B. Streater, Mrs. J. E. Coleman, A. T. Clanton, F. A. Howell, W. A. Bowlin, J. D. Turley.

Conference Relations—R. A. Tucker, W. L. Sturment, W. B. Baker, S. A. Brown, W. S. Shipman, E. E. McKeithen, F. H. McGee.

District Conference Records—J. T. McCafferty, E. C. Driskell, Seamon Rhea, W. W. Bruner, W. C. Beasley, S. C. Yates, J. A. Patterson.

Memorials—W. R. Lott, V. C. Curtis, Senator Hubert D. Stephens, Judge Percy Bell, J. H. Felts, J. R. Countiss, T. M. Bradley.

Various communications from General Boards and else to Conference Boards were announced and referred to the Boards indicated.

Secretary Countiss read a report and words of greetings from Chaplain J. H. Brooks, who as Navy Chaplain is serving in the Canal Zone. Dr. Countiss also read a report from Grenada College.

Bishop Ainsworth stated his desires about taking the vote on Unification, and V. C. Curtis submitted the following resolutions which, after some discussion, were adopted:

"Resolved that the vote on the pending plan of Unification be taken immediately after the reception of the class into full connection.

"Resolved, second, That it is the sense of this Conference that the roll be called and each member vote "Yes" or "No," and that vote be recorded by the secretary.

"Resolved, third, That the vote be taken without debate."

These resolutions were signed by V. C. Curtis, E. Nash Broyles, N. G. Augustus and L. M. Lipscomb.

The Bishop called question 21, "Are the preachers blameless in their life and administration," and the names of the presiding elders were called and their characters passed.

E. H. Cunningham and A. T. Mclwain submitted written reports of the work in the Corinth and Greenville Districts. A condensed account of these reports will be found in another column.

The Class of the Second Year was called, and the following were passed in character, advanced to the class of the third year, elected to deacon's orders, and admitted into full connection: S. E. Ashmore, A. W. Bailey, W. P. Bailey, G. H. Broyles, A. Y. Brown, W. H. Heath, W. M. Hester, J. E. Lawhorn, W. W. Milligan, W. L. Robinson, H. D. Suydam, M. H. Weed, B. G. Whitehurst, L. B. Wimberly.

N. D. Guerry and W. C. Maddox, deacons, were also received into full connection.

C. C. Alexander and W. A. Langley were passed in character, but remained in the class of the

Proceedings of The Louisiana Annual Conference.

Laymen's Meeting.

The laymen of the Conference, under the auspices of the Board of Lay Activities, met at the First Methodist Church on Tuesday afternoon, at which the work of the laymen was discussed. Addresses were made by Bishop Sam R. Hay, Mr. G. L. Morelock, General Secretary of the Board, Mr. T. W. Holloman, Conference Lay Leader, and others.

On Tuesday evening, the laymen held a banquet at the Y. W. C. A., which was well attended. Dr. R. S. Crichlow, New Orleans District Lay Leader, introduced Mr. T. W. Holloman as toastmaster. Short addresses were made by several speakers.

First Day—Wednesday, Nov. 4.

The eightieth session of the Louisiana Annual Conference of the Methodist Episcopal Church, South, convened in the First Methodist Church, New Orleans, La., on Wednesday morning, November 4, at 9 o'clock, Bishop Sam R. Hay in the chair. Devotional services were conducted by the Bishop, with prayer by Dr. S. A. Steel.

After roll call by the secretary of the preceding Conference, Dr. R. H. Harper was unanimously elected secretary. The bar of the Conference was fixed, and the hours of meeting and adjourning set at 9 a.m. and 12:30 p.m.

Dr. W. Winans Drake, presiding elder of the New Orleans District, made the following nominations for the presiding elders for committees, which were adopted:

Committees.

Public Worship.—W. W. Drake, R. H. Harper, W. L. Duren, W. W. Carre, Dr. R. S. Crichlow.

Conference Relations.—H. W. Rickey, R. T. Ware, A. A. Bernard, A. H. Parker, T. J. Holladay, L. N. Hoffpauir, W. H. Giles.

District Conference Records.—P. H. Fontaine, E. V. Duplantis, J. P. Nelson.

Sabbath Observance.—W. C. Scott, C. K. Smith, J. H. Walker.

Prison Reform.—H. S. Johns, G. A. Morgan, F. D. Richardson.

Memorial Home.—D. B. Boddie, Geo. Fox, W. J. Sharpe.

Memoirs.—L. I. McCain for F. R. Power, S. J. Davies for J. I. Hoffpauir, C. C. Wier for B. H. Sheppard, R. H. Wynn for A. J. Bonnette, S. S. Bogan for R. S. Isbell, J. F. Foster for Mrs. J. L. P. Sheppard, A. S. Lutz for Mrs. D. C. Barr, F. M. Freeman for R. O. Randle, K. W. Dodson for Mrs. W. O. Waggoner.

J. B. Peters to fill vacancy on Committee second year.

The following visitors were presented to the Conference: J. G. Galloway, L. Carley, G. L. Morelock, R. H. Bennett, C. W. Waddell, R. L. Russell, L. L. Roberts, T. D. Ellis, H. G. Roberts, W. B. Van Valkenburgh.

On motion of R. H. Harper, the vote on the constitutional question of the pending plan of unification was made the order of business immediately following the admission of the class into full connection, to be followed immediately by the election of delegates to the General Conference.

The motion concerning the vote on unification provided that the vote be taken by ballot without debate. The following were appointed tellers: S. M. Russ, A. M. Mayo, R. H. Wynn, W. D. Kleinschmidt, J. H. Reynolds, A. S. J. Neil.

Dr. T. D. Ellis addressed the Conference on Church Extension.

Dr. C. W. Weaill addressed the Conference concerning the Superannuate Endowment Fund.

G. L. Morelock, General Secretary of the Board of Lay Activities, addressed the Conference briefly.

A resolution looking toward the establishment of a Methodist hospital was introduced, and adopted.

(Continued on Third Page.)

(Continued on Second Page.)

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NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from First Page.)

second year. These two brethren are laboring now in other fields, and are not at this session of the Conference.

The vote on unification was taken and resulted in 43 clerical votes for unification, 111 clerical votes against the plan, and 55 lay votes against the plan, giving a total of 43 for the plan and 166 against it. Total voting, 209.

Tellers were appointed and the first ballot for delegates to the General Conference was taken, with instruction not to count the votes until 3 a.m., Thursday.

Drs. A. J. Lamar of the Publishing House and L. E. Todd of the General Board of Finance were introduced and heard.

Announcements were made and the following visiting brethren were introduced: Rev. G. C. Swartz, Chas. O. Chalmers, T. H. McNish, W. D. Hawkins, Dr. J. W. Perry, and Rev. J. H. Bass.

The Conference adjourned its first day's session with the benediction pronounced by Rev. J. A. Randolph.

Dr. J. A. Miller, one of our general evangelists, preached at 3 p.m. from the text, "Except a man be born again, he cannot enter into the Kingdom of God."

The anniversary of the Sunday School Board was held at the chapel of Grenada College at 7:30 p.m., when Dr. John W. Shackford, of the General Sunday School Board, gave an address.

Second Day—Thursday, Nov. 5, 1925.

The Conference assembled at the appointed hour, 8:45 a.m. Hymn 19, "Come, Thou Fount of Every Blessing," was sung. The Bishop called on J. W. Ward to lead the devotion. Brother Ward announced Hymn 492, "O For a Closer Walk With God." After singing this hymn, Brother Ward led in prayer. A selection from John 17 was read and some comment made on same. The Bishop led in singing two stanzas of "Savior, More Than Life to Me."

Secretary Countiss called the roll of absentees from the first day's session, following which he read the journal of the first day, which was approved.

The following presiding elders read written reports of the work of their several districts for the year: L. P. Wasson, of the Aberdeen District; J. B. Randolph, of the Columbus District; J. E. Cunningham, of the Greenwood District; E. S. Lewis, of the Grenada District, and J. T. Lewis, of the Sardis District. Special mention of the excellent work done on the Chester charge by W. R. Crutch, on the Crawford and Mayhew charge by G. H. Boyles, and on the Tyro charge by E. S. Ashmore, all young undergraduate men, was made by their elders, J. B. Randolph and J. T. Lewis.

The tellers reported that they were ready to report the result of the first balloting for delegates to General Conference. The Bishop read the result of the ballot for the lay delegates as follows: Votes cast, 55. Necessary to elect, 28. Judge J. G. McGowan received 39 and Dr. R. A. Meek 29. These were declared elected, and the laymen were directed to vote for three more on their next ballot.

The results of the first ballot of clerical were, 153 voting; necessary to elect, 77. V. C. Curtis received 89 votes and was declared elected, and the clerical members were directed to prepare their ballots for four more.

The names of our superannuates were called. Those present were asked by the Bishop to take seats in front and make such remarks as they cared to make when their names were called.

Those that answered the roll call were D. W. Babb, J. W. Bell, D. L. Cogdell, J. W. Dorman, R. M. Evans, B. P. Fullilove, Eugene Johnson,

A. F. Moore, A. W. Langley, E. H. Rook, C. A. Terry, W. D. Wendell. Those absent, but whose characters were passed, are J. W. Anderson, W. D. Burk, T. W. Dye, W. J. O'Bryant, B. P. Patterson, James Porter, H. G. Roberts, W. R. Williams.

Two of our superannuates have answered to the last roll call during the year—R. I. Allen and O. L. Savage.

Messages from these veterans of the cross were tender and touching. Brother Sherard, a layman, spoke of the work done by Brother Terry, who is over 90 years of age, with rescue mission workers in Memphis. After hearing their reports and passing their characters, the Conference sang, led by the Bishop, "I Am Bound for the Promised Land."

Brother J. H. Sherard, who for 30 years has been a lay delegate to every session of the Annual Conference, was recognized, and spoke in the interest of the Orphans' Home and Methodist Hospital.

The second ballot for General Conference delegates was announced. Of the laymen, 52 ballots were cast, requiring 27 to elect. Herbert Homes received 27 and Hubert Stephens 36, and were declared elected. Senator Stephens expressed appreciation of the honor bestowed upon him, but declined the honor. Judge Lagrone and Judge Bell also asked that their names be dropped from the ticket.

The lay delegates were asked to prepare their ballots for two more. The result of the second ballot for clerical delegates was no election.

The third ballot for delegates was taken.

The Bishop called Question 1, Who are admitted on trial? F. F. Coggins of the Aberdeen District, J. C. Wasson, J. W. Gibson, and S. W. Hemphill, of the Columbus District, and O. A. Clark, of the Greenwood District, all having met requirements, were admitted. G. B. Love and J. N. Humphrey of the Corinth District were admitted under the two-thirds rule.

The Class of the First Year was called, and the following were passed in character and advanced to the Class of the Second Year: W. R. Crouch, J. O. Dowdell, W. C. Galceran, Jr., S. B. Potts, W. L. Pearson, W. C. Newman, C. M. Ray, J. A. Smith, A. M. West, and E. C. Driskell.

J. D. Humphries was passed in character and at his own request was discontinued.

M. H. McCall and W. C. McCay were passed in character and remain in the Class of the First Year.

Results from the third ballot were announced. Lay delegates voting, 52; necessary to elect, 27. J. W. Kyle, 44 votes, and Judge T. E. Pegram, 34 votes, were declared elected.

Clerical delegates voting, 152; necessary to elect, 77. L. M. Lipscomb, receiving 80 votes, was declared elected.

The laymen were called to prepare ballots for three alternates, and the clerical for three more regular delegates.

Judge J. W. Kyle submitted a memorial to the General Conference asking that the laymen of the church be given a right to vote separately on all constitutional questions, and that all constitutional questions require the necessary majority vote of both clerical and lay vote to pass. After some heated discussion the motion was passed by a strong vote.

Another memorial to the General Conference relative to the election of delegates to the district conference was submitted and passed. This memorial is: "Resolved, That the lay membership in the district conference shall consist of one delegate from each church for every one hundred members, or fraction of two-thirds thereof, provided that each church shall have at least one delegate. These delegates shall be elected by the church conference."

The fourth clerical vote resulted in no election, and a fifth ballot was taken.

The fourth lay ballot elected J. H. Sherard and T. L. Lamb as alternate delegates.

Visiting brethren were introduced to the Conference, announcements were made, and J. J. Brooks pronounced the benediction on the second day's session.

Afternoon.

Dr. L. J. Miller preached a great sermon, using as his subject, "The Seven Seals." Rev. 6-8 chapters.

Evening.

The Epworth League and Education Boards held their anniversary jointly at the College chapel at 7:30 p.m.

Third Day—Friday, Nov. 6, 1925.

The third day's session of the Conference came to order by singing "Blessed Assurance," hymn 548. Bishop Ainsworth requested Rev. T. H. Lipscomb to conduct the devotion of the morning. Hymn 440, "When I Can Read my Title Clear" was sung. 2 Cor. 4th chapter was read and commented on and Brother Lipscomb led in prayer. Bishop Ainsworth led in singing, "I Need Thee Every Hour."

After the reading and adoption of the minutes

of the preceding day, the Bishop announced the results of the 5th ballot for clerical delegates to the General Conference. Votes cast, 152. Necessary to elect, 77. T. H. Lipscomb received 88 votes, and E. Nash Broyles 91, and these were declared elected.

The sixth ballot was taken for one more delegate.

The class of the fourth year was called, and the following were passed in character, and having finished the course of study, were elected to elder's orders: J. W. Avery, R. T. Hollingsworth, Norfleet Maxie, T. B. Thrower, H. H. Wallace.

The following in elder's order also finished the course of study and were passed in character: O. A. Clark, R. L. Ellis, J. R. Murff, R. C. Nanney, W. T. Phillips and J. F. Watson.

The following had characters passed but remain in the class of the fourth year: A. J. Henry, R. C. Mayo, A. F. Moore.

The name of J. J. Baird was called—a member of the class of the second year,—and after having answered to the necessary disciplinary questions was unanimously voted to be received into full connection.

The second lay ballot for one alternate was reported, and R. E. Wilburn was declared elected.

The sixth clerical ballot for delegate was reported, and T. H. Dorsey was declared elected.

The first clerical ballot for three alternate delegates was taken.

Dr. T. D. Ellis, secretary of the General Board of Church Extension was introduced and addressed the Conference.

J. E. Crawford of the Central Texas Conference and Stewardship Secretary of the Board of Lay Activities, gave a stirring address on Christian Stewardship and the Wesley Brotherhood.

Dr. Perry of the General Board of Missions spoke of the trying conditions now facing the Board to meet the pressing needs of the open door in our mission fields.

Report No. 1 of the Mission Board was read just before Dr. Perry's talk, and after his talk, V. C. Curtis, Bishop Ainsworth and J. R. Countiss spoke of the distressing conditions our Mission Board was facing. Dr. R. A. Meek offered an amendment to the report that a definite amount of \$28,000 be asked for from this Conference to help out the emergency facing the Board, and this be apportioned to the districts and charges, which amendment was adopted. Following this, the report was adopted by a standing vote.

Dr. A. F. Smith, editor of the Nashville Christian Advocate, was introduced and addressed the Conference.

The first clerical ballot for three alternates was reported, and J. B. Randolph, having received a majority vote, was elected.

The second ballot for two alternates was taken.

Judge McGowan submitted a resolution concerning unification that was sent to the committee on memorials. He also submitted a resolution concerning lynching that went to the committee on Temperance and Social Reform.

The third year class was called, and the following members of that class were passed and advanced to the fourth year: G. C. Gregory, R. E. Woodfin, N. D. Guerry, and G. W. Robertson.

The second ballot for two alternates reported no election, and the third ballot was taken.

Dr. Jarrell, of the General Hospital Board, stirred the Conference with a short address.

Announcements, doxology and benediction by J. B. Randolph brought to a close the interesting session of the third day.

Fourth Day—Morning Session.

Conference convened at 8:45. Bishop Ainsworth announced hymn 309, "Amazing Grace," which the Conference sang. Psalm 139 was read responsively, and W. M. McIntosh led in prayer.

The Bishop called for a short experience meeting, in which many took part, following which we sang, "Close to Thee."

The minutes of yesterday's session were read and approved. J. M. Foreman, alternate from the Greenwood District, was seated in place of J. L. Donald.

D. C. Hull and A. N. Gore were elected to local deacon's orders. B. G. Love was elected to local elder's orders.

The third ballot for clerical alternates was announced, and J. H. Felts was declared elected. The fourth ballot for one more alternate was taken.

Under question 10, "Who are received from other churches?" the name of G. C. Swartz, from the Baptist Church, was presented and he was by unanimous vote received.

The following names were referred to the Committee on Conference Relations for the superannuate relationship: J. J. Brooks, who has served the church 56 years, and at his own request; D. H. Crowson, R. O. Brown, R. S. Lawson, N. G. Augustus, T. H. Porter, and W. L. Graves.

The name of T. H. Mills was referred for the supernumerary relationship.

E. H. Cunningham was declared elected the

(Continued on Fifth Page.)

LOUISIANA CONFERENCE PROCEEDINGS.

(Continued from First Page.)

The Bishop called the names of those who were ready for admission into full connection, they made their reports, and, the committees reporting favorably, they were received, after being addressed by the Bishop and after answering the Disciplinary questions, as follows: P. B. McCullin, H. W. Jordan, T. F. King, E. J. Buck, J. F. Dring, G. M. Hicks, D. F. Anders, H. B. Hines, D. E. Dulaney, F. C. Cady.

Jay Coburn, at his own request, was discontinued.

The vote on the pending plan of unification was taken. The names of the members of the Conference were called one by one, and as they were called, the ballot was deposited in the box provided.

Following this vote, the first vote for delegates to the General Conference was taken.

The tellers brought in the count of the vote on unification, the result of which was announced as follows: Votes cast, 192; ballots spoiled, 1; number cast for the pending plan, 117; number cast against the pending plan, 74.

On motion, the vote for delegates to the General Conference was ordered sealed until the morning session.

On motion, the Conference ordered a session at 7:45 o'clock p.m. to celebrate the centennial of organized Methodism in New Orleans.

It was announced that Henry T. Young would preach at 3:30 o'clock p.m.

The hour of adjournment having arrived, the Conference was dismissed with the benediction pronounced by Dr. P. B. Wells, of the Alabama Conference.

Centennial Session.

Pursuant to order, the Conference convened at 7:45 o'clock p.m., Bishop Hay in the chair. The devotional exercises were conducted by Dr. F. N. Parker, dean of the Candler School of Theology, Emory University. Magnificent music was rendered by the combined choirs of the First Methodist Church, and Christ Church Cathedral, of the Protestant Episcopal Church.

Bishop Hay made an introductory address concerning the significance of the occasion. Brief remarks were made by R. H. Harper, H. T. Carley, and J. G. Snelling, after which Mr. Henry P. Dart and Dr. W. Winans Drake delivered magnificent addresses dealing with the early history of Louisiana and of Louisiana Methodism.

The session adjourned with the benediction pronounced by Dr. Parker.

Second Day—Thursday, Nov. 5, 1925.

The Conference convened at 9 o'clock a.m., Bishop Hay in the chair. The devotional exercises were conducted by Dr. Geo. S. Sexton, president of Centenary College. The minutes of the morning session and of the evening Centennial Session were read and approved.

The result of the first ballot for delegates to the General Conference was announced. Frank N. Parker was elected as a clerical delegate, and H. H. White, A. M. Mayo, and W. S. Holmes were elected lay delegates. In the further balloting during the morning session, one more clerical delegate was elected—W. W. Holmes—and the lay delegation was completed by the election of T. W. Holloman and K. I. Bean; alternates: Mrs. C. F. Niebergall, Judge J. E. Reynolds, W. W. Carré. Another ballot for clerical delegates was taken just before adjournment, the result to be announced at the morning session.

Dr. A. R. Berkeley, rector of St. Paul's Episcopal Church; Dr. A. J. Lamar, Publishing Agent, and Dr. O. L. Jones, Superintendent of the Louisiana Anti-Saloon League, were presented to the Conference. Dr. Lamar addressed the Conference concerning the publishing interests of the church.

Bishop Hay announced the transfer of Dr. B. P. Taylor from the Western Virginia Conference to the Louisiana Conference. Dr. Taylor is pastor of the First Methodist Church, Baton Rouge.

J. H. Bowdon, T. E. Harlan, A. O. McKnight, W. H. Royal, G. H. Corry, R. L. Armstrong, O. L. Parker, and T. G. Stamps, having met the Disciplinary requirements, were admitted on trial into the traveling connection. A. M. Wynn was received from the Methodist Episcopal Church.

Reports No. 1 and No. 2 of the Hospital Board were presented. These reports committed the Conference to the establishment of a hospital in Louisiana, and requested the Bishop to appoint Rev. A. M. Shaw as Hospital Commissioner. Pending the adoption of the reports, Dr. C. C. Jarrell, Secretary of the General Hospital Board, addressed the Conference. The reports were adopted.

Report No. 1 of the Board of Missions was presented. By the adoption of this resolution, the Conference assumed \$20,000 as its share of the deficit of the General Board of Missions, the amount to be raised on the fourth Sunday in January or as near thereto as practicable. Pending the adoption of the report, Dr. R. L. Russell addressed the Conference.

On motion, P. B. Taylor was added to the Sunday School Board, to fill a vacancy.

The Class of the Fourth Year was called. H. L. Johns and C. H. Mayo were graduated from the course of study and elected to elder's orders. J. L. Greenway, Jr., was graduated from the course of study and continued on trial, not having been able to attend the Conference for some time on account of illness. O. L. Tucker, already an elder, was graduated from the course of study.

The Class of the Third Year was called. Leon Picone, C. E. McLean, C. K. Smith, A. K. McLellan, E. V. Duplantier were advanced to the Class of the Fourth Year. A. M. Serex, a deacon, now engaged in missionary work in Belgium, and R. A. Bozeman were continued in the Class of the Third Year.

W. B. Thomson, for many years an active layman of the church and delegate to many Annual and General Conferences, but for the past several months seriously ill, was presented to the Conference. The Conference showed its pleasure at his recovery of health and of his presence by a burst of applause.

On motion of A. W. Thruer, Mr. Henry P. Dart and Dr. W. Winans Drake were requested to furnish the general organ with copies of the magnificent addresses they delivered at the Centennial Session, for publication.

The list of superannuates was called as follows, and those present spoke a few words to the Conference: R. A. Davis, W. F. Henderson, Sr., F. G. Hocutt, S. S. Holladay, Robert Randle, J. T. Sawyer, S. A. Steel, F. N. Sweeney, W. J. Porter, J. G. Sloane, B. T. Crews, S. J. Davies, G. D. Anders, T. J. Warlick. When the names of R. S. Isbell and B. H. Sheppard were called, it was announced that they had died during the year, and their names were referred to the Committee on Memoirs. When the name of H. W. Bowman was called, he stated that he had recovered his health, and he was returned to the effective list. The secretary of the Conference was instructed to send a telegram of love and sympathy to Rev. W. J. Porter, who is seriously ill.

On motion of their respective presiding elders, the names of J. O. Bennett and G. P. White were referred to the Committee on Conference Relations for the superannuate relation.

On motion, R. L. Armstrong was added to the Epworth League Board, to fill a vacancy.

It was announced that Leon I. McCain would preach at 3:30 o'clock p.m., and that the Sunday School Board would hold its anniversary at 7:30 o'clock, with an address by Dr. E. Hightower.

Announcements were made, and the Conference adjourned with the benediction pronounced by Dr. Hightower.

Third Day—Friday, Nov. 6, 1925.

The Conference convened at 9 o'clock, Bishop Hay in the chair. The devotional exercises were conducted by Rev. J. B. Peters. The minutes of yesterday's session were read and approved.

The report of the tellers of the vote for delegates to the General Conference taken the previous day showed that R. H. Harper was elected. The clerical delegation was completed during the day by the election of R. H. Wynn and Geo. S. Sexton.

R. A. Bozeman, not present the preceding day, was passed in examination of character and advanced to the Class of the Fourth Year.

The report of the trustees of the New Orleans Depository was read and ordered to record.

The report of the Legal Conference was made and ordered to record. The report showed an appropriation of \$6,500 for the superannuates. By the settlement of the Bynum estate, the Conference superannuate endowment fund now amounts to \$125,000.

Dr. George S. Brown was elected a trustee of the New Orleans Depository, to fill the vacancy caused by the death of C. H. Wasson.

A report was made to the Conference of the work of the American Bible Society by G. A. Perkins, agent of the Society in New Orleans.

On motion of the presiding elder, the name of H. J. Boltz was referred to the Committee on Conference Relations for the superannuate relation. Brother Boltz has been a member of the Conference for 42 years.

L. J. Darter, State Secretary of the Y. M. C. A., addressed the Conference in connection with his work.

Report No. 1 of the Board of Education, providing for a bond issue of \$300,000 for the benefit of Centenary and Mansfield Colleges, was presented. Pending the adoption of the report, President Sexton, of Centenary College, addressed the Conference. The report was unanimously adopted.

On motion of their presiding elders, the names of R. H. Barr and A. J. Coburn were referred to the Committee for the superannuate relation.

D. C. Bennett was granted a location at his own request.

Report No. 1 of the Board of Lay Activities was presented by T. W. Holloman. The report called special attention to the fact that a regional meeting will be held in Shreveport, Feb. 10, 11, which will be addressed by William Ward, President of the World Brotherhood Federation, and Sir

Richard Winfree, member of Parliament, both of these gentlemen being Methodists. This gathering at Shreveport is expected to be a great occasion; only fifteen of these regional meetings will be held within the bounds of our church, one of them being at Jackson, Miss., immediately preceding the meeting at Shreveport. The report was adopted.

Report No. 1 of the Sunday School Board was read. Pending its adoption, Dr. Emmet Hightower, of the General Board, addressed the Conference.

H. T. Carley asked and was granted leave of absence for Saturday, that he might visit the North Mississippi Conference.

Report No. 2 of the Board of Lay Activities was presented, by which T. W. Holloman was elected Conference Lay Leader for the ensuing year.

Dr. R. H. Bennett, Secretary of Ministerial Supply and Training of the General Board of Education, addressed the Conference.

The report of the Committee on District Conference Records was read and adopted.

The Class of the First Year was called. B. W. Waltman, C. M. Lahey, F. P. Moss, and J. A. Knight were passed in examination of character and advanced to the Class of the Second Year. J. B. Grambling was passed in examination of character and continued in the Class of the First Year.

The Committee on Public Worship announced that Louis Hoffpauir would preach at 3:30 o'clock, and that the Board of Education would observe its anniversary at 7:45 p.m., with the principal address by Dr. R. H. Bennett. The Committee also announced the assignments for preaching on Sunday.

Announcements were made and the Conference adjourned with the benediction, pronounced by Bishop Hay.

Fourth Day—Morning Session.

The Conference convened promptly at 9 o'clock, Bishop Hay in the chair. The devotional exercises were conducted by Dr. F. S. Parker. The minutes of the preceding session were read and approved.

It was stated that the gavel used by Bishop Hay was made from the wood of the first Methodist church erected in Louisiana, at Opelousas, in 1847, and presented to the late Rev. J. D. Harper.

The ballot for clerical alternate delegates to the General Conference was announced, and N. E. Joyner was declared elected. The ballot for the third delegate was taken.

Dr. Alfred F. Smith, editor of the Christian Advocate (Nashville), was presented to the Conference.

On motion of R. H. Wynn, the Conference expressed its sympathy to Rev. S. S. Bogan in the death of his sister.

The Bishop announced the transfer to the Louisiana Conference of M. S. Monk, of the Little Rock Conference, and of J. L. Evans, of the North Arkansas Conference; also the transfer of C. W. Crisler from the Louisiana to the Western Virginia Conference, and of F. M. Freeman to the Little Rock Conference.

J. H. Bowdon, P. C. Garriss, and W. H. Royal were elected to local deacon's orders.

R. S. Walton was granted leave of absence that he might go to the bedside of a sick son.

G. P. White asked that the Conference give him a certificate showing his ordination, the original ordination papers having been destroyed in a fire. The secretary was instructed to give the certificate.

On motion, an afternoon session of the Conference was ordered for 3 o'clock.

On motion, the Episcopal Assignment Committee was asked to return Bishop Sam R. Hay as the presiding bishop of the Louisiana Conference.

A resolution was introduced and adopted requesting the College of Bishops to continue the Louisiana Conference in an episcopal district composed of Conferences west of the Mississippi River.

The names of the presiding elders were called, their characters were passed, and they made their reports, as follows: C. C. Wier, Alexandria District; H. N. Brown, Baton Rouge District; J. B. Williams, Lake Charles District; K. W. Dodson, Minden District; N. E. Joyner, Monroe District; W. W. Drake, New Orleans District; W. D. Kleinschmidt, Ruston District; W. W. Holmes, Shreveport District. The reports of the presiding elders showed that there has been unusual building activity during the year, and that there has been a gratifying number of additions to the membership of the church on profession of faith.

The names of all the preachers were called one by one, and they were passed in examination of character.

The report of the Committee on Conference Relations gave the superannuate relation to all whose names had been referred for that relation.

Homer was placed in nomination as the place for holding the next session of the Conference, and it was unanimously chosen.

The ballot for the third clerical alternate delegate to the General Conference was announced, and H. T. Carley was declared elected. The complete delegation is: Principals—F. N. Parker, W. W. Holmes, R. H. Harper, R. H. Wynn, Geo. S. Sexton; Alternates—W. W. Drake, N. E. Joyner, H. T. Carley.

Report No. 1 of the Board of Christian Literature was presented. Pending the adoption of the report, A. F. Smith, editor of the Christian Advocate; G. T. Rowe, Book Editor and Editor of the Quarterly Review, and F. S. Parker, Editor of the Epworth Era and General Secretary of the Epworth League, addressed the Conference.

Report No. 2 of the Board of Christian Literature, proposing a special plan for the circulation of the Conference organ, the New Orleans Christian Advocate, was presented. W. W. Drake and W. L. Duren spoke to the report. Bishop Hay expressed himself concerning the circulation of our periodical literature, and the report was unanimously adopted.

The death of Rev. John Franklin, a local preacher, of Anacoco, La., was announced, and the secretary was instructed to send a telegram of sympathy to his family.

Dr. George Summey and Rev. Louis Voss, of the Presbyterian Church, were presented to the Conference.

The report of the statistical secretary was read and went to record. The report showed an increase in membership during the year of 1117.

Rev. J. B. Williams, who has served the Lake Charles District as presiding elder for four years, was given a traveling bag by the preachers of the district as a token of appreciation, R. H. Wynn making the presentation. Brother Williams made fitting response.

The Bishop appointed F. N. Parker to preside at the afternoon session, and S. J. Davies to preside at the memorial session on Sunday afternoon. It was announced that W. F. Henderson, Sr., would conduct the love feast at 9 o'clock Sunday morning.

Announcements were made and the Conference adjourned.

Fourth Day—Afternoon Session.

Conference convened promptly at 3 o'clock, F. N. Parker in the chair. The devotional exercises were conducted by R. H. Wynn. The minutes of the morning session were read and approved.

Reports of various boards and committees were read and adopted, or ordered to record, as follows: Orphanage Board; Epworth League Board; Bible Board; Memorial Home Committee; Committee on Evangelism (this report recommended the appointment of H. W. May, R. A. Bozeman, and H. T. Young as evangelists).

S. H. Meyer, treasurer of the Seashore Camp Ground property, made his report, which was ordered to record.

R. W. Vaughan addressed the Conference concerning the work of the Louisiana Methodist Orphanage. The Orphanage now has 166 children in its care. A new building has been given by S. J. Harmon, of Shreveport.

The Conference treasurer's report was read and ordered to record.

Report No. 2 of the Board of Education was presented. The report included a resolution authorizing the sale of the Seashore Camp Ground property. After considerable discussion, the report was adopted.

The following reports were presented, and adopted or ordered to record: Board of Church Extension; Missionary Centenary, by Briscoe Carter; Commission on Budget; Board of Finance; Committee on Prison Reform; Temperance and Social Reform; Sabbath Observance; Board of Missions, Report No. 2.

The minutes of the afternoon session were read and approved, announcements were made, and the Conference stood adjourned.

Fifth Day—Sunday, Nov. 8, 1925.

The Conference love feast was held at 9 o'clock Sunday morning, conducted by Rev. W. F. Henderson, Sr. It was a gracious occasion.

Bishop Hay preached a great sermon at 11 o'clock, after which he ordained as elders the following: H. L. Johus, C. H. Mayo. Rev. A. M. Wynn, coming from another church, took the ordination vows without the reimposition of hands.

The memorial session of the Conference convened at 3 o'clock in the afternoon, with Rev. S. J. Davies presiding. Appropriate tributes were paid the memory of the following who had died during the year: Rev. A. J. Bonnette, Rev. J. I. Hoffpaul, Rev. B. H. Sheppard, Rev. R. S. Isabel, R. O. Randle, Mrs. J. L. P. Sheppard, Mrs. D. C. Barr, Mrs. W. O. Waggoner.

At the close of the memorial service, Bishop Hay ordained the following as deacons: P. B. McCullin, H. W. Jordan, T. F. King, E. J. Buck, J. F. Dring, G. M. Hicks, D. E. Dulaney, F. C. Cady, W. H. Royal, P. C. Garriss, J. H. Bowdon, R. L. Armstrong.

The Conference convened in its closing session at 7 o'clock Sunday evening, Bishop Hay in the chair. The devotional exercises were con-

ducted by the Bishop, with prayer by H. T. Carley. The minutes of the memorial session were read and approved. The Bishop reported the ordination of elders and deacons, as given above.

A resolution concerning the sale of the Seashore Camp Ground property was introduced and, after amendment, adopted.

A resolution of thanks to all those who had part in making the Conference a success was presented and adopted unanimously by a rising vote.

The minutes of the closing session were read, the Bishop led in singing, "Oh How I love Jesus," the Bishop addressed the Conference concerning the duties and responsibilities of the ministry, and then read the appointments for the ensuing year. Conference adjourned with the benediction pronounced by the Bishop.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

C. C. Wier, Presiding Elder.

Alexandria—Cleans Brooks.
Boyce—H. B. Thomason.
Bunkie—W. R. Harvell.
Elizabeth—S. D. Howard.
Eunice—J. L. Cady.
Evangeline—J. A. Knight.
Evergreen—T. E. Harlau.
Glenmora—A. S. J. Neil.
Kurthwood and Alco—To be supplied.
Lecompte—F. B. Hill.
Marksville—L. L. Latham.
Melder Circuit—C. B. White.
Melville—C. W. Lahey.
Natchitoches—H. L. Johns.
Oakdale—L. N. Hoffpaul.
Oberlin—E. V. Duplantis.
Opelousas—D. B. Boddie.
Pelican—H. F. Camp.
Pineville—C. K. Smith.
Pleasant Hill—D. F. Anders.
Provencal—W. E. Anding.
Conference Superintendent of Sunday School Work—C. D. Atkinson.
Missionary Centenary Secretary—Briscoe Carter.

Conference Evangelist—R. A. Bozeman.
Hospital Commissioner—A. M. Shaw.

Baton Rouge District.

H. N. Brown, Presiding Elder.

Amite—B. H. Andrews.
Baker—G. D. Purcell.
Baton Rouge:
First Church—P. B. Taylor.
Istrouma—P. B. McCullin.
Keener Memorial—O. L. Tucker.
Bogalusa—R. W. Tucker.
Clinton—William Schuhle.
Denham Springs—J. P. Bonnacarrere.
Donaldsonville—W. J. Newsom.
East Feliciana—J. S. Rutledge.
Franklinton—C. C. Miller.
Gonzales—J. L. Frazier.
Greensburg—A. E. Barrett.
Hammond—G. A. Morgan.
Jackson—T. G. Stamps.
Kentwood—W. H. Royal.
Lottie—To be supplied.
Natalbany—B. W. Waltman.
Pearl River—B. D. Watson.
Pinegrove—J. T. Parsons.
Plaquemine—A. A. Bernard.
Ponchatoula—J. W. Booth.
Springfield—A. L. McQueen.
St. Francisville—F. C. Cady.
Washington—Alton McKnight.
Zachary—J. H. Bowdon.
Chaplain State Penitentiary—H. S. Johns.
Conference Evangelist—H. W. May.

Lake Charles District.

W. L. Doss, Jr., Presiding Elder.

Abbeville—J. R. Roy.
Barham and Hornbeck—A. K. McLelland.
Bell City and Hayes—To be supplied.
Crowley—J. W. Lee.
De Ridder—J. L. Evans.
Gueydan and Kaplan—A. J. Martin.
Grand Chenier—To be supplied.
Indian Bayou—L. E. Crooks.
Lafayette—Louis Hoffpaul.
Lake Arthur and Thornwell—L. C. Wilson.
Lake Charles—R. H. Wynn.
Leesville—A. H. Parker.
Many—R. F. Harrell.
Maxie and Estherwood—J. H. Hoffpaul.
Merryville—L. R. Sparks.
New Iberla—R. L. Armstrong.
Kayne—W. S. Henry.
Sulphur and Vinton—W. W. Perry.
Zwolle—J. H. French.
General Evangelist—H. T. Young.

Minden District.

K. W. Dodson, Presiding Elder.

Campti—C. F. Sheppard.
Castor—To be supplied.

Colfax—W. O. Wagoner.
Columbia—S. S. Bogan.
Cotton Valley—E. L. Cargill.
Coushatta—J. B. Williams.
Ferriday—George Fox.
Haughton and Doyline—P. H. Fontaine.
Hall Summitt—W. F. Henderson, Jr.
Jena and Jonesville—L. P. Moreland.
Liberty—To be supplied.
Minden—L. I. McCain.
Plain Dealing—A. M. Wynne.
Ringgold—T. J. Holladay.
Rochelle—S. J. Starkey.
Sibley—R. T. Pickett.
Spring Hill—H. B. Hines.
Standard—H. C. Murphy.
Trout and Good Pine—J. M. Boykin.
Winnfield—P. M. Caraway.
Winnfield Circuit—G. H. Corry.

Monroe District.

N. E. Joyner, Presiding Elder.

Bastrop—Alonzo Early.
Bonita—E. J. Buck.
Crew Lake—L. W. Smart.
Crowville—J. A. Taylor.
Gilbert—F. M. Miller.
Delhi—O. L. Parker.
Harrisonburg—R. V. Fulton.
Lake Providence—J. F. Foster.
Mangham—J. C. Price.
Mer Rouge—J. D. Nesom.
Monroe—M. S. Monk.
Oak Grove—J. W. Faulk.
Oak Ridge—S. W. B. Colvin.
Rayville—J. A. Alford.
Tallulah—H. W. Bowman.
Waterproof—T. D. Lipscomb.
West Monroe—W. H. Jordan.
Winnsboro—H. W. Rickey.
Wisner—A. D. George.

New Orleans District.

R. H. Harper, Presiding Elder.

Bayou Blue—G. A. La Grange.
Covington—J. T. McVey.
Franklin—J. A. McCormack.
Houma—F. J. McCoy.
Lafourche—C. J. Thibodeaux.
Lydia—To be supplied.
Morgan City—R. M. Brown.
New Orleans:
Algiers—J. C. Rousseaux.
Carrollton Avenue—E. C. Gunn.
Epworth—J. B. Grambling.
Felicity—H. N. Harrison.
First Church—J. B. Peters.
Louisiana Avenue and McDonoghville—J. G. Snelling and Jno. Razmusen.
Parker Memorial—L. W. Cain.
Rayne Memorial—W. L. Duren.
Second Church—H. W. Jamieson.
St. Marks—W. H. Giles, and Bruno Martinnelli, Italian pastor.
Patterson—T. F. King.
Slidell—S. A. Seegers.
St. Martinville—A. M. Martin.
Terre Bonne—A. D. Martin.
Missionary to the Italians—Leon Picone.
Conference Missionary Evangelist—Martin Herbert.
Chaplain U. S. Army—A. F. Vaughan.
Dean, Candler School Theology, Emory University—F. N. Parker.
General Secretary Epworth Leagues—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Conference Missionary Secretary—J. G. Snelling.
Superintendent Memorial Home—J. G. Snelling.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—J. F. Dring.
Bernice—J. L. Lay.
Bienville—F. P. Moss.
Calboun—I. A. Patton.
Choudrant—D. C. Bennett.
Clay—E. W. Day.
Dubach—H. W. Jordan.
Eros—C. H. Mayo.
Farmerville—H. W. Cudd.
Gibbsland—C. E. McLean.
Haynesville—A. J. Gearbeard.
Homer—Ellis Smith.
Jonesboro—J. F. Waltman.
Lapine—Jerry Fordham.
Marion—W. W. Lantrip.
Ruston—W. W. Drake and J. L. Greenway, Jr.
Slmsboro—P. O. Lowrey.
Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—G. M. Hicks.
Bossier City—D. E. Dulaney.
Cedar Grove—H. E. Pfost.
Elm Grove and Harmon—A. L. Harper.

Grand Cane—To be supplied.
 Greenwood—I. T. Reames.
 Ida and Hosston—W. E. Akin.
 Keachie—W. F. Roberts.
 Logansport—R. S. Walton.
 Mansfield—W. C. Childress.
 Mooringsport—S. L. Riggs.
 Oil City—R. H. Bamburg.
 Shreveport:
 Claiborne—H. C. Dufrene.
 First Church—R. E. Goodrich and Byron Harwell.
 Mangum Memorial—J. E. Selfe.
 Noel Memorial—W. C. Scott.
 Texas Avenue—R. T. Ware.
 Vivian—J. M. Alford.
 President Centenary College—Geo. S. Sexton.
 Professor Biblical Literature, Centenary College—R. E. Smith.
 Professor Religious Education, Centenary College—D. B. Raulins.
 Professor in Centenary Academy—W. F. Roberts.
 Conference Secretary of Education—A. S. Lutz.
 Conference Evangelist—T. W. St. John.
 State Superintendent Legislative Prohibition Enforcement League—A. W. Turner.

Transferred Out.

West Virginia Conference—C. W. Crisler.
 Little Rock Conference—F. M. Freeman.

Transferred In.

Western Virginia Conference—B. P. Taylor.
 Little Rock Conference—M. S. Monk.
 North Arkansas Conference—J. L. Evans.

NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from Second Page.)

third alternate of clerical delegates on the fifth ballot for alternates.

Following is a list of the clerical and lay delegates elected to the General Conference: Clerical—V. C. Curtis, L. M. Lipscomb, T. H. Lipscomb, T. H. Dorsey, E. Nash Broyles; Alternates—J. B. Randolph, J. H. Felts, E. H. Cunningham. Lay—J. G. McGowan, R. A. Meek, Herbert Holmes, J. W. Kyle, T. E. Pegram; Alternates—J. H. Sherard, T. L. Lamb, R. E. Wilburn.

V. C. Curtis read the report of the Committee on Memorials to the General Conference, which was adopted.

The report of the Committee on Religious Literature was fully discussed, together with a substitute report offered by J. W. Dorman. During the discussion Dr. H. T. Carley, editor of the New Orleans Advocate, was heard, along with the Bishop and several other brethren. The discussion resulted in the adoption of the substitute report.

The Conference was highly entertained with two selections in music given by the chorus from Millsaps College.

J. H. Holder read reports for the Board of Education, which were held over to the afternoon session for consideration.

An afternoon session to meet at 2:45 was called for.

B. F. Lewis, manager of the Orphans' Home, was introduced and heard.

Mrs. W. N. Ainsworth and Brother Campbell, pastor of the Presbyterian church, were introduced.

The Conference adjourned with the benediction by L. M. Lipscomb.

Fourth Day—Afternoon Session.

Conference opened with singing hymn 386, "Stand Up for Jesus." A. A. Martin led in prayer. The minutes of the morning session were read and approved.

The reports, Nos. 1, 2, and 3 of the Board of Education that were presented at the morning session were thoroughly discussed and finally adopted.

The name of Chester M. Ray was re-called and it was announced that he remains in the class of the first year.

The name of S. C. Yates was called, his character passed and he withdrew from the ministry of the church at his own request.

Our next Conference goes to Columbus.

Question 21 was resumed and the names of all the preachers that had not been reported on were called and their characters passed.

Two, T. W. Smallwood and J. V. Bennett, have transferred to us, Smallwood from the North Alabama Conference and Bennett from the Mississippi Conference.

The following have transferred from us: H. G. Davis to the Mississippi Conference, C. C. Alexander to the North Alabama Conference and H. G. Roberts to the Mississippi Conference.

E. R. Smoot was nominated as one of our Conference evangelists, and recommended to become a general evangelist of the church.

The report of the committee on Temperance and Social Reform called for the appointment of a committee from this Conference to work with a similar committee from the Tennessee Conference to appeal to Congress for the adoption of a uniform Sabbath Observance law. Senator H. D. Stephens, Jeff Busby and John Rankin constitute this committee.

The Bishop called a meeting of the cabinet, and J. H. Felts presided till the close of the afternoon session.

In connection with the adoption of the report on Lay Activities, T. L. Lamb was elected Conference lay leader.

W. M. Young read a resolution deploring modernistic teaching at the Seashore Divinity School and committing this Conference against recognizing any work taken by undergraduates there in the future on course of study, which resolution after some substitutions was unanimously adopted.

Various other committees submitted their reports, announcements were made, and the Conference adjourned to meet in Memorial session Sunday, at 3:30 p.m.

Fifth Day—Nov. 8, 1925.

The Conference met in the annual love feast (Methodist Church) at 9 a.m., Rev. J. W. Dorman in charge. "Come, Thou Fount of Every Blessing" was sung, Brother Dorman read 1 Corinthians 13th chapter, and W. N. Duncan led the prayer.

Revs. Guy Ray, R. A. Tucker, Henry Young, W. M. Young, T. E. Gregory, W. D. Bennett served the bread and water, following which an hour was spent in words of Christian testimony and praise from as many as were able to speak within the time. It was a time of holy memories and deep spiritual emotions.

Sunday, 11 a.m.

At the hour for morning service a great congregation had assembled at Grenada College Chapel to hear the Bishop and for the ordination of deacons.

The Bishop preached a great sermon from the text, "I have kept the faith" (1 Tim. 4:7), following which the ordination service of deacons was held and the following were ordained: S. E. Ashmore, A. W. Bailey, W. P. Bailey, G. H. Broyles, A. Y. Brown, W. H. Heath, W. M. Hester, J. E. Lawhorn, W. W. Milligan, W. L. Robinson, H. D. Suydam, M. H. Weed, B. G. Whitehurst.

Preaching in other Protestant churches at this hour was by W. M. McIntosh in the First Baptist Church; Dr. L. J. Miller in the Presbyterian Church; Carroll Varner in the Episcopal Church; J. T. Lockhart in the M. E. Church (colored).

Memorial Session.

Conference convened in memorial session at 3:30 p.m. in the Methodist church, Rev. Ben P. Jaco in the chair.

Memoirs of the following who have died during the year were read: J. R. James, by E. Nash Broyles; S. A. Miller, by R. G. Lord; R. I. Allen, by J. W. Ward; O. L. Savage, by L. M. Lipscomb; J. M. Wyatt, by V. C. Curtis.

Quite a number of the brethren added personal tribute to the memories of these brethren who have been called up higher.

Evening Session.

The members of the Conference and a large congregation assembled at the college chapel to hear Dr. L. J. Miller and be at the concluding session of the Conference. Dr. Miller preached, using the text, "But ye are come to Mount Zion" (Heb. 12:22). Following the sermon, the ordination service of elders was held, when the following were ordained: J. W. Avery, R. T. Hollingsworth, W. O. Hunt, G. B. Love, Norfleet Maxie, T. B. Thrower, and H. H. Wallace. In this service J. H. Felts read the Epistle and L. M. Lipscomb read the Gospel. The Bishop called upon J. J. Brooks, W. W. Mitchell and E. S. Lewis to assist in the laying on of hands.

Following this service, the Bishop called the Conference to order and the secretary read the minutes of Saturday afternoon's session and of the memorial session.

The Bishop reopened question 9, and announced that A. C. Johnson, of the Mississippi Conference, and J. H. Bass, of the Memphis Conference, were transferred to us.

R. P. Neblett read the report of the Epworth League Board, and J. H. Felts read resolutions of thanks.

The report of the statistical secretaries was made by S. H. Caffey.

An effort was made to call up and reconsider resolutions forbidding our examining committees to recognize work done on courses of study by undergraduates at Seashore Divinity School. After thorough discussions, the motion to reconsider failed to pass.

Dr. J. R. Countiss and L. M. Lipscomb spoke to points of personal privilege, after which the Conference adjourned to meet at the Methodist Church at 10 a.m., Monday.

The benediction was pronounced by the Bishop.

Sixth Day—Monday.

Conference convened at 10 a.m. and sang hymn 489, "He Leadeth Me."

Bishop Ainsworth announced hymn 617, "On Jordan's stormy banks I stand," and the Conference sang it to the chorus, "I am bound for the promised land." The Conference was led in prayer by Rev. D. W. Babb.

The minutes of Sunday evening's session were read and approved.

Bishop Ainsworth spoke some parting words on the pleasant relationship sustained between himself and the Conference for the past four years, and urged a united forward movement during the years ahead.

The appointments were read, the doxology was sung, and the benediction pronounced by the Bishop, and thus ended one of the most delightful sessions of the North Mississippi Conference.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

L. P. Wasson, Presiding Elder.

Aberdeen—R. G. Moore.
 Algoma—W. M. Hester.
 Amory Station—W. R. Lott.
 Amory Circuit—W. R. Liming.
 Bellefontaine—B. E. Crowson, supply.
 Buena Vista—W. C. Newman.
 Calhoun City—H. H. Wallace.
 Derma—E. L. Jernigan, supply.
 Eupora—C. W. Avery.
 Fulton—E. C. Driskell.
 Greenwood Springs—T. L. Oakes.
 Houlika—W. C. Mattox.
 Houston—W. N. Dodds.
 Mathiston and Maben—J. E. Lawhon.
 Nettleton—G. C. Gregory.
 Okolona—A. C. McCorkle.
 Pontotoc—W. L. Storment.
 Prairie and Strong—J. J. Garner.
 Randolph—G. W. Russell, supply.
 Salem and Friendship—R. M. Papasan, supply.
 Shannon—B. F. Bullard.
 Smithville—W. L. Pearson.
 Toccopola—J. C. Nelson, supply.
 Tremont—J. A. Biffle.
 Tupelo—J. T. Lewis.
 Vardaman—T. W. Smallwood.
 Verona—J. S. Maxey.
 Woodland—R. T. Hollingsworth.
 Chaplain U. S. Navy—J. H. Brooks.

Columbus District.

J. B. Randolph, Presiding Elder.

Ackerman and Weir—W. W. Jones.
 Artesia and Schaeffers—W. L. Atkins.
 Brooksville—Seamon Rhea.
 Columbus:
 First Church—R. A. Tucker.
 Central—Del Longgear.
 Caledonia—Guy Ray.
 Cedar Bluff—F. F. Coggins.
 Chester—W. R. Crouch.
 Crawford and Mayhew—G. H. Boyles.
 Ethel—J. W. Gibson.
 High Point—A. C. Johnson.
 Kosciusko Station—A. S. Raper.
 Kosciusko Circuit—W. W. Milligan.
 Longview and Sessums—S. W. Hemphill.
 Louisville—W. H. Mounser.
 Macon Station—W. N. Duncan.
 Macon Circuit—W. S. Selman.
 McCool—W. T. Bailey.
 Mashulaville—T. J. Hopper.
 Noxapater—J. W. York.
 Shuqualak—O. A. Clark.
 Starkville—V. C. Curtis.
 Sturgis—C. M. Ray.
 West Point—T. H. Lipscomb.
 Conference Evangelist—J. H. Bell.
 General Evangelist—W. M. McIntosh.
 Missionary to Poland—W. A. Langley.
 Student in Drew Theological Seminary—N. D. Guerry, Jr.

Corinth District.

E. H. Cunningham, Presiding Elder.

Baldwyn—R. W. Evans.
 Belmont—D. R. McDongal.
 Blue Mountain—B. F. Hammond.
 Booneville Station—E. E. McKeithen.
 Booneville Circuit—R. C. Nanney.
 Burnsville—W. T. Bazzell, supply.
 Chalybeate—W. T. Phillips.
 Corinth, First Church—E. Nash Broyles.
 Corinth, South Side—A. L. Davenport.
 Corinth Circuit—W. W. Bruner.
 Dumas—Wade Heath.
 Guntown—W. M. Langley.
 Hickory Flat—L. P. Jumper, supply.
 Iuka Station—G. C. Schwartz.
 Iuka Circuit—E. P. Craddock, supply.
 Kossuth—W. I. White.
 Mantachie—L. B. Wimberley.
 Marietta—E. C. Sullivan.

(Continued on Eighth Page.)

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

A GOOD EXAMPLE OF FAITHFUL STEWARDSHIP

The accompanying picture is a recent photograph of Mr. Thomas H. Elliott, of Christian County, Lafayette, Kentucky, who has just contributed \$10,000 in bonds to the General Superannuate Endowment Fund. Of this sum, \$5,000 is contributed without conditions, except that it is to be a memorial to his first wife, Mrs. Betty M. Elliott; and \$5,000 is contributed on the Annuity Plan as a memorial to his second wife, Mrs. Adaline L. Elliott.

GROWING OLD GRACEFULLY

This man has truly earned the distinction of "A Good and Faithful Steward." He is now 91 years of age, but so well preserved in body and mind that he appears twenty years younger. His eyes are keen, his mind exceedingly active, his body strong, and his soul spotless. Rarely has it been my privilege to commune with a more perfect type of Christian manhood. It is an inspiration to hear him talk and a benediction to feel the warmth and tenderness of his great heart.

FAITHFUL WHERE EVER PLACED.

For more than forty years Brother Elliott has been a member of the Lafayette, Kentucky, M. E. Church, South. So many years have passed since he became a Christian that he can scarcely recall the circumstances under which it occurred. He would not consent to accept a place on the Board of Stewards of his Charge, because he felt that he was not "a good collector." He was, however, the Superintendent of the Sunday School at Lafayette for a long period of years. The record of his church membership is a long one, telling a beautiful story of a life wholly given to the Master's service.

AN OLD-TIMER WITH MODERN VISION.

Brother Elliott went into the woods and cut the timbers for the cabin which he erected on his farm near Lafayette, Kentucky, in 1855. He is still living on the same farm and is this year harvesting his seventieth crop. He reared five children to maturity, but only two of them are now living, namely, Q. A. Elliott of Lafayette, Ky., and Mrs. J. Brice Martin of Nashville, Tenn. This honored son and

daughter were just as anxious to have their father make his splendid gift to Superannuate Endowment as he was to make it.

HE LOVES YOUNG PEOPLE AND HELPS THEM.

Brother Elliott is a member of the Louisville Conference Board of Education. He has made many valuable contributions to educational institutions of his conference, besides taking a great delight

in providing means to educate a number of young people. He says: "I have always contributed to the conference collections—even long before I became a member of the church." He has made it the practice of his life to contribute to those worthy calls which others seemed to neglect. Even down to old age he holds tenaciously to a strict account of his stewardship.

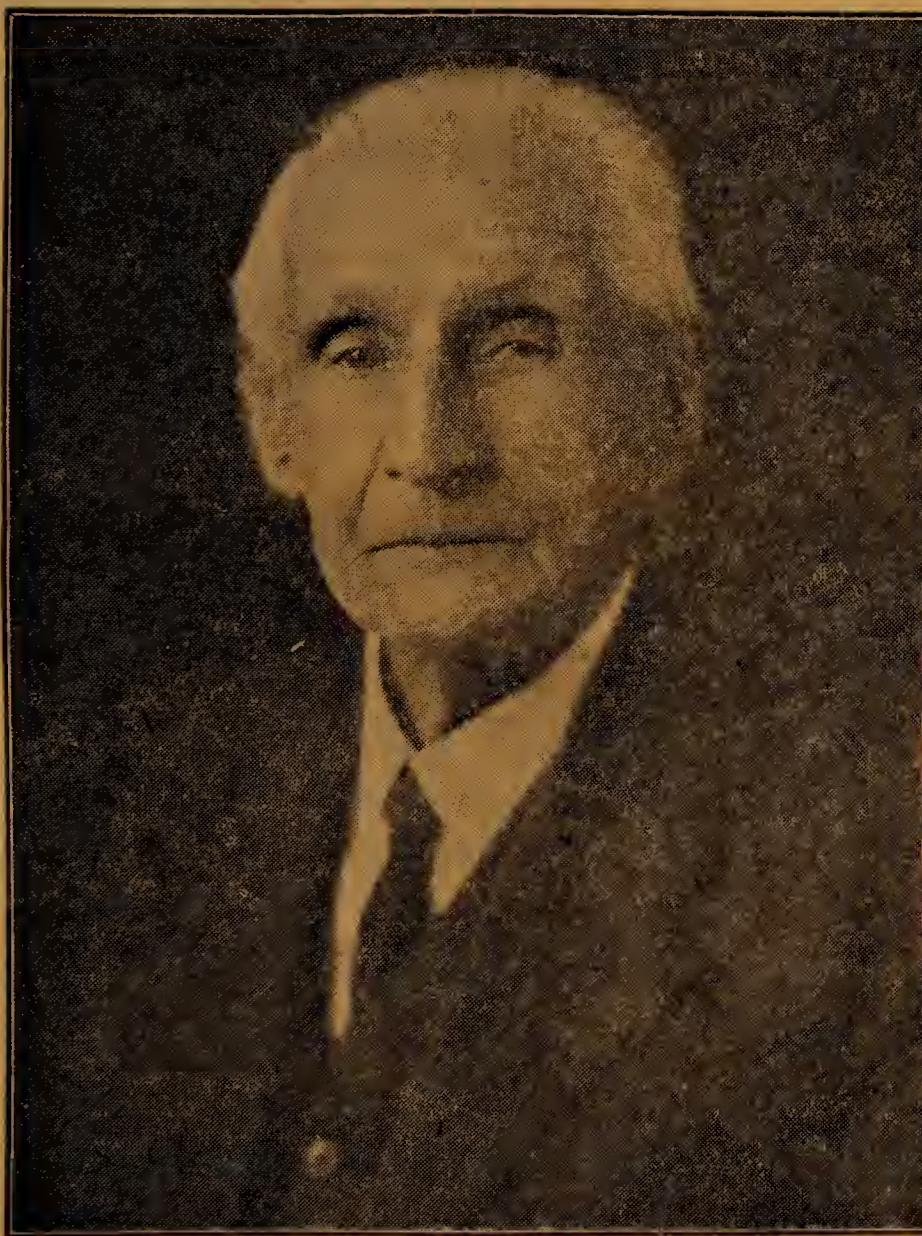
AS MODEST AS HE IS GOOD.

I had a time with his grand old Trojan before he would consent for me to give publicity to his gift. He would not agree until I showed him how it might induce others to make similar contributions to Superannuate Endowment. Even then he hesitated and made many excuses before he would sit for his photograph. But he did—and it is a genuine pleasure to publish his dear good face and write these words in appreciation of him and of his work for Christ.

COME AND DO YE LIKEWISE.

There are hundreds of others in our great church who ought to do something substantial for the cause of the superannuates. Why should they wait until

they die to start their money doing business for the King? Right now is a crucial period in our great effort to provide adequate support for worn-out preachers, and large gifts to this cause at this time will assure the success for which we strive. Give large sums without conditions, if possible. But if you need the income on your money while you live, then give on the Annuity Plan. Take up the matter with the Board of Finance, Security Building, St. Louis, Mo. Be a good and faithful steward.



THOMAS H. ELLIOTT.

Payments on Special Effort Quotas Now Pouring In--- \$2,000,000 by Christmas Seems Certain

The Home Circle

HOW SAUCY MOUSE ESCAPED.

Pussy Mow found his mother on the back porch one morning, drinking the loveliest bowl of milk you ever saw. My! it made him feel hungry.

But Mrs. Mow wasn't the least bit selfish, and, licking her chops, she said, "Come on, Pussy, and have a bite. It's good."

It must have been good, just as she said; because when the milk was gone they didn't stop, but went right on licking and licking until the bowl was as shiny as if it had been wiped on a brand-new dish-towel. And, even as Mrs. Mow got through and went away, Pussy Mow kept on licking the bowl just the same.

But all at once he saw two bright eyes peeping at him from under the porch, and there as sure as could be, was Saucy Mouse—the one that laughed at him in the kitchen not long since.

Before Pussy Mow could say anything more than "Ptiss!" it bounded from the little hole and danced the sailor's hornpipe right before his eyes.

"Fraidy-cat! Fraidy-cat!" it teased, "you're just a fraidy-cat."

Pussy Mow had never been called a fraidy-cat before, and he didn't like it the least bit.

"I'll teach you not to call naughty names like that," he said, his eyes as big as an evening star. "It's bad manners—my mamma told me so." With that he gave a leap and would have landed right on top of Saucy Mouse had not the mouse jumped back lickety-split into its hole.

Pussy Mow was about to put his paws through the hole so as to pull the little mouse out, when he happened to think of what Mrs. Mow told him just the night before.

"If ever Saucy Mouse is naughty again," she said, "just look for its hole and watch it. Be quiet as quiet can be, and pretend to be asleep. It will come out; and then jump at it—plump—that's the way to catch it."

Therefore Pussy Mow sat down near Saucy Mouse's hole and watched and watched. And pretty soon the mouse stuck its head through.

"Fraidy-cat! Fraidy-cat!" it laughed, but Pussy Mow pretended not to hear.

"Fraidy-cat!" it squeaked again, but Pussy Mow pretended to be fast asleep.

And then Saucy Mouse jumped clear out of its hole and danced all around Pussy Mow, calling him naughty names.

Pretty soon Pussy Mow opened a corner of one eye and found Saucy Mouse wiggling his nose at him.

"Now," he cried, "I have you!" With that he bounded upon Saucy Mouse quick as a wink and caught it.

"Oh, help! help!" squealed Saucy Mouse. "Your paws prick me. They are full of pins."

Pussy Mow had never thought about his soft velvety paws being full of pins. So now, forgetting Saucy Mouse for a second, he lifted his forepaw and looked at it. Yes, sure as fate, he counted five sharp nails. And then something happened. While he was looking at one paw, Saucy Mouse slipped from under the other and dived into his hole.

"Tee-hee! Tee-hee!" it laughed. "Next time you want to catch mice, Pussy Mow, don't try to do two things at one time."—Genevieve D. O'Neill, in *Our Little Ones*.

GO AFTER—SOMETHING.

Uncle Will and Joe were in the library. Uncle Will was reading the paper. Joe, who was shut in with a sprained ankle, was doing nothing except to sigh vigorously at least every other minute.

"Why don't you amuse yourself with a crossword puzzle?" asked Uncle Will presently. "There is a prize offered, you know."

"No use in my trying," answered Joe, "just a waste of time and effort. I should never be so lucky as to get a prize."

"Well, suppose you don't. I am inclined to think you would find the effort interesting as well as educational. As Dr. Oser said of a scientific book, it is mighty good to harden one's brain. Furthermore, to my way of thinking, it is no disgrace, when you have done your best, to fail, but I have no use for any one who lies down and whines. That makes me think of something I ran across the other day—'A man may not get what he goes after, but he never will get anything unless he goes after something.' I tell you, there is a whole lot in that."

"There certainly is, as I can demonstrate from actual experience," said Aunt Sue laughingly. "Professor Warner was to address the woman's club yesterday. He is a very fine speaker, you know, and I was anxious to hear him. But I have had a very busy week; also, just at noon it began to snow furiously and I 'got cold feet,' as you say, Joe. But I finally braced up and went, only to find Professor Warner had been taken suddenly ill and had to cancel his engagement. You can imagine how put out I was, but all's well that ends well."

"I had to have a new hat; for my last year's one is really shabby. I had been looking and looking, but had not been able to find one I wanted which I could afford. But yesterday, as I was trudging home in the snow scolding to myself, I saw just exactly what I wanted in a little out-of-the-way store. And, wonder of wonders, the price was a little less than I had planned to pay! My application of your moral may seem to you to savor of the world, but it is an application all the same. And when you see my new hat on, I am thinking you will say it is quite worth while, for I probably never should have had that particular hat unless I had gone after Professor Warner's lecture."

"Your application reminds me of something that happened to me last summer," said Uncle Will.

"I was detained one Sunday in a small country village up in the mountains. After breakfast I settled myself comfortably in a hammock on the hotel piazza and planned to spend the morning there. I was not going to take the trouble to go to church. The minister would undoubtedly be a third or fourth-rate man, and I should simply be bored by the whole service. What was the use of going? But when the church bell began to ring I seemed to hear my mother saying:

'A Sabbath well spent
Brings a week of content.'

I knew perfectly well she would not consider the Sabbath well spent in a hammock on a hotel piazza when there was a church, no matter how small, within walking distance. And presently, because my peace of mind was destroyed, I got up and went to church.

"Just imagine my surprise to find the pulpit occupied by Rev. Dr. F.—, one of the foremost preachers of our day, as you know. He had a wonderful sermon, and after church I had the pleasure of speaking with him. I wouldn't have missed it for anything, but it was a narrow escape. It behooves us to be continually trying for the best within our reach, and the result is far beyond our expectation oftentimes."

"I'm convinced," laughed Joe. "Bring on your puzzles and dictionary—they seem the best in my reach just now."—Kate S. Gates, in *Zion's Herald*.

HOW THE TIGER OPENED THE DOOR.

Yes, sir, it was a royal Bengal tiger that opened the door of friendly welcome to the doctor, but of course you couldn't expect that he would do it in any gentle way.

The doctor had his station way up among the mountains of Burma, almost up to the borders of China. He was trying to make the people believe that he meant only friendliness and help with his little dispensary and hospital, but you know how it is; custom and ignorance and superstitious fear are the hardest sort of obstacles to fight against.

Then the tiger took a hand in the problem. He was prowling along over the mountains and through the jungle, when he came along where he

saw a little girl wandering in the garden. "There's my dinner," thought the tiger.

He crouched low, like a cat, and crept along after the child.

Just as he was about to spring, the little girl's brother saw what was happening. He seized a spear and with a great shout he sprang after the tiger. He was too late to save his sister from being struck down, but the angry tiger instantly turned, knocked the spear out of his hand, and with his mighty paw tore up the young man's scalp.

A lot of men came running and drove the tiger away and did their best to take care of the wounded man. But it was a terrible wound, all the worse because it was made by sharp claws of a tiger. They hadn't the least idea how to treat it, either, and it grew worse and worse every day.

At last somebody plucked up courage to say: "Let's take him over to the Jesus doctor. He can't live anyway."

So they took him up and carried him to the little hospital.

O, it was a sight! What do you suppose they had done to that dreadful wound? Filled it full of mud and ashes! That was their idea of the proper treatment.

But Dr. Harper wasted no breath over the situation. He just pitched in with all his skill and energy. He cleansed the wound, gave it soothing treatment, and watched it carefully day by day, and at last it healed, and the man was able to return home.

"Look at that!" exclaimed his friends. "All healed up, and we did not expect him to live, did we? What did they do to you?"

"Just took care of me," smiled the young man. "Came around and read some nice pieces about a Heavenly Father, and sang some Jesus songs, too. Sounded good."

Up stepped one young man and said: "My little daughter at home is sick with a fever. I told the doctor not to come near my house once. Do you suppose he would come now?"

"Sure he would. That's just what he is looking for all the time."

So that door was opened to the doctor. And, indeed, the next time a man was half scalped by a tiger, they took him to the doctor without putting him through the sand and ashes treatment.—*Christian Intelligencer and Mission Field*.

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By John D. Ellis

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Corinth District.

(Continued from Fifth Page.)

Mooreville—G. B. Love.
Myrtle—J. L. Nabors.
New Albany Station—C. A. Parks.
New Albany Circuit—M. A. Burns.
Potts Camp—W. F. Rogers.
Rienzi—N. Maxey.
Ripley Station—J. A. George.
Sherman—C. W. Baley.
Silver Springs—J. N. Humphrey.
Tishomingo—J. D. Boggs, supply.
Wheeler—W. C. McCay.
Conference Evangelist—W. A. Wilson.
Conference Secretary of Education—J. H. Holder.
District Evangelist—J. T. Gullett, supply.

Greenville District.

A. T. McIlwain, Presiding Elder.

Arcola and Murphy—H. D. Suydam.
Boyle and Pace—W. D. Bennett.
Clarksdale—T. M. Brownlee.
Cleveland—J. W. Ward.
Coahoma and Jonestown—R. G. Lord.
Duncan and Alligator—C. P. Moss.
Evansville and Dubbs—T. B. Thrower; T. H. Mills, supernumerary.
Friar's Point and Lyon—J. W. Robertson.
Glen Allen and Avon—N. J. Golding.
Greenville—E. R. Smoot.
Gunnison and Sherard—M. E. Scott.
Hollandale—L. A. McKeown.
Lake Cormorant—A. Y. Brown.
Leland—J. T. Lockhart.
Lula and Dundee—W. B. Baker.
Merigold—W. R. Goudelock.
Rosedale and Hillhouse—W. M. Campbell.
Shaw and Litton—P. F. Luter.
Shelby—B. P. Jacob.
Tunica—S. L. Pope.
Chaplain United States Army—J. M. Moose.

Greenwood District.

J. E. Cunningham, Presiding Elder.

Acona—A. J. Henry.
Belzoni—J. V. Bennett.
Black Hawk—R. L. Ellis.
Carrollton—S. E. Ashmore.
Drew—R. P. Neblett.
Drew Mission—J. C. Wasson.
Dublin and Mattson—W. J. Wood.
Greenwood, First Church—J. H. Felts.
Greenwood, Price Memorial—J. O. Dowdle.
Indianola—J. D. Wroten.
Inverness—J. J. Baird.
Itta Bena—T. E. Gregory.
Lambert and Crowder—C. L. Oakes.
Marks and Belen—J. M. Guinn.
Minter City—C. L. Rogers.
Moorhead and Isola—A. R. Beasley.
Ruleville—H. P. Lewis.
Schlater—J. B. Conner.
Sidon and Cruger—E. M. Shaw.
Sunflower—F. H. McGee.
Swifttown—George O. Clark.
Tchula—W. M. Young.
Tutwiler—W. S. Shipman.
Webb and Sumner—C. T. Floyd.
Student in Vanderbilt University—J. F. Watson.

Grenada District.

E. S. Lewis, Presiding Elder.

Abbeville—G. D. Burt.

Ashland—R. M. Evans, supply.

Coffeyville—H. M. Young.

Duck Hill—A. W. Bailey.

Durant—C. M. Chapman.

Ebenezer—A. A. Martin.

Grenada—Melville Johnson.

Holcombe—J. G. Johnson.

Holly Springs—W. W. Woollard.

Kilmichael—H. N. McKibben.

Lamar—W. C. Beasley.

Lexington—E. G. Mohler.

Oxford—S. H. Caffey.

Paris—J. A. Brodie, supply.

Pickens and Goodman—H. E. Carter.

Poplar Creek—L. Betterton, supply.

Red Banks—R. C. Mayo.

Sallis—J. R. Murff.

Tie Plant—G. T. Sledge, supply.

Vaiden and West—W. O. Hunt.

Waterford—W. L. Robinson.

Water Valley, First Church—L. M. Lipscomb.

Water Valley, Main Street—J. W. Raper.

Winona—Carroll Varner.

Winona Circuit—A. M. West.

President Grenada College—J. R. Countiss.

Professor Millsaps College—J. E. Stephens.

Commissioner Orphans' Home—S. A. Brown.

Assistant Secretary General Board of Missions

—R. H. Ruff.

Missionary to Brazil—J. S. Duncan.

Sardis District.

T. M. Bradley, Presiding Elder.

Arkabutla—H. B. Potts.

Batesville—A. T. Clanton.

Byhalia—G. A. Baker.

Charleston—W. C. Galceran.

Cockrum—B. G. Whitehurst.

Coldwater—J. D. Simpson.

Como—W. W. Mitchell.

Courtland—G. W. Robertson.

Creenshaw and Sledge—C. A. Northington.

Hernando—E. B. Sharp.

Horn Lake—M. H. Weed.

Longtown—J. A. Smith.

Mount Pleasant—J. H. Bass.

Oakland—J. A. Patterson.

Olive Branch—R. G. A. Carlisle.

Pleasant Hill—W. A. Bowlin.

Sardis Station—J. T. McCafferty.

Sardis Circuit—R. E. Woodfin.

Senatobia—W. W. Hartsfield.

Shuford—W. C. Galceran, Jr.

Tyro—M. H. McCall.

Conference Evangelist—J. A. Randolph.

Sunday School Field Secretary—R. H. B. Gladney.

Transfers In:

J. V. Bennett, an elder from Mississippi Conference.

T. W. Smallwood, an elder from North Alabama Conference.

A. C. Johnson, an elder from Mississippi Conference.

J. H. Bass, an elder from Memphis Conference.

Transfers Out:

C. C. Alexander to the North Alabama Conference.

H. G. Davis to the Mississippi Conference.

H. G. Roberts, to the Mississippi Conference.

A Digest of the Presiding Elders' Reports to the North Mississippi Conference.

This session, Bishop Ainsworth changed his method of summing up the work of the districts from the blackboard display to a written report submitted by each presiding elder.

Following is a short summary of the progress made in each district, gleaned from the reports made by the presiding elders:

Aberdeen District, L. P. Wasson, P. E., has 31 charges. There were 700 accessions to the church by profession of faith; \$35,000 has been expended on church building enterprises; 21 charges paid salaries of pastors and presiding elder in full, and 11 charges paid the benevolences in full; \$2,083 was collected for the superannuate endowment fund.

Corinth District, E. H. Cunningham, P. E., has 29 charges; 939 were received by profession; 19 charges paid out on salaries, and 10 on benevolences; \$3184 was raised for the superannuate endowment fund; 166 units were issued at the district training school for Sunday school workers.

Greenwood District, J. E. Cunningham, P. E., has 23 charges; 300 were received by profession; 20 charges paid salaries in full, and 15 paid up benevolences; \$6,777 paid to the superannuate endowment fund; six new churches built and extensive improvements on three more. The building program now under way calls for \$230,000.

Grenada District, E. S. Lewis, P. E., has 25 charges; 466 were received by profession; six new churches have been built, and twelve others have been extensively improved; 20 charges paid in full the salaries, and 9 the benevolences; \$3,800 was raised for the superannuate endowment fund.

Sardis District, J. T. Lewis, P. E., has 21 charges; 346 were received by profession; 18 charges paid salaries and 8 paid in full the benevolences. Tyro circuit is the only charge in the district that paid all claims and brought up quota on superannuate endowment fund to date.

Greenville District, A. T. McIlwain, P. E., has 20 charges; 356 were received by profession; all salaries and benevolences paid in full on all charges; \$4,770 paid on superannuate endowment fund; \$13,324 paid to Grenada College, and extensive improvements being made in church and Sunday school equipment.

Columbus District, J. B. Randolph, P. E., has 24 charges; 375 were received by profession; 19 charges paid salaries in full and 11 paid all benevolent claims; \$3,365 was raised for superannuate endowment fund and \$5,000 as a special to the same fund; three new churches were built and four repaired; two new parsonages were built, and six repaired; four young men were licensed to preach.

NOTES AND PERSONALS OF THE NORTH MISSISSIPPI CONFERENCE.

By H. P. Lewis.

U. S. Senator Herbert D. Stephens was an interested participant in the proceedings of the Conference, both as a lay delegate and member of the Epworth League Board.

Judge J. G. McGowan, judge of the Supreme Court of the State of Mississippi, has placed the affairs of his church first by his presence and activities in the proceedings of the Conference. He is one of the lay delegates elected to the coming General Conference.

The lay delegation in attendance on this Conference is rather remarkable. Out of a possible 56 principal delegates, 52 answered to roll call, and three alternates were seated. A solid vote of 55 was registered by the lay delegates against the pending plan of unification. Three memorials to the General Conference have been submitted by the lay delegates.

Millsaps College was well represented by visitors at this Conference. Drs. D. M. Key, J. M. Sullivan, B. E. Mitchell, A. P. Hamilton, Prof. J. T. Hooker, Rev. J. S. Stephens of the faculty, and a chorus of seven young ladies and five young men were in attendance. This chorus greatly delighted the members of the Conference with several selections at the public meeting in Grenada College chapel Friday evening.

State Senator A. L. Marshall, of Ruleville, Miss., a member of the Sunday School Board, was present at the Conference for a few days.

Mrs. J. J. Back, of Drew, and Mrs. J. T. Lee, of Louisville, prominent ladies of our church, were interested visitors at the Conference.

The presence of Rev. B. Frank Pim, of the General Epworth League Board, was a source of much benefit and encouragement to the Conference Epworth League Board and his address at the College chapel Thursday evening was greatly enjoyed by all who heard him.

The addresses of Dr. Stonewall Anderson, of the General Board of Education, Thursday evening, and of Dr. T. D. Ellis, of the General Church Extension Board, Friday evening were enjoyed by large congregations.

ATTENTION
PASTORS AND PRESIDING ELDERS
November and December
are
Christian Education Months
Keep the Way Clear
and
Give Our Schools a Chance

"The Welfare of the Church and of the Nation depends on CHRISTIAN EDUCATION."

Rev. D. W. Babb, one of our oldest superannuates, is thoroughly in touch with the needs of the church of today, and volunteered to pay \$100 to the Mission Board to help the Board through the financial crisis it is now facing.

LOUISIANA CONFERENCE PERSONALS.

Bishop Hay's administration of the affairs of the Conference gave great satisfaction to the brethren. He is brotherly in all his rulings, and the business of the Conference moved along smoothly and rapidly.

Rev. H. W. May was licensed to preach forty years ago on Saturday, October 31. He has been a faithful and efficient servant of the church as pastor and presiding elder. At this session of the Conference, Brother May was appointed a Conference evangelist.

During the ten months that Rev. Henry T. Young has been actively at work as a general evangelist, he has assisted in 19 meetings, preached 553 times, had 2540 conversions, and had 88 consecrate themselves to service in the mission field or in the ministry.

In order that his father, Rev. H. S. Johns, might have the privilege of seeing his son, Rev. H. L. Johns, ordained an elder, Bishop Hay ordained the elders at the close of the Sunday morning service instead of the afternoon service. Brother H. S. Johns had to leave before the afternoon service to fill an important engagement at the meeting of the American Prison Congress, in session at Jackson, Miss.

Rev. T. W. St. John, after efficient and successful work in the pastorate, was appointed a Conference evangelist. He is well qualified for work in this field. The Louisiana Conference now has three Conference evangelists—Rev. R. A. Bozeman, Rev. H. W. May, and Rev. T. W. St. John—and one general evangelist, Rev. Henry T. Young.

Quite a number of the brethren honored the Advocate office with a call while in the city. Among those who called while the editor was in were A. J. Gearheard, T. D. Lipscomb, R. W. Vaughan, A. L. Harper, W. H. Giles, T. W. St. John, W. E. Akin, George Fox, William Schuhle, C. C. Miller, F. N. Sweeney, A. J. Bonnacarrere, C. C. Wier.

Chaplain A. F. Vaughan, of the U. S. Army, a member of the Conference, was able to attend the session this year, greatly to the delight of his brethren. Chaplain Vaughan is rated as one of the most efficient in the service.

Dr. Alfred F. Smith, editor of the Christian Advocate, and Dr. T. G. Rowe, Book Editor and editor of the Review, and Dr. T. D. Ellis, Secretary of the Board of Church Extension, honored the Advocate office with calls while in the city.

The Conference went on record as favoring the establishment of a Methodist hospital in Louisiana, and Rev. A. M. Shaw, one of the best equipped members of the Conference, was appointed hospital commissioner, to promote the movement. Brother Shaw will devote all his time to this important enterprise, and it is confidently expected that he will receive the hearty co-operation of all Methodists and other friends of hospital work throughout the State.

The Conference gained an additional clerical and an additional lay delegate to the General Conference this year by its increase in membership, giving it ten in all. Of the delegates elected, it is understood that nine supported the pending plan of unification, one of the clerical delegates being opposed to it.

Dr. R. H. Harper, for the past seven years pastor of the First Methodist Church, this city, and now presiding elder of the New Orleans District, is as efficient a secretary as any Conference could wish for. The business on the secretary's table is always "up to the minute." He is ably assisted by Dr. John F. Foster and Rev. W. L. Doss, Jr.

The statistical secretary, R. W. Vaughan, and his corps of assistants perform the difficult duties

of their office as if they were perfectly easy and simple. They are experts.

The Colquitt church, attached to the Haynesville station, Rev. A. J. Gearheard, pastor, paid all assessments in full and had enough money left in the bank to pay the assessment for ministerial support for all of next year. This is something new under the sun.

THE VOTE ON UNIFICATION.

From the best information available, we give from week to week the vote by Conferences on the pending plan of unification. Assuming that the Nashville Christian Advocate has authoritative information, we check with its figures each week. To the best of our knowledge, the vote at present stands as follows:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil (vote lacking, but unanimous for)		
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4
Pacific	93	39
North Alabama	94	293
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	117	87
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
Mexico	40	12

PROGRESS OF CO-OPERATION IN RELIGIOUS EDUCATION.

By Van Carter, General Superintendent, Louisiana Council of Religious Education.

Slowly but surely the denominations are making use of the State and City Councils of Religious Education, as they agreed to do when they recognized them in June, 1922, and officially declared that these Councils would be the accredited agency for the building and promoting of the co-operative program of religious education. Progress has been made in many avenues and both the denominational leaders and the Council workers are pleased with what has been accomplished in the way of standardization of schools, approval of workers, agreement on courses of study, exchange of credits, and the official appointment of denominational representatives to the State Council Executive Committee, etc.

In fact, every day brings the leaders in both the denominations and the Councils to the realization that the Christian world is now going through what the business world of fifteen years ago faced and abolished. Then it was a day of keen competition and the prevailing idea was, "Business can survive only as our competitors are forced from the field." To-day's ideal is, "Business co-operation," and we have learned that co-operation creates more business and opens up avenues previously unthought of.

To-day real religious leaders recognize the fact that the task of religious education is so big and so worthy that it must command the best of all

the resources of all the churches. To secure this, we must work together in the many things we have in common. As an instance of this growing recognition, three outstanding bodies of the Southland, the Methodists, the Presbyterians, and the Disciples, are appointing their official representatives on the Executive Committee of the State Councils to help build and promote the co-operative religious education program.

At present, the most outstanding achievement of co-operative endeavor is the Standard Training School held in Birmingham, Ala., Oct. 18-24, under the auspices of the Birmingham Council of Religious Education. This school enrolled over five hundred students, and was financed by over 80 per cent of the churches of Birmingham, and had the endorsement and heartiest co-operation of the leading Sunday School Boards of the continent; both denominational and interdenominational credits were issued. The co-operation that the Sunday School Boards gave was not through perfunctory resolutions, but they sent to this school the best of their workers, and in quite a few cases no honorarium was asked. This practical co-operation enabled the Sunday school workers of all the churches of Birmingham to receive the best of instructors at a minimum of cost.

Some of these outstanding workers were: L. F. Sensabaugh and Mrs. G. B. McDonald, of the Methodist, South; Miss Elizabeth Shields and Mr. Wesley Baker, of the Presbyterian, South; Miss Hazel Lewis and Mr. Charles Darsie, of the Disciples; Mr. Ralph Hall and Rev. E. P. Westphal, of the Presbyterian U. S. A.; Mrs. A. F. Betts and Miss Marion Hawthorne, of the Methodist Episcopal; Rev. E. L. Shaver, of the Congregational. The Dean of the school was Dr. James H. Chapman, of Howard College, and the Bible instructor was Dr. James H. Dillard, both Southern Baptists.

It is expected that this co-operative Standard School is a forerunner of what in a few years will be a continent-wide chain of Standard Training Schools promoted jointly by the denominational Sunday School Boards and the State Councils. Thus to those pastors, teachers and officers who desire a definite training, will be brought the best instructors at the minimum cost; but better than the "minimum cost," is the fact that these co-operative schools present to each denomination the opportunity to know and love those Christian workers of other churches, without whose help the world cannot be won for our Lord and Master Jesus Christ.

WANTED.

Work in Evangelistic meetings, or as Pastor's assistant. Have had experience in both lines of work. I received my training at Moody Bible Institute, Chicago, Ill. MRS. OLIVE MILLSAPS, First Methodist Church, Shreveport, La.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

Presbyterian Hospital of New Orleans

Earn While You Learn—Splendid Opportunity for Noble Life Work.

A Training School for Nurses, to which Christian young women are invited. Three-year Scientific Course under some of the South's leading practitioners. Diploma upon completion of course. Good salary from entrance of said course, salary beginning at date of acceptance. For full particulars, write REV. J. O. BARR, D. D., President Presbyterian Hospital, 701-739 Carondelet St., New Orleans, La.

LUMBER

SASH, DOORS, ROOFING, WALL BOARD, MILLWORK, BUILDING MATERIAL

W. W. CARRÉ CO.
NEW ORLEANS, LA.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

AN APPRECIATION.

I should be ungrateful indeed if I did not express my appreciation of so good a man as my friend, George O. Lane, of Lorena, Mississippi.

He was born July 2, 1861, son of Rev. F. A. Lane, a local preacher of our church. His mother was a Miss Casque, a noble woman. His brother, W. H. Lane, is a member of the Mississippi Conference.

He was married to Miss Viola Anderson about forty-three years ago. Fourteen children were born unto them, twelve of whom are now living, and no finer set of children can be found anywhere—lawyers, teachers and farmers, and all members of the Methodist church; with them, his mother, brothers and sisters are strong supporters of Gasque Chapel.

The most remarkable thing to me is how he managed to educate all those children, living on a small farm; and yet he did it. Surely God helped him.

Loyal to his church and his pastor, contributing liberally of his means,

occupying official places in the church, he was perfectly trustworthy. He was a great sufferer, and sought relief in hospitals, but came to the end heroically, July 16, 1925.

He was buried from Gasque church by his pastor, assisted by other preachers. I have never known a man I loved more than I loved him, and his going is a keen loss to me.

God's blessings on the broken-hearted mother, wife, children, brothers and sisters; and may his loved ones emulate his example.

M. L. WHITE.

RESOLUTIONS.

Whereas on Friday, Sept. 4, 1925, MRS. EMMA BIRDSONG, of Jackson, Miss., went to rest from the home of Rev. J. M. Morse on West Capitol St., Therefore be it resolved:

1. That in her going away her loved ones have lost a ministering angel, for she spent and was spent for her children, grandchildren and other beloved relatives. Her church has sustained the loss of a faithful friend, whose chief aim in all things was to forward the kingdom of our Lord and her master.

2. That in this hour of deep sorrow we extend sincere sympathy to all the loved connection and to the many friends who prized her loyal friendship. The Missionary Society of Capitol Street Church has lost a faithful member and the social service a loyal worker.

3. That a copy of these resolutions be placed upon the minutes of the Woman's Missionary Society of Capitol Street Church, a copy sent to the children, and a copy to be published in the New Orleans Advocate.

Respectfully,

THE JACKSON CAPITOL STREET
MISSIONARY SOCIETY.

CHRISTMAS GIVING OR GIVING CHRIST.

During the last Christmas celebration, a splendid seven-year-old boy said to his mother: "Mother, if Christmas is the birthday of Jesus, why don't we give presents to Jesus instead of giving to one another?" It is a very pertinent question, and one that should demand serious consideration with the approach of another Christmas season.

Although the supreme desire of Jesus for the proclamation of His gospel to all nations is far from realized, and although the Christian enterprise is suffering everywhere for lack of adequate financial support, Christian people annually waste millions of dollars. Think of the waste of money each Christmas for unnecessary cards and presents for relatives and friends. Think further of the fact that our children are being trained to interpret the birthday of Jesus in terms of the selfish question, "What shall I get?"

Ought Christians spend time and money to give presents to those who do not need them while they neglect to give Christ to those throughout the world who are dying for the lack of Him?

With such questions in their minds the faculty and students of Scarritt College recently took the following action:

"With a deep conviction that the increasing expenditure of money in

wasteful Christmas giving brings sorrow to the heart of Him whose birth we celebrate, and with a keen realization of the world's supreme need of Jesus Christ, we, the faculty and students of Scarritt College for Christian Workers, herewith covenant together to observe the following plan in our Christmas giving:

"First, to refrain from the unnecessary expenditure of money for Christmas cards and presents for relatives and friends.

"Second, to give the funds thus saved as a birthday offering to Christ our Lord and Savior.

"Third, to direct the funds through regular church channels in order that we may render larger assistance to the church in giving Christ to the world."

The plan adopted by Scarritt is not designed to lessen the joy of Christmas; it will, we believe, greatly increase that joy. It will not in any way detract from the provision now made for those in need of physical and spiritual comfort; rather it will give more time and strength for such appropriate service. It will not rob the children of the day most precious to them; it will give them a finer appreciation of the beautiful significance of the day. It is designed merely to prevent the unchristian abuse of Christmas and to direct the money thus saved in a way that will most honor our Lord.

A statement concerning this plan for the observance of Christmas was published in the Scarritt Bulletin for June of this year. A number of leaders throughout the church have written President Cunningham warmly commending the action of the Scarritt faculty and student body and expressing the wish that the church generally might take a similar attitude.

What would be the result if large numbers of Christian people should adopt such a plan as that above outlined? Suppose members of missionary societies, Epworth Leagues, Sunday schools, churches and other organizations throughout the connection should refrain from unnecessary Christmas giving and donate the funds to giving Christ to the world? Suppose every individual member of the Church who would like to see the birthday of Jesus observed in a more Christian way were to adopt this simple plan. The Christmas season relieved from strain and burden, time and strength saved for more Christian service; large sums, in the aggregate, made available for making Christ known to the world; children and young people given a truer conception of Christmas; the sacred season made a time of spiritual blessing to the individual, to the home, and to the church.

Lamar and Barton have prepared neat Christmas cards with fitting emblems and greetings and also containing the following:

"MY CHRISTMAS RESOLUTION"

"To refrain from needless giving to relatives and friends,
To use the funds thus saved as a Christmas gift to Christ,
And thus to aid the church in giving Christ to the world."

Those who may wish to adopt some such plan as that suggested would do well to advise Lamar and Barton in order that cards may be provided in sufficient numbers.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

BOHME & WILT, Booksellers, and Stationers, 1228 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Perfumery, School Books.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

**Grove's
Tasteless
Chill Tonic**
Old Standard Remedy for
Chills and Malaria. 60c

COTTON SEED Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet. **M. H. SIKES SEED FARMS, Atlanta, Georgia.**

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"Pape's Diapepsin" Corrects Sick,
Sour, Upset Stomachs
at Once

"Pape's Diapepsin" is the quickest, surest relief for indigestion, gases, flatulence, heartburn, sourness, fermentation or stomach distress caused by acidity. A few tablets give almost immediate stomach relief. Correct your stomach and digestion now for a few cents. Drug-gists sell millions of packages.

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Most Modern and Best Equipped
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Sure Relief
BELL-ANS
25c AND 75c PACKAGES EVERYWHERE

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Rub throat and chest with Vicks; cover with warm flannel. Its double direct action (inhaled and absorbed) brings welcome relief.

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VAPORUB**

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WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
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Folding Chairs,
Kindergarten Chairs
School Supplies,
Blackboards**
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Provides for the Widow and Orphans and disabled and aged member "a home of their own or the equivalent" and continuous support through adequate insurance and Annuity protection at cost.

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Insurance is a guarantee against the snares and quicksands of a day. Wives may object to insurance, but widows and orphans never.

Your income may stop, but human needs go on. If you should die to-night, what of the morning after if not insured?

All Southern Methodist men and women from ages 20 to 60 may secure safe life insurance at cost—30% cheaper than can be secured elsewhere.

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J. H. Shumaker, Sec., 810 Broadway, Nashville, Tenn.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference.....Miss Louise Preston, Silver City, Miss.
Editor, Louisiana Conference.....Alfred Hanson, 4624 Banks St., New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

JACKSON LEAGUES PLAN FOR AND ORGANIZE CITY EPWORTH LEAGUE COUNCIL UNION.

"Mr. J. C. Gorday has recently been appointed district secretary of the Epworth Leagues of the Jackson District. He started his work off with a meeting of the Epworth League officers from the three Methodist churches of Jackson, at Grace Methodist Church, Thursday night, Oct. 15. This meeting was held for the purpose of discussing plans to organize a city council union in order that the Epworth Leagues of Jackson might know each other better and learn to aid each other in the great work of the Methodist Church.

"The meeting was opened with a song, with Mr. Gorday presiding, after which Miss Lucie Mae McMullen, of the Capitol Street Church, led in prayer. Mr. Gorday then made a short talk, stating clearly the purpose of the meeting, and expressed a desire that the Leaguers of Jackson aid him in his work over the district. He then introduced Miss Chandler, deaconess of the Galloway Memorial Church, who made an address on

MRS. A. J. JONES.



Do You Have Pains In Your Back and Side?

"I have taken Dr. Pierce's Favorite Prescription several different times and have found it to be all that is claimed for it," said Mrs. A. J. Jones, 423 Randolph St., Montgomery, Ala. "When I would begin to feel run-down and suffer with pains in my back and side and with headache, I found that Dr. Pierce's Favorite Prescription soon helped me wonderfully in every respect. I have not required any remedy for some time now, but I recommend the 'Prescription' at every opportunity."

Obtain this famous "Prescription" now, in tablets or liquid, from your druggist. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

"What Jackson Leaguers Ought to Do." Miss Chandler offered a great challenge to the Jackson Leaguers by offering suggestions for their work which will not only be beneficial to the churches, but to the city of Jackson. Her suggestions were: 1. The Leagues of Jackson should know one another. 2. Leagues should help one another carry out the League motto, 'All for Christ.' 3. Every League should co-operate with the district secretary in his work. 4. Learn more of the conditions in our city. Rev. J. L. Decell followed this splendid address with an address on 'How Jackson Leaguers Are to Do It.' Brother Decell emphasized the points brought out by Miss Chandler, especially laying stress on the subject of social service for the good of the city of Jackson.

"After a short talk by Rev. J. H. Sells, pastor of the church, Mr. Gorday asked for suggestions from the presidents of the three Leagues represented. The question of organizing a city Epworth League, or not, caused much discussion, and it was finally decided to meet on Tuesday evening, Oct. 27, at 7:30 o'clock at Galloway Memorial Church, for the purpose of organizing a City Council Union of the Jackson Epworth Leagues. The meeting was closed with a prayer by Miss Martha Watkins, assistant district secretary of the Jackson District, followed by the League benediction.

"The Grace Church Leaguers proved very charming hostesses by turning the meeting into a social. Several interesting and enjoyable games were played, after which a delicious ice course was served. This was the first meeting of this Union held in Jackson for several years. It is the hope of the District Secretary and his associates that this will prove to be only a beginning and that the Leagues of Jackson and of the entire district will do big things this year."

The above interesting account of the activities of the Jackson Leagues appeared in one of the Jackson papers and was sent me by Mr. Gorday, who writes further of the organization of the City Council Union: "We met and perfected the organization of the City Council Union Tuesday night, Oct. 27, at Galloway Memorial Church. The Union Council consists of about thirty members, selected from among the 'livest wires' of the three League Councils. The Union has its own officers, as follows: President, Mrs. Eugene Cox, Galloway Memorial Church; Vice-President, Mrs. Edwards, Capitol Street Church; Secretary and Treasurer, Miss Lena Belle Lewis, Grace Church."

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CONCERNING THE QUARTERLY REPORT.

Co-operation is the keynote sounded in every successful undertaking nowadays, and, not to be behind the times, Mr. Weems, your district secretaries, and I are asking you to co-operate with us in this matter of reporting.

October was the month for sending in chapter reports to the district secretary, and they should have been sent in early, since he, in turn, must submit a report to the central office. How many Leagues reported this quarter? This, being one of the requirements of the Standard of Efficiency, should by all means be attended to each quarter, no matter how little, or how much, you may have to report. Failure of the League chapter officers to respond to requests and to do their part of the reporting is certain to "put a damper on" and cool the zeal of even the most interested and industrious district secretary, or other Conference officer. It takes such a little time, helps so much, and is so necessary to the successful carrying on of the League work that I'm sure you won't neglect it any more. Next quarter, if possible, we will publish a list of the Leagues reporting, by districts, not to "show your League up," oh no, rather to boost it. Let every League be on that list. I must say that you have certainly co-operated with me in my work, and I thank you. Every time my spirits even start to sink, here comes the next mail with some material for the week's column, and up they go again. Now, do this for me, please: When your chapter and Union reporters write items for the local newspapers, have them make a copy and send to me. Thank you.

LOUISE PRESTON.
Silver City, Miss.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

For Wall Decorations
Display your light pictures, prints, photos, etc., with
Moore Push-Pins
Glass Heads—Steel Points
Hang up heavy framed pictures or mirrors with
Moore Push-less Hangers
"The Hanger with the Twist"
10c pkts. Everywhere
Moore Push-Pin Co., Phila., Pa.

Corns

Lift Off—No Pain!



Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

The Old Standby in a New Dress



—the same dependable remedy that over a period of more than fifty years has been found so reliable in the treatment of catarrh and diseases of catarrhal nature.

The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

Pe-ru-na cannot be made any better. Three generations of users testify that Pe-ru-na is the best remedy in the world for catarrh and diseases of catarrhal origin.

The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

PE-RU-NA

The Original and Reliable Remedy for Catarrh

Sold Everywhere
Tablets or Liquid

The New Package

Send 4 Cents for booklet on catarrh to the
Pe-ru-na Company, Columbus, Ohio

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The second Cokesbury Standard Training School in the Conference was held for the Prentiss charge, October 26 through Nov. 1. The weather was bad. Our attendance the first night was 25. Of this number we had 22 to stay through the rain and cold and get credit. The loyalty and faithfulness of this group were remarkable.

I read some of the answers to questions submitted to those who ought to know in the field of religious education. They met with hearty approval and sanction, both for clearness and accuracy.

It was a delight to me to be with them and try to lead them in their study. I trust that this is the beginning of great things in every department of the work.

In checking the schools, I was delighted to find them doing good work, away above the average. I believe the Cokesbury School is the thing for circuits; and if it was possible to put on such a successful school during the cold and rain of date above and have almost every officer and teacher of three schools to take credit, I truly believe we could do a fair piece of work on any circuit. Much of the success of the school was due to Brother Porter's untiring efforts.

We did not reach the 81 names for the Honor Roll before the time for turning the list over to the painter, but we hope that we shall reach it during the Conference session. If other names arrive in time, I will try and get them printed on the Roll. At 10:30 a.m., November 7, we had 63 names for the Sunday School Day Honor Roll.

We have received some very fine suggestions for the work of the coming year. We are trusting the Board to make larger plans than ever before and to enter new fields of service to the Conference and workers who desire to equip themselves for better work.

Please read Brother Huil's report. It is a good one and he deserves your commendation. Help him next year. He desires to serve and can serve only as he is invited.

Above all, pray for the work and the workers.

JOHN C. CHAMBERS.

SUNDAY SCHOOL CLASS AT HAMMOND, LA., HONORS REV. AND MRS. J. E. SELFE.

The Faithful Workers' Class of the Methodist Church held their monthly meeting at the home of Mrs. C. B. Stanga last Tuesday afternoon. The meeting was called to order by the president, Mrs. Z. Z. Linton. After the usual business, the president presented the teacher of the Class, Mrs.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

J. E. Selfe, with a set of salad forks. Mrs. Seife responded in her sweet, appreciative way, telling the class she would always remember them and their kindness, and some day would afflict them with a letter. Then Mrs. W. B. Jordan, in a unique speech, presented Rev. J. E. Selfe with a beautiful fountain pen; then Mrs. Clarence Crook made a few remarks on the infant days of the Sunday school, which was held in the old town hall in 1898.

A two-course lunch was served by the class, after which the class adjourned and bade Mrs. Seife farewell, with many regrets at her leaving the class and church, where she has been a faithful worker.

Brother Selfe and wife have made many friends in Hammond, who regret to see them leave, but wish them unbounded success wherever they are sent.

MRS. CLARENCE CROOK.

Hammond, La.

THE BUILDING PROGRAM AT SCARRITT.

Many times during the past twelve months friends have asked: "How are you getting on with the building program? Have you broken ground yet?" Just as many times it has been necessary to answer the question in the negative, for it has not yet been possible to begin the actual construction of any building.

The delay has been due in part to the difficulty of getting together committees composed of busy people widely scattered throughout the church. But much of the delay has resulted from a decision to postpone the erection of the first building until the future needs of the school could be given careful study and a block plan prepared to care for future development. Those who have had large experience in building institutions advised us not to break ground for the first building until the general campus plan could be definitely determined.

In line with this advice and in order that the future Scarritt might not be a mere aggregation of buildings, but a beautiful, well-arranged educational plant, a block plan for the entire campus has been prepared. This has required considerable study, not only of the present needs, but of possible developments in the future. As this has been done, numerous changes have been made from time to time, and this has caused delay.

But the delay has been abundantly justified by the results. The plans as they have been worked out express in a very beautiful way the fundamental character of the institution and make provision for a harmonious development through the years to come. These plans have been set out in a pamphlet recently printed, which can be had free of charge on request of Scarritt College.

Now that the plans have been completed, active construction of the first building will soon begin. Arrangements are being made to break ground during November for the Belle H. Bennett Memorial and for a dining hall and kitchen. The date for the breaking of ground will be announced later, and it is hoped that many friends of Scarritt from the church at large will find it possible to visit the college at that time.—Scarritt Bulletin.

RESOLUTIONS OF APPRECIATION.

The Board of Stewards, representing the congregation of the Tupeio Methodist Church, Tupeio, Miss., is glad to take this opportunity of giving expression of appreciation of the services of Rev. C. C. Alexander as pastor during a term of three years.

As he has gone in and out among us, we have recognized his native ability, his thorough preparation, his devotion to duty, his courage in attacking sin, his zeal in advancing the cause of the Kingdom, his dependence upon the Heavenly Father as guide, his earnestness in keeping the forces of the church working in an orderly and systematic way, and his strength as a preacher of the Word.

When strangers have come into our midst, Brother Alexander has been first to welcome them; when illness and death have come into families, he has been instant in bringing comfort; when our young people have wanted the services of a minister to start them together on life's journey, he has made them happy by his services; when the young people of the church looked to him for leadership they have found him always ready to inspire by precept and example.

In view of all that he has meant to us, it is with deep regret that we see him go to another field. We love him.

Resolved, 1. That we commend him to those among whom his lot may be cast, as one eminently fitted to lead the forces of the church in all constructive work.

2. That we shall watch with great interest his career as he goes for special work as a Bible teacher among the young life of one of our great colleges.

3. That we will pray the Heavenly Father's richest blessings upon him and upon his family as he continues to serve his Master in serving humanity.

MRS. T. M. CLARK,
W. L. ELKIN,
S. J. HIGH,

Committee.

DR. JARRELL GIVES AN INTERVIEW.

"Where did this 'hospital business' in our church start, anyhow?"

"It started with the Lord Jesus Christ, who told his church to disciple all nations, to baptize them, to teach them, and to heal them."

"I don't mean that; I mean has the General Conference authorized it?"

"Yes; the General Conference of 1922 recognized the healing ministry as fundamental to New Testament Christianity and established the General Hospital Board to foster the movement."

"Well, where did this Golden Cross idea come from? Is it some of these independent schemes trying to ride the church?"

"No; it was authorized and named by the General Conference (1922) as an annual enrollment (like the Red Cross) to build up hospital funds, to care for free patients in our hospitals, and to finance partially the General Hospital Board."

"Has it done anything?"

"Yes; it has done well where the pastors have given it a fair trial."

"Well, why should our church both- er about hospitals? We have enough

to do. Are other churches doing it?"

"The Roman Catholics have 725 hospitals; the Northern Methodists have 85, and the Southern Baptists have 25."

"Where is that General Hospital Board and who is its secretary?"

"Write to Charles C. Jarrell, General Secretary, 416 Wesley Memorial Bldg., Atlanta, Ga., and he will send you Golden Cross buttons, pledge envelopes, leaflets, etc."

"Every pastor who fails to do this now is voting against the hospital cause. He votes to let the Catholics and the Baptists and the Masons take care of our sick."

"Every preacher who takes an offering between Thanksgiving and Christmas for the hospital cause and sends it to the Atlanta office votes to put his church in line with the example and command of Jesus; with the spirit of the age and in step with other progressive churches."

"What is the time set for the Golden Cross Enrollment?"

"From Thanksgiving to Christmas."

"When Jesus told the story of the Good Samaritan (who had hospitalized the wounded traveler) he concluded with the words: 'Go and do thou likewise.'"

Sell this dainty Christmas Box and make money for your church. We pack a Neva-Stain Paring Knife and a Neva-Stain Grapefruit Knife in a holly decorated box for you to sell for 75c. You can sell every woman two or three for gifts to her friends. Sample sent for inspection.



Stainless Products Sales Company, Inc., Sixth Street, Watervliet, N. Y.

666

is a prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

it kills the germs.

SAVED FRIEND FROM HOSPITAL

So Mrs. Heckman Decided To Try Lydia E. Pinkham's Vegetable Compound — Note Results —

Council Bluffs, Iowa. — "I had pains in my back and sides and headaches, so that I could not do my work. Once in a while I would be sick a week. A friend told me that Lydia E. Pinkham's Vegetable Compound had kept her out of the hospital, so I thought I would try it, as I had tried a number of other medicines. Now I feel like a different person and am telling my friends about the Vegetable Compound helping me, hoping they will let it help them, too." — Mrs. ETHEL HECKMAN, Box 21, R.F.D. No. 1, Council Bluffs, Iowa.



Saved From An Operation

Monessen, Pa. — "I took Lydia E. Pinkham's Vegetable Compound for a serious case of female trouble. The worst pain I had was in my right side and back with swelling in my side so that I was unable to walk at one time. I was ordered to go to the hospital but here I am, still without an operation. I saw your advertisement and have taken the Vegetable Compound with splendid results. I recommend it freely and will answer any letters from women asking about my case." — Mrs. J. NELSON, 342 Donner Ave., Monessen, Pa.

VISITING THE SICK AND SUFFERING IN LOUISIANA.

By G. A. LaGrange.

A family by the name of LaBass were sent from the country near here into Houma. They had been born and reared under the Roman Catholic Church, but the Catholics here refused to take care of them in their illness. They were just as poor as could be, financially and spiritually.

Hearing of their condition, I decided to visit them, and found the mother without food, lying on the floor, covered with rags and supposedly dying. I brought her some soup and medicine, and by God's grace she was restored to health. The father met me a few days afterward and said, "Mr. LaGrange, I want to join your church, because it has to be the true church of God for strange people to take care of us so well."

I visited during this quarter an aged mother who had reared a family of twelve children. She is now very old and living with one of her daughters, who is blind. I visited them, sang, prayed, and read the Scriptures to them, and when I had finished the old mother put her rough toil-stained hands together and said, "I never heard anything like this before." She said she had been a Catholic, but now she wasn't anything, and she was so glad to hear about Jesus.

I have made one hundred and forty visits this quarter. I believe my best work is done in visiting the people in the homes and talking with them face to face.

Houma, La.

STATISTICAL REPORT OF THE LOUISIANA CONFERENCE.

Question 24: What is the number of districts, of pastoral charges, and of societies in this Conference?

Answer: Districts 8, increase 1; pastoral charges 162, increase 4; societies 419, decrease 4.

Question 25: How many have been licensed to preach, and what is the number of local preachers and of members?

Answer: Licensed to preach 11, increase 3; local preachers 88, decrease 2; members 56,047, increase 1117.

Question 26: How many adults and how many infants have been baptized during the year?

Answer: Adults 1971, decrease 110; infants 1034, decrease 210.

Question 27: What is the number of Epworth Leagues and of Epworth League members?

Answer: Epworth Leagues 218, increase 22; Epworth League members 5875, increase 516.

Question 28: What is the number of Sunday schools, of Sunday school officers and teachers, and of Sunday school scholars enrolled during the year?

Answer: Sunday schools 323, decrease 9; officers and teachers 3604, decrease 6; scholars enrolled 42,102, increase 546.

Question 29: What is the number of Woman's Missionary Societies, and

what is the number of members of the same?

Answer: Societies 190, increase 30; members 6131, increase 715.

Question 30: What are the educational statistics?

Answer: Institutions, 2. Centenary College: Teachers, 41; students, 613; value of property, \$485,708; endowment, \$653,357; indebtedness, \$185,000; insurance carried, \$187,500. Mansfield Female College: Teachers, 14; students, 189; value of property, \$226,000; indebtedness, \$21,000; insurance carried, \$42,000; no endowment.

Question 31: What are Orphanage statistics?

Answer: Orphanages, 1; officers and teachers, 12; children cared for, 170; value of property, \$220,000; endowment, \$25,000; insurance carried, \$125,000; no indebtedness.

Question 32: What are the hospital statistics?

Answer: Institutions, none; raised for hospitals, \$218.

Question 33: What has been contributed for the following causes?

Answer: Missions—Foreign \$8007, increase \$779; foreign missions special \$2,692, decrease \$4,139; total foreign missions \$10,699, decrease \$2960. Home and Conference missions \$9,962, increase \$1013; Home and Conference special \$2501, decrease \$374. Total Home and Conference \$12,463, increase \$639.

Centenary pledge paid, \$12,442.

Education—General \$1485, increase \$145; Conference \$6568, increase \$681; education pledge, \$28,016. Total education \$35,069, decrease \$8378.

Church Extension \$2544, increase \$248.

American Bible Society \$676, increase \$66.

General Conference expense \$729, increase \$71.

Woman's Missionary Societies \$90,607, increase \$7009.

Question 34: What has been contributed for the support of the ministry?

Answer: Bishops \$2332, increase \$227; presiding elders \$33,708, increase \$2468; preachers in charge \$276,412, increase \$14,221; Conference claimants \$6,562, increase \$631; superannuate endowment fund \$23,037, decrease \$17,789.

Question 35: What is the grand total contributed for all purposes from all sources in this Conference year?

Answer: Grand total \$1,068,666, increase \$54,230.

Question 36: What is the number of houses of worship, their value, and the amount of indebtedness thereon?

Answer: Houses of worship 375, increase 4; value \$3,067,639, increase \$237,489; indebtedness \$342,115, increase \$147,614.

Question 37: What is the number of parsonages, their value, and the amount of indebtedness thereon?

Answer: Parsonages belonging to pastoral charges 140, decrease 5; value \$548,775, decrease \$33,960; indebtedness \$72,604, decrease \$10,027.

District parsonages: Alexandria 1, value \$6000, indebtedness \$600, insurance carried \$5500.

Baton Rouge 1, value \$10,000, indebtedness \$650, insurance carried \$5000.

Lake Charles 1, value \$6000, indebtedness \$750, insurance \$3000.

Minden 1, value \$7500, indebtedness \$5000.

Monroe 1, value \$10,000, insurance \$5000.

New Orleans 1, value \$15,000, indebtedness \$2000, insurance \$6000.

Ruston 1, value \$15,000, insurance \$5000.

Shreveport 1, value \$17,500, insurance \$10,000.

Total district parsonages 8, value \$66,000, indebtedness \$9200, insurance carried \$41,900.

Question 38: What amount of insurance is carried on church property, and what amount has been paid out in premiums?

Answer: Insurance carried \$1,819,020, premiums paid \$10,208.

Question 39: How many churches and parsonages have been damaged or destroyed during the year, what is the amount of damage and what has been collected thereon?

Answer: Churches and parsonages damaged, 6; amount of damage, \$78,536; losses collected, \$45,536.

Question 40: What is the number of superannuate homes and what is their value?

Answer: Superannuate homes, none. ROBT' W. VAUGHAN, Statistical Secretary.

Nov. 7, 1925.

(The copy from which the above was taken was very indistinct, being a carbon copy.)

FROM LaBRANCH STREET CHURCH, McCOMB, MISS.

In 1921 La Branch Street Church, Pearl River Avenue and Bethany, were supporting a preacher. La Branch Street and Pearl River Avenue asked for a preacher each, and at the Mississippi Annual Conference in 1921 I was sent to La Branch as pastor. 1921 Minutes show the three churches have a grand total of \$4402, and received 35 members.

The first year La Branch stood alone, we reported \$4981 and received 44 members. In four years we have a grand total of \$21,866, and have received in four years 237 members. Our grand total this year is more than half the grand total the three previous years, and the membership increase is more than twice as much as first year. All our members, except about 24, were received at the regular services.

We found a debt on the old parsonage of twenty years' standing; we paid it off, built a new parsonage near the church valued at \$5,500, and it is free from debt.

We have licensed three young men to preach, and two of them are in college now preparing themselves for their work. We have good prayer meetings, good Sunday schools, three Leagues, and one Missionary Society.

We have under headway a new modern brick church which, when completed, will be a credit to any place. We own five lots or one-half square of desirable property.

We have some as faithful Methodists as can be found anywhere. The new preacher will have enough work to keep his heart and hands full.

This is the Lord's work, and shows what a people can do when they set themselves to a task.

Yours for a better Kingdom work.

ALGIE S. OLIVER.

N. B.—We have twenty-two taking the New Orleans Christian Advocate.

Phone, Main 2832

Rose McCaffrey
SUPERIOR MULTIGRAPHING
322 Balter Bldg.

NOXUBEE ZONE MEETING.

The fourth zone meeting of the missionary societies of the Methodist churches of Noxubee was held at Brooksville, Miss., Wednesday.

About 50 ladies were present, but on account of the inclement weather the attendance was not as good as expected. The church was artistically decorated for the occasion. The morning program was given over to the devotionals. The welcome address was given by Mrs. H. J. Shull, in her charming manner.

The following was then given:

"The Young People," Mrs. I. H. Keller, Brooksville; "The Purpose of Zone Meetings," by Mrs. Charles Strong, Macon; "How Our Auxiliaries Plan to Raise Money," Mrs. Ike Tyson, Shuqualak; and Mrs. Shull gave an interesting talk on "How the Zone Meetings Can be Helpful to Rural District."

The ladies of the church served a bountiful lunch in the church parlors.

The afternoon program was as follows:

Reading, by Thelma McCrory; solo, Mrs. F. S. Jackson; Mrs. Susie Thomas, Starkville, one of the district officers, gave a most interesting talk on "The Present Need of Missionary workers."

The district secretary, Mrs. F. W. Norwood, Columbus, spoke on the goal that they hoped to reach in the Columbus District. Prayer by Mrs. F. S. Jackson.

Altogether the meeting was full of inspiration to those that attended and much good is expected to follow.

Macon extended an invitation to hold the first meeting in 1926 with them.—Exchange.

Brooksville Miss.

Unless Protestantism finds a way to bring its people out into reality in religious experience—unless it can prevail upon them to cultivate methodically the life of the spirit of the individual by teaching the art of meditation and spiritual communion with the Infinite, its ambitious programs of service and efficient organization will prove disappointing in the extreme.—J. A. Beebe.

The total population of the island of Ceylon in 1921 was 4,504,549, with a density of 178 to the square mile. Of this number 67 per cent are Sinhalese, 24.9 per cent Tamils (more than half of them Indian Tamils), 6.3 per cent Moslems. In its numbers, the Christian Church in Ceylon is failing even to keep pace with the growth of the population, for it shows an increase of only 8.4 per cent, while the population has increased 9.6 per cent. The total Christian community now numbers 443,000. Of these 83 per cent are Roman Catholic. — Missionary Voice.

MONEY IN OLD LETTERS.

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

BOYS and GIRLS EARN XMAS MONEY
Write for 50 sets **St. Nicholas Christmas Seals**. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. **No work—just fun.** **St. Nicholas, 2814 Glenwood Rd., Dept. 276, Brooklyn, N. Y.**

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

HARVEST DAY IS COMING!

Of Course You're Planning for
Harvest Day.

Why?

That all dues, pledges, and other funds for the year may be collected in full.

When?

Sometime during the first ten days in December (before the rush of the Christmas season).

7 Deadly Fallacies

Russellism 15c
Seventh Day Adventism 15c
Christian Science 15c
Spiritualism 15c
Mormanism 15c
Spurious Tongues 15c
Fanaticism 15c

By GEORGE W. RIDOUT, D. D. The Seven post-paid for \$1.00, or 50 any assortment, \$5.00. Buy and circulate, thus kill out these isms in your community. PENTACOSTAL PUBLISHING CO., Louisville, Ky.

FRECKLES

Now is the Time to Get Rid of These
Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

Mother!

Child's Best Laxative is
"California Fig Syrup"



Tongue Shows if
Bilious, Constipated

Hurry Mother! Even a fretful, peevish child loves the pleasant taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

STOMACH AND GAS PAINS

Indigestion, Colic, Pain in Right Side, Gall Troubles. Everything failed, even two operations, before finding help I'll tell you about FREE. Madeline E. Unger, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

How?

By using special programs, which can be had free of charge on application to Literature Headquarters, Lambuth Bulldug, Nashville, Tenn. You may have your choice of any of the following:

"The Missionary Society Listens In."

"The Missionary Society That Couldn't Pay Out."

"Dividends."

"The Fruits of the Year."

Order now. Literature Headquarters, Nashville, Tenn.—From Nashville Bulletin.

A HARVEST DAY CREED.

(To be said in unison.)

We believe in God the Father, God the Son, and God the Holy Ghost.

We believe it to be our duty and our privilege to tell the story of salvation through Jesus Christ to all who do not know it.

We believe that if we cannot go ourselves to tell the story, we ought to give freely and cheerfully that others may go.

We believe it to be our duty to pray for all missions and missionaries in the spirit of the prayer Jesus taught us, "Thy Kingdom Come."

We believe that when our missionary societies shall have done these things Jesus shall say, "The Harvest truly is great and my laborers are many!"

HARVEST DAY DEVOTIONAL.

Scripture reading, Gal. 6:7-10.

To-day is our Harvest Day—the time when we bring to God our offering for 1925; when we bring to God our own individual Harvest, that can come only from the sowing which we ourselves have done.

First—can we offer to God a large harvest of answered prayers? Have over-worked missionaries been strengthened because of our earnest prayer? Has the gospel become more world-wide because repeatedly we have petitioned him to this end? Has the welfare of little children all over the world been bettered, because we have appealed their cause to the throne of grace?

We do bring God this harvest, if we have pleaded for it in prayer!

Results of Prayer at Home.

This is what happened when Mrs. Walter W. Scales, Jr., of Starkville, Miss., and her Sunday school class of 178 boys, prayed specially in 1917 that a certain district in Brazil be revived. At the Brazil District Conference that year fifty-odd people gave their names for Christ and nineteen were received into the church. The preaching was the best ever heard there. There were even lay delegates at the Conference, which meant much, as it took them two or three days to get there. All over the district there was the spirit of inquiry on the part of the unsaved. Two hundred and ten persons applied for church membership. May we have faith and know of a surety that our prayers reach and operate even unto the furthestmost parts of the earth!

Secondly—can we bring to God today a great harvest that has come from the money we have put into his work this year? Sacrificial money that has been given at a cost? For if we have made such investments throughout the year, and if we have faithfully paid what we pledged him, then God to-day is looking upon our harvest of suffering bodies relieved, because we have helped build hospitals; he is looking upon darkness dispelled from poor superstitious minds, because we have helped send enlightenment; he is looking upon many souls saved, because we have helped send the message of salvation.

It is only what we have sowed throughout the year that we can possibly reap for the Master this harvest time. God grant that our sowing has been large and deep! May this serious realization of how the Master's harvest depends on you and me, incite us to greater sowing for the coming year

A HARVEST PRAYER.

Others.

"Lord help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for—others.

Let "self" be crucified and slain
And buried deep and all in vain
May efforts be to rise again
Unless to live for—others.

And when my work on earth is done
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—others.

Others, Lord, yes, others
Let this my motto be
Help me to live for others
That I may live like thee."

ZONE MEETING AT GEORGETOWN, MISS.

On Tuesday afternoon at 2 o'clock, Oct. 13, Mrs. R. E. Bennett, district secretary of the Brookhaven District of the Missionary Society, called a zone meeting at Georgetown.

The church was beautifully decorated with autumn flowers and pot plants. The warm welcome extended by the hostess society evinced their pleasure at entertaining the zone meeting. The devotional exercises were conducted by Rev. W. W. Nelson, pastor of the church, with prayer by Rev. J. E. Moore, of Crystal Springs, and Rev. E. W. Hope.

Mrs. Berry gave the address of welcome and Mrs. R. R. Howell of Crystal Springs responded.

Mrs. Campbell Herlong, zone chairman, presided over the meeting, appointing Mrs. R. R. Howell recording secretary.

Mrs. J. L. Miller, of Hazlehurst, made a splendid address on "Stewardship and Sacrificial Giving."

Mrs. Frank Decell, of Glancy, spoke on "How to Keep a Rural Society Alive." She told how an auxiliary of four members carried on for three years and the wonderful work accomplished by this faithful band of Christian women.

Mrs. H. J. Wilson, of Hazlehurst,

made a most excellent talk on "Why Organize the Young People?"

There was a round-table discussion, "The Best Thing in Your Society." Reports were given by Miss Celia Mortimer, of Crystal Springs; Mrs. Evans, Pleasant Valley; Mrs. Cook Fitts, Hazlehurst; Mrs. Barrow, Georgetown; Mrs. Alford, Hazlehurst, and Mrs. Bastrop, of Glancy. Co-operation seemed to be the keynote of each response.

Mrs. Beunett seemed much pleased with the success of the meeting and the progress the auxiliaries are making. She seemed especially interested in the work among the young people and stressed the establishment of a "Baby Division." She urged every auxiliary to pay the Scarritt pledge.

At the conclusion of the program a delicious salad course was served by the ladies of Georgetown, and then all wended their way homeward through the soft autumn air as the sun was slowly sinking to rest.

MRS. R. R. HOWELL,
Zone Secretary.

Harmless, purely vegetable, "Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists

ECZEMA CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that all you have to do. Address
DR. CANNADAY, 1900 Park Square, SEDALIA, MO.

The Best Cough Syrup Is Home-made

Here's an easy way to save \$2, and yet have best cough medicine you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

WHAT WILL THE CHURCH DO?

Will the church be forced to call home our missionaries when the Mission Board meets in December, or will they be asked to continue work

IF YOU GET UP NIGHTS YOU'RE OLD BEFORE YOUR TIME

Prostate and Bladder Trouble Makes Many Men Feel Twenty Years Older Than They Are.

It is said that fifty per cent of men past forty and many younger ones are victims of prostate trouble.

One of the commonest symptoms of this dangerous disease which saps vitality and makes you old before your time is the necessity of getting up several times a night.

Other symptoms are dull, draggy, aching at the base of the spine, pain in groin, burning sensation of organs, lack of vigor and frequent attacks of the blues.

But there is hope for you, no matter how old your case, from a wonderful new formula. It seemingly brings new health, vigor and freedom from these troubles to both old and young.

This wonderful treatment is known as Walker's Prostate Specific, and is prepared in convenient, pleasant tablet form. All you need do is take one tablet after each meal and the symptoms seem to vanish like magic.

To prove these statements the Walker Institute, 3501 Gateway Station, Kansas City, Mo., generously offers to send a \$1 treatment under plain wrapper, postpaid and free of charge to any sufferer who will write for it. If it cures you tell your friends and pay whatever you think is fair, otherwise the loss is ours.

Remember that you are the judge, and you pay nothing now or at any time unless you wish, so send your name to-day before the introductory offer is withdrawn. It is good for only 10 days and guaranteed in every way.—Adv.

PAINS ALL OVER

Lady Says She Took Cardui and Never Saw Such Improvement—Was So Weak Couldn't Stand.

Weathersby, Miss.—Mrs. James M. Hall, of this place, writes that she was "getting weaker all the time" when Cardui, the woman's tonic, was first brought to her attention. After she had taken Cardui a while, she writes that she "never did see such an improvement."

"I suffered all the time and had pains all over," says Mrs. Hall. "I was so weak I could not stand. My skin was cold and flabby. I did not have any color. I had always been a very active woman—used to outdoor exercise, walking and going where I pleased, and to get down, not able to get myself a drink, was indeed a hardship."

"Nothing seemed to help me, till I began on Cardui. The first bottle seemed to strengthen me, and I sent for five more. By the time I had taken these, I was on my feet, going around, doing my work, gained in health and strength."

"I took two more bottles, and I am well and strong. Can work my garden. I haven't had any more sickness."

Ask your druggist.

NC-165

Take
CARDUI
THE
WOMAN'S TONIC

on even smaller salary than 40 per cent reduction already made? This question needs to be answered now by every church member, as we must all answer some day to God who is looking on to see our present decision regarding his work.)

The last command of our Master before ascending to the Father was, "Go ye into all the world and preach the gospel to every creature." That was the command to the church then; it is still the command to the church of to-day.

Read Bishop Beauchamp in the Nashville Advocate of Oct. 23: "I'm coming out and closing our work as I come." The cause of this condition of missions is because thousands of Methodists have failed to pay their Centenary pledges, on which these missions were dependent. Are you one of those who have failed to pay your Centenary pledge? If so, what excuse are you going to render to God for your failure? How can any Christian pray and expect his prayer to be answered when he has failed to pay his pledge to God?

Are we willing as Christians to continue to enjoy all the blessings that are ours in this land, made possible by the knowledge of Jesus Christ, while our heathen brethren continue to die without ever having even heard of him?

To reduce further the salaries of our missionaries will give the work in the foreign field especially a blow from which it will not recover in this generation.

Already the question is being asked why Christian America has failed to pay her pledges. They do not know us quite as well as we know ourselves, or this question would not be necessary. Are we willing as Christians to have our own salaries reduced 40 per cent rather than have our workers called home, our institutions closed, or even allow them to continue to work on a further reduced salary? Far better that we have even a 50 per cent reduction than ask those in the foreign fields to do so.

Many who are giving to the churches to-day are living on small incomes and making sacrifices to be able to give it all; is it fair to ask these to increase their gifts unless we are all willing to sacrifice?

God forbid that we should ask others to do what we are not willing to do ourselves.

May we appeal to every Southern Methodist to pray daily for one year that God may guide us in keeping our missionary work from failure? We can succeed if our entire membership will adopt the praying and tithing plan. If we fail to do this, failure we will face. How shall we meet our Lord if we fail him in this day when his work is depending upon us?

Reader, if you have failed to pay your Centenary pledge, hasten to your treasurer and tell him to count on you. If you have filled your promise, hasten to inform him you are going to help and we will not retrench; you who have not contributed, are you going to remain with idle hands and see a failure when you can help us?

Will you be one to join our special Prayer League each day for one year for missions and God's blessing on our churches, commencing Dec. 1,

1925? If so, write me a card, giving name and address; you then will be notified through the press just how many members we have who are willing to save the church in its day of crisis.

Laymen, we must not let it fail.

Will thank the pastors of each church throughout the Conferences to make an urgent appeal to each member to join the Prayer League.

"Ye shall not see my face except your brother be with you."

R. L. KIRKWOOD.

Bennettsville, S. C.



DON'T SUFFER

No need to do so with any disease caused by malaria. There's a remedy for them all—used with success for 60 years.

Wintersmith's Chill Tonic

Gland Extracts Make Hens Lay



JUST OUT! An amazing new scientific discovery that is one of the greatest money-making helps that poultry raisers have ever known. Helps make hens lay as never before thought possible. Results are almost unbelievable!

ACTS ON HEN'S OVARIES

Any poultry raiser can now get dozens of eggs all winter long by using this remarkable new preparation that combines poultry vitamins and gland extract. This preparation acts directly on the hen's ovaries with amazing results in increased egg production and general health. For hens have glands just like humans. They need vitamins, too. They are vital, too. And TABLATED VITAMINES contains both these precious energizing substances that act upon the vital organs of fowls. Everyone knows the marvels that have been accomplished with vitamins and gland extracts for human beings, and here, at last, is an equally scientific compound to tremendously increase the egg yield of all hens.

Five Times The Eggs

Eggs! Eggs! And still more eggs—even in coldest weather! Just crush a few TABLATED VITAMINES in the drinking water. Then watch the action! Government station reports that hens fed vitamins laid 300 eggs. The ordinary hen lays only 60. Think of it! Five times the eggs! Five times the profit!

Money Back Guarantee

The Poultry Vitamins Company hereby binds itself and agrees to refund to any purchaser of TABLATED VITAMINES the total amount of his purchase if for any reason he is dissatisfied with the results obtained from the use of this product. This guarantee is legally binding and it is distinctly agreed that the customer is to be the sole and only judge of results.

THE POULTRY
VITAMINES COMPANY

out this marvelous scientific treatment without any cost to you unless you get the results we claim and you expect. The most liberal trial offer ever made! Backed by the entire resources of the Poultry Vitamins Co.

Full Size \$1.00 Package Given Free to Introduce Tablated Vitamins.....

FREE

Here is a smashing offer that means many dollars in your pocket. Just mail coupon below and you will be sent at once two regular One Dollar Size packages of TABLATED VITAMINES. Pay your postman only \$1, plus 17c postage, when he delivers both packages. Sell one package to a friend for a dollar and thus get your supply for nothing.

You Take No Risk

You can't possibly lose on this great offer. If your hens don't start laying within 48 hours, if your egg pile doesn't grow by leaps and bounds, or if you are not 100% delighted with TABLATED VITAMINES for any reason your money will be refunded without question. What offer could be fairer?

Powerful Gland Extract

Increased egg production, gain in health and weight, recovery from disease—these are but a few

of the beneficial effects. For the gland extract and vitamins act upon the vital organs of the hen bringing renewed life, vigor, and egg laying capacity. If you doubt these statements, divide your flock in two parts and make an actual test of TABLATED VITAMINES. This will give you absolute and unescapable evidence.

Higher Egg Prices Predicted

Experts who have their fingers on the pulse of the produce market claim that we shall have higher prices this year for eggs than ever before. Some even predict a \$1 a dozen price. Fortunately the poultry raiser who uses Tablated Vitamins. Don't mourn your fate if your hens are not producing later on when prices hit the ceiling. Start now to make them lay more eggs than ever before. We positively guarantee that your hens will lay from two to five times the eggs within thirty days after starting the Tablated Vitamins Treatments or we will refund your money.

SEND NO MONEY!

The Poultry Vitamins Co., Dept. A-26
837 Spruce Street, Philadelphia, Pa.

Send me two regular one dollar size packages of TABLATED VITAMINES. I will pay postman only \$1, plus 17c postage, on delivery of BOTH packages. You agree to refund my money at any time within 30 days if I am not entirely satisfied with my increased egg yield.

Name

Address

(If you prefer, you may send \$1 with this coupon and we will prepay postage and you will get the shipment sooner as C.O.D. packages often take longer in the mail.)

Do facts and figures mean anything to you? Do 300 eggs bring more money than 60? Do fat hens sell for more than lean, scrawny chickens? The answer is as plain as the nose on your face. So send for your TABLATED VITAMINES right now. Remember—this product contains the essential elements that act upon the Ovarian or Egg Producing Gland. It provides the precious vitamins that are so essential to correct metabolism. It's guaranteed to give satisfaction or money back!

Mail Coupon Today

Don't delay! You risk nothing! Get lots more eggs right now while prices are high. Send coupon today if you want more eggs and more profit than ever before.

The Poultry Vitamins Co.

Dept. A-26
837 Spruce Street, Philadelphia, Pa.

"I want a Home"



I am a Mama Doll, great big—just as my picture shows. I am nearly three times as large as my picture, 14½ inches tall.

I can walk—I can talk—and go to sleep like all good little-girls do—when I'm told to.

I have beautiful real hair that you can brush the way Mother brushes baby's.

I am dressed in a pretty lace trimmed frock, and I have slippers and shoes that you can take on and off. And you ought to see my underclothes, too. They're so sweet I sometimes wish I could go around without my dress.

I know you would love to have me for your very own and I'm going to tell you a secret. I want a nice little girl like you to have me. I want you to cuddle me in your arms and put me to sleep. To make other dresses and clothes for me and—sh-h?—If your mother will let you, to take me to bed with you every night and let me keep you company there, too.

I could tell you a lot more about myself, but it isn't nice to praise one's self, so I'm just going to ask you to be sure and see me at the grocery store on the corner.

Tell you what you do. Take this page of the paper to Mother and ask her to read it, too.

Tell her my name is "Miss Lucy Ann" and that I was named after that good coffee she uses, "Luzianne."

Your mother will know all about how to get me, I know, because the man said I would have to stop writing now to leave him room to tell your Mother just what to do. So, Goodbye, my little Mother. Oh! I'll be so glad when you get me. I wonder how soon it will be.

MISS-LUCY-ANN 98¢ Given for 5 Luzianne Coupons and

Mothers—last year we were able to obtain but a limited number of these beautiful Mama Dolls.

Many were disappointed. This year, while we have been able to get a great many more than we did last year—still the supply is limited, and we urge that you place your order with the grocer now, to be sure of obtaining a doll.

Your grocer can get dolls now. And even if you wish to keep Miss Lucy Ann to give your daughter as a Christmas present—do your Christmas shopping early and tell your grocer now to get a Miss Lucy Ann for you. Every grocer can get Luzianne Dolls, but if for any reason a grocer should refuse to accommodate you, send your coupons to our office and get a Miss Lucy Ann doll direct from us. If you want Miss Lucy Ann mailed to you include 20c extra for postage.

Of course you know why we are making

this remarkable money-saving offer on this beautiful Mama Doll.

We want you to use five cans of Luzianne Coffee, feeling sure that if you do give it that kind of a trial, you will then know just how deliciously it is blended and you will always want to use Luzianne.

Just one other thought. We feel so sure you will like Luzianne better than any other coffee after you buy it that we make this guarantee.

Guarantee—If, after using the entire contents of can, you are not entirely satisfied, your grocer will be glad to refund the money paid for it.

Luzianne is the largest selling New Orleans coffee because it is best liked.

Wm. B. Reilly & Co., Inc., 640 Magazine St., New Orleans

Get Mother to
sign and
give to her
grocer if you
want me

To Grocer:

Please reserve for me One Mama Doll as advertised.

I will want it about

Date here

Mother's name

Address

Please mention the Christian Advocate when you get your doll

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3571.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, NOVEMBER 19, 1925.

CHAS. O. CHALMERS, Manager.

Proceedings of the Mississippi Annual Conference.

First Day—Wednesday.

The one hundred and twelfth session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, convened in the Court Street Methodist Church, Hattiesburg, Miss., at 9 o'clock a.m., Wednesday, November 11, 1925, with Bishop William N. Ainsworth presiding. After conducting the devotional exercises, the Bishop, assisted by Revs. J. G. Galloway, L. A. Darsey, W. M. Williams, and A. M. Broadfoot, conducted the Conference sacramental service.

The roll was called by the secretary of the previous session of the Conference, and most of the delegates, both clerical and lay, answered to their names.

A. F. Watkins was elected secretary, with G. S. Harmon and Claude P. Jones as assistants. C. E. Downer, J. F. Campbell, M. L. McCormick, and G. P. McKeown were elected statistical secretaries. J. L. Neill and W. T. Griffin were elected special secretaries for the clerical delegates, and R. B. Ricketts the special secretary for the lay delegates in the balloting for delegates to the General Conference.

Various substitutions were made of alternates for absent principal lay delegates. The hours of meeting and adjourning were fixed at 8:45 a.m. and 12:15 p.m. The bar of the Conference was fixed to include the entire auditorium.

The following standing committees were elected, upon nomination of the presiding elders:

Conference Standing Committees.

State of the Church—P. D. Hardin, Rolfe Hunt, J. G. Galloway, P. H. Howse, J. H. Grice, J. W. Ramsey, D. W. Ulmer, W. A. Holloway, J. A. Lindsay, Horace Godbold, C. V. Hathorn, S. J. Creekmere, Mrs. R. L. McLaurin, W. A. Ellis.

Conference Relations—W. J. Ferguson, J. T. Abney, Otto Porter, E. M. Allen, H. J. Moore, T. H. King, W. A. Terry.

Sabbath Observance—W. A. Hays, B. M. Hunt, S. N. Young, B. W. Lewis, A. J. Davis, H. F. Brooks, J. M. Lewis, Mrs. B. F. Lewis, Mrs. Robt. Brown, A. B. Connerly, J. L. Decell, H. V. Waits, E. F. Lane, J. K. Harvey.

District Conference Records—H. S. Westbrook, F. B. Ormond, H. E. Raley, P. H. Grice, E. W. Hope, I. H. Sells, H. J. Maddox, O. H. Wingfield, M. H. Peritt, W. H. Livingston, Mrs. N. Vick Robbins, John A. Yaeger, R. L. Abney, H. M. Ivy.

Orphans' Home—V. G. Clifford, Percy Vaughn, M. L. McCormick, W. F. Baggett, S. C. Moody, J. H. Jolly, C. H. Strait, Mrs. Dan Cunningham, Mrs. W. I. Denton, Mrs. Z. M. Davis, S. L. McLaurin, Herbert Gillis, W. C. Mabry, J. M. Fly.

Memoirs—J. T. Leggett, A. F. Watkins, J. R. Jones, H. M. Ellis, W. H. Huntley, J. E. Williams, W. H. Saunders.

Bishop Ainsworth asked the Conference to stand while the names were called of the preachers who had died during the year. The secretary called the names of G. R. Ellis, I. W. Cooper, and M. B. Sharbrough. Led by the Bishop, the Conference sang, "Oh, Think of the Home Over There."

Various communications were referred to appropriate boards and committees.

The Bishop stated that he would bring the question of the pending plan of unification to the Conference for a vote during the morning session. On motion, it was decided to take a ye and nay vote by roll call without discussion.

On motion, the Conference voted to observe the period of silence of two minutes following 11 o'clock in commemoration of Armistice Day.

On motion, the secretary was instructed to send telegrams of greeting to the State Baptist Convention, in session at New Albany, Miss., and to the Presbyterian Synod, in session at Starkville, Miss.

The Bishop announced that balloting for delegates to the General Conference would begin im-

mediately after the vote on the pending plan of unification had been taken.

Question 21, "Are all the preachers blameless in their life and official administration?" was called. The names of all the presiding elders were called and their characters were passed, as follows: W. H. Lewis, Robert Selby, J. Loyd Decell, M. L. Burton, L. E. Alford, L. L. Roberts, W. B. Jones.

The names of W. C. Baggett and F. J. Jones were called, and they, having met all disciplinary requirements, were advanced to the Class of the Third Year and elected to deacon's orders. N. S. Loftus, already a deacon, was advanced to the Class of the Third Year. W. N. Ware, serving as a missionary in Africa and not able to be present, was continued in the Class of the Second Year.

When the name of E. B. Moll was called, his presiding elder stated that he had been tried, convicted, and suspended from the ministry several months ago until this session of the Annual Conference; that he had not amended his ways, and that he now moved his discontinuance. The motion prevailed.

The following, having met all requirements, were elected to local deacon's orders: Charles Asaf, J. C. Ellis, Jr., W. S. Phillips, J. W. Sells.

Promptly at 11 o'clock, Bishop Ainsworth asked the Conference to be in silent prayer for a minute, and that W. H. Huntley lead in prayer.

W. C. M. Baggett, F. J. Jones, and N. S. Loftus, having met all disciplinary requirements, were called to the chancel, addressed by the Bishop, and admitted into full connection.

The Bishop announced the transfer of H. G. Roberts, an elder, from the North Mississippi to the Mississippi Conference.

The vote on the pending plan of unification was then taken, with the following result: Total vote cast, 213; for the plan, 43; against the plan, 170. The 54 laymen voted solidly against the plan.

The following were named as tellers for the balloting for delegates to the General Conference: Clerical—H. G. Hawkins, J. B. Cain, M. M. Black, C. W. Wesley, H. A. Wood, H. M. Johnson; Lay—Joe Cook, M. M. Satterfield, Herbert Gillis. The ballot was then taken and ordered sealed until the morning session.

The Bishop presented Dr. A. F. Smith, editor of the Christian Advocate, and Dr. Gilbert T. Rowe, Book Editor and editor of the Quarterly Review, who addressed the Conference concerning their work.

Rev. C. W. Webdell, representing the Board of Finance; Mrs. W. N. Ainsworth; D. M. Key, president of Millsaps College; the Misses Wisdom; E. H. Rawlings, one of the secretaries of the Board of Missions; Rev. D. G. Du Bois, of the Central Illinois Conference, M. E. Church, and Rev. W. A. Swift, general evangelist, were presented to the Conference.

The Committee on Public Worship announced that Rev. L. J. Miller, general evangelist, would preach at 3 o'clock p.m., and that the Sunday School Board would observe its anniversary at 7:30 o'clock p.m. Other announcements were made, and the Conference adjourned with the benediction pronounced by Dr. A. F. Smith.

Afternoon Service.

Rev. L. J. Miller, general evangelist, preached to a great congregation at 3 o'clock.

Evening Service.

The Sunday School Board observed its anniversary at 7:30 o'clock. The meeting was presided over by C. A. Bowen, president. M. L. White led in prayer. Short addresses were delivered by John C. Chambers, Conference Sunday School Superintendent; H. T. Newell, Treasurer of the Board; Rev. J. E. Stephens, Professor of Religious Education, Millsaps College, and Rev. J. L. Ferguson, of the General Sunday School Board.

Second Day—Thursday.

Conference convened promptly at 8:45 a.m., Bishop Ainsworth in the chair. The devotional exercises were conducted by the Bishop, with

prayer led by Rev. J. L. Smith and a song by the Wisdom Sisters. The minutes of the first day's session were read and approved.

The result of the ballot of the preceding day was announced, as follows: Clerical—J. T. Leggett, Robert Selby, and J. Loyd Decell were declared elected; Clerical—No election. The second ballot was taken.

At the request of the Bishop, the presiding elders of the Conference presented written reports of the work in their respective districts.

The names of E. Wedgeworth, F. Sartin, W. B. Hollingsworth, M. H. McCormick, C. H. Williams, J. W. Moore, and J. B. Holyfield were called, their characters were passed, and they were advanced to the Class of the Second Year. J. W. Sharp, C. H. Gunn, H. W. F. Vaughn, and G. H. Jones were passed in examination of character and continued in the Class of the First Year.

The following were passed in examination of character and advanced to the Class of the Fourth Year: O. B. Matheny, V. R. Landrum, C. W. Wesley, L. M. Sharp, H. J. Oakley, G. L. McNeece, W. P. George. A. J. Boyles was continued in the Class of the Third Year.

The following were graduated from the course of study and elected to elder's orders: B. M. Hunt, E. A. King, D. P. Yeager, L. M. Sharp.

The following, having met the disciplinary requirements, were admitted on trial into the traveling connection: T. P. Prewitt, from the Brookhaven District; L. A. Comfort and G. E. Allen, from the Jackson District; J. B. Shearer, from the Aberdeen District, North Mississippi Conference.

The result of the second ballot for delegates to the General Conference was as follows: Clerical—No election; Lay—M. M. Satterfield, W. T. Denman, W. S. F. Tatum, G. S. Harmon, S. L. McLaurin. The third ballot for clerical delegates and the first ballot for lay alternates were taken.

The Board of Missions presented its Report No. 1. This report dealt with the serious situation confronting the General Board of Missions. It recommended that the Conference accept \$27,000 as its quota of the \$750,000 necessary to be raised; that Sunday, January 17, be set as the day for presenting the cause to all the churches in the Conference; that missionary institutes be held in every district in the Conference; that J. L. Neill be appointed Conference Missionary Secretary, without salary, to promote the raising of the amount designated.

Pending the adoption of the report, powerful addresses concerning the missionary work of the church were made by Dr. E. H. Rawlings, one of the Secretaries of the General Board of Missions, and Bishop Ainsworth. The report was then unanimously adopted by a rising vote.

The result of the third ballot for clerical delegates to the General Conference was announced, and there was no election. The result of the first ballot for lay alternates showed the election of the following: C. W. Cochran, G. W. Mars, D. R. Weston, T. M. Evans, J. S. Wise, which completed the lay delegation. The fourth ballot for clerical delegates was taken and ordered sealed until to-morrow morning.

Dr. R. M. Allen, representing the Board of Church Extension, addressed the Conference concerning the work of the Board.

The Committee on Public Worship announced that Rev. L. J. Miller, general evangelist, would preach at 3 o'clock, and that the Board of Education would observe its anniversary at 7:30 o'clock.

Report No. 1 of the Sunday School Board was read and adopted.

Several visiting brethren were presented to the Conference, announcements were made, and the Conference adjourned with the benediction, pronounced by Rev. Thos. H. Lipscomb, of the North Mississippi Conference.

Afternoon Service.

Rev. L. J. Miller preached at 3 o'clock to a congregation that filled the church to capacity.

Evening Service.

The Board of Education observed its anniversary (Continued on page 4)

New Orleans Christian Advocate

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WEEK OF PRAYER FOR THE CHURCHES.

Sunday, January 3, to Saturday, January 9, 1926.

To the Churches of Christ in America:

The World's Evangelical Alliance has for many years issued a call for a universal week of prayer on the first full week in January. The Federal Council of the Churches of Christ in America in hearty cooperation with the Alliance hereby invites the Christians of America to unite their minds and hearts with those of the Christians of the world in common meditation and prayer during the week of January 3-9, 1926.

Herewith we submit the general program of meditation, thanksgiving, confession and prayer, with minor modifications calculated to adapt it to the needs of America.

It is suggested—

That where possible gatherings of earnest Christians be held each evening of the week for discussion and prayer, arranging union services if convenient, but each church by itself if the other is not possible.

That where public meetings are not possible, this call to prayer be issued to individuals in order that each in his own place may join thought and prayer with Christians in all lands on the great themes of the Kingdom.

The themes and meditations here presented will not only be circulated throughout all English-speaking lands, but they will be translated for use in Austria, Belgium, Bulgaria, Ceylon, China, Cuba, Czechoslovakia, Denmark, Egypt, Estonia and Russia, France, Germany, Greece, Holland, Iceland, India, Italy, Japan, Korea, Madeira, Mexico, Nigeria, Norway, Panama, Persia, Portugal, Rumania, Transylvania, South America, Spain, Sweden, Switzerland, Syria and Palestine, Tunisia, Turkey and Armenia, and Uganda.

Borne up by the uplifting sense of world-wide communion with the people of God, let us come to this week of prayer with high faith and deep devotion, looking confidently to Him whose is the Kingdom and the Power and the Glory.

In the words of the message sent out by the Evangelical Alliance:

"In prayer we necessarily begin with ourselves; for 'if I regard iniquity in my heart, the Lord will not hear me.' We wait before God until the threefold cleansing—in the Word, by the Spirit, through the blood of Christ—is given to us. Then with pure hearts we entreat for those gifts which will not be denied.

"Next, we unite ourselves in love with our Brethren. The promises attached to united intercession are really bestowed upon love. If we love our Lord and His brethren, we may ask what we will and it shall be given us.

"So we enter into the mind of Christ for His world. There is something intensely stimulating in the thought that in an all-world covenant of prayer, such as this, all the earthly interests of the Redeemer, so far as we can discern them, will at one time or other be brought into remembrance—every yearning of the Intercessor within will find utterance, every desire present to the

mind of our Advocate above will be responded to by His children on earth."

We are,

Yours in the faith and fellowship of our Lord Jesus Christ,

Commission on Evangelism and Life Service,
Federal Council of Churches.

WILLIAM HORACE DAY, Chairman,
CHARLES L. GOODELL, Executive Sec.

COLLEGE ENDOWMENTS

By President Henry G. Hawkins.

A few days ago an alumna of Whitworth College came into the office and paid forty dollars, which she had subscribed upon the College Endowment Fund, and our secretary deposited same with the College Fund for Current Expenses; but we at once, upon learning of it, directed that it be transferred, and deposited with the Endowment Fund.

The incident reminded of a chapter in a book on "College and University Finance," Trevor Arnett, author, and circulated by the General Education Board, New York, from which we give below a few paragraphs:

"College endowment is a fund, the principal of which is invested and kept inviolate and only the income used for the general support of the college, or for some specific object in connection with it. The fund thus established is sacred, and should not be touched or encroached upon for any object whatsoever; its income alone is available.

"If the principal is ever used, the fund is but temporary, and hence is not endowment. It is better to call these funds 'Funds for Special Purposes,' and thus differentiate from endowment.

"Once endowment, always endowment,' is the only safe and clear rule.

"If the amount of endowment is shown at one figure in one annual report and placed at a smaller sum in succeeding reports because certain items which were first included in endowment have been withdrawn and devoted to other objects (and especially if the reports are not clear as to what the objects are), the friends and supporters of the college may get an erroneous impression of the care with which endowment is safeguarded and their attitude toward the college may thereby be unfavorably affected.

"Colleges obtain endowment from two general sources: from persons who give spontaneously and from those who are solicited. Alumni make gifts and bequests to show their love and appreciation of their Alma Mater. Many others contribute generously to college endowment because they believe that college training is of great value as a preparation for a useful life. Some of these persons, not having attended college themselves, may desire to make it possible for poor students, situated as they once were, to go to college. The large number of persons who aid colleges spontaneously is one of the most interesting phenomena of the present century, and speaks eloquently for the high regard in which college training is held.

"The burden placed upon colleges by the increasing cost of operation, by the advancing standard of education, by the desire to make them of the widest possible service, and the unwillingness to shut the door of opportunity to any worthy student by the imposition of high fees, has led to the solicitation of endowment, not only from those who may be naturally interested, but from all persons of means. People living in the college town and territory are asked to assist on the grounds of local pride. Since many of the endowed colleges were established and are affiliated with religious denominations for the express purpose of surrounding students with a religious atmosphere, members of these denominations are appealed to for aid on the ground of religious sympathy and obligation.

"Endowments fall into two principal classes: unrestricted, or general; and restricted, or special. The income from unrestricted endowment may be used for any of the legitimate needs of the college. The income from restricted endow-

ment may be used only for the express purpose for which the fund was given.

"Unrestricted endowment is most acceptable because its income can be used in accordance with changing conditions, which must arise in the course of long periods of time and which at present are coming with startling rapidity.

"Endowments which provide for chairs or departments which are a part of the regular work of the college, such as chairs in English, mathematics, and history, is next in value. Provisions for these chairs sets free a corresponding amount of unrestricted income which can be used for other purposes."

REV. INMAN W. COOPER, D. D.

Resolutions of Trustees of Whitworth College.

Whereas, the loved and trusted President of Whitworth College, Rev. Inman W. Cooper, D. D., who so faithfully and efficiently guided its affairs for more than twenty-three years, has been called from his arduous labors here to his richly deserved rest and reward in the Heavenly Father's home of eternal joy; therefore, be it

Resolved, That while we, the Trustees of Whitworth bow with true Christian resignation to the will of God, who erreth not, but doeth all things well, we nevertheless feel most keenly the great loss of wise, experienced and enthusiastic leadership suffered by this institution of learning, and the loss to each of us personally of a true and noble friend and brother.

Resolved further, That we can but record our unqualified appreciation of his splendid and sterling character; of his tireless devotion to the supervision and development of Whitworth, which stands as a blessed monument to his memory; of the unfailing courtesy and fatherly care accorded every girl or young lady who ever came under his charge; of the generous-heartedness with which he always stood ready to help deserving young women and young men in securing their education, many times at considerable financial hazard to himself; of the sweet charitableness of his judgments of all his fellows who fell away from the path of right; of his wonderful and courageous optimism even amid gloomiest conditions, and of the passionate devotion with which he loved his Savior and delighted to proclaim the Gospel of redeeming grace.

Resolved, That we hereby extend to his sorrowing wife and children our deepest and tenderest sympathy and condolence, pointing them for comfort and consolation to those memories, unspeakably rich and blessedly assuring, of his unflinching trust in Jesus Christ, his Savior and theirs; of his Christly spirit and beautifully fruitful life; and to the presence and power of the divine Comforter of believing but troubled hearts.

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."

P. D. HARDIN,

W. D. DAVIS,

H. M. ELLIS,

Committee for the Trustees.

CONFERENCE REPORT OF THE PRESIDENT OF MILLSAPS COLLEGE

Dear Brethren: Since my last report to you at the Annual Conference last year, the college has prospered in, I believe, every way. The enrollment for last year reached 370, the largest in the history of the college. The thirty-fourth session opened September 23rd, and to date there has been a total enrollment of 381. With the normal number coming in during the year, the enrollment this year will go considerably above 400. A careful analysis of the recent increase in attendance shows it has come largely from the Mississippi Conference outside of the city of Jackson, but there is a marked increase in the patronage from the North Mississippi Conference this year. Of the 149 enrolled in the fresh-

man class of last year, 62 were from the city of Jackson, 52 from the Mississippi Conference outside of Jackson, 31 from the North Mississippi Conference, and four from other States. This year we have enrolled a freshman class of 157, distributed as follows: 48 from the city of Jackson, 61 from the Mississippi Conference outside of Jackson, 42 from the North Mississippi Conference, and six from other States, thus indicating an increase of 20 per cent in the attendance from the Mississippi Conference and 35 per cent in the attendance from the North Mississippi Conference over last year. We have every reason to estimate that there will be 200 applications for membership in the freshman class of next year.

The success of the college in the task of Christian education during the last quadrennium is indicated by the graduating class of 56 presented at our commencement last June. This is the largest number that has ever received degrees from the college at any commencement. Of this number, every member has had a four-hour course in the study of the Bible, 26 have elected additional courses in Religious Education, all are members of the church, and practically all are actively engaged in some form of church work; 39 lead in public prayer. Over 40 of these young people have been placed in the high schools of the State and bring to the Methodist church in the community which they serve definite training in active Christian work.

During the year the new Carnegie-Millsaps library building has been erected, a building conservatively estimated to be worth \$60,000. Mr. W. S. F. Tatum has completed the gift of \$100,000 to the Religious Education Department by making the last payment before due. Thereby he has not only completed the endowment of one of the outstanding departments of Religious Education in our church, but has enabled the college to collect some \$40,000 from the General Education Board, which goes into the general endowment fund. Professor J. E. Stephens, formerly of Grenada College, has been secured as professor of Religious Education, succeeding Professor C. A. Bowen. Mr. B. O. Van Hook has been added to the faculty as assistant in the French and Mathematics departments, and Dr. H. F. Magee as Assistant Professor of Biology. In order to take care of the increase in attendance which has already taken place and provide for a normal growth, and at the same time maintain the high standard of efficiency and thoroughness which the college has established, it will be necessary to add at least four new members to the faculty next year. This can only be done by a substantial increase in the endowment fund.

I am pleased to inform you that the General Education Board has renewed for one year its offer which expired August 31st. According to this offer, there is still available from this corporation \$37,960, and in order to secure this sum it will be necessary for us to raise during the year \$94,900. This extension of the time by the General Education Board indicates strongly their confidence in the standards and possibilities of Millsaps as a leading educational institution in this field. It is not likely that such an offer will be renewed or repeated in the future, as the Board has announced that its activities will hereafter be in other lines of work.

We are faced with a challenge of a great opportunity. Times were never so prosperous or money more plentiful in Mississippi. Success now will guarantee a million-dollar endowment for the college, a sum sufficient to provide an adequate faculty for a number of years to come and provide for the healthy growth that is ahead of all our Christian colleges. In my opinion, no greater responsibility faces the Boards of Education of the two Conferences than to take adequate steps to complete the endowment of Millsaps College as the nucleus of a co-ordinated system of Methodist colleges for the State. It is requested that the college be authorized to put on a campaign for the raising of this money at once. Furthermore, we earnestly request that the support of this rapidly growing work be con-

tinued by the annual assessment and that this support be not impaired by any action of the board, but rather, if possible, increased to \$7000 per annum.

I believe there are no members of the Board of Trustees whose terms expire during this year and for that reason it will not be necessary to make nominations.

Respectfully submitted,

D. M. KEY, President.

"AFTER THESE THINGS:" JOHN XXI:1.

By Payton A. Sowell.

The event giving rise to the statement used as a caption to this brief lesson, is a part of that weird history known as the "Forty Days." Jesus in that period was as real and His identity as positive as it had been for the thirty-three years preceding His death. His interest and deep concern for the affairs of His Kingdom and for the conduct and character of His followers, were as acute and sensitive as at any period of His earthly life.

The superhuman changes of His attitude to time, to eternity, to the modes of existence, as they related Him to the visible and the invisible, in no sense altered His identity or personality. What concerned Him before this unique period, interested Him in the midst of it, and after it had passed. His only change, as He came into it and took His place, was, He only appeared more wonderful, His Divinity was asserted. He became a part, and the chief actor, at the beginning of those "Forty Days," and fitted into every pain, humiliation, tragedy; He touched and conserved every event of it, for the furtherance of His Kingdom and the demonstration of His high right to "Divinity."

Is it an accident that these words appear: "After these things?" (John xxi:1.)

Is there any indication that they stand correlated with the words, "These Things?" If we may understand "These Things," then it seems possible to understand, "After These Things." John xvii:1 says: "These words spoke Jesus," and there begins the overwhelming revelation of the oneness of the Godhead, and the fellowship of the Father and Son, manifested in the High Priestly prayer of Jesus. In John xviii:1, Jesus is referred to: "When Jesus had spoken these things," or words, He set His face to the awful experiences and events of the passion week. And they moved with uninterrupted rush until nothing was left of the most awful series of tragedies that had occurred in His life of innocence. They may be epitomized in saying: "The startling revelation of the oneness of the Father and Son; the plea of the mediator for His own; His unjust trial; His ignominious process of death; His resurrection; the manifestation of Himself to his own; His revelations to the women, to the ten, to the men at Emmaus, and to Thomas."

Then come the words, "After These Things." Could there be anything more? If so, what is there to come "after these things?"

"After these things" Jesus was the same. He was the same in identity, in His concern for men; the same in His oversight of the Kingdom; He broke the oars in the hands of Peter and the other six; He made them henceforth "fishers of men"—they were to shepherd the flock. He put the high and real emphasis of the spiritual in contrast with the temporal. He manifested His influence over men, that early morning hour, on the common seashore, far from college or temple. He set into lofty channels of choice and service the whole group of seven, so that to the hour of their death they recognized Him as "Lord and Master." The marvelous "after" that followed "these things," in the life and experience of Jesus, are in as real a sense, though modified so as to fit into our lives, as may be expected in our experiences.

The disciples on the Mountain of Transfiguration came down to a valley filled with affliction and need.

The prophet from his knees on Mount Carmel

—listening to the roar of the thunder peals, and watching the black wings of the cloud come from the Mediterranean Sea to break the heat and drought of three years and six months, came down to a fear and conflict with Jezebel. The soldier who has volunteered has been uniformed, armed and drilled—afterwards goes to battle, to death. It is the inexorable law of the Kingdom of God that a vital part is the afterwards. After the training of childhood, the work of the new birth, the witnessing power of the Holy Spirit, after the mental preparation of education—the "after these things"—are service and sacrifice.

And after the fellowships of life come the loneliness of age.

But after the passing of Jesus, by the way of the "Passion Week," comes the long, glorious reign in the ages. After the weariness and burdens of the saints, comes the "crown of joy."

THE FIRST METHODISTS IN MISSISSIPPI.

Dear Brother Carley: This summer while visiting in Adams County, I called at the home of G. W. Humphreys and saw the Bible to which attention had been called in the newspapers. It was really a Bible Commentary, published about a century ago, and had come to Mrs. Humphreys from her grandmother, Ann Downing, who was born in Pennsylvania in 1799. On a fly leaf was written:

"The first Methodist Society was formed by the Rev. Tobias Gibson in the home of Randle Gibson of Adams County, Miss., in the year 1800. Members' names: Randle Gihson, Mary Harries, Ann Downing, Reuben Gibson, Fanny Gihson, William Foster, Edney Bullen, Harriet Gibson, Robert Foster."

It is interesting to note the differences in this and the account of Dr. John G. Jones, who says that the services were held in a schoolhouse sometime in 1799, and mentions only eight persons, namely, Randle Gibson, Harriet McKenly, William Foster, Rachael Foster, Edna Bullen, Caleh Worley, and two slaves. These could very easily have been Reuben Gibson and Fanny Gihson. Even then the two accounts are not in perfect harmony. Both are still of interest, however.

One hundred years ago the present church building at Washington was in process of construction, the lot having been bought on August 13, 1825. The church was not ready for the Annual Conference which met there on December 8, 1925. Preaching was in the Baptist church and business in a small room elsewhere. Bishops Roberts and Soule were both present and the former preached on Sunday morning from Revelations 1:5-6. Marcus C. Henderson was located for having married an irreligious woman. Many other things of importance no doubt took place.

Ellisville, Miss.

J. B. CAIN.

Of the ninety million people in Latin America, about seventy per cent, or over sixty millions, are almost or wholly illiterate. The territory is so vast, so much is undeveloped, and masses of the people are so poor that they have no opportunity for an education. In South America alone there are about seven million Indians practically untouched by Christian teaching. Many are primitive and uncivilized savages in the untouched interior. There are more ordained clergymen in the State of Iowa than in all South America, Mexico and Central America and South America has the largest unexplored area of any continent.—Missionary Voice.

There is a Slavic proverb which says, that although silence is no art, it is very difficult. It is not near as hard to speak as it is to listen. The satisfaction of airing our own views is so subtle that we never see the necessity of keeping still when other folks are airing theirs.—Selected.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

(Continued from Page One)

sary at 7:30 o'clock. President Joe Cook presided over the meeting. The principal address was made by Rev. Thos. H. Lipscomb, of the North Mississippi Conference. Other addresses were delivered by President Cook, J. M. Morse, H. G. Hawkins, of Whitworth College; J. F. McClelland, of Montrose Training School; W. W. Moore, of Seashore Camp Ground School; H. W. Van Hook, of Port Gibson College; D. M. Key, of Millsaps College.

Third Day—Friday.

Conference convened at 8:45 a.m. Hymn 548, "Blessed Assurance," was sung. Bishop Ainsworth announced and the Conference sang Hymn 492, "O for a closer walk with God." Dr. H. Walter Featherstun led the Conference in prayer and read a selection from Second Timothy.

Secretary A. F. Watkins read the minutes of the second day, which were approved.

The fourth ballot for clerical delegates to the General Conference was announced, and the Bishop announced that there was no election; and the fifth ballot was prepared.

Question 4, "Who are received on trial?" was resumed, and the case of Charles Assaf was again taken up. After a prolonged discussion, he was admitted under the two-thirds rule.

T. E. Nicholson, E. J. Rutledge, J. W. Sells were received on trial.

The fifth ballot for clerical delegates was announced, and W. H. Lewis was declared elected. The sixth ballot for one delegate was taken.

Question 8, "Who are readmitted?" was called. S. W. Bryant and C. C. Clark, a deacon in the Class of the Third Year, were readmitted.

B. F. Jones read Reports Nos. 1 and 2 of the Committee on Hospitals. Report No. 2 provoked considerable discussion, but both reports were finally adopted as submitted by the committee. The Methodists of the Mississippi Conference are really getting behind their Conference hospital.

Dr. C. C. Jarrell, a representative of the General Hospital Board, addressed the Conference.

The sixth ballot for one clerical delegate resulted in no election, and the seventh ballot was taken.

J. W. Barton, of the Publishing House, was presented, and addressed the Conference.

The seventh ballot for clerical delegates resulted in the election of J. R. Jones.

The first ballot for three alternates was taken, to be reported on the morning of the fourth day.

Dr. C. W. Webdell, of the Board of Finance, made a short address.

Rev. Robt. Selby read Report No. 1 of the Board of Education, appealing for a special assessment of \$15,000 to have Whitworth College placed in the (probation) A-grade class of colleges.

Prof. J. Reese Lin, of Millsaps College, addressed the Conference, pending the adoption of this report. The report was unanimously adopted.

Report No. 1 of the Epworth League Board was read and adopted, which asked for the appointment of the following on the Board: J. S. Purcell, in place of J. L. Decell, resigned; Stewart Dunning, in place of J. W. Broom, removed from the State, and F. B. Jackson, in place of J. E. Caruth, removed from the State.

H. M. Ellis read the report of the Seashore Divinity School, which was referred to the Board of Education.

Announcements were made, visitors presented, and the benediction pronounced by Ira G. Hawkins, of the North Alabama Conference.

Fourth Day—Saturday.

The Conference convened at 8:45 a.m., with the singing of hymn 309, "Amazing grace, how sweet the sound," following which the Bishop announced and the Conference sang hymn 332, "Close to Thee." Psalm 139 was read responsively, and Rev. J. L. Greenway led in prayer. Led by Bishop Ainsworth, the Conference sang hymn 506, "I need Thee every hour."

Secretary Watkins read the minutes of the third day, which were approved.

L. L. Roberts, presiding elder of the Seashore District, read the report from that district.

The supernumerates of the Conference were called to the front, their names called one by one, their characters passed, and they were assigned the same relation. The following were present and spoke a few words when their names were called: L. Carley, J. B. King, C. H. Ellis, H. W. Featherstun, J. C. Ellis, L. A. Darsey, L. F. Alford. The following were absent: W. W. Cammack, J. T. Nicholson, R. F. Witt, J. W. Brown, G. W. Huff, C. M. Martin, E. D. Phillips, C. T. Noble, I. L. Peebles, H. B. Perritt, C. F. Emery, N. B. Harmon, C. C. Griffin, A. J. Beasley. One supernumerate, G. R. Ellis, answered the last roll call during the year.

The names of the following were referred to

the Committee on Conference Relations for the supernumerate relation: B. H. Rawls, J. B. Stringer, W. E. Dickens, J. H. Foreman and W. W. Graves.

The names of M. B. Sharbrough and I. W. Cooper were referred to the Committee on Memoirs.

The first ballot for alternates was announced, and A. F. Watkins was declared elected. A second ballot for two was prepared.

The name of W. B. Waldrop was referred for the supernumerary relation.

The following were granted a location: G. L. McNeese and C. E. Downer.

The report of the Board of Christian Literature was read by A. F. Watkins. Pending its adoption, Dr. H. T. Carley, Editor of the New Orleans Christian Advocate, Bishop Ainsworth and Prof. G. L. Harrell addressed the Conference. The report was unanimously adopted by a standing vote.

The second ballot for alternate delegates was announced, and L. L. Roberts was declared elected. A third ballot for one alternate was taken.

The third ballot for clerical alternate delegate resulted in the election of M. L. Burton. Following are the clerical delegates to the General Conference: J. T. Leggett, Robert Selby, J. Loyd Decell, W. H. Lewis, J. R. Jones; Alternates: A. F. Watkins, L. L. Roberts, M. L. Burton.

The lay delegates are: W. T. Denman, W. S. F. Tatum, Sidney McLaurin, G. S. Harmon, M. M. Satterfield; Alternates: C. W. Cochran, D. R. Weston, J. S. Wise, T. M. Evans, G. W. Mars.

O. S. Lewis read Report No. 2 of the Board of Education, which consisted of a resolution from the Louisiana Conference authorizing the sale of the Seashore Camp Ground property. This resolution was laid on the table.

J. L. Sells read report No. 2 of the Board of Missions, which was adopted.

The Commission on Budget made its report.

On motion, the Bishop appointed W. H. Saunders, J. L. Decell and C. B. Hathorn as a Committee on Memorials to the General Conference.

Resuming Question 21, the names of the preachers who had not already been passed upon were called, and their characters were passed.

W. W. Moore told the Conference about the Biloxi Mission work he has been doing.

Several resolutions were referred to the Committee on Memorials.

Announcements were made, visiting brethren were introduced, and the Conference adjourned to meet at 2:45 p.m., after singing the doxology and with the benediction by Rev. B. Frank Pim.

Afternoon Session.

Bishop Ainsworth announced and the Conference sang hymn 489, "He Leadeth Me." W. J. Ferguson led the Conference in prayer. The secretary read the journal of the morning session, which was approved.

Dr. J. M. Sullivan, Conference Lay Leader, read the report of the Board of Lay Activities, which was adopted. J. M. Sullivan was elected Conference Lay Leader.

The next session of the Conference goes to McComb.

Certificates of honor were given to the preachers of the Conference who had, during the year, taken one or more units in leadership training in Sunday school work. Forty-eight preachers had taken such courses during the year.

A resolution, requesting that a committee be appointed to attend the next session of the State Legislature and request it to pass laws controlling more effectively the liquor traffic, and suppressing the poolrooms, was adopted. The Bishop appointed the following on that committee: S. L. McLaurin, A. F. Watkins, J. L. Decell, M. L. Burton, W. H. Saunders.

A resolution condemning lynching in the strongest terms was passed. Bishop Ainsworth earnestly addressed the Conference concerning this resolution.

J. T. Leggett was requested by the Bishop to take the chair for the rest of the afternoon session.

The report of the Committee on Memorials to the General Conference was read and adopted.

A resolution read by M. M. Satterfield, that automatically relieves any preacher made a presiding elder from having to serve on any Conference Board or Committee was adopted.

Various boards and committees made reports.

H. G. Hawkins made explanation concerning the delegation to the Methodist Young People's Convention to be held in Memphis Dec. 31-Jan. 3.

Rev. B. F. Jones was requested, at the next session of the Conference, in honor of his 50 years' service in the Conference, to preach a semi-centennial sermon.

D. M. Key, H. G. Hawkins, Robt. Selby, Joe Cook and J. M. Morse were appointed a committee to confer with a similar committee from the North Mississippi Conference to work out a better correlated system of Methodist schools and colleges in the State.

After reading the minutes of the afternoon session, the Conference adjourned to meet in Memorial session at 3 p.m., Sunday, with the benediction pronounced by Dr. H. W. Featherstun.

Fifth Day—Sunday.

Love Feast.—The Conference assembled in its annual love feast at 9:30 a.m. Sunday, conducted by Dr. H. Walter Featherstun.

After prayer, offered by Rev. J. L. Greenway, and the serving of the elements of bread and water, an hour was spent in sweet fellowship as the brethren of the Conference and others spoke of their joys, trials, and triumphs of the year. Over 85 testified to their love for God during the hour.

11 a.m.—A vast congregation assembled to hear Bishop Ainsworth, who preached a great sermon from 1 Cor. 15:3, after which the following were ordained deacons: W. C. M. Baggett, F. J. Jones, Charles Assaf, W. S. Phillips, J. W. Sells, and A. N. Gore, the last-named having been elected to deacon's orders at the session of the North Mississippi Conference.

Memorial Session.

The Conference convened in memorial session at 3 p.m., with W. H. Huntley in the chair. After singing a hymn, Dr. A. F. Watkins led in prayer and H. M. Ellis read the Scriptures. Hymn 583 was sung. Rev. Robert Selby read the memoir of G. R. Ellis, W. H. Huntley that of M. B. Sharbrough. Hymn 19, "Come, Thou Fount of Every Blessing," was sung.

A motion offered by A. F. Watkins, that a memoir and picture of the late Bishop Murrah be published in the Journal of the Conference of this year, was passed by a standing vote.

Dr. Watkins read the memoir of Dr. I. W. Cooper.

Several of the brethren spoke touching words to the precious memory of these departed.

The report of the Committee on Memoirs was adopted, and this session closed with the benediction, to meet in final session at the close of the evening preaching service.

Evening Service.

Dr. L. J. Miller, one of the general evangelists of the church, preached a stirring sermon, following which the Bishop, assisted by P. D. Hardin and W. B. Jones, who read the Epistle and the Gospel, ordained to the office of elder B. M. Hunt, E. A. King, D. P. Yeager and L. M. Sharp. The Bishop was assisted in the imposition of hands by J. R. Jones, J. G. Galloway and B. F. Jones.

The Bishop called the Conference to order, and the minutes of the memorial session were read and adopted.

The transfer to this Conference of H. G. Roberts, H. S. Spragins, and G. M. Hall was announced. The transfers from this Conference are: J. V. Bennett, to the North Mississippi Conference; A. C. Johnson, to the North Mississippi Conference; J. S. Purcell, to the Florida Conference; E. K. Means, to the Virginia Conference; J. H. Sharp, to the Northwest Texas Conference.

The statistical questions were called and answered. H. Mellard read the report of the Board of Finance. Dr. Watkins spoke to the report, which was then adopted.

L. L. Roberts was recommended by the Board of Education as Superintendent of the Seashore Camp Ground School, and the Conference endorsed the action of the Board.

Several vacancies on various boards were filled. W. B. Jones read resolutions of thanks to Bishop Ainsworth, for his faithful administration during the past quadrennium.

T. J. O'Neil read resolutions of thanks to the people and churches of Hattiesburg and other persons for all their courtesies.

The minutes were read, Bishop Ainsworth appealed to the members of the Conference to go forward in the program of work laid out for them, and spoke words of appreciation of the pleasant official relation sustained with the Conference during the past four years.

The appointments were read, the doxology was sung, and the benediction announced, and this session of the Mississippi Conference was brought to a close.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

W. H. Lewis, Presiding Elder.
Adams—L. J. Snelgrove.
Barlow—Thos. O. Prewitt.
Bayou Pierre—E. W. Hope.
Bogue Chitto and Norfield—M. L. McCormick.
Brookhaven—P. D. Hardin.
Crystal Springs—J. A. Moore.
Fernwood—J. T. Abney.
Foxworth—W. C. M. Baggett.
Gallman—J. E. J. Ferguson.
Georgetown—W. W. Nelson.
Hazlehurst—J. R. Jones.
Magnolia—T. B. Cottrell.
McComb:
Centenary—J. L. Sells.
La Branch Street—H. J. Moore.
Pearl River Avenue—J. A. Wells.
Meadville and Bude—B. W. Lewis.
Monticello—J. H. Moore.
Osyka—T. M. Ainsworth.

Pleasant Grove—F. J. Jones.
 Scotland—G. G. Yeager.
 Summit and Topisaw—H. L. Norton.
 Tylertown—J. M. Lewis.
 Wesson and Beauregard—A. S. Oliver.
 President Whitworth College—H. G. Hawkins.
 Chaplain United States Navy—W. N. Thomas.
 Financial Agent Methodist Orphanage—W. T. Griffin.

Conference Evangelist—H. M. Ellis.
 Secretary Whitworth College—B. F. Jones.

Hattiesburg District.

Robt. Selby, Presiding Elder.
 Avera—P. H. Howse.
 Bonhommie—B. M. Lawrence, supply.
 Collins—J. W. Thompson.
 Ellisville—Percy Vaughan.
 Eucutta—C. H. Herring.
 Hattiesburg:
 Broad Street—A. J. Davis.
 Court Street—H. A. Gatlin.
 Main Street—Joseph A. Smith.
 Heidelberg—S. C. Moody.
 Leakesville—J. H. Grice.
 Lucedale—J. B. Cain.
 Magee and Sanatorium—W. M. Williams.
 Mount Olive—J. L. Carter.
 New Augusta—J. C. Jackson.
 Oloh—W. J. Stokes, supply.
 Petal—M. W. Porter.
 Prentiss—Otto Porter.
 Purvis—C. W. Wesley.
 Richton—M. M. Black.
 Silver Creek—E. A. King.
 Sumrall—W. G. Forsyth.
 Taylorsville and Mize—B. H. Williams.
 Williamsburg—W. J. Walters.
 General Evangelist—D. E. Kelly.
 Student in Southern Methodist University—A. J. Boyles.
 General Evangelist—J. M. Smith.

Jackson District.

J. Loyd Decell, Presiding Elder.
 Benton—C. C. Clark.
 Bentonia—W. H. Lane.
 Bolton—J. T. Weems.
 Brandon—John D. Ellis.
 Camden—Carl H. Williams.
 Canton—W. M. Sullivan.
 Eden—E. H. Cooley.
 Edwards—J. O. Ware.
 Fannin—A. J. Leggett.
 Flora—S. F. Harkey.
 Florence—A. S. Byrd.
 Harrisville—J. B. Shearer.
 Jackson:
 Capitol Street—H. F. Brooks.
 Galloway Memorial—H. S. Spragius.
 Grace—I. H. Sells.
 Millsaps Memorial—E. M. Allen.
 Madison and Pocahontas—H. C. Castles.
 Mendenhall and D'Lo—V. G. Clifford.
 Satartia—M. A. Massey.
 Sharon—L. A. Comfort.
 Terry—H. S. Westbrook.
 Vaughan—J. W. Price.
 Yazoo City—J. L. Neill.
 Associate Sunday School Editor—C. A. Bowen.
 Conference Sunday School Secretary—J. C. Chambers.
 Extension Secretary, General Sunday School Board—J. L. Ferguson.
 Manager Orphans' Home—B. F. Lewis.
 Conference Secretary Education—J. M. Morse.
 Manager Mississippi Home Finding Society—J. L. Sutton.
 Missionary to Africa—W. N. Ware.
 Student Emory University—H. W. F. Vaughan.
 Home Missionary—Charles Assaf.
 Conference Evangelist—C. P. Jones.

Meridian District.

M. L. Burton, Presiding Elder.
 Bucatunna—E. T. Nicholson.
 Chunky—W. W. Murray.
 Daleville—Frederick Sartin.
 De Kalb—H. E. Raley.
 De Soto—A. A. Simms.
 Enterprise—T. H. King.
 Lauderdale and Electric Mills—Rolfe Hunt.
 Matherville—W. D. Barrett.
 Meridian:
 Central—A. F. Watkins.
 East End—A. M. Broadfoot.
 Fifth Street—W. B. Jones.
 Hawkins Memorial—J. F. Campbell; E. D. Snelgrove, junior preacher, supply.
 Seventh Avenue—W. B. Hollingsworth.
 Poplar Springs—J. H. Jolly.
 Pachuta—R. E. Rutledge.
 Porterville—D. P. Yeager.
 Quitman—F. L. Applewhite.
 Scooba—D. W. Ulmer.
 Shubuta—W. J. Dawson.
 Vimville—O. B. Matheny.
 Waynesboro—W. A. Hays.
 Waynesboro Circuit—R. A. Sibley.

Newton District.

L. E. Alford, Presiding Elder.
 Bay Springs—P. H. Grice.
 Burnside and Deemer—H. J. Oakley.

Carthage—L. M. Sharp.
 Cleveland—J. W. Moore.
 Decatur and Hickory—C. H. Strait.
 Forest and Morton—T. A. Ferguson.
 Harpersville and Lena—T. B. Winstead.
 Homewood—T. C. Cooper.
 Lake—M. L. White.
 Laurel:

First Church—B. L. Sutherland.
 Kingston—J. L. Greenway.
 West End—J. W. Ramsey.
 Montrose—S. N. Young.
 Neshoba—M. R. Jones.
 Newton—H. M. Johnson.
 North Leake—J. M. Johnson, supply.
 Philadelphia—W. H. Saunders.
 Raleigh—R. A. Allums.
 Rose Hill—M. K. Miller.
 Shiloh—E. J. Coker.
 Trenton—R. W. Gibson, supply.
 Trinity—A. A. Kelly, supply.
 Union—R. H. Clegg.
 Walnut Grove—V. R. Landrum.
 West Neshoba—To be supplied.
 Superintendent Mississippi Conference Training School—J. F. McClelland.

Seashore District.

L. L. Roberts, Presiding Elder.
 Americus—E. W. Wedgeworth.
 Bay St. Louis—J. G. Galloway.
 Biloxi—O. S. Lewis.
 Brooklyn and Bond—G. E. Allan.
 Carriere—H. J. Maddox.
 Coalville—G. M. Hall.
 Columbia—C. M. Crossley.
 Escatawpa—S. E. Flurry.
 Gulfport—W. J. Ferguson.
 Hub—C. H. Gunn.
 Logtown—C. A. Schultz.
 Long Beach—H. G. Roberts.
 Lumberton—W. L. Linfield.
 Lyman—Rayburn Holt, supply.
 Mentor—J. W. Loudenslager, supply.
 Mississippi City—Randolph, supply.
 Moss Point—J. M. Corley.
 Ocean Springs and Handsboro—D. E. Vickers.
 Pascagoula—J. W. Sells.
 Picayune—H. A. Wood.
 Poplarville—J. E. Williams.
 Saucier—W. P. George.
 Stillmore—S. W. Bryant.
 Vancleave—W. F. Baggett.
 Wesley Memorial—H. L. Daniels, supply.
 Wiggins—H. R. McKee.
 Superintendent Seashore Camp Ground School—L. L. Roberts.
 Principal Seashore Camp Ground School—W. W. Moore.

Vicksburg District.

J. T. Leggett, Presiding Elder.
 Augulla—W. A. Terry.
 Centreville and Stephenson—H. Mellard.
 Fayette—J. L. Smith.
 Gloster and Liberty—B. M. Hunt.
 Harriston—E. D. Simpson.
 Hermanville—J. B. Holyfield.
 Louise and Holly Bluff—W. B. Alsworth.
 Mayersville—W. L. Blackwell.
 Natchez—C. C. Evans.
 Nebo—E. T. Rutledge.
 Oak Ridge—S. B. Watkins.
 Port Gibson—W. H. Huntley.
 Rocky Springs—Wesley Ezelle, supply.
 Rolling Fork and Cary—T. J. O'Neil.
 Rosetta and Mount Vernon—N. S. Loftus.
 Roxie—M. H. McCormick.
 Silver City—F. B. Ormond.
 Utica—C. Y. Higginbotham.
 Vicksburg:
 Crawford Street—G. H. Thompson.
 Gibson Memorial—J. E. Gray.
 Washington—M. J. Miller, Supply.
 Woodville—G. P. McKeown.
 Student in Emory University—G. H. Jones.
 President Port Gibson College—H. W. Van Hook.

Transferred In.

H. S. Spragins, an elder, from the Alabama Conference.
 H. G. Roberts, an elder, from the North Mississippi Conference.
 G. M. Hall, an elder, from the North Alabama Conference.

Transferred Out.

J. V. Bennett, an elder, to the North Mississippi Conference.
 A. C. Johnson, an elder, to the North Mississippi Conference.
 J. S. Purcell, an elder, to the Florida Conference.
 E. K. Means, an elder, to the Virginia Conference.
 J. H. Sharp, in the Class of the First Year, to the Northwest Texas Conference.

SUMMARY OF PRESIDING ELDERS' REPORTS

Brookhaven District, W. H. Lewis, Presiding Elder.—Improvement in the spiritual condition of the church. Good revivals in nearly all the

churches. The laymen, women, and young people have been active.

The following charges paid benevolences in full: Barlow, Brookhaven, Fernwood, Crystal Springs, Georgetown, Hazlehurst, Magnolia, Centenary (McComb), Tylertown. The following have paid assessments for support of the ministry in full: Adams, Barlow, Bogue Chitto and Norfield, Brookhaven, Fernwood, Georgetown, Hazlehurst, Magnolia, Centenary (McComb), Pearl River Avenue (McComb), Meadville and Bude, Pleasant Grove, Scotland, Tylertown, Crystal Springs, Gallman, Wesson and Beauregard.

Paid on Superannuate Endowment Fund, about \$5,000, Brookhaven, Fernwood, Hazlehurst, Centenary (McComb), and Sandy Hook having paid their quotas to date. Magnolia has paid the five-year quota in full.

New churches are being built at Centenary, McComb, \$100,000; La Branch Street, McComb, \$40,000; Center Point, \$3,000. Churches have been remodeled at Magnolia and Monticello.

There have been 540 accessions on profession of faith, and three young men have been licensed to preach.

Hattiesburg District, Robert Selby, Presiding Elder.—Manifest improvements throughout the district in many ways. Number of accessions on profession of faith, 500.

Pine Grove, on the Leakesville charge, has declared its purpose to pay all Centenary subscriptions in full. Fifteen charges have paid all benevolent assessments in full. Twenty-two charges have paid pastors' salaries in full, and two others have paid more than ninety per cent. The district has paid \$7,400 on Superannuate Endowment, and expended on churches and parsonages, \$12,205.

Jackson District, J. Loyd Decell, Presiding Elder.—Work encouraging throughout the district. Accessions on profession of faith, 619. There are a number of missionary specials, and \$4,860 has been paid on the Centenary. The Christian Education Movement has received \$18,243. Superannuate Endowment has received \$5,620.

The following charges have paid benevolent assessments in full: Benton, Brandon, Canton, Edwards, Flora, Capitol Street, Galloway Memorial, Grace, Mendenhall, Vaughan, Yazoo City. The following have paid salaries in full: Benton, Bentonia, Brandon, Camden, Canton, Edwards, Flora, Capitol Street, Florence, Harrisville, Fannin, Galloway Memorial, Grace, Millsaps Memorial, Madison, Mendenhall and D'Lo, Satartia, Terry, Vaughan, Yazoo City.

Church debts have been paid off at Harrisville, Camden, Forst Hill, and Pleasant Hill. New buildings are being erected at Clinton and Reeves Chapel, a new parsonage at Millsaps Memorial, and new Sunday school rooms are being added at Raymond.

Meridian District, M. L. Burton, Presiding Elder.—Revival meeting in every congregation, with about 700 members received, 414 on profession of faith. Missionary institute held in each charge, 300 copies of "The Task Ahead" sold. Four new missionary societies organized. Paid on the Centenary, \$2,950.

Each charge in the district has a parsonage except Fifth Street, where both church and parsonage were destroyed by fire. Modern brick church will take the place of the burned building. Committees have been appointed to plan for more adequate facilities at Pachuta, Quitman, Waynesboro, and Hawkins Memorial.

The following have paid all assessments in full: De Soto, Central (Meridian), East End, Fifth Street, Hawkins Memorial, Poplar Springs, Pachuta, Quitman, Waynesboro, Lauderdale and Electric Mills. The following have paid salaries in full, in addition to those just named: Shubuta, Seventh Avenue, Porterville, Scooba, De Kalb. Raised for Superannuate Endowment, \$3,800.

Newton District, L. E. Alford, Presiding Elder.—Spiritual condition improving. 837 members received on profession of faith. The following charges paid salaries in full: Bay Springs, Burnside, Carthage, Chunky, Decatur and Hickory, Forest and Morton, Harpersville and Lena, Homewood, Lake, First Church (Laurel), Kingston, West Laurel, Montrose, Neshoba, Newton, Philadelphia, Raleigh, Rose Hill, Shiloh, Union, Walnut Grove. This is a twenty per cent increase over last year. The following paid benevolent assessments in full: First Church (Laurel), Forest and Morton, Philadelphia, Newton, Harpersville and Lena, Union, Montrose, Carthage, a thirty per cent increase over last year.

Paid on Superannuate Endowment, \$1,600; Centenary, \$1,647; Christian Education, \$1,670; Washington City special, \$240.

Five new churches have been organized, four buildings erected, and three others are under construction. Ten others have been extensively

(Continued on Eighth Page.)

THE SPECIAL EFFORT FOR SUPERANNUATE ENDOWMENT

*The Board of Finance of the
Methodist Episcopal Church, South*
SECURITY BUILDING, SAINT LOUIS, MISSOURI
Edited by LUTHER E. TODD, Secretary

"HE WHO HAS LOST CONFIDENCE CAN LOSE NOTHING MORE"

If you think you can raise your Special Effort quota for Superannuate Endowment, **YOU CAN.** The man who fails at this task is nearly always one who believes that it cannot be done.

It now appears that nearly \$1,000,000 will be paid on Special Effort quotas during the second year of the movement ending March 31, 1926. This money is being paid by those Charges which have **CONFIDENCE.**

Soon all the Annual Conferences will have been held for 1925, and the record of the Charges on Special Effort payments revealed for the year. What sort of report will your Charge give? It should be the aim of every pastor to have his Charge make a creditable showing.

Undoubtedly the cause of Superannuate Endowment is steadily growing in popularity. The Board of Finance heartily appreciates the many expressions approving its work that are being given by individuals and groups in every section of the Church. This mighty movement is of the Lord and it cannot fail.

**"ONE CAN TOLERATE AND SYMPATHIZE
WITH LOSERS, BUT NOT WITH QUITTERS"**

The Home Circle

'TIS THE LITTLE THINGS THAT COUNT

By Georgina W. Pelton.

Without the little drops of rain,
There'd be no ship, there'd be no sea;
There'd be no drink, there'd be no men,
The world we know would cease to be.

The soil we dig is made of dust,
Small grains of earth beneath our feet;
The little raindrops make the shower
That helps produce the food we eat.

What should we do without the seeds,
The little seeds that fall and grow!
They give us flowers and food and trees;
They're more important than we know.

Without the tiny pollen grains,
There'd be no acorn and no tree.
What should we do without the trees,
That give cool shade to you and me!

It is the many leaves that give
The welcome shade on summer days;
It seems whichever way I turn
That little thing deserve my praise.

The velvet lawn of verdant green
But multiplies the blade of grass;
The large and showy things all seem
To be of little things a mass.

It is the little things that count,
The way we look, the things we say,
The helpful little things we do,
The thoughts we think from day to day.

These build the character, the man,
Who may perhaps some great deed do;
Small things prepare and lead the way,
And give the force to see it through.
—North Carolina Christian Advocate.

THE ROLLING PENNIES

Clickety- Clack! Clickety Clack!

The boys were marching around the room,
dropping their pennies on the velvet-covered
plate as they passed.

But Billie marched past the plate, one hand
away down in his pocket, holding his pennies
tightly as though he were afraid they would
hop out and run away. "These pennies,"
thought Bill, "will buy that top I've been wanting
for weeks."

Bill trudged home from Sunday school, his hand
still stuck in his pocket. He handed his mother
his Sunday school paper and went upstairs. Down,
right into the toe of his old boot, he pushed the
pennies, and then stuffed a handkerchief in to
hold them there. He was so afraid those pennies
would run off.

Billie was glad when bedtime came, although
he usually coaxed to stay up as late as his
mother would let him. After taking a
look to see if the pennies were still in his boot,
he hopped into bed and was soon asleep.

However, Billie didn't sleep very well—he
dreamed all night about his pennies. He
dreamed his pennies had hopped out of the boot
and rolled right out into the street. Bill was
after them like a shot. On, on, on went the pen-
nies until they came to a big hole and slid right
over the edge. Without looking to see how deep
the hole was, Bill jumped in after them.

Down, down, down he went! Would he never
reach the bottom? Still he kept going down,
There were little boys with long pig-tails hang-
ing down their backs, and big men, too! And
what funny dresses they wore—fancy designs,
some flowers, others with dragons, worked in
bright colors. Such strange looking house he saw
—not at all like the one in which he lived.

But his pennies! There they were—he must
hurry and catch them. But they rolled right into
a large house. Billie followed, and there he

saw ever so many little Chinese children, seated
at long tables, having their dinner with
long chop sticks. "How could they eat with those
sticks?" Bill thought.

"Phew!" said the missionary lady. "Here comes
Billie's penny. Little Anh-wei has been wait-
ing so long to get in with these little orphans, but
we had no money for food for her, so she has had
to stay out. But now she can come in, for
Billie's penny will buy her food."

The children all looked up, their little faces so
happy to think that Anh-wei, who had neither
father nor mother, could come in and be cared for
by the kind lady.

The other penny then rolled out of the house,
and Billie started after it. He did his best to
catch up with the penny, but it always kept just
a little ahead of him. It rolled and rolled, until
finally it came to a big building. There stood a
lady all in white.

"Yes, Fuh-seng," said the nurse, "I can give
you medicine today for that sick baby brother of
yours, for I see Billie's penny has just arrived.
We've been waiting for it."

The little boy's eyes shone as he took the med-
icine and went down the big steps and hurried
home.

"Oh, me! oh, my! I've had an awful chase,"
said Billie when he awoke and stretched himself.
"I never thought they needed my pennies so bad-
ly, but Miss Gray told us they really did."

Billie started off to school early, his pennies in
his hand, and on the way, called at Miss Gray's
home.

"Miss Gray," he said when she answered the
door, "will you please send these pennies to the
poor little children as soon as you can?"

Miss Gray promised she would, and Billie went
down the steps. As he passed the window in
which was displayed the top he so much wanted,
he said to himself, "My, I'm so glad I had that
dream last night, before I had a chance to buy
that top!" And, whistling all the way, he hur-
ried off to school.—Mary W. Sinclair, in The
Sunday School Times.

HELEN'S HELPFULNESS.

"Sometimes I think Helen's helpfulness is al-
most a curse."

Helen's oldest sister looked at her mother in
amazement.

"Why, mother, what can you mean?" she
asked wonderingly. "Helen's helpfulness a curse?
How can that be? I thought helpfulness was a
blessing."

"And so it is generally," Mrs. Ramsey admitted,
"but here's what I mean. You know Helen went
out this afternoon to make that call on Tilly Don-
aldson. The girls in the class are all supposed
to take turns calling on her, but Helen went day
before yesterday. This afternoon Bessie Parker
called up and asked Helen if she would take her
turn for her, as she was not able to go."

"Yes, what is wrong about that? It only
shows Helen's willingness to help."

Mrs. Ramsey paused a moment as if she did
not want to be too hasty in anything she said.
Then:

"I just saw Bessie Parker pass the house a few
minutes ago with a book and a folding chair,"
she remarked quietly. "She was on her way to the
beach."

Again there was a silence while both were busy
with their thoughts.

"That's what I mean," Mrs. Ramsey continued
after a while. "The girls all know that Helen
never refuses anybody, and for that reason they
use her helpfulness as an excuse to get out of
doing tasks that they ought to do themselves.
This isn't the first instance, either. Last win-
ter there was that social the girls held. Of course
there was lots of unpleasant drudgery connected
with it, as there always is in such cases, and
they asked Helen if she would do it. Of course
the work had to be done, but none of
the other girls would do it; they knew
that Helen would not refuse to do it,
and so they did. Helen did it and thought she

was really being helpful. To my mind, she was
doing those girls harm.

"Helpfulness is a fine thing, but there is such
a thing as being too helpful. When it encour-
ages shirking in others, helpfulness ceases to
be commendable. Of course Helen doesn't realize
the truth, but she ought to see that she is doing
the class itself an injury by her habit of never
saying 'no.' Still I don't know how to get at the
problem without offending her."

But after all, the problem was solved for Mrs.
Ramsey, for when Helen came home an hour la-
ter she wore a thoughtful expression.

"I saw Bessie down at the beach this after-
noon," she said. "I went down there from Tilly's
and Bessie was enjoying herself. She tried to
move away when she saw me, but she wasn't
quick enough. I wonder if she was just using
me for an excuse?"

Helen did some thinking that afternoon and
thought she saw a reason why she always seemed
to get the tasks that had lots of work but no
glory in them. She had reached a wise conclusion.

Helen is not one whit less helpful now than
she always was, but she is trying to be careful
and not make her eagerness to help a means of
harm to others, by causing them to shirk their
own chances of being helpful. Helen has learned
to say "no" judiciously.—Albert A. Rand, in The
Girls' Weekly.

WHEN TOM'S BEDTIME COMES.

Tom is a handsome big tiger cat that likes to
take long naps in the day time, but does not like
to go to bed when bedtime comes. He sleeps in a
box in the cellar when the weather is cold and
stormy, but on other nights he sleeps in a snug,
dry corner under the back porch.

When it is time for every one to go to bed,
Tom's mistress says, "Come, it is time to go to
bed." Tom rubs against the door or the chair,
puts his head on one side and says a faint,
saucy, little "miaow," which means, "Oh, not
just yet." But his mistress says, "Yes, Tom, you
must go to bed." And as often as she says it he
opens his red mouth and says "No" as gently and
positively as a cat can.

Then by and by she walks across the room and
opens the cellar door, and the minute Tom sees
that, he turns and runs to the front door and begs
to be let out. He knows that the play is over and
that he really has to go to bed.—Christian In-
telligencer.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

SUMMARY OF PRESIDING EDLER'S REPORTS

(Continued from Fifth Page.)

improved, and debts paid off others. Two new parsonages have been built and six have been repaired and remodeled. There are great possibilities within the bounds of the district.

Seashore District, L. L. Roberts, Presiding Elder.—There have been 350 additions on profession of faith.

The following churches have paid all assessments in full: Bay St. Louis, Biloxi, Columbia, Gulfport, Logtown, Long Beach, Lumberton, Moss Point, Picayune, Poplarville. The following have paid salaries in full: Bay St. Louis, Biloxi, Columbia, Gulfport, Logtown, Long Beach, Lumberton, Moss Point, Picayune, Poplarville, Pascagoula, Stillmore, Vancleave, Wiggins, Saucier.

Paid on Superannuate Endowment, \$4,342; two charges paid their quotas in full last year. Paid on Christian Education, \$2,570. Paid on Centenary, \$1,983.

The territory of the Seashore District is coming into national prominence with the development growing out of the investments of capital, and the church is securing such property as will be necessary to meet growing demands.

Vicksburg District, W. B. Jones, Presiding Elder.—The spiritual interest seems to be growing. There have been 451 additions on profession of faith. A goodly number of children have been baptized.

Paid on Centenary, \$1,761. Paid on Christian Education, \$2,464.

The following charges have paid assessments for benevolences in full: Anguilla, Fayette, Gloster and Liberty, Louise and Holly Bluff, Natchez, Rolling Fork and Cary, Crawford Street, Gibson Memorial, Woodville, Hermantown. The following have paid salaries in full: Anguilla, Centerville and Stephenson, Fayette, Gloster and Liberty, Louise and Holly Bluff, Natchez, Rolling Fork and Cary, Rosetta and Mount Vernon, Utica, Crawford Street, Gibson Memorial, Woodville.

Paid on Superannuate Endowment, \$3,454.

Two churches have been destroyed by fire—Crawford Street and Centerville. Crawford Street is in process of rebuilding, and a better building will soon be erected at Centerville. New buildings have been erected at Cayuga and at Shiloh, one is in process of construction at Holly Bluff and one in immediate contemplation at Louise. Several churches and parsonages have been repaired.

MISSISSIPPI CONFERENCE PERSONALS.

Visitors to the Conference from the North Mississippi Conference observed in the Conference room were: J. E. Stephens, connected with Millsaps College; S. A. Brown, commissioner for the Orphans' Home; T. H. Lipscomb, pastor at West Point; E. R. Smoot, of Greenville; H. P. Lewis and wife, of Ruleville; A. T. McIlwain, presiding elder of the Greenville District.

The following visitors from the Louisiana Conference were noted present: G. D. Anders, J. G. Snelling, J. T. McVey, Briscoe Carter.

Ira G. Hawkins, presiding elder of the Huntsville District of the North Alabama Conference, was a visitor at the session of the Conference.

Two members of the Mississippi Conference are now connected with the General Sunday School Board. They are: C. A. Bowen, an associate editor of our Sunday school literature, and J. L. Ferguson, a home mission secretary of the Sunday School Board.

One of the great treats of this Conference session was the privilege of hearing the Wisdom Sisters sing the old-time gospel hymns. No feature of the Conference sessions was more enjoyed by both the members of the Conference and the visitors.

The presence of Mrs. W. N. Ainsworth was a delight, not only to the Conference, but also to the good Methodist women of the city, who showed her with many social honors.

The prayer meeting held before the Conference session each day was largely attended, and was a source of great spiritual uplift to the Conference.

The brethren of the Conference and the people of Hattiesburg greatly enjoyed the preaching of Dr. L. J. Miller and Dr. W. A. Swift, general evangelists, who were welcome visitors to the Conference.

It was a delight to the brethren to shake hands with Rev. Louis Fayard, a local preacher in the Seashore District, who for many years has done a great missionary work in that district. A love gift of \$100 was made to Brother Fayard by the members of the Conference.

With the presence of H. P. Lewis as a visitor from the North Mississippi Conference, the Lewis Brothers Quartet was together again, and delighted the evening congregations with some songs in connection with the services.

IN OUR CHURCH SCHOOLS

There Were

22,000 STUDENTS IN 1920

There Are

30,000 THIS YEAR, 1925

This Calls For

MORE ENDOWMENT

MORE EQUIPMENT

MORE BUILDINGS

The Christian Education Movement

Will Furnish Them

HAVE YOU PAID YOUR

Christian Education Pledge?

One of the most delightful incidents of the Conference was the presentation of a handsome billfold to Mr. H. H. Ahrens, religious editor of the Times-Picayune, New Orleans, who was present to report the proceedings for his paper. Mr. Ahrens has been a visitor to the Mississippi Conference for many years, and he is widely known and greatly beloved throughout the Conference. Mrs. Ahrens was a welcome visitor with her husband this year.

The duets rendered by Brothers Nelson and Wells were greatly enjoyed by all. These brethren give the gospel in song in a most inspiring manner, that brings the hearty "Amen!" from the Conference.

Hats were easily and frequently "lost" and "found" during the Conference.

The presence of an unusual number of wives of preachers was noted towards the close of the Conference. No one is more vitally interested in the few scattering remarks of the Bishop at the close of a Conference session than these faithful "help-meets" of the parsonage.

The host of the Conference, Rev. H. A. Gatlin, was ever alert, with his committees, to attend to every wish of the Conference, and to keep the program of the Conference prominently before the people.

Rev. G. S. Harmon, a lay delegate, and one of the secretaries of the Conference, who is also editor of the Hattiesburg American, a Christian daily, had full reports of all the Conference proceedings in his paper, and furnished the Conference free with an abundant supply of copies of his paper.

The anniversary of the Epworth League Board gave a program of unusual interest to all. At this service, Rev. B. Frank Pim, of the General Epworth League Board, thrilled the Conference with a stirring address.

The editor of the Advocate was most hospitably entertained in the beautiful home of Mr. and Mrs. C. Z. Stevens. The fact that he was a fellow-guest with his father, Rev. Lyman Carley, added to the joy of the occasion.

The manager of the Advocate was delightfully entertained in the beautiful home of Dr. and Mrs. L. B. Hudson. He had as a fellow-guest Rev. W. S. Watkins.

Preaching in the various churches of the city was announced as follows:

Main Street Methodist Church—11 a.m., Dr. H. F. Brooks; 7 p.m., Rev. W. M. Sullivan.

Broad Street Methodist Church—11 a.m., Rev. J. L. Neill; 7 p.m., Rev. J. S. Purcell.

First Presbyterian Church—11 a.m., Rev. J. A. Moore; 7 p.m., Rev. W. A. Hays.

Bay Street Presbyterian Church—11 a.m., Rev. Geo. H. Thompson; 7 p.m., Rev. C. M. Crossley.

First Baptist Church—11 a.m., Dr. A. F. Watkins; 7 p.m., Rev. J. A. Smith.

Main Street Baptist Church—11 a.m., Rev. B. L. Sutherland; 7 p.m., Rev. Otto Porter.

Immanuel Baptist Church—11 a.m., Rev. J. T. Weems; 7 p.m., Rev. H. M. Johnson.

Petal Baptist Church—11 a.m., Rev. W. J. Ferguson; 7 p.m., Rev. J. F. Campbell.

Colored Methodist Church—11 a.m., Rev. J. A. Wells; 7:30 p.m., Rev. L. J. Snelgrove.

PERSONAL AND OTHER NOTES.

Rev. E. G. Kilgore requests us to announce that his post office address is Box 313, West Point, Miss., and that he will be glad to help the brethren in meetings during the year.

Since the meeting of the Louisiana Conference, Rev. A. A. Bernard, who was read out for Plaquemine, has been appointed pastor at Grand Cane, La. Let all his correspondents take notice.

Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, requests us to announce that his address until Feb. 1 will be Gueydan, La. Let all his correspondents take due notice thereof.

G. P. Comer, song evangelist, requests us to say that he has all of December open for meetings. He may be reached by telegram or letter at 1660 Ogden Street, Denver, Colo., where he is at present in a meeting with Judge Morris.

The church at Amory, Miss., has recently sustained a loss in the death of Mr. T. A. Cooley, one of the faithful stewards, who had served in that office for thirty-five years. The Advocate extends sympathy to the sorrowing family and friends.

At the first meeting of the board of stewards of the church at Amory, Miss., Dr. C. B. Baker was elected chairman, W. G. Davis, secretary, and L. E. Puckett, treasurer. Ten stewards were chosen to be collectors during the year, and L. E. Price was elected chairman of the group of collectors.

We have learned with great sorrow of the recent death of Mrs. Amelia Ferguson, of Homer, La., wife of Mr. C. O. Ferguson, president of the Homer National Bank and chairman of the board of stewards of the Methodist church. The Advocate extends sincere sympathy to the sorrowing family and friends.

The board of stewards of the church at Flora, Miss., passed resolutions expressing high appreciation of the services rendered during the past two years by the pastor, Rev. H. A. Wood, pledging their hearty co-operation if he should be returned, and assuring him of their best wishes if he should be assigned to another field.

A great meeting was recently held at Leesville, La., conducted by Rev. Dan Kelly, general evangelist. There were fifteen additions to the membership of the Methodist church, and eleven to the Baptist church. Efficient service was rendered during the meeting by Brother Otis Spinks as song leader and worker with young people.

Dr. J. W. Pearson, formerly of the Louisiana Conference, now of the Southwest Missouri Conference, serves one of the historic churches in Missouri—St. Paul's, at Springfield. It was organized in 1831, just ten years after Missouri became a State. The first meeting house cost \$18,000. The contract will be let soon for an addition to the present building, to cost about

\$75,000, which will give a plant valued at \$200,000.

Rev. and Mrs. W. D. Barrett, Matherville, Miss., announce the birth of a daughter, Mary Sue, on Nov. 1. Blessings upon the little one.

The Capitol Street Methodist Church, Jackson, Miss., Dr. Henry Felgar Brooks, pastor did a very fine work last year. There were 345 additions to the membership of the church, 152 of them on profession of faith, making the present membership 2,239. The total amount raised for aoll purposes was \$37,342. The old parsonage has been sold and a new one bought, at a cost of about \$19,000. Already plans are being considered for a new church to meet the growing needs of the congregation.

We take the following from a Meridian, Miss., paper: "One of the most touching incidents connected with the rally day celebration of East End Methodist Church Sunday was the contribution made by the cradle roll department of the Sunday school. Ten days ago, Mrs. C. M. Martin, superintendent of the department, was asked for \$25 from her department to be applied on the \$1,000 which had been named as the goal for Sunday's collections. To her it seemed a huge amount to be given by babies in arms, and such a short time in which to raise it. When the collection was counted, it amounted to \$51—more than double the quota of the babies. This money was changed into one dollar bills, which Mrs. Martin sewed to three rounds of the cradle—remnants of the one in which she was rocked when a baby. The money-covered rounds were brought into the church by three members of the department, and as the babies entered with their treasure, the donors were given a veritable ovation."

FIRST THINGS TO BE DONE.

By Arthur M. Shaw, Louisiana Conference Hospital Commissioner.

The Louisiana Conference has unanimously and heartily voted to build a Methodist hospital. It is safe to say that no action ever taken by this body has been more generally and enthusiastically approved by its constituency than this will be. The members of our church, and thousands of friends besides, will help us do this great deed.

What Things Must Be Done First?

The very first should be a Conference-wide Golden Cross enrollment. Our General Conference has wisely provided that between Thanksgiving Day and Christmas every year, a director and committee in each church shall present the hospital building program of our church to the people, securing enrollments at one dollar per member for adults, fifty cents per student membership, and twenty-five cents for Juniors. I have tried it out in my charge; folks really like it, and respond to it.

Have you a Social Service Committee in your church? If so, what are they doing? Many of them have trouble finding out just what to do. Try them on this. If they have not been at work, it will delight them to take this up; and when they have finished, they will desire other Social Service work. If they are busy, they will be glad to add this splendid task to their activities. Or you may find it desirable to have a special committee. Very well. Select them with prayer and care, and they will glory in this work. Materials for Golden Cross work will reach you soon from your Commissioner.

A second thing: As soon as your Commissioner can reach you, let him speak to your people. Regardless of conditions in your charge, he will not hurt or hinder any other interest. He will act in counsel and strict accord with you. He desires only to enlist the hearts of the people in the healing program of Christ and his church. Resources will not be withheld when their hearts are in the cause. In love and pity for suffering humanity, and for Christ's sake—do these two things!

A letter has gone forth from this office to every pastor. Brethren, my messages will neither bore, beg, nor browbeat. Please read them!

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. J. Dawson, Brandon, Miss., 2; Rev. J. R. Jones, Laurel, Miss., 2; Mrs. R. C. Jeffress, Jonesboro, La., 3.

THE VOTE ON UNIFICATION.

From the best information available, we give from week to week the vote by Conferences on the pending plan of unification. Assuming that the Nashville Christian Advocate has authoritative information, we check with its figures each week. To the best of our knowledge, the vote at present stands as follows:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	128	31
South Brazil	31	1
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4
Pacific	93	39
North Alabama	94	293
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	117	87
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
Mexico	40	12
Northwest Texas	65	155
North Carolina	145	133
Texas	205	103
Alabama	73	197
Tennessee	102	130
Mississippi	43	170

GENEROUS GIFT TO CHURCH AT OCEAN SPRINGS, MISS.

Our church at Ocean Springs, Miss., has recently had the good fortune to receive such benefactions as rarely come to any church. In grateful recognition of these gifts, the quarterly conference of the Ocean Springs charge, meeting at Handsboro, October 24, passed the following resolutions:

Whereas Mr. W. H. Howcott, of New Orleans, La., has, in memory of Mrs. Lizzie McCauley Stuart, presented to the Methodist church at Ocean Springs a valuable bookcase and certain valuable pictures, formerly the property of Mrs. Stuart;

Also three memorial windows, one in memory of Mrs. Lizzie McCauley Stuart, one in memory of Col. W. R. Stuart, and one in memory of Bishop J. C. Keener;

Also \$500 in cash, to be used in purchasing a library for the Sunday school;

Also \$2000 in cash, to be used in the construction of Sunday school rooms, to be known as "The Lizzie McCauley Stuart Memorial Rooms;" therefore, be it resolved:

First—That this conference rejoices in the fact that these benefactions will greatly increase the beauty of the church, and especially that they will make possible a higher grade of work in the Sunday school.

Second—That it rejoices that the memory of Mrs. Stuart, so long a faithful member of this church, will thus be associated with, and prove a benediction to, the young life of the church and community; and,

Third—That we hereby express our sincere thanks to Mr. W. H. Howcott for these benefactions, and pray God's richest blessings upon him.

D. E. VICKERS,, Pastor.

TWO PREACHERS WANTED.

I need two preachers for circuits on the Baton Rouge District—one with salary of \$1,100, with an additional \$300 for afternoon work as a chaplain, and one with salary of \$700, with \$300 appropriation. Parsonage in each case.

H. N. BROWN, Presiding Elder,
1003 Government Street,
Baton Rouge, La.

CHINESE PECULIARITIES

The Chinaman shakes his own hand instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots instead of blackening them.

He rides with his heels in his stirrups instead of his toes.

His compass points south.

His women folks are often seen in trousers, accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive evil spirits.)

His left hand is the place of honor.

He says west-north instead of north-west, and sixths four instead of four sixths.

His favorite present to his parents is a coffin.

His mourning color is white.

To bore a hole he uses an instrument that works up and down instead of around.

The children of a Chinese school study out loud.—Selected.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.

A REQUEST.

Several days ago the business office of the Advocate received an order for a Bible on which a name was to be inscribed on the cover. By some mischance, the order has been misplaced, and the address to which the Bible was to be sent is not known. The Bible is ready for shipment, and the one who ordered it is requested kindly to send us his address again. BUSINESS MANAGER.

WANTED.

Work in Evangelistic meetings, or as Pastor's assistant. Have had experience in both lines of work. I received my training at Moody Bible Institute, Chicago, Ill. MRS. OLIVE MILLSAPS, First Methodist Church, Shreveport, La.

PAY YOUR PLEDGE.

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS

Whereas God in His infinite wisdom, during the past Conference year, has called our beloved friends, brethren and sisters, namely, Mr. Josiah L. Harmon, Mr. Chas. L. Perilleaux, Mr. Geo. T. Hoover, Mr. Louis D. Edwards, Mr. and Mrs. William Hano, Mrs. Elenor Vining, Mr. Jacob H. Lavigne and Mr. William Jackson from among us to dwell with him in that celestial home not made with hands, eternal in the heavens,

We, your committee appointed by the pastor of the Ponchatoula charge of the Methodist Church, South, beg to offer the following resolutions:

1. In the death of the above members, the church and the community have sustained an irreparable loss.

2. While we lament their going, we realize that our loss is Heaven's

gain. Our hearts go out in tender sympathy for the bereaved ones. We fondly cherish their memory and fully realize the fact that their good deeds will live after them.

3. We pray that others will try to emulate the beautiful example which their lives set before them. While we mourn their absence, we realize that they have passed to the great beyond to receive their reward of a life well spent in good deeds on earth, and we bow in humble submission to the will of our Heavenly Father, who does all things well.

Be it further resolved, That these resolutions be spread on the minutes of our quarterly conference, a copy be sent to the New Orleans Christian Advocate, and one to the Ponchatoula Enterprise for publication.

Signed by Rev. John W. Harper, Miss Lizzie Howes, L. H. Edwards, Committee.

RESOLUTIONS.

Whereas, an all-wise Father has removed from her earthly home, MRS. MARY E. JONES, sister of our beloved pastor, be it resolved:

1. That in her death the world has lost one of its most dependable and earnest Christians, and one who was ever willing and ready to give her love and time in the cause of Christ.

2. That while the absence of one so prized and appreciated is mourned, we know she has passed to the great beyond to receive the reward for a life well spent in good deeds on earth.

3. That we extend tender sympathy to our faithful man of God, and to the others of her bereaved loved ones. Her memory will long be cherished by those who knew her, and we pray they will try to emulate the beautiful example which her life set out before them.

4. That a copy of these resolutions be sent to our pastor, to the family, Tensas Gazette, and New Orleans Christian Advocate.

Respectfully submitted,
W. T. LANUS,
MRS. H. W. MAY,
MRS. J. G. RUEKER,
MISS M. D. SEDDON.

MRS. M. E. GILMORE—AN APPRECIATION.

MRS. MARY ELLEN GILMORE was born July 29, 1847, the first-born of W. C. and Mary Ann Phillips. She grew to young womanhood near the town of Shubuta, where, at the age of nineteen years, she became the wife of Rev. George Gilmore, of the Mississippi Conference. The marriage occurred during the trying days subsequent to the Civil War (Dec. 19, 1866) and for eighteen years she was the faithful helpmate of a godly Methodist preacher as he preached the Gospel at various points in Mississippi and Louisiana. Those were times when the lot of a preacher's wife, never an easy one, called for real courage and the true Christian spirit of self-denial. But no one ever heard Sister Gilmore complain of those times, and it is certain that as she passed through the trials incident to her lot she was cheerful and uncomplaining, for by nature and by grace she was endowed with a beautifully cheery and optimistic disposition.

Clinton, La., was Brother Gilmore's

last charge. He had been in ill health for some years and here the ravages of disease completed their work. He lies buried there. Following his death, the young widow gathered her little family of four children and journeyed to the home of a devoted brother at Shubuta, Miss., Rev. J. M. Phillips, a minister of the Baptist church. She made her home there a number of years, later moving to Enterprise and in old age living alternately with her daughters, Mrs. Jas. B. Evans, of Quitman, and Mrs. May McGowan, of Atlanta, Ga. It is not necessary to chronicle the events of her active life at these times and places save to say that a large portion of her labors was devoted to the task of rearing and properly educating her children. That she did an unusual part by them goes without saying. Her life is said, by those who knew her best, to have been an unselfish ministry, not simply to her own family, but to all in need of aid in so far as she could make it such. Her habit of seeing the bright side of things and of living in the present instead of harking back sadly to the past no doubt did much to ease the burdens of life.

For some time Sister Gilmore's health had been failing, but her death was hastened by a fall which resulted in a fractured hip. She soon lapsed into unconsciousness and in a few days death relieved her of suffering (September 16).

There survive her, besides the two daughters mentioned, her two sons, Early and Luther.

There was a large crowd of relatives and friends present at the funeral, testifying to the universal esteem in which she was held. Her body was laid to rest in the old Quitman cemetery, in the hush of a glorious September evening. We feel that all was well with the spirit of her who had lived and died in the triumphs of the Christian faith.

Her pastor,
F. L. APPLEWHITE.

"CLEANLINESS IS NEXT TO GODLINESS."

I have read with much interest the article by "Rev. I. B. Grievance," in the New Orleans Christian Advocate of recent date.

He not only deserves "three cheers," but a dozen or more.

I have been waiting a long time for somebody to take the lead in this matter.

I have been a preacher's wife thirty-two years and have made twelve moves. As a usual thing, going to a new place, I found the parsonage and grounds in a deplorable condition. Consequently, the first thing for me to do before unpacking my few belongings was to put on some old dress that dirt would not ruin and rake up, carry out, and pile up for a hired wagon to come and haul away.

If all the dirt, filth, and trash I have cleaned out of parsonages and the grounds around should be put in one pile, it would, I am sure, look like the dump heap of a large city! I didn't call on husband to help, but (as my husband is not the helping kind) did it all myself, not with my little hatchet, but with my hands and

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
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[Separate Entrance on Bourbon Street]

aching arms and tired feet. I have actually had the experience of having to bring in a hoe and scrape the dirt from floors!

Why do preachers and their families take such little interest in the parsonages and grounds? Each one seems to think, "It is not mine, so why should I work?"

I am in favor of a law being enacted at the coming General Conference to compel preachers and their families to keep the parsonages and grounds clean.

"MRS. U. N. WORTHY."

RECIPE FOR GRAY HAIR

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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HIS LAST GREAT SPEECH

(William Jennings Bryan)

The undelivered address is a summing up of all that Mr. Bryan had gathered in defence of the orthodox position in his fight against Evolution. You will want a copy and a few to circulate. Price, per copy, 25c, postpaid; five copies for \$1, postpaid; 100 copies for \$15, postpaid. Pentecostal Publishing Co., Louisville, Ky.

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THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you \$300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with \$5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 322 Morewood Bldg., Pittsburg, Pa.—Adv.

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Woman's Missionary Society

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ZONE MEETING AT BYHALIA, MISS

A zone meeting was held in Byhalia Wednesday October 28 with Mrs. G. A. Baker in the chair. The following program was rendered: Devotional by Rev. G. A. Baker, pastor; song by the juniors—"Who will go?" was enjoyed by all. Miss Olivia Duval in a very sweet and impressive way gave the welcome address which was beautifully responded to by Miss Sively of Olive Branch. Paper—"The Importance of the Missionary Voice" by Bro. Baker, who brought out some splendid facts concerning the Voice.



First Aid for Whooping Cough

Rub Roche's Embrocation thoroughly into the little sufferer's chest. Penetrating deeply it helps loosen the phlegm and brings relief.

Roche's has earned the endorsement of thousands of mothers—used successfully since 1802. All Druggists or

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BILIOUS ATTACKS

From Which Kentucky Man Suffered Two or Three Times a Month, Relieved by Black-Draught.

Lawrenceburg, Ky.—Mr. J. P. Nevins, a local coal dealer and farmer, about two years ago learned of the value of Thedford's Black-Draught liver medicine, and now he says:

"Until then I suffered with severe bilious attacks that came on two or three times each month. I would get nauseated. I would have dizziness and couldn't work. I would take pills until I was worn-out with them. I didn't seem to get relief. After taking the pills my bowels would act a couple or three times, then I would be very constipated.

"A neighbor told me of Black-Draught and I began its use. I never have found so much relief as it gave me. I would not be without it for anything.

"It seemed to cleanse my whole system and make me feel like new. I would take a few doses—get rid of the bile and have my usual clear head, feel full of 'pep' and could do twice the work."

One cent a dose.

NC-161

Thedford's
BLACK-DRAUGHT
LIVER MEDICINE

Mrs. Ethel Bowen sang sweetly "My Task." Talk on different phases of the missionary work. We were also very fortunate in having Mrs. R. M. Short, our District Secretary, with us. Her message was an inspiration to all.

About 68 delegates were present and each society was asked to answer roll call with the name of a missionary.

There will be three societies in this zone on the honor roll and one that has been organized this year, (Emery), on Conference distinction list.

Cockrum will entertain the next meeting. The meeting adjourned with sentence prayers, after which all were beautifully served with those good things that Byhalia is capable of serving.

MRS. G. A. BAKER, Chairman,
MRS. W. T. WOODS, Secretary.

LIFE SERMONS.

A company of business men was assembled in a local "get-together" convention. In the recess, between sessions, the conversation chanced to fall upon the subject of religion. It soon became apparent that the entire group were Christians. Furthermore, each conducted his business according to Christian principles.

Then some one suggested that each tell why he became a Christian. And so, one by one, these strong men told in simple, earnest words, just what it was that had caused him to turn to Christ.

In one instance, it was a wash-woman who was always singing: "Tis So Sweet to Trust in Jesus."

Another declared that the compelling factor was a neighbor, who drove six miles over rough roads every Sunday to attend services.

One had been first led to investigate the claims of Christianity because of the wonderful and convincing faith of a young mother who had been bereft of her child.

One man had been drawn by an invalid who, with glowing eyes, had constantly talked of God's goodness.

Nearly half of those present had yielded to the sweet fascination of a Christian mother's life.

In every case the turning-point had been the life of another.

This was the amazing thing!

These people had been won, not by the logic of words, but by the convincing argument of a life.

This thought should sober us and bring us reverently to our knees.

Oh, Christian pilgrim, poor and obscure though you may be, doubt not this. Eager ears are listening to the sermon of your life!

Nothing is so irresistible as a life that "adorns the doctrine of God our Savior."—Exchange.

BOYS and GIRLS EARN XMAS MONEY
Write for 50 sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No work—just fun. St. Nicholas, 2814 Glenwood Rd., Dept. 276, Brooklyn, N. Y.

NICKNAMES.

In one of his stories, Clarence B. Kelland represents an old man who has made a huge success of the manufacture of clothespins thus interviewing his son:

"Son, what name do folks call you by when they speak to you?"

"Why—Jim, I guess."

"Just Jim? Nothin' describing it?"

"That's all."

"Why?"

"I haven't the least notion, father. Why should they call me anything else?"

"No reason in the world. That's what I'm getting at in my feeble way. What do folks call me?"

"Clothespin Jimmy," replied his son promptly.

"Yes, that means something. I don't mind saying I'm proud of it. Folks call me 'Clothespin Jimmy' because I've done things with clothespins—things that amount to something. Men don't get names like that by sitting still. Now take you—they call you Jim and there the matter ends, and that's where you end. You're just Jim, like several hundred thousand other Jims. You don't stick up above the herd. Hain't it about time folks was finding a reason to hitch a descriptive name on to you?"
—Zion's Herald.

666

is a prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.
it kills the germs.

The man who believes in God and in his loving providence need not darken his days by fretful cares and dread of evil to come. Believing in God's purpose of love with him, he knows that the future cannot bring anything contrary to that.—Hugh Black.

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

"People who have nothing to do are quickly tired of their own company."

TWENTY-FIVE YEARS' USE.



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Corinth, Miss.—"We have been using Dr. Pierce's Golden Medical Discovery twenty-five years. It has proved a splendid help to both my husband and myself. My husband was in bad health, but after taking four bottles of the 'Discovery' he was well. He is stout now and in good health. I take an occasional bottle myself. I have also recommended it to many of my neighbors."—Mrs. R. L. Jones, Route 1.

Dr. Pierce's famous family remedies are sold at all drug stores, in tablets or liquid. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice. Send 10c if you desire a trial pkg. of any of his medicines.



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Pain Neuralgia Toothache Rheumatism

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Sunday School

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The Conference staff of departmental superintendents recently elected by the Conference Sunday School Board is as follows: Mrs. R. C. Culpepper, Superintendent of Elementary Work; Rev. H. L. Johns, Superintendent of Adolescent Group; Dean R. E. Smith, Superintendent of Adult Work; Dr. A. S. Lutz, Superintendent of Teacher Training; Rev. A. K. McLellan, Superintendent of Week Day Education; Mr. T. W. Holloman, Superintendent of Administration, and Dr. W. W. Drake, Superintendent of Missionary Education and Extension.

The Conference Sunday School Board adopted several recommendations, and among them are: First, that we set a date for our State-wide Conference so that the leadership of this Annual Conference, including the Bishop and his cabinet, may set aside this date at the beginning and other organizations may not take our time. Second, that the Board return 50 per cent of the Sunday School Day offering to each district, provided they will hold a district council meeting and perfect their organization and promise to promote Sunday School Day observance. Third, that we hold a State-wide council meeting, which includes the Conference staff and presiding elders, on the first day of our State-wide conference. Fourth, that we recognize the efficient service that our Conference Superintendents of departments are doing and offer to some of them opportunity to attend the General Council Meeting. Fifth, that the Board authorize its Secretary to thank the railroads for the courtesies offered this year. Sixth, that we give our faithful treasurer, Mr. A. M. Mayo, a special vote of thanks for the way he has served us, especially in acting as treasurer of the European Special.

The Conference Superintendent in a report to the Board had this to say about Wesley Bible Classes: "For several years there has been special interest in Wesley Bible Classes in Louisiana. At the Homer Conference, 1923, the Ruston District put on a pageant, featuring this work, and later had the first District-wide Wesley Bible Class rally. This year nearly all of the districts have had such rallies. The Baton Rouge District is planning to have its rally the fifth Sunday in this month at Hammond.

"At the Winnfield conference of 1924 it was decided in the Adult Division of this Conference to put on a

State-wide Wesley Bible Class rally in Alexandria the fifth Sunday in August, 1925. Rev. A. J. Gearheard, of Haynesville, who had had a great deal of experience in handling the Ruston District rallies, was elected Secretary-Treasurer of the State-wide rally, and rendered, with the co-operation of the President, Mr. T. L. James, of Ruston, a great service in promoting the largest Methodist men's meeting ever held in the State."

The Sunday schools of the Louisiana Conference pledged for the Missionary Centenary Campaign, \$39,390.

The treasurer of the Missionary Centenary Campaign writes to Mr. Mayo, our Conference Treasurer, as follows: "Thank you kindly for payment of \$150, which has been credited to the Louisiana Conference Sunday School account, leaving a balance of \$1,853.11 due to complete the pledge of the Conference." This leaves less than \$2,000 to be raised on our pledge of \$39,390. Louisiana Conference had the honor of being one of the first to make its pledge, and it would be a greater honor to be among the first to pay its pledge. We hope each Sunday school will follow the Discipline and direct its fourth Sunday offering each month to Missions and send it to our Conference Treasurer, Mr. A. M. Mayo, Lake Charles, La., who will forward same to Nashville. Perhaps there may be somewhere in our Conference a small school which did not make a pledge in the great Centenary Campaign, but will now help the other schools in paying their pledge.

At this time we are glad to report that during the year we had three courses in our Standard Training Schools on Missions, and this course proved to be the most popular of all the courses given during the year. The course in New Orleans on missions was taught by Dr. Ed. F. Cook, author of the book, "Missionary Message of the Bible;" the course in the Alexandria school was taught by Rev. N. E. Joyner, and the one in the Baton Rouge school was taught by Dr. B. P. Taylor. The size of these classes goes to prove that Missions has a large hold on the church member of to-day.

The Conference Superintendent's report on Teacher Training before the Conference Board read as follows: "Four years ago we were issuing less than a hundred credits in our Conference. Last year we issued 1157, giving us ninth rank in Southern Methodism, with Arkansas to the north of us second and Mississippi ranking fifteenth to the east of us.

"You elected Dr. A. S. Lutz Superintendent of Training Work at the last Conference, and he attended the General Council Meeting and has rendered us valuable service in this department this year. He got the Winnfield conference to adopt for a training goal 1,925 credits for this fiscal year. We hope to reach this goal by the end of December, and if so, we will no doubt be among the Annual Conferences making first rank in Training Work for 1925.

"With the new courses in the Cokesbury Training Course by the first of the year, and with the large number of approved instructors in our Conference, we will no doubt make a fine record during the coming year in

the Cokesbury Courses as well as in the Standard Training Courses.

"Since 1926 is to be the twenty-fifth anniversary of Teacher Training in our church (our church has the honor of being the first to do work of training), let us take for our goal for 1926 twenty-five hundred credits, including Cokesbury credits."

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Columbus Dist.—First Round.

West Point, preaching, Nov. 22, 11 a.m.; Q. C., Dec. 14, night.
Starkville, preaching, Nov. 22, night; Q. C., Dec. 7, night.
Longveiw and Sessums, at Longview, Dec. 8, 11 a.m.
Caledonia, at Mount Pleasant, Dec. 10, 11 a.m.
Artesia, at Artesia, preaching, Nov. 29, 11 a.m.; Q. C., Dec. 4, 2 p.m.
Brooksville, at Brooksville, Dec. 2, at night.
Kosciusko et., at Williamsville, Dec. 6, 11 a.m.
Kosciusko sta., Dec. 6, at night.
Mashulaville, at Mashulaville, Dec. 12, 11 a.m.
Macon et., at XPrairie, Dec. 13, at 11 a.m.
Macon sta., Dec. 13, at night.
Shuqualak, at Shuqualak, Dec. 16, 2 p.m.
Crawford and Mayhew, at Crawford, Dec. 17, 2 p.m.
Noxapater, at Noxapater, Q. C., Dec. 19, 2 p.m.; preaching, Dec. 20.
Louisville, Dec. 20, at night.
First Church, Columbus, preaching, Dec. 27, 11 a.m.; Q. C., Dec. 15, at night.
Central, Columbus, preaching, Dec. 27, night; Q. C., Dec. 10, night.
Ethel, at Ethel, Jan. 9, 10.
McCool, at McCool, preaching, Jan. 10, night; Q. C., Jan. 11, 10 a.m.
Sturgis, at Sturgis, Jan. 13, 11 a.m.
Chester, at Salem, Jan. 16, 17.
Ackerman and Weir, at Weir, Jan. 17, night.
Cedar Bluff, at Cedar Bluff, Jan. 20, 11 a.m.
High Point, at Owen's Chapel, Jan. 23.

A full attendance of the official members at each quarterly conference is very much desired.

All the preachers and leading laymen of the Columbus District are urged to attend the Missionary Conference for the District at Starkville, Dec. 8 and 9. We meet about 2 p. m. on the 8th and run to noon of the 9th. We want each pastor to come and bring several of his laymen.

The district stewards are called to meet in West Point, at the Methodist church, Nov. 24, at 2 p. m.

Let us all work and pray for a great year in the Columbus District.

JOSEPH B. RANDOLPH, P. E.

Sardist Dist.—First Round.

Batesville, preaching, Nov. 29, 11 a.m.; Q. C., Dec. 3, 7:30 p.m.
Como, preaching, Nov. 29, 7:30 p.m.; Q. C., Dec. 4, 4 p.m.
Sardis, preaching, Nov. 22, 7:30 p.m.; Q. C., Dec. 4, 7:30 p.m.
Sardis et., at Terza, Dec. 6.

AGENTS Men and Women, wanted to sell MADAME ELIZABETH'S FACE CREAM and other Toilet Articles. Satisfaction guaranteed. Write for Free Samples and particulars. Address LINK'S LABORATORIES, 2646 ELM STREET, DALLAS, TEXAS.

Senatobia, preaching, Dec. 27, 11 a.m.; Q. C., Dec. 10, 7:30 p.m.
Olive Branch, at Olive Branch, preaching, Dec. 20, 7:30 p.m.; Q. C., Dec. 18, 10 a.m.
Cockrum, at Palestine, Dec. 19, 11 a.m.
Byhalia, at Byhalia, preaching, Dec. 20, 11 a.m.
Courtland, at Courtland, Jan. 3, 11 a.m.
Coldwater, at Coldwater, preaching, Nov. 22, 11 a.m.; Q. C., Jan. 4, 10 a.m.
Hernado, preaching, Dec. 13, 11 a.m.; Q. C., Jan. 4, 7:30 p.m.
Arkabutla, at Hunter's Chapel, Jan. 7, 11 a.m.
Longtown, at Longtown, Jan. 8, 11 a.m.
Pleasant Hill, at Pleasant Hill, Jan. 10, 11 a.m.
Horn Lake, at Horn Lake, preaching, Jan. 10, 7:30 p.m.; Q. C., Jan. 11, 11 a.m.
Crenshaw, at Crenshaw, Jan. 10, 11 a.m.
Mount Pleasant, at Mount Pleasant, Jan. 17, 11 a.m.
Oakland, at Oakland, Jan. 21, 11 a.m.
Charleston, Jan. 21, 7:30 p.m.
Tyro, at Free Springs, Jan. 23, 24.
Shuford, at Eureka, Jan. 31, 11 a.m.

All the stewards are urged to be present at the first quarterly conference. In many instances, the salary of the pastors will be fixed, and other matters of importance will receive attention.

The district stewards will meet at the Methodist church in Sardis, Monday, Nov. 30, at 10 a. m. Let each district steward be present.

The Sardis District missionary meeting will be held in Hernando Dec. 7 and 8. A large attendance of the pastors and laymen is expected.

T. M. BRADLEY, P. E.

Unless Protestantism finds a way to bring its people out into reality in religious experience—unless it can prevail upon them to cultivate methodically the life of the spirit of the individual by teaching the art of meditation and spiritual communion with the Infinite, its ambitious programs of service and efficient organization will prove disappointing in the extreme.—J. A. Beebe.

The total population of the island of Ceylon in 1921 was 4,504,549, with a density of 178 to the square mile. Of this number 67 per cent are Sinhalese, 24.9 per cent Tamils (more than half of them Indian Tamils), 6.3 per cent Moslems. In its numbers, the Christian Church in Ceylon is failing even to keep pace with the growth of the population, for it shows an increase of only 8.4 per cent, while the population has increased 9.6 per cent. The total Christian community now numbers 443,000. Of these 83 per cent are Roman Catholic. — Missionary Voice.

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If you are making less than \$150 a month, the offer I am going to make will appeal to you. Your spare time will pay you well—your full time will bring you in a handsome income.
It costs nothing to investigate. Write me today and I will send you full particulars by return mail and place before you the facts so that you can decide for yourself.

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MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

We were glad to get such large reports after we reached Conference. We wanted to get at least fifty per cent of the charges on the Honor Roll for Sunday School Day. Unless there are some who we have missed, there were 79 charges on the Honor Roll; this is only three short of our goal. I was really hurt that we did not get the entire amount, but it made me glad that we came so close to it.

We wanted 150 Sunday schools supporting the Dual-Extension; work we have at this time 146, which is just four behind the goal. Can we not set as our goal for the coming year 200 schools who will contribute regularly to this most needy cause? Europe depends upon our Sunday schools. The unreached territory in our own beloved Conference depends upon this offering. May we press forward!

We want 1,200 units of credit taken this Conference year in the Leadership Training work, counting both Cokesbury and Standard. We want at least fifty per cent of the preachers on the Honor Roll this year. We believe from the wonderful support given the work that this will be easily accomplished.

We have had a great year. The work has responded to the workers in a most surprising and agreeable way. The doors are wide open.

Support Brother Hull—use him. He wants to be used. I trust that the poorest and most unpromising field will invite him. Let me know your needs and I shall do my very best to serve you.

The Departments of Religious Education of both Millsaps and Whitworth College have offered their services to us. We wish the whole church to know of this and to help us to encourage them.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

FROM REV. AND MRS. A. J. COBURN.

Dear Advocate: We employ this method to thank our ministerial brethren and friends who wrote us words of sympathy and love during Mr. Coburn's illness which necessitated his stepping out of the active ranks, we trust only temporarily.

Am thankful to be able to state he is slowly improving and we are comfortably housed in our little home in Kentwood. Thank God, we find good folk everywhere, but the people of this pretty little town, are near perfection. Nothing was overlooked to make us happy and comfortable during our relation as "preacher in charge," and now as superannuate, they still lavish their kind words and deeds.

Thursday afternoon, November 5, we were invited to a party, given under the auspices of the Woman's Bible Class; we were greeted by a large gathering of friends of all denominations, laden with mysterious parcels

and packages of beautiful and useful articles needed in housekeeping. A conservative estimate valued the gifts at \$70. We have also received tokens from friends of former pastorates.

Dear Advocate, while we regret we are not in the front ranks this year, we thank God our family physician cannot order us to lay down our armor and cease from our labors.

Pray for us, Louisiana brethren; we will ever be found with our hand on the sword ready to face and conquer the enemy of King Immanuel.

Our address is, Pilgrim's Haven, Kentwood, La.

Fraternaly yours,
REV. and MRS. A. J. COBURN.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ITEMS

Those who had the pleasure of know-

ing Rev. R. T. Henry, who taught a class in missions at the Assembly in June, will be glad to hear from him again, I am sure. Mr. W. D. Hawkins, dean of the Assembly, has received the following greeting from him, written aboard the U. S. Government S. S. "President McKinley," enroute to Soochow, China: "We're counting on you and your prayers as we return to the field. May much good come from your fine work."

Begin now to plan for the Assembly next year. Arrange your budget so as to provide money for the expenses of at least one delegate. The Assembly date has been tentatively set for June 7-12, 1926. The Rev. Frank Pim will be the Central Office representative, if present plans carry. Mr. Pim is second to none in the Epworth League work and, as Mr. Weems writes, "We look forward to his com-

ing with delight." The theme of the program will be, "The Young People for Christ and the Church." Quoting Mr. Weems again, "It looks good."

Miss Martha Watkins, assistant secretary of the Jackson District, has been appointed to represent the Mississippi Conference League at the Young People's Convention to be held in Memphis, December 31-January 3.

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Rose McCaffrey

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Sixth Street, Watervliet, N. Y.

LEADERSHIP TRAINING FOR THE SMALL SUNDAY SCHOOL.

By L. F. Sensabaugh, Director of Training Work.

There are four factors of major importance that present themselves to the thoughtful student of church work when he begins to consider the ever-present problem of an adequately trained leadership. The first of these factors is that much of the membership of the Methodist Episcopal Church, South, is to be found in small towns and rural sections. The second factor, and one from which there is no escape, is the fact that the church of the twentieth century is increasingly dependent upon its lay membership for its supply of leaders and teachers. The third is that while there has been a marvelous development in the field of secular education and a consequent raising of the level of intelligence, reaching into the remotest hamlets of every State in the South, the church has not kept pace with this educational develop-

ment. Particularly is this true as it affects the special preparation of laymen for occupying positions of trust and service in the local church. The fourth factor is that the church of the future is now being molded by the great army of officers and teachers in the small church who have heretofore been deprived of opportunities for special training and equipment.

Of the 17,000 Sunday schools which constitute the main teaching effort of the church, there are comparatively few with a membership of a thousand or more and well equipped with modern educational buildings. A much larger group of schools may be found with memberships ranging from three to six hundred and with reasonably adequate building and equipment, but there are approximately eleven thousand Methodist Sunday schools in the South that are being conducted in poorly furnished one-room buildings totally inadequate for meeting the church's present-day needs. A denominational program for training a leadership cannot therefore be considered complete until it has made provision for training workers in even the smallest schools within its bounds. The physical surroundings, the buildings, the building and equipment, the number enrolled, the educational advantages of the community—all of these are elements that must be taken into account in the preparation of a complete course of study for training officers and teachers for the work of religious education.

It has sometimes been said that denominations always plan their work in order that they may minister to the needs of the larger city churches. This charge, however, cannot be sustained, particularly with reference to the Methodist Episcopal Church, South. The system of pastors' schools that is conducted under the joint auspices of the General Board of Missions and the General Sunday School Board ought to serve as a complete answer to this statement. In these pastors' schools an equal amount of emphasis has been laid upon the work of the small church and the large church.

In addition to its efforts to serve through pastors' schools, the General Sunday School Board has also been giving a careful study to the preparation of training courses particularly suited to the needs of the workers in the small Sunday school. It has not been an easy matter, but those who have been charged with the responsibility for a training program for the whole church have from the beginning taken these varying needs and conditions into account.

It is very evident that a Sunday school with a membership of five hundred or more would make provision for departmental and class room sessions and would undoubtedly have a goodly number of college and university-trained officers and teachers. It is also evident that a training course for workers in this type school would not be suitable for those officers and teachers in a Sunday school forced to do its work with a very limited physical equipment, and having to deal with groups ranging from twenty-five to one hundred and fifty whose educational opportunities have been limited. Realizing these conditions, the Training Section of the

General Board has, for more than three years, been giving its serious attention to the task of providing a course of study suited to the particular and peculiar needs of those who labor in the small Sunday school, and in the early part of the year four units of this course were released for use. Special textbooks have been and are being written by persons who have splendid educational equipment and are at the same time thoroughly familiar with the conditions of work that obtain in the small church.

We have used the term "small Sunday school" advisedly, for the needs of the small Sunday school are practically the same whether it is located in the outskirts of a city, in a town, or in the open country.

The textbooks are uniform in style, size, and price, the paper and binding a high grade, and the type clear. The workmanship is superior to that used in most training courses.

The first unit of the course to be prepared was "The Small Sunday School, Its Plans and Work." The purpose of this text is to discuss the problems of administration in a modern Sunday school. The principles and methods have been discussed in the light of the situation in the small church.

Three other texts are being written: First, "The Sunday School Worker, His Life and Work;" second, "The Sunday School Pupil;" third, "Teaching in the Small Sunday School." Another unit that is required is, "How We Got Our Bible," by Patterson Smythe. The purpose of this text is to give the Sunday school worker some information on how this marvelous Book of books came to us and how it has been preserved.

Then, every worker in the Methodist Sunday schools ought to know something about Methodism, how the church is organized, what it stands for, what its spirit and purpose are.

The units are all required, being six in number. Two additional units, which are called electives, may be selected from such courses as, "Elementary Work in the Small Sunday School," "Adult Work in the Small Sunday School," "History of Methodism," biographical studies of the great Methodist leaders, evangelism, and missions. Upon the completion of each unit a certificate is issued, and upon the completion of the six required units and two elective units a suitable diploma will be awarded. These courses may be taken by individual students in local training classes or in approved Cokesbury schools.

In planning for the administration of the credits and awards provision was made for any church, no matter how small or how far removed from a city, to carry on easily a worthwhile program of training for its workers.

The General Sunday School Board, through the preparation of the Cokesbury Course and in many other ways, is definitely answering the challenge that is sometimes made by persons who are not well informed that the General Board does not try to render a service to the small church. The workers in the small school are responding in a splendid way to this particular opportunity for training. Four units of the course have been off the press and available less than

TIRED EYES Dickey's old reliable Eys Water refreshes and strengthens a tired eye. Has been used by thousands for nearly half a century. Always comes in red folding box. Does not burn or hurt. Price 25c. DICKEY DRUG CO., BRISTOL, VA.

five months, and already more than 1,500 credits have been issued, or nearly three times as many credits in the first five months of its history as were issued in the whole of the first year of the Standard Training course.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest

food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
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Never
Without
PE-RU-NA
In His Home



Mr. F. H. Fricke, whose address is 625 Pontiac Bldg., St. Louis, Mo., writes under the date of June 25, 1924:—

"My family and myself have had splendid results from your Pe-ru-na. We are never without it in our home. I wouldn't take a thousand dollars for what it has done for my family and myself. When I contract a cold I immediately take a dose of Pe-ru-na and get relief. I recommend Pe-ru-na everywhere."

For coughs, colds, catarrh and catarrhal conditions generally Pe-ru-na has been recognized as reliable for over fifty years.

Sold Everywhere
Tablets or Liquid

Send 4 cents postage to THE PE-RU-NA COMPANY, Columbus, Ohio, for book on catarrh.

Grove's Tasteless Chill Tonic

Makes the Body Strong.
Makes the Blood Rich. 60c

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

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Splendid, large, clear, black face minion type, with chapter headings and page headings. Chapter numbers in figures. King James Version. Eight full-page illustrations, with 80 pages of Bible readers' aids.

Bound in textile leather, stamped in gold on back and backbone, 5x7 1/2 x 1 in. Weight 21 ounces. Good quality of white Bible paper, red edges, opens flat. A really good \$3.00 value that we are offering for \$1.00. Postage 15c. extra. Guaranteed to please. Pentecostal Publishing Co., Louisville, Ky.

PAIN IN RIGHT SIDE

Indigestion, Gas, Colic, Gallstone Troubles. I tried everything, even two operations, before finding help. I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

Mother! Don't "Physic" a Child



DR. CALDWELL
AT AGE 83

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" every little while was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which regulates the bowels. A single dose will establish natural, healthy bowel movement for weeks at a time, even if the child was chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a gentle, easy bowel movement but, best of all, it is often months before another dose is necessary. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's
**SYRUP
PEPSIN**

TENTING ON WESLEYAN INSTITUTE GROUNDS.

Tenting on the grounds of Wesleyan Institute! Boys sleeping in a tent because the dormitories, the infirmary, and even the gymnasium are filled to overflowing, and still more students coming in!

Thus reports W. W. Jackson, president of Wesleyan Institute, the Methodist mission school for Mexican boys at San Antonio, Texas, in speaking of the need of a new dormitory at the school. "We must take care of these students because many of them come from old Mexico and distant points in Texas without previous arrangements and we cannot afford to send them back," declared President Jackson. "Students of this type, of course, are paying. We are not taking them on a charity basis," he said.

How can we afford to close a school

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

WAS NOT FIT TO DO HER WORK

Dreadful Condition of Mrs. Fullerton's Health Remedied by Lydia E. Pinkham's Vegetable Compound

Clearfield, Pa. — "I cannot begin to tell you how much Lydia E. Pinkham's Vegetable Compound has helped me in every way. Before taking it I couldn't stand on my feet without pains running all through my whole body from my waist down, just like threads pulling. I was not fit to do any work. My mother got me to try the Vegetable Compound and I have found great benefit, and I not only recommend it for such troubles, but to build up the whole system. I have used it for most everything that gets wrong with me. When I begin to feel nervous and irritable I don't stop long in getting a bottle of the Vegetable Compound if I haven't got one in the house. It gives a fine appetite and makes a new woman of me. You may use this testimonial in my own town or anywhere else, and I will answer any letters I receive." — Mrs. RUSH FULLERTON, 525 S. 2nd Street, Clearfield, Pa.

If you are suffering from nervous troubles, irritability, give the Vegetable Compound a fair trial. For sale by druggists everywhere.

to which Mexican boys, eager for an education, come crowding from far distant points throughout Texas and Mexico? How can we afford to retrench? What can Southern Methodists, who have always stood for progress and education, say to such an appeal except, "Go forward; enlarge, build. We will stand behind you." An increase in your missionary subscription for 1926 will be your answer to this appeal.—Bureau of Specials.

REFUSED FOR SERVICE.

Refused for service! Since she was eight years old she had been preparing to be a medical missionary. Never once did she swerve from her aim. She finished her training with a splendid year's work in a big city hospital, and refused an offer of work in her own university because she had offered herself for the foreign field. And at the last minute she was refused for service. Not because she was unfit or unprepared, but because the Board was not able to send her. Prepared, ready, and anxious to go and yet detained at home because of a lack of money. This is the situation that confronts one of our splendid young women in San Antonio, Texas. Undaunted, she has opened an office in her home city, and, along with two other young women doctors, she holds free clinic three afternoons each week at the Wesley House in the Mexican district of San Antonio. Yes, she is still doing some mission work, but this is not the work on which she had counted. Shall we say to such volunteers, who have spent years preparing themselves for service, "You cannot undertake the work on which you have set your heart. You must stay at home." Or shall we increase our missionary offerings and let them go?—Bureau of Specials.

HOW TO HANDLE PETS.

Small animals go through a lot of pain and are frequently injured because of their owners' ignorance or carelessness in picking them up and carrying them. Just because a mother cat carries a kitten by the loose skin at the back of its neck is no proof that the same method is best when we carry the adult cat. The latter is far heavier in proportion to the strength of the skin. Both hands should be used in picking up a cat, one being placed beneath to support most of the weight. Never lift a cat, or any other animal by one foot; it throws a strain on the entire body and may seriously injure the limb at its juncture with the trunk.

Small rabbits should be lifted as most persons lift a cat—by the back of the neck. But with the larger rabbits a sustaining hand should always be placed beneath. Instead of lifting a rabbit this way, the custom is to take hold of its ears. Well then, why don't we lift a dachshund by the ears? His are plenty long. The dog would object in very positive terms, but the poor Belgian hare, though often heavier than a dachshund, must stand the cruel treatment. Carry a rabbit, or a cat, on one arm and close to your body, just holding it still with your other hand. Set it down carefully; don't dangle it by the ears or the

back for several seconds before letting the feet touch the ground. Nine times out of ten a rabbit with drooping ears owes the deformity to some handler's carelessness.

Guinea pigs have no such convenient "handies" as ears, tail or long legs. The best way to lift one is to place both hands around the body. In carrying one let him stand on one of your forearms close to your body while you steady him with the other hand.

Cage birds, such as canaries, finches and parrots, can easily be caught with one hand if the cage is small. But if the place of confinement is very roomy it is necessary to use a small net, something like that used by butterfly hunters. Otherwise you will have the pet in a terrible fever of excitement by the time you corner it with your pursuing hand. When taking the bird from the net or when carrying it in your hand, be sure not to clasp the little body tightly. Place the hand around it just snugly enough to hold the wings down, and let the head protrude well between your thumb and index finger.

The best way to catch poultry is to interest the chosen chicken in some grain you have placed on the ground, then throw a net over it. When you take the captive from the net hold it by the wings close to the body. If you handle pigeons or doves, remember that their feathers are easily loosened, and be especially careful.—Our Dumb Animals.

A CHANGED HOME AND WHAT IT DID.

An Argentine woman who had bought a Spanish Bible was so much

afraid of her husband that she read it every day in his absence, as he was an enemy of religion.

One night, however, she had omitted to hide the Book, and her husband saw it on the table.

Without saying anything, he began to read it and then remarked to his wife that it appeared to be a good book; and every night when he returned home, he went on reading his wife's Bible.

Shortly afterwards his wife suggested that they should go together to see her parents, to whom they had not spoken for about two years. They went, and asked forgiveness, and now both families are following the Lord.—The Bible in the World.

Avoid Bronchitis



Check colds promptly this new way. Apply hot wet towels over chest, to open the pores, then rub on Vicks and cover with warm flannel.

VICKS VAPORUB

FRECKLES

Rid Yourself of Them NOW!

Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

Ask for one ounce of double strength Othine at any drug or department store and save yourself from disappointment.

Children Cry for

Fletcher's
CASTORIA



MOTHER:— Fletcher's Castoria is a pleasant, harmless Substitute for Castor Oil, Paregoric, Teething Drops and Soothing Syrups, especially prepared for Infants in arms and Children all ages.

To avoid imitations, always look for the signature of *Charles H. Fletcher*. Proven directions on each package. Physicians everywhere recommend it.

"I want a Home"



I am a Mama Doll, great big—just as my picture shows. I am nearly three times as large as my picture, 14½ inches tall.

I can walk—I can talk—and go to sleep like all good little girls do—when I'm told to.

I have beautiful real hair that you can brush the way Mother brushes baby's.

I am dressed in a pretty lace trimmed frock, and I have slippers and shoes that you can take on and off. And you ought to see my underclothes, too. They're so sweet I sometimes wish I could go around without my dress.

I know you would love to have me for your very own and I'm going to tell you a secret. I want a nice little girl like you to have me. I want you to cuddle me in your arms and put me to sleep. To make other dresses and clothes for me and—sh-h?—If your mother will let you, to take me to bed with you every night and let me keep you company there, too.

I could tell you a lot more about myself, but it isn't nice to praise one's self, so I'm just going to ask you to be sure and see me at the grocery store on the corner.

Tell you what you do. Take this page of the paper to Mother and ask her to read it, too.

Tell her my name is "Miss Lucy Ann" and that I was named after that good coffee she uses, "Luzianne."

Your mother will know all about how to get me, I know, because the man said I would have to stop writing now to leave him room to tell your Mother just what to do. So, Goodby, my little Mother. Oh! I'll be so glad when you get me. I wonder how soon it will be.

MISS-LUCY-ANN 98¢ Given for 5 Luzianne Coupons and

Mothers—last year we were able to obtain but a limited number of these beautiful Mama Dolls.

Many were disappointed. This year, while we have been able to get a great many more than we did last year—still the supply is limited, and we urge that you place your order with the grocer now, to be sure of obtaining a doll.

Your grocer can get dolls now. And even if you wish to keep Miss Lucy Ann to give your daughter as a Christmas present—do your Christmas shopping early and tell your grocer now to get a Miss Lucy Ann for you. Every grocer can get Luzianne Dolls, but if for any reason a grocer should refuse to accommodate you, send your coupons to our office and get a Miss Lucy Ann doll direct from us. If you want Miss Lucy Ann mailed to you include 20c extra for postage.

Of course you know why we are making

this remarkable money-saving offer on this beautiful Mama Doll.

We want you to use five cans of Luzianne Coffee, feeling sure that if you do give it that kind of a trial, you will then know just how deliciously it is blended and you will always want to use Luzianne.

Just one other thought. We feel so sure you will like Luzianne better than any other coffee after you buy it that we make this guarantee.

Guarantee—If, after using the entire contents of can, you are not entirely satisfied, your grocer will be glad to refund the money paid for it.

Luzianne is the largest selling New Orleans coffee because it is best liked.

Wm. B. Reilly & Co., Inc., 640 Magazine St., New Orleans

Get Mother to
sign and
give to her
grocer if you
want me

To Grocer:

Please reserve for me One Mama Doll as advertised.

I will want it about

Date here

Mother's name

Address

Please mention the Christian Advocate when you get your doll

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

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Whole No. 3573.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 3, 1925.

CHAS. O. CHALMERS, Manager.

Editorial

THE CHURCH AND THE TASK.

Methodism has never faltered in the face of a difficult task. The Methodist church has never failed to undertake seriously whatever duty confronted it. Methodist people have always set high goals and made valiant efforts to reach those goals in spite of any difficulties that might appear. It might truthfully be said that the slogan of Methodism from the beginning has been, "Look forward—go forward!"

It is to the honor of the church that the passing years have multiplied its opportunities and increased its obligations. As the world has grown in knowledge, the church has grown along with it; and as the needs of the world have increased, the church has right royally given itself to meeting those needs. Again and again the church has vindicated its claim to a divine origin; and its existence and activity to-day are the consummate proof of the validity of the promise that the gates of hell should not prevail against it.

It is, therefore, no ground for complaint to-day that the church has placed upon it a tremendous responsibility, and it is no cause for discouragement that the performance of its duty involves tremendous efforts and prodigious labors. Self-confessed weaklings are not asked or expected to do difficult things.

The whole church is called upon to work to-day as it has never worked before; but for the moment we are thinking of the tasks that lie ahead of the church in our own territory—the Louisiana, the Mississippi, and the North Mississippi Conferences. It may help us to pause long enough to get the situation clearly before us as we plan for the tasks ahead.

The Regular Work

First of all, the church must keep up its regular work during the year that lies just ahead. This involves, of course, the carrying on of evangelistic activities that will reach the unsaved and bring them into a vital relationship to God and Christ through the church; the maintenance of a spirit of devotion and zeal that will strengthen the faith of those who have already entered upon the Christian life; the continued provision for the support of the local church and for connectional causes through regular contributions for the support of the ministry and the other causes that are annually provided for. No matter what special work needs to be undertaken, it must always be remembered that the regular work of the church must be maintained and carried forward.

But there are in all the Conferences this year special causes of the very greatest importance

and urgency, to which we must give the attention they deserve. Among them are the following:

Missions.

All our people are familiar—or ought to be by this time—with the critical situation in our missionary work growing out of a falling off in the expected receipts of the General Board of Missions. In maintaining the work upon the basis already projected, a deficit of a little more than a million dollars has accrued which must be wiped out if our missionary activities are not to be greatly weakened and many of our gains within the past few years surrendered. This situation has been fully explained to the church through the press and presented to all the Annual Conferences through representatives of the Board of Missions. The whole church has been asked to raise in free-will offerings for the maintenance of our missionary work the sum of \$750,000, of which amount our three Conferences have assumed their proportionate share, as follows:

The Louisiana Conference at its recent session, after a full presentation of the situation, accepted \$20,000 as its share of the amount, and agreed to make every effort to raise the money by the fourth Sunday in January, 1926, if possible.

The North Mississippi Conference at its recent session, after a full presentation of the situation, accepted \$28,000 as its share of the amount, and apportioned it to the districts and charges, the money to be raised early in the year.

The Mississippi Conference at its recent session, after a full presentation of the situation, accepted \$27,000 as its share of the amount, and agreed to present the cause to all the churches on Sunday, Jan. 17, 1926, so far as possible.

The three Conferences have arranged to have missionary mass meetings in each district and such other meetings in the pastoral charges as may be necessary in giving every member of the church an opportunity to make a voluntary offering for this urgent need.

Education.

At the recent sessions of the three Conferences, critical situations were shown to exist in the educational affairs of their educational institutions, and steps were taken to meet the need.

In the North Mississippi Conference, a special assessment of \$15,000 was ordered for the benefit of its great college for women, Grenada College, and this amount was ordered to be included in the budget for the year.

In the Mississippi Conference, the urgent needs of Whitworth College were presented, and a special assessment of \$15,000, to be raised as soon as possible, was provided for its needs.

In both of the above Conferences, the needs of Millsaps College were also stressed and its possibilities with increased resources made plain.

In the Louisiana Conference, the urgent needs of Centenary and Mansfield Colleges were given careful attention, and a bond issue of \$300,000 was authorized for the benefit of the educational work of the Conference.

Hospitals.

The North Mississippi Conference is one of the supporting Conferences of the Methodist Hospital at Memphis, and is interested in providing for its maintenance.

The Mississippi Conference has a hospital at Hattiesburg, and at its recent session it authorized a bond issue of \$225,000 for its better development, and accepted an assessment of \$15,000 for the next Conference year to provide for interest and sinking fund charges.

The Louisiana Conference as yet has no hospital, but at its recent session it went on record as favoring the establishment of one, and appointed Rev. A. M. Shaw as hospital commissioner to secure funds for the purpose.

Orphanages.

No work the church is doing is more greatly needed or more productive of gracious results than that of giving homes and Christian rearing to dependent orphan boys and girls. The two Conferences in Mississippi have one of the best institutions of its kind in the Methodist Orphans' Home at Jackson; and the Louisiana Conference has its great Orphanage at Ruston. The Home at Jackson has just completed and moved into a magnificent building, upon which an indebtedness still rests, and the Home at Ruston needs more room to meet the demands upon it. Both these institutions are dependent upon the liberality of their friends, and they must be given adequate support throughout the year.

Memorial Home.

There is situated in New Orleans an institution known as the Memorial Home which is an agency of the Louisiana, the Mississippi, and the North Mississippi Conferences for the saving of those unfortunate girls who have become mothers out of wedlock, and for the saving of the children of these mothers. It does a work of mercy and grace that is as beautiful as any ministry the church undertakes. It is partly supported by Conference assessments, but it needs also the gifts of sympathetic friends.

The year that lies ahead is one of great opportunities, great privileges, great responsibilities. Not one of the causes mentioned above is beyond or outside of the normal function of the church in ministering to the needs of the world, and not one of them but that deserves and is entitled to the hearty support of all our people, along with other causes that may press upon them for attention.

The program for the year is great—but it is not too great. The Methodist church is a great church, and Methodist people are the doers of great things. A call comes to us that is a challenge to faith, courage, and valiant endeavor. May no one be found faltering in such a time of need!

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REV. I. W. COOPER, D.D.

Inman Williams Cooper, Educator, Philanthropist, Minister of the Gospel of Jesus Christ—how much, yet how little these words tell of a great life, consecrated to the service of others! Yes, a great life, for the sixty-nine full, beautiful years of his existence were crowned with an unusual degree of earthly success and have, without doubt, won for him the Master's plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord."

Life began for him June 15, 1856, on a plantation near Benton, Yazoo County. His father was Rev. Preston Cooper, one of the best loved pulpit orators of early Mississippi Methodism and a man known to a large circle of friends as a "mystic and a dreamer." One of these dreams resulted in the discovery and founding of Cooper's Wells. Dr. Cooper was only two years of age when his father died, so most of his childhood memories and affections centered around his mother, his three sisters and three brothers. This mother, Mrs. Lucretia Middleton Cooper, was evidently a woman of fine judgment and practical sense, of sunny disposition and "holy ambition" for her children. Inman was her Benjamin, and between them there grew up an affection which became one of the great motive forces of his young life. She lived to a good old age and had the satisfaction of seeing him an educated, rising minister in his church. Because she loved honor more than wealth and was willing to sacrifice a landed estate in order to keep her word, her family knew, as most Southern families did the first decade after the Civil War, the pinch of poverty and the necessity of toil. This would have prevented Dr. Cooper from acquiring much education had it not been for the fact that his mother's sister, Laura, had married a wealthy man, Inman Williams, for whom Dr. Cooper had been named. So, when he was 14 years of age, this aunt determined to give him the best education to be had, in those days. It was at this age, too, that he was converted, under the ministry of Rev. A. B. Stewart. From that time on, he had constantly in mind the thought of dedicating his life to the ministry, and he and Aunt Laura planned his education with this end in view.

After finishing the course of study at Benton high school, he spent one year at a boarding school at French Camp, Mississippi. Then came what were to him three wonderful years at Hiwassee College, Madisonville, Tenn. Those who have visited this section of Tennessee and seen its wonderful mountain scenery will have some idea of how Dr. Cooper's young heart and mind drank in the beauty of those "everlasting hills." Then, too, there was the influence of his college president and his professors. He has often spoken of what noble, fine, self-sacrificing men he had as college instructors, and he thanked God for the fact that the school was sufficiently small for these men to take personal interest in him. All through his life, he looked back to his years at Hiwassee College as days of perfect hap-

piness and rich spiritual development. He showed his love for his Alma Mater by making frequent visits there and by establishing a Loan Fund—which still exists—for young preachers who attend Hiwassee. He named this the Laura Epps Williams Loan Fund, in honor of the kind aunt who had helped him through college. Hiwassee loved him, too, and delighted to honor him by bestowing upon him the honorary degrees of A.M. and D.D., and by frequent, urgent invitations to him to be one of her commencement speakers.

Near Hiwassee, at old Chestna Camp Ground, on Aug. 14, 1875, Dr. Cooper was licensed to preach. On the seventeenth of December of the same year, he graduated from Hiwassee with the A.B. degree. He was valedictorian of his class—a class composed of several men who afterwards became prominent—one a United States Senator from Georgia.

The following year was spent in theological study at Vanderbilt University. The next December, 1876, he joined the Mississippi Conference, then meeting at Natchez. He was just twenty years of age, and so boyish-looking and slender that Bishop Wightman, who was presiding, expressed fears that this young man would not be strong enough to serve a work. But forty-nine years of great usefulness followed, and he is survived by only one member of his Conference class.

His first work was Pearlinton and Logtown. In these places, as in the ten other pastoral charges which he served, he made a host of friends. In many ways, he was eminently fitted for the pulpit and the pastorate. His intellect, earnestness, deep feeling and unusually melodious voice made him a preacher of more than ordinary ability and power. "The people heard him gladly," and many who never heard him preach were touched and uplifted by his wonderfully beautiful prayers. As a pastor, his human interest and sympathy, his humorous smile, ready joke, unflinching optimism and radiant personal magnetism made him an ever welcome visitor in the home, and tied the hearts of his congregations to him to such an extent that his reappointment to a charge was always heartily welcomed by his people.

But great as Dr. Cooper was as a minister, his best work was done as a Christian educator. About four years after he joined the Conference, he served the St. Helena circuit, at Greensboro, La.—then within the bounds of the Mississippi Conference. Here, in addition to his pastoral work, he was for two years President of Norvilla Collegiate Institute. Later, from 1893 to 1902, he was President of Centenary College, then located at Jackson, La. His administration at Centenary marked an increase in the student body, better equipment and better financial outlook for the school. Then began his crowning work—a term of twenty-three years of service at Whitworth College. Here developed, or matured, a great many of the outstanding administrative qualities which made his work a rich harvest of achievement.

From the first years of his connection with the school, he dreamed of, talked about and worked for a "Greater Whitworth." The results surpassed his earliest—but not his latest—expectations, for as one goal was reached, he placed another just ahead—until Whitworth now owes to his executive ability an enlarged and improved campus and seven of its nine substantial buildings. These are the exterior, visible assets he won for the college, but he did much more for the school in the gift of intangible ideals for her future—for more perfect organization, scholarship and spirit. He loved Whitworth College so much that his whole heart seemed bound up in her success. He wanted to live to "round out" his quarter of a century of service to the school; but since God willed it otherwise, it seems to those who love Dr. Cooper's memory that the best return the church can make for what he did is to see that the college is given a chance to live and grow. Indeed, Dr. Cooper's life is a challenge to

Mississippi Methodists to take a forward step for Whitworth.

It would not be right to speak of Dr. Cooper's work as an educator without mentioning the fact that he used his own private funds, his influence and his position to help educate both boys and girls of deserving character but limited means. Two years before his death he told a member of his family that he could count more than thirty boys and more than fifty girls to whom he had given some financial aid in securing an education. This part of his work will go on at Millsaps College through the Preston Cooper Loan Fund—named for his father—and through the Laura Epps Williams Loan Fund, at Hiwassee College.

Dr. Cooper was justly proud of the results of his work, and yet he was modest as to his own achievements. In speaking of it one day he said he was glad he had used the talents God had given him, instead of hiding them in a napkin—but he felt that much of his success was due to the fact that he had always been a "Child of Providence," and a "Child of Hope." Then he told several incidents in his life which led him to believe that a special Providence had opened doors of opportunity for him, and his own hopeful nature had refused to believe that any doors were closed.

Yes, he was a Child of Hope and an Apostle of Good Cheer. To him, there was always a "gleam" ahead—and he followed the gleam with such a brave, happy heart that those around him caught the contagion of his optimism. He often said he believed in living in the present and the future, rather than in the past.

He was "forward looking" in another sense—in that he had large vision for the future and was always on the side of broad charity and progress, in matters of church and State. It was characteristic of his point of view that he was heartily in favor of union between the Methodist Episcopal Church and the Methodist Episcopal Church, South. It was a source of satisfaction to him that he had the opportunity of casting his vote for union at the special session of the General Conference at Chattanooga.

Dr. Cooper prepared and several times delivered a talk on "Why I Am a Methodist." It showed that he was "rooted and grounded" in Methodism, yet he was very tolerant—and even liberal—to those of other creeds. There was a broadness in his humanity which was all-embracing. He believed with Luke, "He hath made of one blood all nations of men"—and he lived his belief in the interest he took in all, of every race and clime.

Dr. Cooper's nature was not only hopeful; it was, to a remarkable degree, open and frank. In many ways he had the candor and simplicity of a child. It seemed utterly impossible for him to keep a secret, particularly if it was of a pleasant nature—he wanted to pass the good news on—and he always seemed to believe that other people were as frank, as confiding and as trustworthy as himself. Faith in his fellow-men, as well as in his God, was to him an easy matter. "Except ye become as little children, ye cannot enter the kingdom."

When sin or sorrow visited the homes of those whom he named as his friends, he was all tender sympathy. He would wince as if in physical pain if he heard an unkind word about a friend or evil gossip and slander about a neighbor. He was glad to believe that people understood his sympathy and affection, for he once said: "People sometimes forget me on joyous occasions like weddings, but whenever death enters the home, my friends send for me. They know that I sympathize. I'd rather be a help and comfort at such times than to be remembered all the rest of the year."

He had many friends, for he was widely known over the State. People loved to talk to him and to hear him talk, for he was a good conversationalist. He had a great deal of general information and was wonderfully wide awake on current happenings. He read his newspapers and magazines with eagerness, and was particularly interested in archeology and scientific discoveries. Perhaps

the most attractive thing about his talk was the fact that he always had a joke and a kind word for every hearer. It was difficult for some to decide which was the more pronounced in his conversation—his kindliness or his humor. He loved all his friends, but those dearest to him were his brethren in the ministry. He delighted to be with them and to extend to them the hospitality of his home. Indeed, no more social, more warm-hearted man ever lived!

However, it was in the home that his loving heart found its fullest expression. In his early manhood, when not more than twenty-three years of age, he met, one Sunday, Miss Elizabeth Wadsworth. Through a year of silence and separation, her beautiful face went with him in his dreams. At the end of that time, he returned to Copiah County to find her and win her heart. They were married on the 17th of July, 1880. Thirty-nine years of wedded happiness followed. At least twenty of these years were filled with the hardships and vicissitudes of the itinerant's life.

Into the home came nine children, seven of whom survive their parents. The loss of the first daughter, little Florence, was the first great sorrow, and proved to be an almost crushing blow. To the day of his death, more than thirty years later, Dr. Cooper could not speak or think of "Little Florence" without grief. This great bereavement was, perhaps, one reason why his heart went out in tenderest love and solicitude to his five other daughters, though his two gifted sons held large places in his heart. He was extremely proud of his children, ambitious for them and glad to make personal sacrifices in order to give them every educational advantage and to "lay by in store" funds to leave them for future need or profit. He was glad to think that he had been able to give each one of his children a thorough education. Many of his happiest moments were spent in recounting, with fatherly pride, some good word spoken of his children. His brief parting injunction to them, "Always love each other and live right," shows how much he had their spiritual as well as their material happiness at heart.

In June, 1921, Dr. Cooper was married to Miss Janie Drake, who had been his co-worker for many years in the faculty of Whitworth College. Similarity of tastes and agreement of views as to college policies, gave assurance of congeniality and resulted in four years of happy companionship.

To Dr. Cooper, more than to most men, was given the happiness of seeing his dreams come true, his labors rewarded with success and crowned by the love and appreciation of many of his associates. Since his death, several of his brethren have spoken of him as the most popular and best loved member of the Mississippi Conference. Whether this be true or not, he was loved and honored and was chosen to represent the church in the General Conferences which met at Asheville, Oklahoma City, Hot Springs, and Chattanooga. He was a delegate to the Ecumenical Conference at Toronto, Canada, in 1911, and to London, England, in 1921. For eight years he was a member of the General Board of Education of the church, and was made an honorary member of the Cuban Conference, in recognition of his active interest in Cuban missions. He had some recognition from the State, as well as the church. For several years he was Director of the Anti-Saloon League of Mississippi. Under Governor Noel he was a trustee of Alcorn College, and at the time of his death he was President of the Board of Trustees of the Mississippi Industrial and Training School, of Columbia.

The alertness of his mind and the largeness of his human interest made travel a great delight to him. He thought it almost too good to be true that within the last fifteen years of his life he was able to visit the greater part of the United States and Canada, to make three trips to Cuba, and to spend two summers in Europe. On his last European tour, he also traveled in Egypt, Syria and Palestine. He felt that these visits had not only furnished him pleasure, but had in-

creased his love of the beautiful and broadened his interest in world-wide affairs; so he often spoke of how much he desired the advantages of travel for his children and his friends.

The last two years of his life he knew he was fighting against a fatal disease, but he never lost sight of hope and courage, and seemed to grow constantly more sweet-spirited, more tolerant in his judgments, more generous in his gifts and more appreciative of every kindness which was shown to him. He wanted to live, but he also wanted to go on with some useful work. He dreaded invalidism. Like all brave soldiers, he wanted to die in active service—and this was granted to him.

A "Child of Providence" in his life, and in his death; taken ere age and disease could stamp him with decrepitude—now forever to be remembered as alert and useful; taken while surrounded by loved ones and given every attention known to science and devotion; honored at his funeral by every token of love and respect that could come from a host of sorrowing community friends and brethren in the ministry; eulogized most beautifully by four who knew him well; laid to rest in Rose Hill Cemetery amid a wealth of sunshine and floral offerings, by the side of the wife of his youth. Surely all was as he would have wished it! For him the promotion to a "land that is fairer than day"—for us the pain and grief of separation!

Since his going away, that beautiful Sunday morning, many loving words of appreciation of him have been written to members of his family. One of these messages was from his former pastor and good friend, Dr. W. G. Henry, now of Emory University, who wrote:

"As for Dr. Cooper, he was truly one of nature's noblemen. His family had every reason to be justly proud of him. Everybody loved him because he had humility without hypocrisy, industry without greed, ambition without a crime and greatness without pretense. I have rarely seen such a mixture of personal integrity, probity and moral excellence as was found in him. He was a man of honor, and whatever goal was ahead, he reached it without soiled garments or stained hands. With all calmness, I sincerely doubt if the State of Mississippi has ever produced a more praiseworthy son."

This is high praise, but it does not sound extravagant to those who knew the undeniable greatness of Dr. Cooper's wonderful personality. It is not very uncommon to find men who, by native mentality and concentration of aim, achieve conspicuous success in their chosen line of work; and only a little less frequently one encounters those who win men to them by lovable and magnetic traits of character. It is rare indeed, however, to find both capacities in such degree and in such combination as they were in Dr. Cooper. He had not only a great mind to dream, to plan, to execute, to view local and world problems in noble proportions, but he had great tenderness, geniality and warmth of heart, which, combined with a certain naturalness—an utter lack of the artificial—made him unique and superior. He was a stranger to cynicism; he knew and understood life and yet had faith in it. He loved animals, flowers, trees, and all ages and types of human beings, loved them with the simplicity of nature itself, which is unusual and wholly admirable in one with so complex and highly organized a brain as he possessed.

Among the many telegrams of sympathy that came was this, from a former pupil:

"Be comforted, a good and great man has gone to his reward."

Yes, gone to his reward to

" . . . join the choir invisible

Of those immortal dead who live again

In minds made better by their presence."

JANIE DRAKE COOPER.

SAFETY SIGNALS.

By Rev. S. J. Davies.

In the years now enfolded in the gentle, yet un-

relenting embrace of the Past, while a student at the old Centenary College of Jackson, La., a favorite selection for declamation ran thus:

"My name is Norval;

On the Gramplan hills, my father fed his flocks."

Human beings are all self-centered, most of them selfish, and many "think more highly of themselves than they ought to think," or their neighbors think of them. Norval, evidently a semi-barbarous Scottish chieftain, was proud of his nativity, his ancestry and his personality. The latter quality, in his estimate, outweighs the other two. Character may be built up, added to, strengthened for noble purpose and high resolves; but primarily personality is the gift of God. It is the all-inclusive quality of one's being. It is somewhat related to the physical build of the individual, but not altogether dependent thereon. For sometimes, like stars from darkened skies, it shines above physical weakness and infirmity. Personality! Why, it's the soul of man, the psychic, breaking through and shining over and above the physical. Men of strong and striking personality can and do take the commonplace things of life and thought, and so frame and fashion these that they appear fresh and new. Much of fame and greatness is hereby revamped. Sometimes I look for something original and soul-stirring from some of the leaders—princes in church and State—as I read printed reports of their speeches in the press—only to see old wine, no doubt in new bottles when spoken by the man who is blessed with a masterful personality. Few bottles can stand the strain of printer's ink. The seams are weak or the leather worn.

A winsome personality in man or woman is one of heaven's choicest gifts, a pearl of purest luster, a treasure of rarest worth. The outer setting may sometimes be uncouth like unto some I have known who blessed the world by kindly deeds and generous hearts, for within the shrine was the real jewel.

* * *

"Teaching them to observe all things whatsoever I commanded you." Teaching and preaching—there you have the two great formative influences of the kingdom. Not all things that come from the teacher are teaching, nor are all things that come from the preacher preaching. Time, the grim destroyer, brings change and decay to peoples, empires and institutions, but nature and truth are recurrent, perennial. The love of golden ornaments and precious gems is revealed in the tombs of Egypt's kings and in the stored treasures of the Queen Mother Alexandra. Bridegrooms rejoice to-day at the vision of the bride, even as the heart of Isaac was filled with music when he heard the tinkling bells of Rebecca's camels coming to meet him on Judea's plain. The premises, major and minor, with their conclusion, are as irrefutable now as when predicated by Aristotle in his logic when Greece flourished and philosophers walked and taught in academic groves. Schoolboys still struggle through the mazes of the Pons Asinorum as strenuously as in the age of Euclid. Men die, cities are wasted, nations perish; yet the torch of Truth shines on and on, over the tombs of forgotten dynasties and extinct races. When Christ said, "I am the Truth," he forever impersonated this immortal principle in the broad empire of morals and religion. Never fear about its unity, God has taken care of that. Misunderstanding of God's purposes and plans, a wrong conception of his way of doing things, interpreting his mysteries by the feeble flicker of human reason and human limitation, often cause no little stir; yet the essence of Truth, of any great Truth, remains undisturbed and impregnable. Solomon called it wisdom in his proverbs, and this will live so long as any of our race shall love righteousness and hate iniquity. So teach it, preach it, live it, and live for it, crystallizing its beauty, force, and meaning in deeds that the Master approves and will reapprove at his coming. His holy gospel bids us to continue and perpetuate the same.

628 Kings Highway, Shreveport, La.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

C. C. Wier, Presiding Elder.

Alexandria—Cleauth Brooks.
 Boyce—H. B. Thomason.
 Bunkie—W. R. Harvell.
 Elizabeth—S. D. Howard.
 Eunice—J. L. Cady.
 Evangeline—J. A. Knight.
 Evergreen—T. E. Harlan.
 Glenmora—A. S. J. Neil.
 Kurthwood and Alco—To be supplied.
 Lecompte—F. B. Hill.
 Marksville—L. L. Latham.
 Melder Circuit—C. B. White.
 Melville—C. W. Lahey.
 Natchitoches—H. L. Johns.
 Oakdale—L. N. Hoffpauir.
 Oberlin—E. V. Duplantis.
 Conference Superintendent of Sunday School Work—C. D. Atkinson.
 Missionary Centenary Secretary—Briscoe Carter.
 Conference Evangelist—R. A. Bozeman.
 Hospital Commissioner—A. M. Shaw.

Baton Rouge District.

H. N. Brown, Presiding Elder.

Amite—B. H. Andrews.
 Baker—G. D. Purcell.
 Baton Rouge:
 First Church—P. B. Taylor.
 Istrouma—P. B. McCullin.
 Keener Memorial—O. L. Tucker.
 Bogalusa—R. W. Tucker.
 Clinton—William Schuhle.
 Denham Springs—J. P. Bonnacarrere.
 Donaldsonville—W. J. Newsom.
 East Feliciana—J. S. Rutledge.
 Franklinton—C. C. Miller.
 Gonzales—J. L. Frazier.
 Greensburg—A. E. Barrett.
 Hammond—G. A. Morgan.
 Jackson—A. R. Hoffpauir.
 Lottie—P. S. Carpenter.
 Opelousas—D. B. Boddie.
 Pelican—H. F. Camp.
 Pineville—C. K. Smith.
 Pleasant Hill—D. F. Anders.
 Provencal—W. E. Anding.
 Kentwood—W. H. Royal.
 Natalbany—B. W. Waltman.
 Pearl River—B. D. Watson.
 Pinegrove—J. T. Parsons.
 Plaquemine—T. G. Stamps.
 Ponchatoula—J. W. Booth.
 Springfield—A. L. McQueen.
 St. Francisville—F. C. Cady.
 Washington—Alton McKnight.
 Zachary—J. H. Bowdon.
 Chaplain State Penitentiary—H. S. Johns.
 Conference Evangelist—H. W. May.

Lake Charles District.

W. L. Doss, Jr., Presiding Elder.

Abbeville—J. R. Roy.
 Barham and Hornbeck—A. K. McLelland.
 Bell City and Hayes—To be supplied.
 Crowley—J. W. Lee.
 De Ridder—J. L. Evans.
 Gueydan and Kaplan—A. J. Martin.
 Grand Chenier—To be supplied.
 Indian Bayou—L. E. Crooks.
 Lafayette—Louis Hoffpauir.
 Lake Arthur and Thornwell—L. C. Wilson.
 Lake Charles—R. H. Wynn.
 Leesville—A. H. Parker.
 Many—R. F. Harrell.
 Maxie and Estherwood—J. H. Hoffpauir.
 Merryville—L. R. Sparks.
 New Iberia—R. L. Armstrong.
 Rayne—W. S. Henry.
 Sulphur and Vinton—W. W. Perry.
 Zwolle—J. H. French.
 General Evangelist—H. T. Young.

Minden District.

K. W. Dodson, Presiding Elder.

Campti—C. F. Sheppard.
 Castor—To be supplied.
 Colfax—W. O. Wagoner.
 Columbia—S. S. Bogan.
 Cotton Valley—E. L. Cargill.
 Coushatta—J. B. Williams.
 Ferriday—George Fox.
 Haughton and Doyline—P. H. Fontaine.
 Hall Summit—W. F. Henderson, Jr.
 Jena and Jonesville—L. P. Moreland.
 Liberty—To be supplied.
 Mindeu—L. I. McCain.
 Plain Dealing—A. M. Wynne.
 Ringgold—T. J. Holladay.
 Rochelle—S. J. Starkey.
 Sibley—R. T. Pickett.
 Spring Hill—H. B. Hines.
 Standard—H. C. Murphy.
 Trout and Good Pine—J. M. Boykin.
 Winnfield—P. M. Caraway.
 Winnfield Circuit—G. H. Corry.

Monroe District.

N. E. Joyner, Presiding Elder.

Bastrop—Alonzo Early.
 Bonita—E. J. Buck.
 Crew Lake—L. W. Smart.
 Crowville—J. A. Taylor.
 Gilbert—F. M. Miller.
 Delhi—O. L. Parker.
 Harrisonburg—R. V. Fulton.
 Lake Providence—J. F. Foster.
 Mangham—J. C. Price.
 Mer Rouge—J. D. Nesom.
 Monroe—M. S. Monk.
 Oak Grove—J. W. Faulk.
 Oak Ridge—S. W. B. Colvin.
 Rayville—J. A. Alford.
 Tallulah—H. W. Bowman.
 Waterproof—T. D. Lipscomb.
 West Mouroe—W. H. Jordan.
 Winusboro—H. W. Rickey.
 Wisner—A. D. George.

New Orleans District.

R. H. Harper, Presiding Elder.

Bayou Blue—G. A. La Grange.
 Coviugton—J. T. McVey.
 Franklin—J. A. McCormack.
 Houma—F. J. McCoy.
 Lafourche—C. J. Thibodeaux.
 Lydia—To be supplied.
 Morgan City—R. M. Brown.
 New Orleans:
 Algiers—J. C. Rousseaux.
 Carrollton Avenue—E. C. Gunn.
 Epworth—J. B. Grambling.
 Felicity—H. N. Harrison.
 First Church—J. B. Peters.
 Louisiana Avenue and McDonoghville—J. G. Snelling and Jno. Razmusen.
 Parker Memorial—L. W. Cain.
 Rayne Memorial—W. L. Duren.
 Second Church—H. W. Jamieson.
 St. Marks—W. H. Giles, and Bruno Martelli, Italian pastor.
 Patterson—T. F. King.
 Slidell—S. A. Seegers.
 St. Martinville—A. M. Martin.
 Terre Bonne—A. D. Martin.
 Missionary to the Italians—Leon Picone.
 Conference Missionary Evangelist—Martiu Herbert.
 Chaplain U. S. Army—A. F. Vaughan.
 Dean, Candler School Theology, Emory University—F. N. Parker.
 General Secretary Epworth Leagues—F. S. Parker.
 Editor New Orleans Christian Advocate—H. T. Carley.
 Conference Missionary Secretary—J. G. Snelling.
 Superintendent Memorial Home—J. G. Snelling.

Ruston District.

W. D. Kleinschmidt, Presiding Elder.

Arcadia—H. W. Ledbetter.
 Athens—J. F. Dring.
 Bernice—J. L. Lay.
 Bienville—F. P. Moss.
 Calhoun—I. A. Patton.
 Choudrant—D. C. Bennett.
 Clay—E. W. Day.
 Dubach—H. W. Jordan.
 Eros—C. H. Mayo.
 Farmerville—H. W. Cudd.
 Gibbsland—C. E. McLean.
 Haynesville—A. J. Gearheard.
 Homer—Ellis Smith.
 Jonesboro—J. F. Waltman.
 Lapine—Jerry Fordham.
 Marion—W. W. Lantrip.
 Ruston—W. W. Drake and J. L. Greenway, Jr.
 Simsboro—P. O. Lowrey.
 Superintendent Louisiana Methodist Orphanage—R. W. Vaughan.
 Student in Vanderbilt University—J. F. Watson.

Shreveport District.

W. W. Holmes, Presiding Elder.

Belcher and Gilliam—G. M. Hicks.
 Bossier City—D. E. Dulaney.
 Cedar Grove—H. E. Pfost.
 Elm Grove and Harmon—A. L. Harper.
 Grand Cane—A. A. Bernard.
 Greenwood—I. T. Reames.
 Ida and Hosston—W. E. Akin.
 Keachie—W. F. Roberts.
 Logansport—R. S. Walton.
 Mansfield—W. C. Childress.
 Mooringsport—S. L. Riggs.
 Oil City—R. H. Bamburg.
 Shreveport:
 Claiborne—H. C. Dufrene.
 First Church—R. E. Goodrich and Byron Harwell.
 Mangum Memorial—J. E. Selfe.
 Noel Memorial—W. C. Scott.
 Texas Avenue—R. T. Ware.
 Vivian—J. M. Alford.
 President Centenary College—Geo. S. Sexton.
 Professor Biblical Literature, Centenary College—R. E. Smith.

Professor Religious Education, Centenary College—D. B. Raulins.
 Professor in Centenary Academy—W. F. Roberts.
 Conference Secretary of Education—A. S. Lutz.
 Conference Evangelist—T. W. St. John.
 State Superintendent Legislative Prohibition Enforcement League—A. W. Turner.

Transferred Out.

West Virginia Conference—C. W. Crisler.
 Little Rock Conference—F. M. Freeman.

Transferred In.

Western Virginia Conference—B. P. Taylor.
 Little Rock Conference—M. S. Mouk.
 North Arkansas Conference—J. L. Evans.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District.

W. H. Lewis, Presiding Elder.

Adams—L. J. Snelgrove.
 Barlow—Thos. O. Prewitt.
 Bayou Pierre—E. W. Hope.
 Bogue Chitto and Norfield—M. L. McCormick.
 Brookhaven—P. D. Hardiu.
 Crystal Springs—J. A. Moore.
 Fernwood—J. T. Abuey.
 Foxworth—W. C. M. Baggett.
 Gallman—J. E. J. Ferguson.
 Georgetown—W. W. Nelson.
 Hazlehurst—J. R. Jones.
 Magnolia—T. B. Cottrell.
 McComb:
 Centenary—J. L. Sells.
 La Branch Street—H. J. Moore.
 Pearl River Avenue—J. A. Wells.
 Meadville and Bude—B. W. Lewis.
 Monticello—J. H. Moore.
 Osyka—T. M. Ainsworth.
 Pleasant Grove—F. J. Jones.
 Scotland—G. G. Yeager.
 Summit and Topisaw—H. L. Nortou.
 Tylertown—J. M. Lewis.
 Wesson and Beauregard—A. S. Oliver.
 President Whitworth College—H. G. Hawkins.
 Chaplain United States Navy—W. N. Thomas.
 Financial Agent Methodist Orphanage—W. T. Griffin.
 Conference Evangelist—H. M. Ellis.
 Secretary Whitworth College—B. F. Jones.

Hattiesburg District.

Robt. Selby, Presiding Elder.

Avera—P. H. Howse.
 Bonhommie—B. M. Lawrence, supply.
 Collins—J. W. Thompson.
 Ellisville—Percy Vaughan.
 Eucutta—C. H. Herring.
 Hattiesburg:
 Broad Street—A. J. Davis.
 Court Street—H. A. Gatlin.
 Main Street—Joseph A. Smith.
 Heidelberg—S. C. Moody.
 Leakesville—J. H. Grice.
 Lucedale—J. B. Cain.
 Magee and Sanatorium—W. M. Williams.
 Mount Olive—J. L. Carter.
 New Augusta—J. C. Jackson.
 Oloh—W. J. Stokes, supply.
 Petal—M. W. Porter.
 Prentiss—Otto Porter.
 Purvis—C. W. Wesley.
 Richton—M. M. Black.
 Silver Creek—E. A. King.
 Sumrall—W. G. Forsyth.
 Taylorsville and Mize—B. H. Williams.
 Williamsburg—W. J. Walters.
 General Evangelist—D. E. Kelly.
 Student in Southern Methodist University—A. J. Boyles.
 General Evangelist—J. M. Smith.

Jackson District.

J. Loyd Decell, Presiding Elder.

Benton—C. C. Clark.
 Bentonla—W. H. Lane.
 Bolton—J. T. Weems.
 Brandon—John D. Ellis.
 Camden—Carl H. Williams.
 Cantou—W. M. Sullivan.
 Eden—E. H. Cooley.
 Edwards—J. O. Ware.
 Fannin—A. J. Leggett.
 Flora—S. F. Harkey.
 Florence—A. S. Byrd.
 Harrisville—J. B. Shearer.
 Jackson:
 Capitol Street—H. F. Brooks.
 Galloway Memorial—H. S. Spragins.
 Grace—I. H. Sells.
 Millsaps Memorial—E. M. Allen.
 Madison and Pocahontas—H. C. Castles.
 Mendenhall and D'Lo—V. G. Clifford.
 Satartia—M. A. Massey.
 Sharon—L. A. Comfort.
 Terry—H. S. Westbrook.
 Vaughan—J. W. Price.
 Yazoo City—J. L. Neill.
 Associate Sunday School Editor—C. A. Bowen.
 Conference Sunday School Secretary—J. C. Chambers.

Extension Secretary, General Sunday School Board—J. L. Ferguson.
 Manager Orphans' Home—B. F. Lewis.
 Conference Secretary Education—J. M. Morse.
 Manager Mississippi Home Finding Society—J. L. Sutton.
 Missionary to Africa—W. N. Ware.
 Student Emory University—H. W. F. Vaughan.
 Home Missionary—Charles Assaf.
 Conference Evangelist—C. P. Jones.

Meridian District.

M. L. Burton, Presiding Elder.
 Bucatunna—E. T. Nicholson.
 Chunky—W. W. Murray.
 Daleville—Frederick Sartin.
 De Kalb—H. E. Raley.
 De Soto—A. A. Simms.
 Enterprise—T. H. King.
 Lauderdale and Electric Mills—Rolfe Hunt.
 Matherville—W. D. Barrett.
 Meridian:
 Central—A. F. Watkins.
 East End—A. M. Broadfoot.
 Fifth Street—W. B. Jones.
 Hawkins Memorial—J. F. Campbell; E. D. Snelgrove, junior preacher, supply.
 Seventh Avenue—W. B. Hollingsworth.
 Poplar Springs—J. H. Jolly.
 Pachuta—R. E. Rutledge.
 Porterville—D. P. Yeager.
 Quitman—F. L. Applewhite.
 Scooba—D. W. Ulmer.
 Shubuta—W. J. Dawson.
 Vimville—O. B. Matheny.
 Waynesboro—W. A. Hays.
 Waynesboro Circuit—R. A. Sibley.

Newton District.

L. E. Alford, Presiding Elder.
 Bay Springs—P. H. Grice.
 Burnside and Deemer—H. J. Oakley.
 Carthage—L. M. Sharp.
 Cleveland—J. W. Moore.
 Decatur and Hickory—C. H. Strait.
 Forest and Morton—T. A. Ferguson.
 Harperville and Lena—T. B. Winstead.
 Homewood—T. C. Cooper.
 Lake—M. L. White.
 Laurel:
 First Church—B. L. Sutherland.
 Kingston—J. L. Greenway.
 West End—J. W. Ramsey.
 Montrose—S. N. Young.
 Neshoba—M. R. Jones.
 Newton—H. M. Johnson.
 North Leake—J. M. Johnson, supply.
 Philadelphia—W. H. Saunders.
 Raleigh—R. A. Allums.
 Rose Hill—M. K. Miller.
 Shiloh—E. J. Coker.
 Trenton—R. W. Gibson, supply.
 Trinity—A. A. Kelly, supply.
 Union—R. H. Clegg.
 Walnut Grove—V. R. Landrum.
 West Neshoba—To be supplied.
 Superintendent Mississippi Conference Training School—J. F. McClelland.

Seashore District.

L. L. Roberts, Presiding Elder.
 Americus—E. W. Wedgeworth.
 Bay St. Louis—J. G. Galloway.
 Biloxi—O. S. Lewis.
 Brooklyn and Bond—G. E. Allan.
 Carriere—H. J. Maddox.
 Coalville—G. M. Hall.
 Columbia—C. M. Crossley.
 Escatawpa—S. E. Flurry.
 Gulfport—W. J. Ferguson.
 Hub—C. H. Gunn.
 Logtown—C. A. Schultz.
 Long Beach—H. G. Roberts.
 Lumberton—W. L. Linfield.
 Lyman—Rayburn Holt, supply.
 Mentor—J. W. Loudenslager, supply.
 Mississippi City—Randolph, supply.
 Moss Point—J. M. Corley.
 Ocean Springs and Handsboro—D. E. Vickers.
 Pascagoula—J. W. Sells.
 Picayune—H. A. Wood.
 Poplarville—J. E. Williams.
 Saucier—W. P. George.
 Stillmore—S. W. Bryant.
 Vancleave—W. F. Baggett.
 Wesley Memorial—H. L. Daniels, supply.
 Wiggins—H. R. McKee.
 Superintendent Seashore Camp Ground School—L. L. Roberts.
 Principal Seashore Camp Ground School—W. W. Moore.

Vicksburg District.

J. T. Leggett, Presiding Elder.
 Anguilla—W. A. Terry.
 Centreville and Stephenson—H. Mellard.
 Fayette—J. L. Smith.
 Gloster and Liberty—B. M. Hunt.
 Harrison—E. D. Simpson.
 Hermanville—J. B. Holyfield.
 Louise and Holly Bluff—W. B. Alsworth.
 Mayersville—W. L. Blackwell.
 Natchez—C. C. Evans.
 Nebo—E. T. Rutledge.

Oak Ridge—S. B. Watkins.
 Port Gibson—W. H. Huntley.
 Rocky Springs—Wesley Ezelle, supply.
 Rolling Fork and Cary—T. J. O'Neil.
 Rosetta and Mount Vernon—N. S. Loftus.
 Roxie—M. H. McCormick.
 Silver City—F. B. Ormond.
 Utica—C. Y. Higginbotham.

Vicksburg:

Crawford Street—G. H. Thompson.
 Gibson Memorial—J. E. Gray.
 Washington—M. J. Miller, Supply.
 Woodville—G. P. McKeown.
 Student in Emory University—G. H. Jones.
 President Port Gibson College—H. W. Van Hook.

Transferred In.

H. S. Spragins, an elder, from the Alabama Conference.
 H. G. Roberts, an elder, from the North Mississippi Conference.
 G. M. Hall, an elder, from the North Alabama Conference.

Transferred Out.

J. V. Bennett, an elder, to the North Mississippi Conference.
 A. C. Johnson, an elder, to the North Mississippi Conference.
 J. S. Purcell, an elder, to the Florida Conference.
 E. K. Means, an elder, to the Virginia Conference.
 J. H. Sharp, in the Class of the First Year, to the Northwest Texas Conference.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

L. P. Wasson, Presiding Elder.
 Aberdeen—R. G. Moore.
 Algoma—W. M. Hester.
 Amory Station—W. R. Lott.
 Amory Circuit—W. R. Liming.
 Bellefontaine—B. E. Crowson, supply.
 Buena Vista—W. C. Newman.
 Calhoun City—H. H. Wallace.
 Derma—E. L. Jernigan, supply.
 Eupora—C. W. Avery.
 Fulton—E. C. Driskell.
 Greenwood Springs—T. L. Oakes.
 Houka—W. C. Mattox.
 Houston—W. N. Dodds.
 Mathiston and Maben—J. E. Lawhon.
 Nettleton—G. C. Gregory.
 Okolona—A. C. McCorkle.
 Pontotoc—W. L. Stormont.
 Prairie and Strong—J. J. Garuer.
 Randolph—G. W. Russell, supply.
 Salem and Friendship—R. M. Papasan, supply.
 Shannon—B. F. Bullard.
 Smithville—W. L. Pearson.
 Toccoola—J. C. Nelson, supply.
 Tremont—J. A. Biffle.
 Tupelo—J. T. Lewis.
 Vardaman—T. W. Smallwood.
 Verona—J. S. Maxey.
 Woodland—R. T. Hollingsworth.
 Chaplain U. S. Navy—J. H. Brooks.

Columbus District.

J. B. Randolph, Presiding Elder.
 Ackerman and Weir—W. W. Jones.
 Artesia and Schaeffers—W. L. Atkins.
 Brooksville—Seamon Rhea.
 Columbus:
 First Church—R. A. Tucker.
 Central—Del Longgear.
 Caledonia—Guy Ray.
 Cedar Bluff—F. F. Coggins.
 Chester—W. R. Crouch.
 Crawford and Mayhew—G. H. Boyles.
 Ethel—J. W. Gibson.
 High Point—A. C. Johnson.
 Kosciusko Station—A. S. Raper.
 Kosciusko Circuit—W. W. Milligan.
 Longview and Sessums—S. W. Hemphill.
 Louisville—W. H. Mounger.
 Macon Station—W. N. Duncan.
 Macon Circuit—W. S. Selman.
 McCool—W. T. Bailey.
 Mashulaville—T. J. Hopper.
 Noxapater—J. W. York.
 Shuqualak—O. A. Clark.
 Starkville—V. C. Curtis.
 Sturgis—C. M. Ray.
 West Point—T. H. Lipscomb.
 Conference Evangelist—J. H. Bell.
 General Evangelist—W. M. McIntosh.
 Missionary to Poland—W. A. Langley.
 Student in Drew Theological Seminary—N. D. Guerry, Jr.

Corinth District.

E. H. Cunningham, Presiding Elder.
 Baldwyn—R. W. Evans.
 Belmont—D. R. McDougal.
 Blue Mountain—B. F. Hammond.
 Booneville Station—E. E. McKeithen.
 Booneville Circuit—R. C. Nanney.

Burnsville—W. T. Bazzell, supply.
 Chalybeate—W. T. Phillips.
 Corinth, First Church—E. Nash Broyles.
 Corinth, South Side—A. L. Davenport.
 Corinth Circuit—W. W. Bruner.
 Dumas—Wade Heath.
 Guntown—W. M. Langley.
 Hickory Flat—L. P. Jumper, supply.
 Iuka Station—G. C. Schwartz.
 Iuka Circuit—E. P. Craddock, supply.
 Kossuth—W. I. White.
 Mantachie—L. B. Wimberley.
 Marietta—E. C. Sullivan.
 Mooreville—G. B. Love.
 Myrtle—J. L. Nabors.
 New Albany Station—C. A. Parks.
 New Albany Circuit—M. A. Burns.
 Potts Camp—W. F. Rogers.
 Rienzi—N. Maxey.
 Ripley Station—J. A. George.
 Sherman—C. W. Bailey.
 Silver Springs—J. N. Humphrey.
 Tishomingo—J. D. Boggs, supply.
 Wheeler—W. C. McCay.
 Conference Evangelist—W. A. Wilson.
 Conference Secretary of Education—J. H. Holder.
 District Evangelist—J. T. Gullett, supply.

Greenville District.

A. T. McIlwain, Presiding Elder.
 Arcola and Murphy—H. D. Suydam.
 Boyle and Pace—W. D. Bennett.
 Clarksdale—T. M. Brownlee.
 Cleveland—J. W. Ward.
 Coahoma and Jonestown—R. G. Lord.
 Duncan and Alligator—C. P. Moss.
 Evansville and Dubbs—T. B. Thrower; T. H. Mills, supernumerary.
 Friar's Point and Lyon—J. W. Robertson.
 Glen Allen and Avon—N. J. Golding.
 Greenville—E. R. Smoot.
 Gunnison and Sherard—M. E. Scott.
 Hollandale—L. A. McKeown.
 Lake Cormorant—A. Y. Brown.
 Leland—J. T. Lockhart.
 Lula and Dundee—W. B. Baker.
 Merigold—W. R. Goudelock.
 Rosedale and Hillhouse—W. M. Campbell.
 Shaw and Litton—P. F. Luter.
 Shelby—B. P. Jacob.
 Tunica—S. L. Pope.
 Chaplain United States Army—J. M. Moose.

Greenwood District.

J. E. Cunningham, Presiding Elder.
 Acona—A. J. Henry.
 Belzoni—J. V. Bennett.
 Black Hawk—R. L. Ellis.
 Carrollton—S. E. Ashmore.
 Drew—R. P. Neblett.
 Drew Mission—J. C. Wasson.
 Dublin and Mattson—W. J. Wood.
 Greenwood, First Church—J. H. Felts.
 Greenwood, Price Memorial—J. O. Dowdle.
 Indianola—J. D. Wroten.
 Inverness—J. J. Baird.
 Itta Bena—T. E. Gregory.
 Lambert and Crowder—C. L. Oakes.
 Marks and Belen—J. M. Guinn.
 Minter City—C. L. Rogers.
 Moorhead and Isola—A. R. Beasley.
 Ruleville—H. P. Lewis.
 Schlater—J. B. Conner.
 Sidon and Cruger—E. M. Shaw.
 Sunflower—F. H. McGee.
 Swifftown—George O. Clark.
 Tchula—W. M. Young.
 Tutwiler—W. S. Shipman.

Grenada District.

E. S. Lewis, Presiding Elder.
 Abbeville—G. D. Burt.
 Ashland—R. M. Evans, supply.
 Coffeyville—H. M. Young.
 Duck Hill—A. W. Bailey.
 Durant—C. M. Chapman.
 Ebenezer—A. A. Martin.
 Grenada—Melville Johnson.
 Holcombe—J. G. Johnson.
 Holly Springs—W. W. Woollard.
 Kilmichael—H. N. McKibben.
 Lamar—W. C. Beasley.
 Lexington—E. G. Mohler.
 Oxford—S. H. Caffey.
 Paris—J. A. Brodie, supply.
 Pickens and Goodman—H. E. Carter.
 Poplar Creek—L. Betterton, supply.
 Red Banks—R. C. Mayo.
 Sallis—J. R. Murff.
 Tie Plant—G. T. Sledge, supply.
 Vaiden and West—W. O. Hunt.
 Waterford—W. L. Robinson.
 Water Valley, First Church—L. M. Lipscomb.
 Water Valley, Main Street—J. W. Raper.
 Winona—Carroll Varner.
 Webb and Sumner—C. T. Floyd.
 Winona Circuit—A. M. West.
 President Grenada College—J. R. Countiss.

(Continued on Page Nine.)

A GREAT LESSON FOR BOTH RICH AND POOR.

By Bishop Warren A. Candler.

The protracted litigation over the estate of Mr. Jay Gould has terminated without credit to him or to his children.

When he died it was supposed that he was one of the richest men in the United States, if not the richest, he having passed away before the day of billionaires.

He had a gift for making money, and by his ability in the organization and administration of great enterprises, and by his skill in the manipulation of the stock market, he amassed a fortune of eighty-two millions of dollars. His marked gifts in these matters led men to call him "the wizard of Wall Street."

But his name was never associated with any notable benevolence. He knew how to accumulate money, but he did not know how to use it in a wise way. He was a great getter of money, but not much of a giver of it.

His immense fortune was left to his offspring, and it has been to them anything but a blessing. It has brought them alienations, strife and lawsuits, until it now appears that very little of the original fortune is left. Love among his children has perished while the huge estate has been dissipated.

The heirs of Mr. Gould are not in actual want, of course—they are far from that condition. But they are under the necessity of appealing to the courts for aid to hold on to what is left and to secure such a redistribution of the remaining property as to prevent any of them coming to want finally.

Only one of them, the pious and estimable daughter, reflects credit upon the family name.

According to an old maxim, it is not proper to speak anything but good of the dead, but the recent litigation has made the facts of the case public property, and the lessons that it teaches should not be lost to the public mind. Men and women of large fortunes, and persons of what are now called moderate means, should lay these lessons to heart.

Mr. Gould was a getter of money, and his ability as such extinguished his power to give it. This is an ever present danger to men of strong acquisitive powers. Getting becomes a habit with them, just as hard to break and just as reprehensible as the habit of the inebriate to indulge in drink. It occupies their thoughts when they sleep and when they awake. Their hearts may easily become hard and metallic. Their eyes become holden so that they can see nothing but gold, and they become utterly blind to all higher good. The pronouns "I" and "my" obscure their vision.

Jesus forbade a Christian calling another a fool; but of one man the Master himself said, "Thou fool! this night thy soul shall be required of thee." And this was said of one who used "I" and "my" excessively. The record reads: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said this will I do: I will pull down my barns, and build greater, and there I will bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease; eat, drink and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: thou whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." (Luke xii:16-21.)

Mr. Jay Gould was certainly not rich toward God, nor was he generous toward his fellow-men. For the public good he gave little, if anything. He laid up treasure for himself, and when death made it impossible for him to keep it longer, he left it to his children.

His fortune never benefited the country. On the contrary, it provoked socialistic and communistic sentiments of the most radical and revo-

lutionary nature. Selfish wealth always yields a reaction of evil among the classes which suffer hardship and want. If all rich men acquired and used their possessions as Mr. Gould secured and employed his, the United States would soon see horrors like those of the French Revolution.

Mr. Gould did not love his country. He and his associates, led and inspired by him, made the dark day known as "Black Friday," and his manipulation of railways made many black-days for the shareholders who were the victims of his schemes. He made many thousands unhappy in order that he might get gains.

And with all his getting he was not a happy man. Nor has his fortune made his descendants happy. He has hurt them rather than benefited them. His money has served to damage their characters and demoralize their lives, except in the case of the devout daughter, who alone has shown the wisdom required to possess and use money well.

Parents may lay up money for their children; but if they do not bring up children who are capable of using it wisely, both the money and the children will come to nothing.

Estates can be transmitted, but character cannot be bought with gold, nor handed down to posterity. It is a personal possession that cannot be acquired from ancestry or transmitted to posterity. And without it the wealthiest young man is poor indeed. Without this highest good of character earthly goods cannot be long retained. With it there is the best security for every needed blessing in life.

It is doubtless true that much of the Gould estate which has passed out of the incompetent and unworthy hands of the sons of Mr. Gould is now rightfully owned by young men of character who were poor and struggling when he died.

There is a very true maxim which declares "a fool and his money are soon parted," and when the parting takes place, wise and upright men acquire it.

Poor and wise young men, who forty years ago were struggling with poverty, are the men of wealth and influence to-day. Not many rich youths of that generation are now opulent or influential.

Let no young man of good character envy the frivolous and foolish heirs of large fortunes who are more notable for what they have than for what they are. Let no characterless son of wealth imagine that his property can last always, or that it can take the place of high character while it stays with him. Money and manhood are two widely different things; but, different as they are, money refuses to stay long after character departs.

Another lesson which should not be overlooked or forgotten is that a man's acquisitive powers and his benevolence should keep step with each other in their growth. If one gets money more rapidly than he gives it to promote good ends, his getting ability will outrun his giving capacity, and that will harden his heart and promote his selfishness.

Mr. Gould began life without much money, and if he had practiced benevolence as his fortune grew, he would have been a happier man and a better man. Thereby also he would have set an example to his children, and thereby he would have made them happier and better.

In many instances men promise themselves that they will do great things after they have acquired wealth; but by the time they have become rich their greed for more money has extirpated their benevolence, and their early purposes of good are not fulfilled. As years have passed and gains have been gotten, they have become insensible to the higher interests of mankind and oblivious to everything but their own selfish concerns. They become impatient when any appeal for benevolence is made to them. Mr. Gould, it is said, was thus impatient with proposals to him to help noble enterprises. And now after he is dead his name is associated with no great institution for the welfare of mankind. No one remembers him with gratitude. His name is recalled

only to remind people of his "stock-jobbery" and pernicious speculations.

"That man may last, but never lives,
Who much receives and nothing gives,
Whom none can love; whom none can thank;
Creation's blot, creation's blank."

Judged by any reasonable and just standard, Mr. Gould's life was a failure.

THE STEWARD AS A DIRECTOR IN A GREAT CORPORATION.

By J. R. Pepper, Chairman Board of Stewards,
First Methodist Church, Memphis, Tenn.

The church of God is the greatest corporation on earth, and the stewards are as truly the directors in this corporation as are the directors of the biggest banks in the world.

An officer or director in a corporation is elected for three specific things:

First—That he may use his largest personal influence for the good of the institution in its ongoing. Many prominent men of the United States are receiving large salaries purely for the influence of their names and are not doing any actual work for the institutions they represent. It is considered good business to pay a large bonus for the use of a potential name in a community.

Second—The officer or director of a corporation is expected to set on foot such policies and plans as will produce the very largest gains to the concern and win the greatest possible patronage.

Third—Such officer or director is expected to organize and train a corps of workers or operatives to efficiently carry out the policies and plans agreed upon.

—NOW—

Is the Methodist steward giving his very best personal influence to the great corporation he represents?

Is he giving his office the first place in his daily thoughts?

Is he as well known among his fellows as a Methodist steward as he is as a business man, a club man, a golf player, and is he winning patronage to his corporation by his most attractive personal influence?

Does the Methodist steward give very careful and continuous thought to the policies and plans of operation for his splendid corporation, the church, so that the largest benefit possible may accrue?

Does he look out for new and modern methods of work as he does in his own business?—such as will win increased patronage to the institution?

Does he subscribe for and read organs representing his office work just as he does as a banker or manufacturer, in order that he may keep abreast of the newest and best thought touching his particular line of work?

Does he attend conferences or conventions where live discussions by leading thinkers occur, concerning the best way to do things, just as he does as a merchant, a miller, a doctor or some other world worker?

If it is very necessary that the working staff of a successful bank should have careful training by officers and directors, in order that each one may fit into his place and fully understand the policies and plans to be carried forward, it is equally necessary that the Methodist steward should give serious thought to and assistance in training a competent corps of workers in the church.

If a bank has found it good business to keep a large percentage of its active working staff composed of young men and young women, so that as the older members drop out, young, trained, vigorous blood will be ready to step right in without a break in ranks, should not the Methodist steward also do just such a wise thing as that, and therefore involve a large number of young people in work and thereby train them for the most successful service?

(Continued on Page 7.)

The Home Circle

DO IT NOW.

If you have hard work to do,
Do it now.

To-day the skies are clear and blue,
To-morrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.

Let the notes of gladness ring
Clear as song of bird in spring,
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
To-morrow may not come your way,
Do a kindness while you may.
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Anon.

THE CIVIL SERVICE EXAMINATION.

"Tut-tut-tut!" exclaimed old Silas Wetherel, as he entered his office, one morning.

He had advertised for a boy, and no less than twenty applicants were present. After a cursory examination, he dismissed all of them but three, who were about the same age.

Two of them, Fred Baylis and Harry St. Clair, were evidently the sons of well-to-do parents. The attire of the other boy, whose name was Charlie Benson, indicated that he belonged to the poorer class.

"Well, I want but one boy," Uncle Silas said, as he settled down into his chair, a ruminating look on his face. "How am I to make a selection?"

He was a stout, jovial, loud-voiced gentleman, eccentric in his ways, partial to boys and always ready to "poke fun" at them.

"We'll have a civil service examination," he announced, a flash of humor brightening his face. "Where is the Westminster Abbey of America?"

That was a puzzler, and the boys glanced into one another's faces.

"At Cambridge," Fred Baylis hesitatingly said.

"At Princeton," suggested Harry St. Clair.

"I don't know," was Charlie Benson's straightforward reply.

"Question number two," Uncle Silas said. "How is the word 'so-met-i-mes' pronounced?" and he spelled the word with the pauses indicated.

"So-met-i-mes," replied Fred Baylis, plunging headlong into the trap set for him.

"It is Latin, isn't it?" asked Harry St. Clair.

"I would pronounce it 'sometimes,'" said Charlie Benson.

Uncle Silas laughed heartily, and Fred and Harry grew red in the face.

"Please hang up this picture," Uncle Silas said, as he offered Harry St. Clair a small picture, and pointed to the wall. No sooner had Harry complied than he was ordered to return it to the desk.

"Where was it that twenty-seven thousand men were killed by the falling of a wall?" asked Uncle Silas.

It was an odd question and rather an indefinite one.

"I don't know," frankly admitted Harry St. Clair.

"I never heard of such a dreadful accident," said Fred.

"An account of it is given in the Bible," quietly replied Charlie Benson.

Uncle Silas flung up his head in a pleased way.

"Where?" he asked.

"In the First Book of Kings. It happened in the city of Apek."

"How many Israelites were killed?"

"None, sir," replied Charlie. "They were Syrians."

"You are right," declared Uncle Silas.

He rubbed the end of his nose for a few minutes, and then designating Fred, ordered him to hang up the picture. Fred complied, but thought it a funny proceeding.

"You may bring it to me again," Uncle Silas said. The picture on his desk once more, he asked: "Is this a correct sentence, 'Your trunk has come?'"

A short silence ensued.

"It is," said Fred Baylis.

"It is," declared Harry St. Clair.

Uncle Silas looked at Charlie Benson, who said:

"It is grammatically correct."

"But is it correct?" asked Uncle Silas.

"It isn't a correct statement," Charlie said. "A trunk is an inanimate thing. It cannot come. To say 'your trunk has been brought' would be more precise."

"Pretty well taken," Uncle Silas said laughingly.

"Of course, I thought you meant its grammatical construction," Fred remarked.

"It is a quibble," declared Harry.

"Please hang up the picture," Uncle Silas said, extending it to Charlie, who complied with the request, and it was not followed with another to return it.

"I am sorry that two of you are to be disappointed," Uncle Silas said. "But how can I help it? There are three nails in the wall. Master Benson hung it on the proper one, with deliberation and an artistic eye. You will observe that it is equally distant from the corners of the wall, and the same height from the border that the other pictures are. It was a trifling test, but there is a good deal in it. I have concluded to engage Charlie Benson."

"All right!" said Fred rising. "Good for Charlie Benson; he scored one every time!"

"'Twas a fair field, and you won every time! Good for you, old fellow!" said Harry.

The boys showed their admiration in their eyes, and Uncle Silas leaned back in his chair and beamed on them as they bowed themselves. "Your remarks do you credit, youngsters—good day! good day!" said he.—Wide Awake.

BETTY'S THANKSGIVING SURPRISE.

Betty always loved to help, so when she went to Aunt Betty's for Thanksgiving, she planned happily how she would help get the dinner, just as she always had done at home.

But it was different at Aunt Betty's house. There were servants to do everything. It was all very lovely and very new to little Betty, but she was such a helper girl that when Thanksgiving morning came, and she smelled some of the good things she could not help to cook, she began to be a little homesick.

Then suddenly she thought of a surprise she and mother had made for father last Thanksgiving day. Mother had written a verse, and, just before they sat down at the dinner table, Betty had stood behind her chair and repeated it. Why couldn't she do that this year? No one here knew her verse, and it would be a real surprise.

Betty said the verse over and over to herself so she would be sure to remember every word when the time came. And she was so happy in her plan that she forgot all about being homesick.

There were guests at dinner, and Betty felt a tiny bit shy. But as they walked out into the dining room she whispered to Aunt Betty, "Please may I say something for a Thanksgiving surprise before we sit down?"

"Certainly, dear," answered Aunt Betty.

"Betty has something to say to us," she said with a smile, as they gathered round the table.

"I couldn't help get dinner," explained Betty, "and I wanted to do something, so I thought perhaps you'd like this little verse that was our Thanksgiving surprise for father last year."

Then she bowed her head and said softly:

"For my Heavenly Father's care,
Around me always, everywhere,
I'm glad on this Thanksgiving day,
And so my loving thanks I say."

For a minute every one was so quiet that poor Betty was afraid she had not done the right thing. But presently her uncle said, "That is to me the very best part of our Thanksgiving dinner, little girl, and I thank you."

"And so do we," said the guests. Aunt Betty did not say a word, but she stooped and kissed Betty, with a look in her eyes that said that she was remembering the Heavenly Father whom she had almost forgotten on that Thanksgiving day.—The Continent.

LITTLE FAITHFUL.

Father was very proud of his girl. "Just give Sylvia anything you choose to look after and she'll see that it is done," he said.

Cousin Leila came one spring for a visit, and the two girls had great fun together. Leila wanted to gather flowers; she wanted to visit the mill, to see the head of the brook.

"Fact is," said Joe, the hired man, "she's always a-wantin' to be somewhere else or do somethin' else—no more rest to her than there is to a gadfly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got breakfast for Joe, then carried a cup of coffee to mother, and set about dishwashing and straightening up the kitchen in good earnest.

Leila fluttered about. She helped a little, hindered a good deal. Every little while she would say, "Aren't you most done?"

At last when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"Oh, let 'em wait!" Leila pouted. "Sylvia Dayre, you'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't hungry as the chicks—why Joe!"

"Go 'long, there!" Joe said laughing. "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful!" was on the box. Wasn't Sylvia happy?—Children's Companion.

THE STEWARD AS A DIRECTOR IN A GREAT CORPORATION.

(Continued From Page 6.)

The Perfectly Plain Application Is

First: That the Methodist steward is under sacred oath to give whatever personal influence he may possess to the church he has vowed to support.

Second: He is equally bound to contribute his best business sense to the policies and plans of his church—and improve them if he can.

Third: No sensible religious steward is jealous of other co-laborers, and hence he will rejoice in the training of the younger men and women for the church when other heads and hands have to yield their place.

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Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE EMERGENCY CAMPAIGN.

The first district meeting in the Emergency Campaign for missions in the Louisiana Conference was held in Rayne Memorial Church on last Monday evening. Rev. J. G. Snelling, who was chosen by the Conference to lead the campaign, presided. Dr. A. C. Zumbrunnen, of the Board of Missions at Nashville, was the principal speaker of the occasion, and he brought a message on the effectiveness of the missionary program, and the passion of the missionary on the field as among the chief arguments against retrenchment. He emphasized the fact that if there were to be retreat at any point, or in any particular it must be by order of the church to whom the appeal for maintenance is now being made. At the conclusion of Dr. Zumbrunnen's address Dr. Harper, presiding elder of the district, asked for an expression of purpose on the part of the churches represented, and with the greatest unanimity and enthusiasm on the part of both laymen and preachers, every church indicated its readiness to carry on. So far as the New Orleans district is concerned, it is pledged not more by its word than by its history to meet the emergency of the church with its very best in its devotion and its gifts.

W. L. D.

PERSONAL AND OTHER NOTES.

"I like my new field," writes Rev. W. W. Perry from Sulphur, La.

Rev. A. J. Leggett has entered hopefully upon his work at Fannin, Miss.

The men's Bible classes of the Baton Rouge District had a great rally scheduled for Hammond last Sunday.

Rev. R. S. Walton has been cordially received by the good people of the Logansport and Longstreet charge, Louisiana Conference.

We have seen an announcement to the effect that Gipsy Smith, Jr., is holding a three weeks' meeting at Cleveland, Miss.

Rev. Hilary S. Westbrook and family found a warm welcome when they reached their new field of labor, Terry, Miss.

Rev. W. M. Williams, of Magee, Miss., writes: "We have been royally received by these good people. We are hopeful of a good year."

Huntington, W. Va., is making vigorous efforts to be selected as the place for holding the next General Conference. The committee to select the place will meet in Memphis, Tenn., on Dec. 9.

A personal note from Rev. O. W. Bradley, recently appointed pastor of St. John's, Memphis, indicates that he enters upon his work in that great church with bright prospects.

Rev. R. T. Ware, in a business note to the Advocate, says that he has had a royal reception at Texas Avenue, Shreveport. In addition to a whole-hearted welcome there was a full pantry.

Rev. K. W. Dodson and family have moved into the beautiful district parsonage which was recently bought at Minden, La., for the Minden District. It is one of the nicest homes in that fine little city.

We welcome again to our desk "Methodist Matters," the sprightly church paper got out by Rev. Del Longgrear, pastor of Central Methodist Church, Columbus, Miss. It is always interesting. Central has a wide-awake pastor.

In a note to the editor, Rev. H. W. May says that he expects to spend the month of December with his son-in-law, Mr. W. W. Hawsey, at Battle, La. After Jan. 1, he will be located at New Roads, La.

Many Church Schools

WOULD HAVE HAD TO CLOSE

BUT FOR THE

CHRISTIAN EDUCATION MOVEMENT

IT HAS BEEN A LIFE-SAVER.

THEIR FUTURE WILL BE SECURE
IF SUBSCRIBERS WILL PAY IN FULL
THEIR PLEDGE.

Have You Paid Yours?

Brother J. H. Foreman, whose new address is Pelahatchie, Miss., desires to render such service as he may, and requests his brethren to write him for any assistance that he may be able to give them.

Dr. Mark Terrell, general evangelist, requests us to state that he has an open date of three weeks, beginning Dec. 27. He may be reached at Quapaw, Okla., where he will be in a meeting until Dec. 20.

The congregation of the First Methodist Church, Monroe, La., showed by many tokens its appreciation of Dr. F. M. Freeman, its pastor, who was recently transferred to one of the Arkansas Conferences.

Rev. W. W. Drake, D.D., was enthusiastically received by the Ruston congregation. He preached the sermon at the Union Thanksgiving service, and also occupied the pulpit at the Union community service Sunday, Nov. 29. On both occasions he delivered forceful messages.

Brookhaven, Miss., lost one of its most promi-

nent citizens recently when Captain A. E. Moreton passed away. He was more than ninety years old. He was one of the oldest Masons in Mississippi. The funeral service was conducted by his pastor, Rev. P. D. Hardin, assisted by Rev. A. F. Fogartie, of Canton.

Rev. H. G. Hawkins, President of Whitworth College, Brookhaven, Miss., has during the present week been at Charleston, S. C., attending the Association of Southern Colleges and High Schools. Also, the Southern Association of Colleges for Women has been in session at the same time in Charleston.

Dr. G. B. Winton has been elected editor of the Methodist Advocate, official organ of the Memphis, the Holston, and the Tennessee Conferences, to succeed Dr. J. A. Burrow, resigned. Dr. Winton has had wide experience in editorial work, and he will be welcomed again to the field in which he is so proficient.

Rev. M. S. Monk, appointed pastor of the First Methodist Church, Monroe, La., at the recent session of the Louisiana Conference, is at his new post and has made already a fine impression upon the church and the city. He was welcomed at his first service by a great congregation, which was highly pleased with his sermon.

Rev. P. M. Carraway, of Winnfield charge, sends in a list of twelve subscribers, ten of which are new, and he encloses a check for same at the regular price. In addition to this Brother Carraway asks for full particulars as to the Advocate campaign. It is needless to say that this is a fine beginning, and the pastor is one of the most effective young men in the Louisiana Conference.

Rev. J. T. Parsons, of Pine Grove, La., called at the Advocate office on Monday, and made the first report on the Advocate campaign. He turned in twenty-three subscriptions, and stated that more were to follow. We regret to say that Brother Parsons is in the city to consult a specialist concerning his health. We hope that the outcome may be the speedy restoration of his health.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, Louisiana Conference, requests us to make the following announcements: Rev. P. S. Carpenter has been appointed to the Lottie charge, and Rev. A. R. Hoffpauir to the Jackson and Ethel charge; Rev. T. G. Stamps has been appointed to Plaquemine instead of Jackson, where he was appointed at Conference. Let all concerned take notice of these changes.

Rev. H. M. Ellis, appointed a Conference evangelist at the recent session of the Mississippi Conference, is making his home for the present at 141 Seashore Camp Ground, Biloxi, Miss., where he may be reached by those who desire his help in meetings. Brother Ellis is one of the best preachers of our acquaintance, and he will gladly assist the pastors in the most difficult places. He began a meeting with Rev. J. T. Weems, at Bolton, Miss., last Sunday.

It is with sincere sorrow that we record the death of Mrs. S. M. Thames, which event occurred at Touro Infirmary in this city Monday evening, November 30. Deceased was the widow of Rev. S. M. Thames, who was for a long time one of the most distinguished members of the North Mississippi Conference. For some time she had suffered from a serious affection of the facial nerves. She was brought here Sunday for surgical attention, but early Monday morning suffered a collapse from which she never recovered. Her children were with her as she slipped away to be with God and the angels. May the God whom she loved and served comfort and keep the sorrowing loved ones until they shall be reunited in the heavenly home.

The Item, an afternoon daily newspaper of New

Orleans, recently had the following editorial comment concerning the appointment of Rev. A. W. Turner as the superintendent of the newly formed Louisiana Prohibition League: "We note the formation of the Louisiana Prohibition League, with A. W. Turner for superintendent and Shreveport for headquarters. Dr. Turner has been known for more than half a generation to all insiders at Baton Rouge as a quiet, polite, persistent, efficient promoter of dry legislation, getting what he could when he could and saving what he could from the wreck of what he couldn't get. * * * His definite continuance in the legislative department will interest all hands on both sides of the perennial argument anent the Demon. It probably will be welcomed by the wet brethren as well as the dries, for the wet cohorts rather like and respect 'the Doctor' of the personal side as a square-shooter, and on the other side as a necessary evil with capacities for mischief that might be more offensively employed to the production of greater commotion with no greater results." We venture the personal opinion that the dry forces in these United States have no more efficient legislative superintendent than is Rev. A. W. Turner.

THE ADVOCATE AS A CHRISTMAS GIFT.

Send us \$2.00 and the name you wish the Advocate sent to as a Christmas gift.

TO THE PASTORS OF THE SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

My Dear Brethren: I am depending on you to bring your charge Lay Leader and your District Steward to Gulfport, Wednesday, Dec. 9, at 9 a. m., and stay for the night service. Please do not fail me.

Your brother,

L. L. ROBERTS.

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION.

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Ky., Wednesday, Jan. 6, 1926, at 10 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before Dec. 31, 1925. No application will be entered on the calendar after this date.

T. D. ELLIS, Secretary.

TO THE PREACHERS AND PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.

Dear Brethren: In my appointment as Conference evangelist of the Louisiana Conference, I am beginning to realize my fondest hopes and believe it will prove the satisfying of my one ambition. God called me to be a Methodist preacher when I was six years old, and all through these years I have visioned myself as an evangelist in my home State. Now I am so happy that I am just where I want to be. However, I realize that my success as such depends very largely on my brethren, if not altogether, as I am restricted to your pleasure in opening the way for me. I am a Methodist and depend on you for an invitation.

I am ready to go anywhere for a meeting—no place is too small. I have made several promises, but my calendar is not full. I will appreciate some early dates. If any of the presiding elders have any mission points they want looked after, I will be glad to do all I can for them between dates.

Brethren, please give me a chance to satisfy the longings of my soul. This is my home, and I

intend to spend the rest of my life in this work if you will use me.

Address me at 101 Crosby Street, Mansfield, La.

T. W. ST. JOHN.

IMPORTANT MEETINGS, LAKE CHARLES DISTRICT.

The Lake Charles District stewards are called to meet in the Broad Street Methodist Church at Lake Charles on Dec. 11, at 10 a. m.

At 10:30 on the same day and at the same place will be held a meeting in the interest of the Special Missionary Effort ordered at the recent Annual Conference session. All pastors, lay leaders, Woman's Missionary Society presidents, Epworth League presidents, Sunday school superintendents, chairmen of boards of stewards, and any other interested people are expected to attend this meeting. Pastors will please secure the attendance of their people.

W. L. DOSS, JR., Presiding Elder.

NOTICE.

The Ruston District \$20,000 Missionary Thank-offering meeting will be held at Arcadia on Tuesday, Dec. 8, at 10 a. m. Rev. W. W. Drake, D.D., Rev. R. E. Goodrich, D.D., and Rev. J. G. Snelling will bring the inspirational addresses. All the pastors, missionary workers, and lay leaders are cordially urged to be present. The ladies of the Arcadia church will serve lunch at the noon hour.

W. D. KLEINSCHMIDT.

THE VOTE ON UNIFICATION.

From the best information available, we give from week to week the vote by Conferences on the pending plan of unification. Assuming that the Nashville Christian Advocate has authoritative information, we check with its figures each week. To the best of our knowledge, the vote at present stands as follows:

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	129	31
South Brazil	32	1
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4
Pacific	93	39
North Alabama	94	293
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	177	87
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
Mexico	40	12
Northwest Texas	65	155
North Carolina	145	133
Texas	205	103
Alabama	73	197
Memphis	102	130
Mississippi	43	170
North Georgia	116	235
Little Rock	115	56
Central Texas	162	182
South Georgia	94	217

NORTH MISS. CONFERENCE APPOINTMENTS.

(Continued From Page Five.)

Grenada District.

Professor Millsaps College—J. E. Stephens.
Commissioner Orphans' Home—S. A. Brown.
Assistant Secretary General Board of Missions—R. H. Ruff.
Missionary to Brazil—J. S. Duncan.

Sardis District.

T. M. Bradley, Presiding Elder.

Arkabutla—H. B. Potts.
Batesville—A. T. Clanton.
Byhalia—G. A. Baker.
Charleston—W. C. Galceran.
Cockrum—B. G. Whitehurst.
Coldwater—J. D. Simpson.
Como—W. W. Mitchell.
Courtland—G. W. Robertson.
Crenshaw and Sledge—C. A. Northington.
Hernando—E. B. Sharp.
Horn Lake—M. H. Weed.
Longtown—J. A. Smith.
Mount Pleasant—J. H. Bass.
Oakland—J. A. Patterson.
Olive Branch—R. G. A. Carlisle.
Pleasant Hill—W. A. Bowlin.
Sardis Station—J. T. McCafferty.
Sardis Circuit—R. E. Woodfin.
Senatobia—W. W. Hartsfield.
Shuford—W. C. Galceran, Jr.
Tyro—M. H. McCall.
Conference Evangelist—J. A. Randolph.
Sunday School Field Secretary—R. H. B. Gladney.

Transfers In:

J. V. Bennett, an elder from Mississippi Conference.
T. W. Smallwood, an elder from North Alabama Conference.
A. C. Johnson, an elder from Mississippi Conference.
J. H. Bass, an elder from Memphis Conference.

Transfers Out:

C. C. Alexander to the North Alabama Conference.
H. G. Davis to the Mississippi Conference.
H. G. Roberts, to the Mississippi Conference.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

It is important that all requests for change of address be made as promptly as possible. No changes can be made without request of the subscriber. **BUSINESS MANAGER.**

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Look unto Jesus even through your tears. Tears are telescopes. I have seen farther through my tears than ever I saw through my smiles.—Joseph Parker.

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to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. A. C. FLOWERS was born April 1, 1851, and died at the home of his daughter, Mrs. C. J. Ogborn, Meridian, Miss., Sept. 23, 1925. Brother Flowers was a child of the church, the son of Rev. E. A. Flowers, late of the Mississippi Conference, who went to his reward April 28, 1901. Brother Flowers was converted and joined the church when a child of 8 years of age. His early advantages were good from the fact that he was well born, well reared, and well educated, graduating from Hiwassee College in 1875. Brother Flowers joined the Mississippi Conference in December, 1885. After a few years he located, and for 25 or more years he taught school and preached as a local preacher. As a preacher he was earnest, thoughtful and true. Brother Flowers believed the Bible, loved his church and his pastor. He found great joy in discussing with his pastor the various interests of the church. In the year 1887 Brother Flowers was married to Miss Irene Gibson, who outran him in the race for the Father's mansion. There were born to them two children, a son and a daughter; the son went early in life to join the mother, leaving the daughter, to whom he was both father and mother. It was the privilege of the daughter, Mrs. C. J. Ogborn, to minister to him in his last days on earth. A good, faithful man has gone to his reward.

C. M. CROSSLEY, P. C.
Meridian, Miss.

VIGOROUS ACTION CONCERNING LYNCHING.

By R. B. Eleazer.

The Mississippi Conference, in session in Hattiesburg a few days ago, went on record with a vigorous condemnation of lynching and all other forms of mob violence, and called upon the officials and the people of Mississippi to do everything in their power to make an end of crimes of this sort. Setting out the fact that "during the last fifty-five years mobs have murdered 4,144 human beings, 1,036 of the victims white and 3,162 Negroes; 85 of the victims being women, 17 white and 68 Negroes," the Conference declared lynching to be "unchristian, uncivilized, and subversive of law and order," and endorsed the "efforts now being made by officers and members of the Mississippi Bar Association to so quicken the public conscience that mob law shall cease." Sheriffs were called upon to do their sworn duty in such emergencies and to defend their prisoners even at the risk of their own lives.

In connection with the resolutions, Bishop W. N. Ainsworth delivered a vigorous arraignment of lynching and appealed to the members of the Conference to do their "utmost to help remove from the reputation of the South such foul blots as are put there by illegal gatherings and mobs. The difference between mob rule and the

rule of law," said Bishop Ainsworth, "is the difference between savagery and civilization. We have been discrediting ourselves in the eyes of the world. We have been permitting the stabbing of the very arm which we may some day call upon for support."

Referring to a recent Mississippi lynching, Bishop Ainsworth said that the reputation of the State suffered throughout the whole country, and that even its material prosperity was seriously affected. "Large corporations are not disposed to lend money or make investments in this State after such an affair," said Bishop Ainsworth. "Outsiders will think twice before settling in such a community where the law is so disregarded and where human life is so cheap."

PERRITO.

By Garfield Evans.

Our next door neighbor has a little dog named "Loor," which means "praise," although he is usually referred to as "perrito," which simply means "little dog." With as dignified name as that, you would expect a very large dog or one of unusual pedigree. On the other hand, he is in reality the smallest dog I have ever seen; I could almost put it in my coat pocket. And he is a skinny looking affair, resembling a miniature of the ordinary street cur.

The other day my wife was attracted to the door by hearing her name called and by some one violently crying. Between the sobs of the woman she managed to understand that Perrito was lost and had not been seen for almost an hour. Looking everywhere revealed no sign or knowledge of the whereabouts of Perrito. Presently my wife saw far down the street a little dog playing with some other neighbor dogs. It proved to be Perrito. You can hardly imagine the joy expressed by the woman as she ran to greet Perrito; and gathering it in her arms she caressed it and scolded it by turns.

Now, do not think that this was a poor, ignorant woman. She represents the cultured class and would pass in the best of society in the States. You may wonder if she is a devout Catholic. So far as I have been able to find out, she belongs to the Catholic Church, but seldom if ever attends. At least for three months that we have been living here we have never known her to attend mass. And one of the friends of the family who is a frequent visitor in her home, has boasted to me that he has no confidence in the Catholic Church or in the priest.

Not ignorant! Cultured! Not dominated by Romanism! Then what is wrong with her? Let the above story carry its own interpretation of the emptiness of life with false ideals that follow in the trail of Romanism. Courteous and friendly, generous and neighborly, yet lacking the poise and purposefulness of life which can only come from a personal knowledge of a supreme personality!

Habana, Cuba.

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"THE LOVE OF CHRIST CONSTRAINETH US."

"The night lies dark upon the earth,
And we have light;
So many have to grope their way,
While we have sight.

"One path is theirs and ours,
Of sin and care,
But we are borne along,
While they their burden bear,

"Footsore, heart-weary, they
Upon their way,
Mute in their sorrow, while
We kneel and pray.

"Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

ZONE MEETING AT DREW, MISS.

Zone No. 3, of the Greenwood District, North Mississippi Conference, held its fourth quarterly meeting in Drew, on Nov. 18, with the five missionary societies, which comprise the zone, taking part.

The zone leader, Mrs. J. E. Coleman, of Doddsville, and the president of the Drew society, Mrs. G. W. Wolford, presided over the meeting, with Mrs. S. P. Strickland acting secretary.

The church was made beautiful for the occasion with yellow and white

chrysanthemums, and Mes. Atkinson and Ramsay very graciously welcomed the guests as they arrived.

During the day many helpful talks were made and instructive papers were read, outlining our missionary activities during this year, and giving an insight into the work for the coming year. Among the splendid speakers for the day were Mes. R. P. Neblett, E. C. Stansel, Sledge, Worthy and Magee; also Revs. R. P. Neblett and H. P. Lewis.

During the morning service an interesting pageant, entitled, "The Missionary Voice," was put on by the Ruleville society. We believe that our subscription list to the Voice will be increased because of this number on the program.

At the noon hour the hostess society served a delicious two-course plate lunch, and a delightful social hour was enjoyed.

During the afternoon session several splendid musical selections were rendered. One which deserves special mention was a number given by four young violinists from Blaine, pupils of Mrs. L. D. McLain. The talented children were voted honorary members of the zone.

The meeting closed with a consecration service led by Mrs. Neblett, and we left with hearts filled with greater enthusiasm and with a determination to give of our best to the Master in our missionary work for 1926.

The next zone meeting will be held at Sunflower some time during the first quarter of 1926.

MRS. H. P. LEWIS, Reporter.

ZONE MEETING AT SYLVARENA, MISS.

The Bay Springs, Raleigh, and Sylvarena Auxiliaries met in their first zone meeting, Tuesday, Oct. 27, with the Sylvarena ladies acting as hostesses for the occasion.

Mrs. Horace Crout, zone leader, opened the meeting with a few remarks, and called for the election of secretary, which resulted in the election of Mrs. L. B. Boykin.

Rev. R. A. Allums, of Raleigh, read the eighth Psalm; Rev. P. H. Grice, of Bay Springs, offered prayer, after which Brother Allums gave a splendid short talk, showing us that the material had so much outgrown the spiritual, and pleading for us to help remedy the situation. The audience joined in singing, "The Morning Light Is Breaking."

Voluntary discussions were had on, "Why our Zone meeting?" Mrs. P. J. Abney next gave us "What My Missionary Society Means to Me." This talk alone was inspiration enough to keep up the work. She told us of having been a member of some auxiliary for twenty-five years, never missing a meeting except on account of sickness.

Children Cry for



Fletcher's CASTORIA

MOTHER:— Fletcher's Castoria is especially prepared to relieve Infants in arms and Children all ages of Constipation, Flatulency, Wind Colic and Diarrhea; allaying Feverishness arising therefrom, and, by regulating the Stomach and Bowels, aids the assimilation of Food; giving natural sleep.

To avoid imitations, always look for the signature of *Chas. H. Fletcher*.
Absolutely Harmless - No Opiates. Physicians everywhere recommend it.

"Why a Bible Study in connection with our Missionary Society?" was discussed by Mrs. Keown, of Bay Springs.

Mrs. P. H. Grice opened a round table discussion, "How We Raise Our Pledges," which brought out some interesting information.

Mrs. R. A. Allums gave an explanation of "The Belle Bennett Memorial Fund," giving an interesting account of Miss Bennett's life, the birth of Scarritt, and the change in location.

"The Week of Prayer" was discussed by Mrs. Joe Currie, who pleaded for the observance of this week, Nov. 1-7.

(Continued on Page 13.)

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

SORES

BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.



Children of Three Generations

have successfully conquered childhood's dreaded affliction—whooping cough aided by **ROCHE'S EMBROCATION**.

Rubbed on the chest it brings speedy relief by loosening the phlegm.

Always have **ROCHE'S** handy for emergencies. It is just as effective for croup, bronchitis and colds on the chest. **All Druggists** or **E. FOUGERA & CO., Inc., New York**

ROCHE'S EMBROCATION
Fights Whooping Cough and Croup

DON'T SUFFER

No need to do so with any disease caused by malaria. There's a remedy for them all—used with success for 60 years.

Wintersmith's Chill Tonic

666

is a prescription for

Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.
it kills the germs.

The Old Standby in a New Dress



—the same dependable remedy that over a period of more than fifty years has been found so reliable in the treatment of catarrh and diseases of catarrhal nature.

The outside of the package only has been altered. To facilitate packing and reduce breakage in shipping, the paper wrapper which has identified the Pe-ru-na bottle for many years has been displaced by a substantial pasteboard carton.

Pe-ru-na cannot be made any better. Three generations of users testify that Pe-ru-na is the best remedy in the world for catarrh and diseases of catarrhal origin.

The remedy our fathers and grandfathers used with so much satisfaction is still the standby for the ills of everyday in thousands of American homes.

PE-RU-NA

The Original and Reliable Remedy for Catarrh

The New Package

Sold Everywhere
Tablets or Liquid

Send 4 Cents for booklet on catarrh to the
Pe-ru-na Company, Columbus, Ohio

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

Rev. R. H. B. Gladney, Sardis, Miss.

Our Bible Text: II Timothy, 2:15.

Our Motto: All united in Christ to use the plans of the church to establish the kingdom of God more perfectly.

The Aim of every school: Instruction, Worship, and Service.

Officers under the Sunday School Board:

R. H. B. Gladney, Conference Superintendent of Sunday Schools, Sardis.

Miss Virginia Thomas, Conference Superintendent of Elementary Work, Tupelo.

J. E. Stephens, Superintendent of Leadership Training, and Treasurer, 306 Alexander Street, Jackson.

C. A. Parks, Superintendent of Adolescent Work, Greenville.

R. G. Lord, Superintendent of Missionary Education, Coahoma.

R. G. Moore, Superintendent of Adult Work, Aberdeen.

As all know, the first two mentioned are salaried workers. They are given wholly to the work of the Sunday schools in the Conference. The last four are volunteer workers. They have other tasks assigned them by the church. They do not wish to be mere ornaments to a letterhead, but they are anxious to lend a helping hand in this great work. Call upon each and every one of them for any service they may be able to render. They will respond cheerfully.

We are going to give much of the time in the early part of the year to the checking up of schools that are using the Program of Work, and place as many charts in other schools as possible. Jonestown ranks as a standard school, "C" type, having covered the ten points required. Arcola,

Murphy, Lock, and Darlove, all on the Arcola circuit, have covered six points, ranking as progressive, of the "C" type.

At every training school and district conference we hope to post the schools that have progressive, advanced, or standard rank. It will take more work, more study, and much more prayer than we have done in the past. The program of work given by our leaders may be too big for the man, but it is not larger than the needs of the people we serve.

In 1920 we held one standard training school for leadership training and issued 48 credits. During the past year we held ten schools and issued a total of 1,724 credits. Of this number, 728 were issued in the training schools; 135 were to individuals and in local training classes; and through our colleges, 561 credits. There were 55 preachers who did credit work in the training schools and colleges. During the year before us we ought to have 100 preachers and 2,000 others take one or more credits. A wise and good man has said: "Humanly speaking, leadership is the only problem of the church. The world is greedy for leadership, too much so. It is so greedy that it only waits till it hears the voice of a leader, and then it follows." The small plans and programs used in the past cannot meet the needs of humanity to-day.

We have planned to hold eight schools by the first of July. The Conference Board agrees to pay half the expenses of these schools; the districts in which these schools are to be held are to pay the other half. A resolution was passed by the Annual Conference to the effect, that all our schools observe Training Day the fifth Sunday in January. On this day take the offering for the training work of the district.

The past year, sixty-five schools contributed to our European Special; fifteen schools had other specials. The total amount contributed to our European Special was \$1,435.67. The Greenville District had the largest number of schools to respond to this call. The Aberdeen District contributed the largest amount. Aberdeen station contributed \$324.80, thus paying out their full Centenary pledge of \$600. We should have 200 schools that give specific missionary instruction, and with the instruction give an offering each fourth Sunday for the support of Belgium, Poland, and Czechoslovakia. This offering should be sent to J. E. Stephens, 306 Alexander Street, Jackson, Miss.

A map of Europe and other material for a missionary program will be furnished every school that sends me the name of the person in charge of missionary instruction in the Sunday school. All together, and all at it.

SUNDAY SCHOOL ITEMS FROM THE LOUISIANA CONFERENCE.

The Memphis convention is church-wide and not under any one of the Boards; yet, as Conference Superintendent of the Sunday school work in Louisiana, we are anxious that the leaders in Sunday school work with young people attend this conference. We are glad to report Rev. H. L. Johns, of Natchitoches, Superintendent of Young People's Work, is planning to attend.

The writer spent Sunday, Nov. 22, at Bunkie, La. The whole day was given over to the subject of Religious Education. The writer spoke at the morning and evening services, holding a workers' council in the afternoon. The school adopted Program of Work. Great interest was shown in Teacher Training. The leaders there, especially the women, are talking "new brick church." The pastor, Rev. Harvell, is in fine favor with his people, and has always been a great Sunday school pastor. One of the strongest features of his Sunday school is the Men's Bible class taught by the pastor.

Prof. A. C. Maddox, of Natchitoches, teaches a training class dur-

ing the Sunday school hour with fine results. One of his pupils writes the following letter to the Conference Superintendent:

"If possible, I would like for a Teacher Training class to be organized in the Sunday school of —"

(Continued on page 13)

Sell this dainty Christmas Box and make money for your church. We pack a Neva-Stain Paring Knife and a Neva-Stain Grapefruit Knife in a holly decorated box for you to sell for 75cts. You can sell every woman two or three for gifts to her friends. Sample sent for inspection.



STAINLESS PRODUCTS SALES CO. INC.,
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More People Drink Luzianne than any other New Orleans Coffee

OF course there's a reason for the greater popularity of Luzianne. Folks who try it grow to like it's different taste so much that they spread the good news and soon it becomes the favorite.

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GUARANTEE Use a pound of Luzianne Coffee. If you are not satisfied in every respect, your grocer will refund your money.

Bavarian China Cup and Saucer---FREE

A genuine Bavarian breakfast coffee cup and saucer, beautifully fluted and decorated with floral design is placed in each 3 lb. pail of Luzianne. The pail contains 3 pounds net weight of coffee, the cup is ad-



ditional and entirely FREE. The pail, with enclosed card, forms a most useful household article. Remember: You use only half as much Luzianne as you do ordinary coffees.

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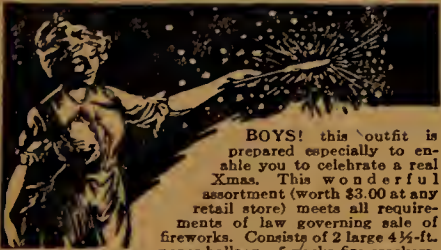
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BOYS! this outfit is prepared especially to enable you to celebrate a real Xmas. This wonderful assortment (worth \$3.00 at any retail store) meets all requirements of law governing sale of fireworks. Consists of 2 large 4 1/2-ft. paper balloons, 5 packs fire-crackers, Salutes, 1 daygo early riser bomb, 1 piece Gattling Kracko, 3 cardboard Gattling Tanks, 1 colored star mine, 18 pieces night fireworks, 40 sparklers, 12 nigger chasers, 12 sun of a gun, 12 grasshoppers, 12 ruby lights, 12 snakes in grass, 12 crazy cracker sticks, and punk. All complete in a neat wood box. A day's fun for the whole family. You can't beat it for variety, quantity, quality, and price. Order now—don't wait. Remittance must accompany order. Fireworks cannot be mailed. Name your express office. We ship same day. Our booklet of celebration goods free. Send for it also.

BRAZEL NOVELTY MFG. CO.

14 Ella Street

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Salesmen Wanted

To make big money in part or whole time representing one of the best monumental firms in the South. Complete equipment furnished. Fill out coupon and mail today.

Roberts Marble Co., Dept. J, Ball Ground, Ga. Tell me your plan whereby I can make more money.

Name.....

Address.....

SUNDAY SCHOOL NOTES.

(Continued from page 12)

M. E. Church, South, — circuit, using the Cokesbury course.

"I am a member of Prof. Maddox's class of this place, and after talking the matter over with him, he told me to write to you and that possibly you could advise the procedure in getting a class organized. Only a few may be interested, but with God's help I feel that much could be accomplished and that the desired result from such an organization would follow. We do need trained teachers and leaders so much.

"I hope I am not intruding upon your time or asking too much, but if I am, forget the request.

"God bless you in your work."

C. D. ATKINSON,
Conference Superintendent.

Carrying the King's Banner to Lockport.

My name is Willie Bergeron. I am a boy 14 years of age and a pupil in the MacDonell School. I don't think we could go to any better school. All the teachers are earnest Christians, and I am striving to live up to what I am taught.

The purpose of this school is to train Christian leaders, and I am doing my best to claim Lockport for our King, Jesus Christ. It seems that I can do very little, but I am sure that some day I will be able to do a greater work through God's help. I lead the singing in the Sunday school there every Sunday morning. We have no piano or organ, and this is not so easy, but I am glad to do it. There are not many people on the inside, but the people on the outside show their interest by coming out on their porches or in the streets to listen when we begin to sing. This shows that they are interested in a friendly way. Some day they may be brave enough to come inside.

Some have shown their interest in us in another way that does not seem so friendly. Miss Hooper put up some posters in different places in town

HEARING RESTORED

Deafness and Head Noises Stopped Often in 24 Hours.

Deafness and terrible racking Head Noises seem to vanish quickly through the use of VIREX compound, formerly known as Rattle Snake Oil. This famous home treatment has been used by more than a quarter of a million people in the past two years. VIREX compound seems to work like magic in its rapidity on people of all ages, relieving the most stubborn cases often in 24 hours.

Mr. J. W. Knott, Texas man, says, "I am 68 years old and have been deaf from scarlet fever since four years old. I couldn't hear the clock strike within 12 inches of my ear. I used VIREX and now hear the clock plainly across the room."

Such wonderful reports come from all over the world as VIREX compound has been used in 54 foreign countries, and is easily used in the privacy of your own home.

So confident are we that VIREX will restore your hearing quickly, and to introduce this remarkable treatment to a million more sufferers, we will send a large \$2.00 treatment for only \$1.00, by collect on delivery mail, on ten days' free trial. If the results are not satisfactory the treatment costs nothing.

Send no money—just your name and address to the VIREX Company, 1659 Gateway Station, Kansas City, Mo., and the treatment will be mailed at once. Use it according to the simple directions. If at the end of 10 days your hearing is not relieved, your head noises gone entirely, just send it back and your money will be refunded without question. This offer is fully guaranteed, so write today and give this wonderful compound a trial.—Adv.

about the Sunday school. All the posters were taken down except the one on the church. We are glad that they are noticing our work anyway. Twice a month Mr. Thibodaux goes to Lockport and preaches on Sunday morning, and twice a month Miss Hooper goes on a week day to help the women and little children who are sick or in need of help.

The MacDonell School is planning to go over there some day and have a picnic and paint the church, clean the yard, and plant flowers. This will help the people to see that we are working for our King.

I think that through the prayers of the people of Louisiana and by our doing the best we can a great work can be done at Lockport.

WILLIE BERGERON.

(Continued on last page.)

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Newton Dist.—First Round.

Newton, Dec. 3, district stewards and Special missionary program.

Bay Springs, at Bay Springs, Dec. 6, 2:30 p.m.; preaching at Dushaw, 11 a.m.

Union, at Union, Dec. 13, 11 a.m., 2:30 p.m.

Decatur and Hickory, at Decatur, Sunday, Dec. 20, 11 a.m., 2:30 p.m.

Forest and Morton, at Morton, Sunday, Dec. 27, 2:30 p.m., 7 p.m.

Young People's Convention at Memphis, Dec. 31-Jan. 3.

Rose Hill, at Homewood, Saturday, Jan. 8.

Montrose, Sunday, Jan. 9, 11 a.m., 2:30 p.m.

Trenton, at Independence, Friday, Jan. 13.

Shiloh, at Shiloh, Saturday and Sunday, Jan. 14, 15.

Raleigh, Jan. 15, 7 p.m.; Monday, Jan. 16, 10 a.m.

Trinity, at Raleigh, Monday, Jan. 16, 2:30 p.m.

Homewood, at Homewood, Saturday and Sunday, Jan. 23, 24.

Lake, at Lake, Sunday, Jan. 24, 2:30 p.m., 7 p.m.

Newton, Jan. 28, 7 p.m.

Laurel, Kingston, Sunday, Jan. 31, 11 a.m., 2:30 p.m.

Laurel, West End, Sunday, Jan. 31, 7 p.m.

Laurel, First Church, Monday, Feb. 1, 7:30 p.m.

Burnside, at Hope, Saturday, Feb. 6, 11 a.m., 2 p.m.

Neshoba, at Cook's Chapel, Sunday, Feb. 7, 11 a.m., 2 p.m.

Cleveland, at Clarke's Chapel, Sunday, Feb. 7, 7 p.m., and Monday, Feb. 8, 10 a.m.

Philadelphia, Monday, Feb. 8, 7:30 p.m.

Walnut Grove, at Old Walnut Grove, Friday, Feb. 12, 11 a.m., 2 p.m.

North Leake, at Bethel, Sunday, Feb. 14, 11 a.m., 2 p.m.

Carthage, at Carthage, Sunday, Feb. 14, 7:30 p.m.; Monday, Feb. 15, 10 a.m.

Harperville and Lena, at Harperville, Monday, Feb. 15, 2:30 p.m.

May every pastor and official member as leaders this year in the work of the kingdom of our Lord do his very best to lead our people into a closer walk with God.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Gulfport, preaching, Sunday, Nov. 22, 11 a.m.

Biloxi, preaching, Sunday, Nov. 22, 7 p.m.

Long Beach, preaching, Sunday, Nov. 29, 11 a.m.

Mississippi City, preaching, Sunday, Nov. 29, 7:30 p.m.

Hub, at Baxterville, Q. C., Saturday, Dec. 5, 11 a.m.; preaching, Sunday, Dec. 6, 11 a.m.

Columbia, preaching, Sunday, Dec. 6, 7:30 p.m.; Q. C., Monday, Dec. 7, 8:30 a.m.

Poplarville, Q. C., Saturday, Dec. 12, 7:30 p.m.; preaching, Sunday, Dec. 13, 11 a.m.

Lumberton, preaching, Sunday, Dec. 13, 7:30 p.m.; Q. C., Monday, Dec. 14, 9 a.m.

Mentorum, at Pine Grove, Q. C., Saturday, Dec. 19, 11 a.m.; preaching, Sunday, Dec. 20, 11 a.m.

Coalville, preaching, Sunday, Dec. 20, 7:30 p.m.; Q. C., Monday, Dec. 21, 11 a.m.

Wesley Memorial, preaching, Sunday, Dec. 27, 11 a.m.

Lyman, preaching and Q. C., Sunday, Dec. 27, 7:30 p.m.

Brooklyn and Bond, at Brooklyn, Q. C., Saturday, Jan. 9, 11 a.m.; preaching, Sunday, Jan. 10, 11 a.m.

Saucier, at Saucier, Sunday night, Jan. 10.

Vanceleave, at Mount Pleasant, Q. C., Saturday, Jan. 16, 11 a.m.; preaching, Sunday, Jan. 17, 11 a.m.

Ocean Springs and Hansboro, at Ocean Springs, preaching, Sunday, Jan. 16, 7:30 p.m.; Q. C., Monday, Jan. 18, 11 a.m.

Americus, at Pleasant Hill, Q. C., Saturday, Jan. 30, 11 a.m.; preaching, Sunday, Jan. 31, 11 a.m.

Escatawpa, at C. S., preaching, Sunday, Jan. 31, 7 p.m.; Q. C., Monday, Feb. 1, 11 a.m.

Carriere, at Carriere, Q. C., Saturday, Feb. 6, 11 a.m.; preaching, Sunday, Feb. 7, 11 a.m.

Picayune, Q. C., Saturday night, Feb. 6; preaching, Sunday night, Feb. 7.

Logtown, Q. C., Saturday night, Feb. 13; preaching, Sunday, Feb. 14, 11 a.m.

Bay St. Louis, preaching, Sunday, Feb. 14, 7:30 p.m.; Q. C., Monday night, Feb. 15.

Pascagoula, Q. C., Friday night, Feb. 19; preaching, Sunday night, Feb. 21.

Moss Point, Q. C., Saturday night, Feb. 20; preaching, Sunday, Feb. 21, 11 a.m.

Wiggins, Q. C., Saturday night, Feb. 27; preaching, Sunday, Feb. 28, 11 a.m.

Stillmore, at Stillmore, preaching and Q. C., Sunday night, Feb. 28.

Gulfport, Q. C., Monday night, Mar. 1.

Biloxi, Q. C., Tuesday night, Mar. 2.

Long Beach, Q. C., Wednesday night, Mar. 3.

Mississippi City, Q. C., Thursday night, Mar. 4.

Wesley Memorial, Q. C., Friday night, Mar. 5.

The district stewards, the pastors and the charge lay leaders are all called to meet at the First Methodist Church, Gulfport, on Wednesday, Dec. 9, at 9 o'clock, and remain over night. We have the largest program before us for the new year that we have ever been called to face, and I want us to plan wisely and do our best to make this the best year of our life. Let no one fail to come, and come to stay through the entire meeting. We are to make history on that day for future generations, and I am calling on every one to stand in his place and deliver his full strength; then we can call on the Lord to help and have confidence in him hearing us when we call. Entertainment will be provided for all who will notify Rev. W. J. Ferguson at Gulfport, or me at Biloxi. We will have a great program. Come and help us.

L. L. ROBERTS, P. E.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

Mrs. Crout called for the members from each auxiliary to stand, and she found from Bay Springs, 9; Raleigh, 6; Sylvarena, 7. Raleigh was selected for the next place of meeting some time in December, time to be selected by Mrs. Crout.

Brother Grice offered the closing prayer.

Refreshments were served by the ladies of the local auxiliary at the church.

MRS. L. B. BOYKIN,
Secretary.

Cuts, Burns, Bites



Its healing and antiseptic properties make Vicks an excellent application for treating all forms of skin inflammation.

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MERRYVILLE WOMAN'S MISSIONARY SOCIETY ACTIVITIES.

The Week of Prayer was observed by the Woman's Missionary Society of the M. E. Church, South, of Merryville, La. On Monday, Nov. 2, the regular business meeting was held, after which the Week of Prayer program was given, with Mrs. Reeves in charge. On Tuesday Mrs. Bennett led the meeting. Mrs. Virgil Fuller, in charge of the Juniors, gave a program on Wednesday. On Friday Mrs. Charles Gott entertained the Society at her home. The Young People's auxiliary gave an interesting program at the church Sunday night, in the absence of the pastor. On Monday, Nov. 9, the Bible Study Class held its meeting at the church. Mrs. Dees conducted the Bible study.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

FRUIT-TREE SALESMEN WANTED

Liberal Cash Commission
Paid Promptly
Howard-Hickory Nursery, Hickory, N.C.

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DE. CANNADAY, 1900 Park Square,
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Harmless, purely vegetable, Infants' and Children's Regulator, formula on every label. Guaranteed non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

At All Druggists



GALL AND LIVER TROUBLE

Indigestion, Gas, Colic, Pain in Right Side. I tried everything, even two operations, before finding help. I'll tell you about FREE. MADELINE E. UNGER, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

GENUINE REVIVALS.

By genuine, we mean the real, true, and sincere revival work done through trained human agency that is free from adulteration, and in co-operation with divine grace. We have genuine examples to pattern after in the lives, faith and works of the holy prophets and apostles, and above all others we should imitate Jesus Christ. Genuine revivals can only come through the Holy Spirit. With all the honesty of my soul I say there are too many people being neglected at our doors. Some will have to give an account for their indifference in these matters at the judgment. God does not send out his servants to visit only the better paying families, towns, and cities, and never enter the doors of the poor and less fortunate financially. He plainly says, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." Luke 14:23. God is not partial. The great Shepherd loves those who are fallen by the wayside and are most in need of his comforting words of life. "For the Son of man is come to save that which was lost." John 18:11. I have indeed had many great meetings in good towns, but my special mission and ambition is to preach the riches in Jesus Christ to the poor, the neglected, and the forgotten. In this I am perfectly sincere. So far as I know, I am the only revivalist that has made this announcement in modern times. I had rather live on bread and water if necessary that Christ might be made known to the unsaved, than to receive the biggest salary in the church and save no souls.

God blessed us with a gift to build up undeveloped fields. In this sense I am an evangelist. I do not recall but one failure in a meeting during the past twenty years. I can take my young man singer—the best I ever had—and through the strength of Christ, put in ten days to two weeks in any weak station charge, half-mission church, village, or country church, and double the strength from every standpoint. Not long since I held a meeting in a small town in Florida where our people had no church, and at the close of a two weeks' meeting we organized a church, and the people became anxious at once to build a \$35,000 house of worship. It was wonderful. These things often occur.

I am hard to believe that some people are as anxious as they at times let on to evangelize the needy fields. Preachers should not be place-seekers, but soul-savers. I told Rev. Amos Kendall, my presiding elder, of sacred memory, years ago, to "put me on a work full of sinners, regardless of salary." He did it, and I had a great year. God called me to save sinners. It is twice as easy to have a genuine revival in the winter, regardless of the weather, as it is in the summer. Revivals that do pastors, and consequently the church the greatest good

are those held in the winter, at the first of the year. I might be employed to evangelize the undeveloped places in one or two districts. I know how to do it. However, I am open now for dates at any places where assistance is really needed.

The only financial considerations, whatever free-will offerings the people want to give to help meet expenses. Write or wire at once—we can arrange date later.

W. D. BASS, Corinth, Miss.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Ponchatoula, Q. C., Jan. 4; Nov. 15.
Natalbany, Q. C., Jan. 5; Nov. 15.
Plaquemine, Q. C., Jan. 12; Nov. 22.
Lottie, Q. C., Jan. 13; Nov. 22.
Hammond, Q. C., Jan. 6; Nov. 29.
Springfield, Q. C., Jan. 7; Nov. 29.
Jackson, Q. C., Jan. 15; Dec. 6.
St. Francisville, Q. C., Jan. 14; Dec. 6.
Donaldsonville, Q. C., Jan. 21; Dec. 13.
Gonzales, at Antioch, Q. C., Jan. 20, p.m.; Dec. 13.
Bogalusa, Q. C., Jan. 29; Dec. 20.
Franklinton, Q. C., Jan. 28; Dec. 20.
Zachary and Slaughter, at Slaughter, Q. C., Jan. 19; Dec. 27.
Baker, at Baker, Q. C., Jan. 20, a.m.; Dec. 27.
East Feliciana, at Oak Grove, Jan. 9, 10.
Clinton, Jan. 10, 11.
Amite, Jan. 17.
Kentwood, Jan. 17.
Denham Springs, at Palmetto, Jan. 23, 24.
Baton Rouge, First Church, Q. C., Feb. 8; Jan. 24.
Washington, at Angle, Jan. 30, 31.
Pearl River, at Pearl River, Jan. 31.
Pine Grove, at Pine Grove, Feb. 7, 8.
Greensburg, at Greensburg, Feb. 8, 9.
Keener Memorial, Q. C., Feb. 9; Feb. 14.
Istrouma, Q. C., Feb. 11; Feb. 14.
H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Indian Bayou, Nov. 29, a.m.
Crowley, Nov. 29, p.m.
Gueydan and Kaplan, at Gueydan, Dec. 6, a.m.
Lake Arthur, Dec. 6, p.m.
Abbeville, Dec. 13, a.m.
New Iberia, Dec. 13, p.m.
Rayne, Dec. 20, a. m.
Lafayette, Dec. 20, p.m.
Sulphur and Vinton, at Sulphur, Dec. 27, a.m.
Many and Pearson, at Many, Jan. 3.
De Ridder, Jan. 10, a.m.
Merryville, Jan. 10, p.m.
Zwolle ct., at Zwolle, Jan. 17.
Leesville, Jan. 24, a.m.
Barham, Jan. 24, p.m.
Lake Charles, ———
Maxie and Estherwood, at Maxie, Feb. 7, a.m.

All correspondents will please address the presiding elder at Gueydan, La., until Feb. 1.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Spring Hill, Dec. 6, preaching at 11 a.m.
Haughton and Doyline, at Haughton, Dec. 13, preaching at 11 a.m.
Ringgold, at Ringgold, Dec. 20, preaching at 11 a.m.
Hall's Summitt, at Hall's Summitt, Dec. 20, 7 p.m.
Cotton Valley, at Cotton Valley, Dec. 27, 11 a.m.
Coushatta, Jan. 3, 11 a.m.
Campti, at Campti, Jan. 3, 7 p.m.
Ferriday, Jan. 10, 11 a.m.
Winnfield, Jan. 17, 11 a.m.
Winnfield ct., at Joyce, Jan. 17, 7 p.m.
Columbia, at Columbia, Jan. 24, 11 a.m.
Rochelle, at Rochelle, Jan. 24, 7 p.m.
Colfax, at Colfax, Jan. 31, 11 a.m.



SAY "BAYER ASPIRIN" and INSIST!

Unless you see the "Bayer Cross" on tablets you are not getting the genuine Bayer Aspirin proved safe by millions and prescribed by physicians for 25 years.

DOES NOT AFFECT THE HEART

Safe

Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

Plain Dealing, at Plain Dealing, Feb. 7, 11 a.m.

Castor, at Castor, Feb. 14, 11 a.m.

Standard, at Standard, Feb. 21, 11 a.m.

Trount and Good Pine, at Good Pine, Feb. 28, 11 a.m.

Jena and Jonesville, at Jonesville, Feb. 28, 7 p.m.

Minden, March 1, 7 p.m.

Sibley, at Pine Grove, March 2, 2 p.m.

Liberty ct., at Liberty, March 4, 2 p.m.

District stewards will meet at Minden, Jan. 6, at 2 p. m.

K. W. DODSON, P. E.

MARRIED.

At the residence of the bride's mother in Silver City, Miss., by Rev. F. B. Ormond, Oct. 31, 1925, MR. JACOB FREDRICK GARST and MISS MARTHA COOPER REED, all of Silver City, Miss.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

HOW TWO WOMEN AVOIDED OPERATIONS

The Following Letters of Mrs. Thurston and Mrs. Beard Carry an Encouraging Message to Other Sick Women



MRS. ETHEL THURSTON
324 N. PINE STREET, LIMA, OHIO

Lima, Ohio.—"I want to tell you how your medicine has helped me. For weeks I suffered with awful pains from inflammation and I was in such misery that I had to bend double to get relief. I could not be touched or jarred, had awful pain all over my abdomen and could not touch my feet to the floor. It was impossible for me to straighten up and the pains never ceased. I took treatments for some time and finally was told I would have to have an operation. I do not believe in operations, and I had read so much about Lydia E. Pinkham's

Vegetable Compound that I told my husband I would try it before I gave up. I soon began to feel that it was doing me good. The awful misery began to leave me, also the backache. I have a good appetite and am gaining in weight. Taking the medicine was the best thing I ever did. I feel like it has saved my life and I do not hesitate to say so to my friends. At least it saved me from a dreaded operation and I am still taking it. I am willing to answer letters from women asking about the medicine."
—Mrs. ETHEL THURSTON, 324 North Pine Street, Lima, Ohio.

Mrs. Beard's Letter

Eddy, Texas.—"I will write you a few words, thinking it will do some one else good. Two doctors said I would have to be operated on because for nearly twelve months I suffered from a weakness from which I could get no relief. I was restless and nervous and was not able to walk across the house. They said it was the Change of Life. I saw Lydia E. Pinkham's Vegetable Compound advertised in the newspapers, and as I could not get any help from doctors I thought I would give that a trial. I began with the liquid and it helped me some, then you advised me to take the tablet form and I began to improve rapidly. I have gained in weight from 105 to 170 pounds. I recommend it to all women with this trouble."
—Mrs. M. E. BEARD, R. No. 1, Box 143, Eddy, Texas.

FISTULA CAN BE CURED WITHOUT A SURGICAL OPERATION

HENRY F. ALEXANDER, M.D. RECTAL SPECIALIST
325 W. CLINCH AVE. KNOXVILLE, TENN.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Corinth, South Side, preaching, Nov. 22; Q. C., Dec. 2, night.
 Corinth, First Church, preaching, Nov. 29, 7 p.m.; Q. C., Dec. 14, night.
 Booneville, preaching, Nov. 29, morning; Q. C., Dec. 9, night.
 Sherman, at Sherman, Dec. 5, 6, morning.
 Myrtle, at Myrtle, Dec. 6, 7.
 New Albany ct., at Ingomar, Dec. 8.
 Corinth ct., at Mount Carmel, Dec. 10.
 Rienzi, at Renzi, Dec. 11.
 Iuka sta., Dec. 13, 14.
 Iuka ct., at Snow Down, Dec. 14.
 Belmont, at Golden, Dec. 15.
 Booneville ct., at Carolina, Dec. 18.
 New Albany sta., Dec. 20, morning; Q. C., Dec. 21, morning.
 Burnsville, at Burnsville, Dec. 22.
 Blue Mountain, at Blue Mountain, Dec. 27, 28.
 Young People's Convention, at Memphis, Dec. 31 to Jan. 3.
 Pott's Camp, at Pott's Camp, Jan. 3, 4.
 Hickory Flat, at Hickory Flat, Jan. 3, night; Q. C., Jan. 5.
 Tishomingo, at Tishomingo, Jan. 7.
 Kossuth, at Kossuth, Jan. 8.
 Ripley, Jan. 10, 11, morning.
 Dumas, at Jacob's Chapel, Jan. 11.
 Chalybeate, at Camp Ground, Jan. 12.
 Silver Springs, at Payne's Chapel, Jan. 13.
 Baldwin, at Baldwin, Jan. 17, 18.
 Guntown, at Guntown, Jan. 19.
 Mooreville, at Allen's Chapel, Jan. 20.
 Mantachie, at Hebron, Jan. 21.
 Wheeler, at Wheeler, Jan. 23, 24.
 Marietta, at Marietta, Jan. 27.

The district stewards are called to meet in First Church, Corinth, at 10 o'clock, Tuesday, Dec. 1.

All preachers and official members of the district are urged to attend the missionary and rally conference called by the Bishop to meet in Booneville, Dec. 16 (evening) and 17.

Full attendance on each of the quarterly conferences is important. Let stewards report a full year's finances

How Doctors Treat Colds and the Flu

To break up a cold overnight or to cut short an attack of grippe, influenza, sore throat or tonsillitis, physicians and druggists are now recommending Calotabs, the purified and refined calomel compound tablet that gives you the effects of calomel and salts combined, without the unpleasant effects of either.

One or two Calotabs at bed-time with a swallow of water,—that's all. No salts, no nausea nor the slightest interference with your eating, work or pleasure. Next morning your cold has vanished, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you please,—no danger.

Get a family package, containing full directions, only 35 cents. At any drug store. (adv)

Itching PILES

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.

All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

at first quarterly conference, thus getting a good start on the new Conference year.

Prayerful co-operation and unceasing activity will win all battles.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Oxford, Nov. 15.
 Grenada, Nov. 22.
 Coffeeville, at Coffeeville, Nov. 29.
 Winona, Dec. 6.
 Duck Hill, at Duck Hill, Dec. 6, evening; Q. C., Dec. 7.
 Holcomb, at Holcomb, Dec. 10.
 Holly Springs, Dec. 13, morning.
 Lamar, at Lamar, Dec. 13, evening; Q. C., Dec. 14.
 Paris, at Paris, Dec. 16.
 Water Valley, Main Street and Taylor, at Main Street, Dec. 20.
 Abbeville, at Abbeville, Dec. 20, evening; Q. C., Dec. 21.
 Tie Plant, at Tie Plant, Wednesday, Dec. 23.
 Durant, Dec. 27, morning.
 Lexington, Dec. 27, evening.
 Poplar Creek, at Shiloh, Jan. 9, 10.
 Vaiden, at Vaiden, Jan. 10, evening; Q. C., Jan. 11.
 Water Valley, First Church, Jan. 13, evening.
 Winona ct., at Bethlehem, Jan. 15.
 Pickens and Goodman, at Pickens, Jan. 17, morning.
 Sallis, at Sallis, Jan. 17, evening. Q. C., Jan. 18.
 Kilmichael, at Kilmichael, Jan. 20, 11 a.m.
 Ashland, at Ashland, Jan. 23, 24.
 Ebenezer, at Ebenezer, Jan. 30, 31.
 Waterford, at Waterford, Feb. 6, 7.
 Red Banks, at Red Banks, Feb. 7, evening; Q. C., Feb. 8.

All officials are urged to be present at the conferences. Business of the utmost importance will demand their careful attention.

The District Missionary Institute will meet at Water Valley, First Church, Thursday, Dec. 3, at 2:30 p.m. Will adjourn at noon, Friday, Dec. 4. Some representatives of the Board of Missions will be in attendance to discuss with us the great missionary program of the church. Every pastor in the district is expected to be present. The lay leaders and other active laymen and missionary women of the district are urged to attend. If you expect to attend, write Brother L. M. Lipscomb, the local pastor.

The district stewards will meet at 2:30, Friday, Dec. 4, at First Church, Water Valley. One hour ought to be sufficient time for all our business. Most of our pastors and stewards will desire to attend both the meetings announced above. We will be glad to have you. Let us go at our jobs to make this the best year in our history.

E. S. LEWIS, P. E.

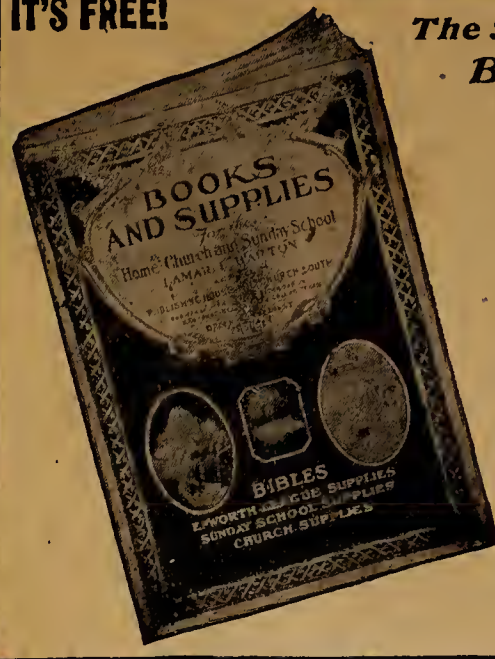
Greenville Dist.—First Round.

Glen Allan and Avon, preaching, Nov. 29; Q. C., Dec. 18.
 Arcola and Murphy, at Lock, Dec. 6.
 Clarksdale, Dec. 13, a.m.
 Lula and Dundee, at Lula, Dec. 13, night.
 Leland, Dec. 15, night.
 Shaw, Dec. 16.
 Hollandale, Dec. 17.
 Boyle and Pace, at Boyle, Dec. 20, a.m.
 Shelby, Dec. 20, night.
 Rosedale, Q. C., Jan. 5; preaching, Feb. 7, night.
 Gunnison and Sherard, Q. C., Jan. 6; preaching, Jan. 31, night.
 Friar's Point and Lyon, Q. C., Jan. 7; preaching, Jan. 31, a.m.
 Merigold, Jan. 10, a.m.
 Duncan and Alligator, Jan. 10, night.
 Greenville, Q. C., Jan. 12; preaching, Feb. 7, a.m.
 Cleveland, Jan. 13.
 Lake Cormorant, Jan. 17, a.m.
 Tunica, Jan. 17, night.
 Evansville and Dubbs, Jan. 24, a.m.
 Coahoma and Jonestown, Jan. 24, night.

Missionary Institute at Clarksdale, Dec. 1 and 2. Three sessions. Tuesday afternoon, Tuesday night, and Wednesday morning beginning at 2 p.m. Tuesday, Dec. 1, and closing at noon Wednesday the 2nd.

The District Stewards will meet at Clarksdale, Wednesday, Dec. 2, at 2

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This catalogue brings to you the most complete book stock in the South, completely described and illustrated. With its aid you can sit in your own home and select your books from our choice compilation of the world's best literature. Our Satisfaction Guaranteed policy protects you.

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This new catalogue of "Books and Supplies for Home, Church, and Sunday School" is so large and expensive that we cannot mail it except to those who request it.

LAMAR & BARTON

Nashville, Tenn. Dallas, Tex.
 Richmond, Va.
 San Francisco, Calif.

p.m. All pastors are requested to remain for the District Stewards' meeting, as we hope to have a short pastors' conference immediately following the meeting of the District Stewards.

All pastors, the District Lay Leader, the District Secretary of the Woman's Missionary Society, District Secretary of the Epworth League, and at least one layman from each pastoral charge are expected to attend the Missionary Institute.

A. T. McILWAIN, P. E.

Greenwood Dist.—First Round.

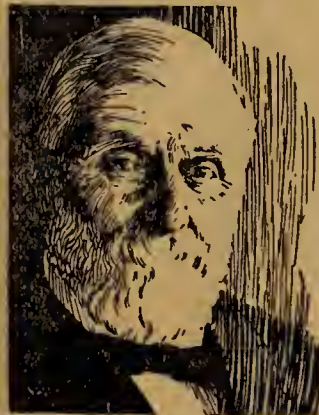
Itta Bena, preaching, Nov. 29, 11 a.m.; Q. C., Dec. 14, night.
 Price Memorial, preaching, Nov. 29, night; Q. C., Jan. 1, night.
 Lambert, Dec. 6, a.m.; 3 p.m.
 Marks, Dec. 6, night.
 Greenwood, First Church, Dec. 7, night.
 Inverness, Dec. 9, night.
 Glendora, Dec. 13, a.m.; 3 p.m.
 Schlater, Dec. 13, night.
 Sunflower, Dec. 16, 10 a.m.
 Drew, Dec. 16, 3 p.m.
 Ruleville, Dec. 16, night.
 Black Hawk, Dec. 20, a.m.; 2:30 p.m.
 North Carrollton, Dec. 20, night; Dec. 21, 10 a.m.
 Tchula, Dec. 23, night.
 Mattson, Dec. 27, 11 a.m.; 3 p.m.
 Tutwiler, Dec. 27, night.
 Swiftown, Dec. 30, 3 p.m.

Now is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.



DR. W. B. CALDWELL
 AT THE AGE OF 83

Mother! It's Cruel to "Physic" Your Child

To Dr. W. B. Caldwell, of Monticello, Ill., a practicing physician for 47 years, it seemed cruel that so many constipated infants and children had to be kept constantly "stirred up" and half sick by taking cathartic pills, tablets, salts, calomel and nasty oils.

While he knew that constipation was the cause of nearly all children's little ills, he did not believe that a sickening "purge" or "physic" every day or two was necessary.

In Dr. Caldwell's Syrup Pepsin he discovered a laxative which regulates the bowels. A single dose will establish natural, healthy bowel movement for weeks at a time, even if the child was chronically constipated. Dr. Caldwell's Syrup Pepsin not only causes a

gentle, easy bowel movement but, best of all, it is often months before another dose is necessary. Besides, it is absolutely harmless, and so pleasant that even a cross, feverish, bilious, sick child gladly takes it.

Buy a large 60-cent bottle at any store that sells medicine and just see for yourself.

Dr. Caldwell's SYRUP PEPSIN

MISSISSIPPI CONFERENCE NOTES

There are twenty-five large Sunday schools not contributing to the Dual-Extension work. If they would contribute it would give this fund \$400 a month more. Europe is literally perishing for money. The Roman church, through its officials, has pronounced a curse against the Methodist church and is bending all its energies to run us out of Poland.

The only income the mission work in Europe has is from the fourth Sunday offering of the Sunday schools. The Mississippi Conference part of this offering would average about \$800 a month, that is only \$2 a Sunday school per month.

Last year 148 Sunday schools contributed to this fund. I have set as our goal this year 250 schools that contribute regularly to the Dual-Extension work.

Three hundred and three Sunday schools contributed to Sunday School Day. This does not count some eight or ten whose pastors reported the offering but the Board did not receive the money. This is over seventy per cent of the schools. We have set for the goal next year 325 Sunday schools contributing to Sunday School Day; that will be eighty per cent. We appreciate the loyalty and help of the workers in enabling us to report this increase over all prevailing records.

I have pledged 1,000 members for the Motion Picture Betterment League of America. This League holds no meetings and has no dues. Any person who will sign the following pledge may become a member:

1. To endeavor to discover the nature of a picture by a study of its title, the pictures advertising it, and newspaper notices before going to see it, and to refuse to see a picture if it seems undesirable.

Since children in particular are influenced by the suggestions received from motion pictures:

2. I promise to refuse to permit any children for whom I am responsible to see a picture whose nature I do not know.

3. I also promise not to let any children for whom I am responsible see an undesirable picture.

The pledge cards may be gotten from this office. I trust we will not only get the thousand members, but many more.

Last year we had eight circuits on the Circuit Honor Roll. I trust that we will have more this year. The following is the new Honor Roll for the year:

Each School on the Circuit

1. To run all the year.
2. Have a program of work in use.
3. Observe Sunday School Day.
4. Observe Clean-Up, Fix-Up Day twice a year.
5. Support the Orphans' Home.
- (B) Support the Dual-Extension work.
6. Have an adequate financial system with good records.
7. A program of worship. (B) A program of activities.
8. Have an annual survey. (B) Observe Decision and Training Day.
9. A Cokesbury school (Standard) for the circuit or a circuit-wide institute meeting twice a year.
10. Each pastor, officer and teacher required to take at least one unit

of training or read an approved book. Let us hear from you as to your needs and let us help you with your work. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

NOTED LECTURERS OBTAINED TO ADDRESS EMORY STUDENTS.

The Student Lecture Association of Emory University, an organization whose object is the bringing of leading lecturers before the students and others interested, has announced its schedule for the year.

Speakers include John F. Sinclair, banker and economist; Olin D. Wanamaker, president of Princeton Col-

lege in China; Dr. Carl Van Doren, professor of English at Columbia University; Charles W. Paddock, world famous athlete, and Dr. Edwin W. Mims, professor of English at Vanderbilt University.

FROM ARCADIA, LA.

We have been well received for the fourth year. We are expecting to dedicate our church this year. At a meeting of the official board last Monday evening a committee was appointed and authorized to have the parsonage repainted, fence built and any other improvement necessary to put the parsonage and grounds in good repair. One good man has ordered the parlors of the church furnished at his expense. Think of a new church out

of debt, parsonage in good repair and church well furnished for a new pastor another year!

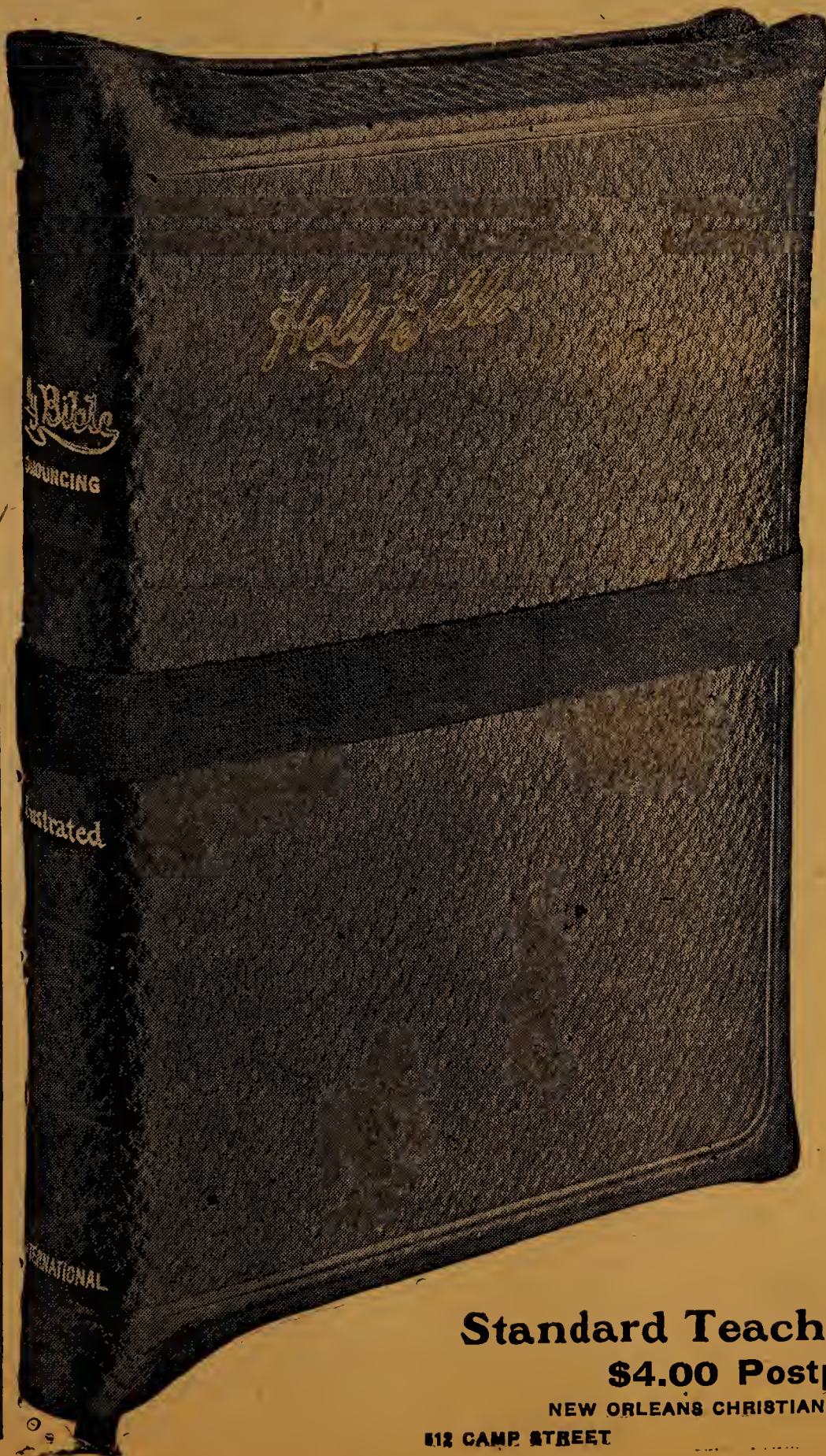
Though we lost seven good families last Conference year, yet we are gaining in membership and believe we shall have the best of the four years on that line this year. We raised for all purposes the last three years nearly \$46,000. Presiding elders take notice: I am leaving a fine charge in fine fix for some good man. Where am I going?

H. W. LEDBETTER.

THE ADVOCATE AS A CHRISTMAS GIFT.

Send us \$2.00 and the name you wish the Advocate sent to as a Christmas gift.

An Ideal Xmas Gift for Teacher and Pupil



Standard Teacher's Bible

FLEXIBLE
LEATHER BINDING
5½ x 8½ inches

SELF-PRONOUNCING
EDITION WITH

Concordance

Beautifully Bound with overlapping cover, red under gold edges; 16 colored maps of BIBLE Lands.

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This is a handsome book and is sold at a very reasonable price.

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NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 50

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3574

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 10, 1925.

CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

GETTING A GOOD START.

In the calendar of the Methodist Church, the Annual Conference marks the close of one year and the beginning of another. Louisiana and Mississippi Methodism has already entered upon the new year. It faces a year of great responsibilities, great tasks, and great opportunities. It is time to start to work—in fact, the start has already been made. As far as we have heard, the start is a good one. For real progress, solid achievement, and growth in all the graces that pertain to the Christian life, the year just ahead bids fair to be one of the best in all the history of our great church.

In beginning the year's work, we need, first of all, a spirit of enthusiasm and hopefulness that will send us to our tasks with eagerness and with a feeling that success is assured if we do our duty. The faint-hearted and despondent worker in any cause is heavily handicapped at the very beginning of his work. He not only puts himself at a disadvantage to begin with; he also discourages others who might have been more useful but for his wails and lamentations. If we are engaged in doing God's work—and we are—we have no right to feel that what He wants done is impossible or too hard to undertake. A hopeless man will fail at an easy task; a hopeful and enthusiastic man will succeed at the most difficult undertaking.

In beginning the year's work, we need, too, to look at the tasks fairly and squarely, estimate properly the difficulties in the way and the resources available, and then formulate a definite plan for carrying out the year's program. It is a poor policy to try to do something without knowing what needs to be done, or to undertake any task without planning definitely for its accomplishment. A poor plan is better than no plan at all; but a good plan is always better than a poor plan—and a good plan can be devised by careful, prayerful, painstaking attention to all the elements of the problem to be dealt with. It is a truism that no plan will work itself.

In planning the new year's work, every effort should be made to give every member of the church a definite part of the work to be accomplished. One of the hardest things to do in any church is to find a specific piece of work for every individual connected with it; but the full strength of the church cannot be delivered unless every member feels a personal responsibility in connection with carrying out the year's program. It is worth all it costs in time, study, and effort to get the many to help do what is so often left for just a few to do.

Above all, the work of the new year should start with renewed consecration to God and His service on the part of every preacher and every member of the church. All the work of the

church is directed toward the establishment, maintenance, and extension of the Kingdom of God upon earth. It is God's work and we are His workmen. Our resources are all in Him, and our dependence is altogether upon Him. In the spirit of faith and hope and love and prayer, we should go about our work this year. If we do this, we need have no fear of the outcome.

SUPPORTING THE FRONT LINE.

The church is engaged in the effort to secure, through free will offerings, enough money to maintain its missionary operations upon the present basis. If the money is not secured, the missionary work will have to be curtailed. It can hardly be said that the work in the foreign field is costing too much. The largest salary paid to any missionary of our church in China is \$2,650, and that is paid to a skillful physician who has a wife and seven children, who has been in China fifteen years, and who is at the head of a great hospital. We do not imagine there is a member of the church anywhere who would say that that is too big a salary. Much depends upon the response our people make to the appeal for help in the present crisis. The special meeting of the Board of Mission which was to have been held on Dec. 10 to make the appropriations deferred at the regular meeting, has been postponed to Feb. 2, 1926. The Board cannot make the necessary appropriations until it knows the mind of the church in the matter. We do not believe the membership of the church wants a single missionary called home, or a single school or hospital closed, but this will have to be done unless the free will offerings are adequate. This is indeed a time of crisis.

CHARACTERISTICS OF LEADERSHIP.

A careful student of the psychology of leadership says there are four characteristics of leaders, and he lists them as follows:

1. Knowledge of the field in which they work.
2. Courage.
3. Activity.
4. A talent for human relationships.

In our own opinion, the last named characteristic is by no means the least. A talent for human relationships is one of the most blessed of all gifts.

THE SOUTH AND THE FUTURE.

The Blue Book of Southern Progress, issued by the Manufacturers Record, recognized as one of the greatest business publications of the world, believes whole-heartedly and unreservedly in the South and the certainty of its becoming the greatest center of industrial activity in the United States. Its faith is expressed in the following statement:

"Broadly speaking, the South is the only open virgin field in the United States for an expansion of industry and trade commensurate with the increase in population. Temporarily, much of the West has been overdeveloped. The concentration of industry and population in the North Atlantic section, especially in and around New York, is much too heavy for the good of that city or of the country. This concentration of population, of wealth, and of industry is now being handicapped by transportation facilities inadequate to handle business promptly.

"There is a distinct movement toward decentralization of industry. Some of this will be forced into the West and on the Pacific Coast, but most of this decentralization should increase the growth of the South, for here as nowhere else are the climate, agricultural and industrial advantages commensurate with the maintenance of progress in every line of human activity in keeping with the increase in population and the accelerating rate of productivity per capita. All of this means that the South is to be the center of activity greater than has been seen in any other part of the United States."

The Methodist Episcopal Church, South, is peculiarly called and fitted for the maintenance in this greater South that is to be, the fundamental moral and religious ideas and ideals without which the greatest industrial development is a curse instead of a blessing.

GOLDEN RULE SUNDAY.

For the third time, the first Sunday in December was observed throughout the world as Golden Rule Sunday, a simple meal being served that what might have been spent on a more elaborate repast might be given to help support the orphans of the Near East, of whom 35,000 are still dependent upon the Near East Relief. If last Sunday was not observed, any day may appropriately be observed as a time for helping these helpless ones. A vivid picture of the need is presented in an article by Bishop James Cannon, Jr., on another page of the Advocate. It is a part of pure religion to minister to orphans, wherever they may be found.

GETTING SOMEWHERE.

We are glad to record our belief that the moving picture industry is making real progress toward a standard of production that will eliminate much that has been so objectionable in so many of the films that have been shown in the past. Under the leadership of Mr. Will H. Hays, a former member of the President's Cabinet, the Motion Picture Producers and Distributors of America are making a serious effort as an organization to prevent the production of morally objectionable pictures. During the year just passed more than one hundred books and plays, including some of the best sellers and stage successes, were kept from the screen by their efforts. Not all has been done that ought to be done—but progress is being made. Let the good work go on!

New Orleans Christian Advocate

Office, No 512 Camp Street, New Orleans, La.

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TERMS:

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TO CONTRIBUTORS:

All copy submitted for publication should be legibly written on one side of the paper with pen and ink, or typewritten. Matter written with a lead pencil and rolled manuscripts are unacceptable. No copy will be returned unless postage is enclosed for that purpose. In no case will responsibility be assumed for the loss or non-return of articles—the writers should keep copies of them. We do not purchase matter of any kind.

REV. JEFFERSON M. WYATT.

The subject of this sketch, Rev. Jefferson M. Wyatt, was born Nov. 21, 1850, near Purdy, Tenn., which is in the present limits of the Shiloh National Park, and died in the Methodist parsonage in Tchula, Miss., Dec. 19, 1924. He was the eldest child of William Axley Wyatt and Nancy Smith Wyatt. While he was yet a small boy his father's family moved to Mississippi and settled near the present site of Baldwin.

Soon after they had moved to their Mississippi home, the war drums began to beat, calling the sturdy yeomanry to the colors to defend the Southern cause. His father, the true patriot that he was, volunteered at once, and served faithfully and valiantly in the Confederate Army until the Seven Days' Battle in Virginia. Here he made the supreme sacrifice for the protection of home and love of his country. But this was not all of the horrors that befell the family as a result of this bloody struggle. During the march of the Union soldiers through Mississippi, the Wyatt home was burned to the ground, and the grief-stricken widow and little children were left almost destitute. Young Jeff, who was now only a lad of a boy, had to assume the responsibilities of the head of the house, providing a home and supporting the mother and younger children. By the severest economy and heroic efforts, he and his courageous mother succeeded in rebuilding the home and rearing the children to maturity.

Because of the heavy responsibility upon him and the poor school facilities, his early advantages for an education were necessarily limited. He had the opportunity only to attend the little one-teacher school for a brief period of a few weeks during the winter months. By close application and study at home he prepared himself to teach in the country schools, and in this way he was able to pay his expenses for one session in Jacinton Academy, which was one of the most prominent boarding schools then in that part of the State. Later, by teaching part of the time to pay his expenses, he attended Payne Institute at Booneville for two years. This institution was the property of the Methodist church. After this he attended the Southern University of Greensboro, Ala., and was fortunate in being a boarder in the home of the president of the institution, Dr. Smith, who was much devoted to him.

The call of the ministry came to him early in life, but because of the home cares he did not feel free to leave the mother and little ones, but remained with them until he was fully grown. His association when a young man with some of the leaders of the church, and especially with Dr. Smith, made a profound and permanent impression upon him, and he had no hesitancy in dedicating his life to the ministry of the church that he had learned to love so well.

He was admitted on trial into the North Mississippi Conference in 1876. Only two of this large class, Rev. E. B. Ramsey and Rev. C. N. Terry, now remain in the church militant. He served the following charges:

Friars Point; Indianola and Faison; Hernando and Cold Water; Winona Station; Water Val-

ley Station; Como; Clarksdale; Ripley and New Albany; presiding elder of the Aberdeen District; West Point Station; Commissioner and Manager of Grenada College. For six years he was the principal of the University Training School at Oxford, which was founded by him and his second wife, Mrs. Mary Gore Wyatt. After this plant was destroyed by fire in 1911, he returned to the active pastorate, and served as pastor at Brookhaven for eight months, filling out the unexpired term of Rev. H. M. Ellis, who had been elected Hospital Commissioner. In November of the same year, he returned to his home Conference, the North Mississippi, from which he had no desire to be permanently transferred. He received the following appointments: Ackerman and Weir; Shelby Station; Lula and Dundee; from Lula and Dundee he was transferred to Tchula by the last session of our Annual Conference. From here, after a brief but promising pastorate of five weeks, he was transferred to the Great Conference above.

Borther Wyatt was twice married. In September, 1880, while serving Friars Point charge, he was happily married to Miss Mary Cameron, the eldest daughter of Rev. J. D. Cameron, one of the most prominent members of the North Mississippi Conference. To this union were born four children; two of these, Mrs. J. K. Morrison and Miss Mae G. Wyatt, survive their father. Their mother passed away in 1892. In June of 1894, he was married to Miss Mary Gore, who is a sister of the United States Senator, James Gore. To this happy union was born one daughter, Mrs. Katherine Wyatt Bankston, who with her mother survive him.

This is a brief outline of one of the most prominent and beloved pastors of the North Mississippi Conference. The real worth of the man and those fine elements which were combined in his character cannot be indicated by dates or places. His was a very fruitful ministry. The earnestness of his appeals and the fervor of his messages reached the hearts of his hearers and resulted in hundreds being brought into the church. He had been well trained in the school of adversity and had broad and deep sympathy for the unfortunate. The cry of the orphan found a ready response in his noble soul. It was he who offered the resolution in this Annual Conference in its session at Sardis, Miss., that resulted in the establishment of the Methodist Orphanage at Water Valley, which has since been moved to the Capital City of Jackson. He served on that Board of Trustees for many years, and there was no work of the church in which he was more interested than the caring for those who were the victims of misfortune, as he had been in his early childhood.

Probably the greatest work of his life was the service rendered to Grenada College when its prospects were not promising. In two years he had brought its attendance to its full capacity and made a profound impression upon the student body, as has been forcibly shown by the scores of letters and telegrams that came to his wife from these former students representing fifteen States.

It was the privilege of this writer, notwithstanding the difference in our years, to have been most intimately associated with this choice spirit. More cordial relations never existed between presiding elder and preacher than those between this writer and the deceased. This intimate relation revealed the true elements of his noble soul. He was humble in spirit and always charitable towards the faults of his brethren. His refined feeling, his gentleness of spirit and his chaste language made him an appreciated guest in any social circle. His later years were not free from adversity and trouble, but his strong faith in God enabled him to rise above it all. The secret of his life was his intimate association with his Elder Brother, the great head of the church. In the last years of his life, he would frequently remain upon his knees so long in silent prayer that it would cause an alarm upon the part of his family for fear that he had gone away.

He was aware that he had almost reached the

end of his journey, and his loved ones rather insisted that he take a relation that would permit him to rest, but it was his earnest desire that he might remain in the active ministry here below until the Lord had prepared his place for him in the skies. Seated at the family fireside making preparations for his Christmas sermon, with one of his favorite books in his hand, the muscles relaxed, his eyes closed, and without a word he passed into the great Beyond. The remains were carried to Tunica, Miss., where the last sad rites were conducted by the Rev. J. E. Cunningham, his presiding elder, assisted by the writer, Rev. B. P. Jaco and the Rev. S. L. Pope. His body sleeps peacefully in the Tunica Cemetery, but he still lives in the memories and the affections of the great multitude who were fortunate to claim his friendship and be the recipients of his ministry. Besides his wife and three children, he is survived by Mr. J. W. Wyatt, a prominent layman of the Memphis Conference, and his sister, Mrs. Eliza Wyatt Manning, a successful practicing physician of Horatio, Ark. To his faithful companion, his beloved wife, who had shared his labors in the ministry for thirty years and who ministered to his every want so tenderly and affectionately; to the children and other relatives who loved him so dearly, we offer our sincere sympathy. May the same loving Heavenly Father who blessed him in life and sustained him in death, keep you till the family is re-united on the other side.

Starkville, Miss.

V. C. CURTIS.

THE GOLDEN RULE WORKING IN SYRIA (GREECE).

By Bishop James Cannon, Jr.

Barely one month ago, on Sunday morning, I sat before a company of approximately 2,500 children, 1,400 girls and 1,100 boys, from four to sixteen years of age, the little fellows on benches at my right and left, and rows, of varying sizes and ages, sitting on the floor all along that great room. I have been speaking to young people all my life, having been a school teacher for twenty years, but I had never spoken to any such group as that, for there were not only more children than I had ever spoken to before, but they were a different kind of children, for every child before me was an orphan child. And they were not simply orphan children whose parents had died of disease in their homes and left their children among their friends, but they were orphans whose fathers and mothers had died from hunger and exposure in cruel deportations, or had been killed outright, and these orphans had been driven out of their own country and were in a strange land, without any of the ties of home or family friends or country which orphans usually have. As I sat looking at them my mind went back three years. Some of those very children I had seen on a ship in Constantinople coming from Beirut in Syria—1,440 of them—because the cruel fanatical Turks would not guarantee that the lives of even orphan Christian children would be safe in Turkey. Some of them I had seen land on the wharves at Constantinople as part of that awful unpardonable wreckage of Smyrna, and I remembered them as they were then, in ragged, dirty clothing, infested with vermin, weak and well-nigh exhausted from hunger and exposure, wild-eyed, and terror-stricken, like hunted animals. And then I remembered how the next night Miss Emma Cushman, that great mother of orphans, took me into the great warehouse where 800 of them had been put to bed. They had been washed and fed and given clean clothing, and in the dim light I could see them lying asleep on little pallets on the floor, and as we walked up and down through those long rows of waifs of humanity, I remembered how a little fellow, awakened from his sleep, rose on his elbow and looked about him, bewildered and frightened, and cried for his mother. Miss Cushman soothed the child and he went off to sleep, but my memory swept me back fifty years, and I saw my own mother's face leaning over me in my little bed,

putting her hand on my forehead, kissing me tenderly, bidding me fear nothing, but to go back to sleep. And the thought almost overwhelmed me that there was no mother to put her loving hand on these children who, for no fault of their own, but because of racial or religious prejudice, had now neither father nor mother, and unless we cared for them, they also must die.

While I was thinking of those days in comparison with this company of 2,500, a regiment, indeed a small army, of neatly clad, well-nourished, happy looking children, a bunch of little fellows on the benches at my right, rose at the call of Mr. White, and in clear, sweet voices gave in English the Golden Text for the day, and what was it? "I will praise the Lord with my whole heart," these smallest of the orphans piped. And then another group and another, in Armenian, in Greek, in Turkish, in English, until every group had responded, and at last the whole body of 2,500 rose up and cried in English, "I will praise the Lord with my whole heart." Oh, the faith and hope of childhood! How happy I was that our Southern people had helped to make it possible for that sweet, swelling chorus to rise out of those children hearts, that our Southern people had helped to save their lives, and were keeping them alive. That Sunday morning's picture will be in my soul until I die as a trophy of the Golden Rule—of the love of Christian men and women for the children whose fathers and mothers are gone.

And now what is Syra doing for these children? Two thoughts are basal:

First. Self-support is instilled into each child. Every child is taught it must do everything it possibly can do for itself without depending upon others, and to aid in doing everything it can for the community life as part return for benefits received from others. Nothing is done for any child which the child ought to do for itself, and every child is assigned such work as the child is able to do, and so the Orphanage is indeed like a hive of busy workers. The girls, as future home-makers, do all the kitchen, dining-room and laundry work and all the sewing and mending. It takes sixty girls working in shifts to prepare the vegetables, most of which are grown by the boys in the orphanage gardens. Last winter 10,000 heads of cabbage and cauliflower were grown and 2,400 pounds of tomatoes were picked daily, enough for one good meal for the family. The girls wash 20,000 pieces of clothes each week, and iron and sort them into bins so that each child has a sense of personal ownership in the clothing worn, although it may be just like all the rest. One hundred and fifty sewing machines are run regularly by the older girls, and 150 sew by hand, doing all the mending and making all the clothes worn by the children, except such of the boys' clothing as the boys make in the tailor shop. The boys, under supervision, make and bake all the bread—1,500 two-pound loaves daily. They make 1,000 pairs of shoes monthly for all the orphanages in Greece and outside. Orders are increasing steadily for shoes and clothes. An average of 1,000 pairs of shoes are repaired monthly. The girls are taught dress-making, rug-making and embroidery, fitting them for future self-support, and also supplying an increasing outside demand for these products.

It gave me a thrill to see on the outside of the great building in large letters the words: "Virginia Industrial School." I went through it section by section. The blacksmith and tinsmith shop has 61 boys in it, the carpenter and wood-making shop has 75 boys, who have done, under the expert supervision, all the work on the building, and have made all the equipment and furniture for the school, and filled many outside orders; the shoe shop has 250 boys, the tailor-shop 86 boys, and the barbershop 16 boys. This Virginia Industrial School is probably the largest orphan workshop the world has ever seen, and I wish every Virginian who has contributed to its erection and maintenance could see the work going on at full blast.

And then there is the Robert E. Lee dormitory for boys, and the Martha Washington dormitory

for girls. I had with me one of the Stoue Mountain coins with the figures of Lee and Jackson on the face, and when I showed it to the children I had to explain the reason for the coin, and then leave it so that it could be put where all the children and visitors to the Robert E. Lee dormitory could see it. The section of America which stands out above all other sections for the 2,500 orphans at Syra is Virginia. Shall not these orphans realize the truth of the motto, "Old Virginia never tire."

The second thought in the teaching at Syra is "Training for Service." The children are taught: "You are here, a great opportunity has been given you. We want your lives to count for more in the development and uplift of the whole Near East than the lives of other children who have not had this training." A high and genuine appreciation of this great opportunity to serve their generation by the will of God is being woven into the thought, the purpose and the hope of these children. I dare assert that no greater piece of work of its kind has ever been done than the giving to these children by our splendid band of American workers the ideals, the outlook, the spirit and the opportunity to do the things which they can and will do in the next generation in the Near East.

And just here I must say that this great work could never have been done if there had not been great workers: great workers at the headquarters in America and in the offices in the several States, and great workers in all the Near Eastern lands, who have literally counted not their lives dear unto themselves that they might minister to the Master's "little ones" in their sore hour of need. I shall name none of them, but my association with many of them has been one of the high privileges of my life. Their amazing resourcefulness, their high idealism, their dauntless optimism and unfailing courage, their good common sense, above all, their loving, sacrificial spirit and service have enabled the Christian people of America for the past decade to carry on such a ministry of relief and help which for duration and thoroughness has never been equaled.

And now "How long shall this work continue?" is the question asked me on all sides. I have only one answer to that question: "As long as the need continues." That is the only possible answer. Surely the great heart of America will insist that these children must be fed and clothed and trained, until they are old enough to support themselves, or can be placed in suitable families, where their proper support is assured. We have the money, we have the heart and we are going to finish the job.

One of the bishops of the Greek Church said to be: "Bishop, do you know that it was impossible for the Eastern Church to refuse to participate in the Stockholm Conference? We were obliged to go. We could not fail to recognize that the people of the great Western churches had manifested their love for us in such fashion by their service, especially to our children, that we all said, 'We want to know them better.'" It was that feeling which I believe brought the leaders of the Eastern churches to Stockholm. They were eager and anxious to meet the representatives of those people who had ministered to them in their hours of need and agony.

I have in my heart a thought or feeling, not fully wrought out, that somehow, I do not know how, there will be in days to come after the present distress has passed, as a token of good will, or brotherly love of the Western churches for the Eastern churches, an orphanage maintained by the Christian people and other friends of childhood in America, which will be as a bond, an international tie, which will strengthen all those relationships which are worth while in human life. And as I think of the commodious and well-equipped buildings at Syra, built largely by the orphan boys, beautifully located in the heart of the Cyclades in the Aegean Sea, I can but hope that it may become that international tie.

The first Sunday in December (Dec. 6) has been officially designated as International Golden Rule Sunday in many countries. On that day

the believers in the Golden Rule all over the world are asked to apply the Golden Rule principle by eating the simple Golden Rule dinner, similar to that which is eaten by the Near East Relief orphans every Sunday in the year.

Having eaten the dinner, endeavoring to visualize the thousands of orphan children depending upon our generosity, the Golden Rule idea will be practically exemplified by sending a check or postal money order to the Near East Relief, 151 Fifth Avenue, New York City, for whatever special Golden Rule contribution can be made for the support of the orphans. Your State will receive credit for whatever contribution you may make.

Richmond, Va.

FROM THE MERIDIAN DISTRICT.

In response to a call by Brother Burton, the presiding elder of the Meridian District, nineteen of the twenty-two pastors and one layman representing a charge where the pastor was absent, met with the presiding elder at Central Church, Meridian, Nov. 27, for the purpose of discussing the problems which lie before us this Conference year.

The devotions were conducted by Brother Burton. There were several prayers and, we feel, real heart-searching and pleading for the Holy Spirit to come upon us and prepare us for the task. After the devotions, Brother Burton spoke words concerning the bigness of the task, and stated the purpose of our coming together, which in the main had to do with the laymen, with special reference to the committees required by the Discipline. After a free and frank discussion of Stewardship and Tithing, a motion was made and adopted that at each service during the month of January, three-minute speeches be made by the laymen on this subject, and that on the last Sunday of the month each pastor preach a sermon on Stewardship and Tithing, and see how many people will agree to tithe.

Next, the work of the Evangelistic, Missionary, Social Service, and Educational Committees was discussed, and it was agreed that each pastor call a meeting of his Board of Laymen at the proper time.

It was further agreed that there be put on a program in the interest of the different departments of the church, similar to the one put on last year, covering the entire district with able speakers representing these different departments of our church work.

The campaign for putting the New Orleans Christian Advocate in every home had its share in these discussions. And from now till Christmas week was selected as the period of this campaign.

The problems of how more effectively to use our laymen, and how to bring about a more co-operative spirit between the town and country church, were discussed, and plans made whereby there was to be an interchange of lay speakers between certain town and country charges, which would be placed together for this purpose.

The ladies of Central Church served a most bountiful meal at the noon hour.

We feel that the meeting will mean much to the Meridian District this year.

J. H. JOLLY, Secretary.

A CHALLENGE.

The days of youth are the most important days we know. They are a time for preparation. Foundations are being laid that must sustain the whole superstructure of life. But they are more than this. They are a time for action. Life is not alone in the rosy-tinted future. Life is now. The days of youth are days of real thought, of real joy, of real service. Wait not for the coming years, thinking you will then do something big and fine. Begin now. "Let no man despise thy youth." Do not despise it yourself. Glorify it. Make it count for the things that never grow old.—Exchange.

AT THE PRISON CONGRESS IN JACKSON, MISS.

By Rev. H. S. Johns, Chaplain, Louisiana State Prison.

For a change, the Prison Congress met this year in Jackson, Miss., Nov. 7-14, and was, as usual, a source of pleasure and profit to the hundreds gathered there.

This great national gathering is composed of the foremost men and women engaged in prison work from all sections of the country, whose sole purpose is to compare notes and earnestly strive to attain to a higher degree of efficiency in the work committed to their hands.

The sessions were held in the magnificent Hotel Edwards, which is a marvel for a city the size of Jackson.

The committee of arrangements had everything so well prepared that not a single complaint was heard during the week's stay there. Our friend, Rev. J. L. Sutton, formerly of the Louisiana Conference, was the moving spirit in all of these preparations.

The Congress opened Saturday night with addresses of welcome by high officials, including the mayor and Governor Whitfield, followed by a sermon Sunday morning at the Galloway Memorial Methodist Episcopal Church, South; and a part of the service conducted by Dr. E. K. Means, also formerly of Louisiana, was the reception into membership of the church of a grandson of the late Bishop Charles B. Galloway.

The sermon of Dr. Means was up to his high standard in suggestions relating to reformation of prisoners.

On the Sunday afternoon a chaplains' memorial session was held, at which time Right Rev. Theodore DuBose Bratton, Episcopal Bishop of Mississippi, delivered an address.

On the Sunday evening a great inspirational mass meeting was held, with an attendance of about three thousand at the City Auditorium, with an address by the president of the University of Southern California, Dr. R. B. von Klien Smid.

On Monday morning the Congress went into general and sectional meetings.

The sectional meetings are groups composed of men and women engaged in the same kind of work in different States, such as wardens, chaplains, doctors, welfare workers, etc. The general sessions are when all meet together for general discussion of problems peculiar to all.

Suffice it to say the sessions were interesting and very profitable from every standpoint. Forty-four States were said to be represented, twenty-five delegates attending from Louisiana, including our Attorney General, Hon. Percy Saint, who represented Governor H. L. Fuqua in a splendid address.

Our general manager, Hon. H. C. Pitcher, and warden, Hon. A. D. Bryan, were also in attendance. It was a matter of general regret that Governor Fuqua was unable to be present, owing to press of matters of State.

On Wednesday of the week's session, the Congress was taken over by automobiles to Vicksburg to see the country, the city, and the National Military Park, which is the old battleground of the armies of Grant and Pemberton in that hectic campaign of the summer of 1863.

This is truly a wonderful place of 1,322 acres, traversed by thirty-two miles of metaled roads, showing the lines of contending armies. In several places the old trenches are to be seen, cannon mounted, and statues of generals who commanded their several divisions. Many great monuments have been erected by different States to their heroic dead.

This was marvelous to me, as I was unaware of the vastness of this work dedicated to both Union and Confederate causes. To see this park is worth traveling many hundreds of miles, and the readers of this sketch are advised to visit it. In the National Cemetery at the upper end of this semi-circle may be seen the graves of thousands of veterans.

At the Fair Grounds, the delegates were enter-

tained by the mayor and a number of Vicksburg citizens, including Mr. Thomas Dixon, celebrated lecturer and author, who made the principal address.

So it came about that while the Prison Congress did not meet this year in some far-away city, it was one of the most interesting sessions I have ever had the pleasure of attending. Next session goes to Pittsburgh, Pa., and any persons traveling in the North about next September are advised to "take it in."

A GREAT PRAYER MEETING AT McCOMB, MISS.

Dear Brother Carley: In beginning my third year at Centenary, McComb, I can say that my people have been very cordial and have given me the kind of a welcome that would cheer any pastor.

I want to tell you of an unusual prayer meeting that we had in Centenary on Wednesday night before Thanksgiving. However, let me say this first, that much has been said about the prayer meeting being a worn-out institution. Whatever may be true in other places, that is not true of ours here in McComb. The average attendance during the Conference year of 1925 was 111, and that would not indicate a dead or dying institution.

Now as to the one I spoke of: I took occasion to announce that we would have a "Say So" meeting on that Wednesday night, without indicating the nature of it. In spite of the fact that many of our people were out of town for Thanksgiving, there were 102 present. After the opening hymns, I read the Psalm 107, and gave the first half of the second verse as the basis for the "Say So" service—"Let the redeemed of the Lord say so." Then I asked of every one present to think of some one thing that he could thank God for, and asked them to tell what it was. So for thirty minutes or more they gave their reasons for thankfulness; from the child of seven to the grandmother of 80, they spoke. The gentle whisperings of the Holy Spirit were heard by many persons that night. One little child of four, that recently had been adopted into one of our good homes, was grieved because I did not give her an opportunity to tell how thankful she was for her Daddy and Mamma. Ninety-six persons out of the 102 present spoke, and all present felt that it was good to be there.

JAMES L. SELLS.

EVANGELISM IN LOUISIANA.

Dear Brethren of the Louisiana Conference.

The tide of the world cannot be turned by organization, money power, or education, as great and essential as these things are, but by the spirit of true evangelism. These things always grow out of evangelism, but evangelism never grows out of these. Evangelism can only use these for God's glory when they are the true offspring of genuine, invigorating, life-giving Holy Ghost evangelism.

American Methodism holds no greater field for soul winning than our great State. No State needs us more than this. No people are more open in their hearts to the gospel than our people. Surely we ought to outdo the pioneer, who found but few who desired the gospel; few people at all; no roads, and mediaeval persecution. Brethren, let's make Louisiana an example of what God can do in the transformation of a whole State in this day when many good men doubt!

We need meetings, many of them, two a year in every church where it is at all possible to hold them. We need to plan early. All the pastors who can give time for revival work, and who do such work, have all their spare time engaged early—the most of them before Conference is over and the appointments read. We have too few evangelists, and their slates are usually filled by March 15, to April 1. I would to God we were all evangelists in the sense that we would make saving souls the primary thing of our min-

istry. One only has to listen to the speeches and exhortations at an Annual Conference to understand how far short of the goal we are. However, we are on the upgrade.

We have four men, as evangelists, who are appointed to work within our Conference: Rev. H. W. May, New Iberia, La.; Rev. R. A. Bozeman, Pleasant Hill, La., and Rev. T. W. St. John, Mautfield, La., all of whom are appointed as Conference evangelists; and Rev. J. C. Hearne, Grayson, La., who is endorsed for evangelistic work in this Conference. These brethren are true and tried, and should be used from now till Conference meets again continuously.

You can get cards for family altars and life service volunteers from Nashville, free. I feel that we should try to push both of these things in our revival work.

Report all revivals, and such plans for revivals as you think would help somebody else, promptly. No news is more welcome to our people, and none will do more to help make our Advocate what we all want it to be than this kind of news, coming through every issue.

I covet an interest in your prayers, and need them much. Blessings upon you!

Yours for more and better work,

HENRY T. YOUNG,

Chairman, Committee on Evangelism.

COMMENDATION OF REV. E. R. SMOOT.

Dear Dr. Carley: The appointment recently of Rev. E. R. Smoot, of the North Mississippi Conference, to the evangelistic field is a most happy one. Brother Smoot for several years has been filling some of our best appointments, in all of which he has had marked success, both as pastor and evangelist. His preaching has drawing power, and capacity crowds hear him. His messages center about the Christ and appeal to the minds and hearts of his hearers. He is a great speaker, is spiritual, knows the Scriptures, loves God and men.

He held his own revival this year while pastor of the First Methodist Church, South, at Greenville, Miss. It is conceded by those who know to have been the greatest meeting ever held in this city. Brothers Smoot, P. M. Boyd, and Frank Twilly make a strong combination of gospel preaching, song and music. They will be a blessing to any city fortunate enough to secure their services.

W. L. GRAVES.

Greenville, Miss.

A LITTLE FRIENDLY CHAT.

By Rev. A. M. Shaw.

May I have the eye, ear, and heart of every reader for a few friendly words? All signs indicate that there is going to be a Methodist hospital in Louisiana—and it won't be long. Already one goodly city has made a most attractive offer to secure its location; and before this is in print, you will probably have heard of another, or others. Our people now have a great opportunity to do a big and worthy thing, in which they will have more outside help than in any other undertaking possible.

To get this matter before our people over the entire State in the quickest and most effective way, nothing will accomplish so much as the Golden Cross enrollment. Every pastor presenting this at once, and every congregation discussing it at the same time, will rapidly create the hospital spirit. This enrollment will bring the movement to the attention of whole communities everywhere, prepare the way for larger contributing and receiving, and at the same time secure a large amount of ready money in small sums.

Neglect or failure in this would be not only to slight this opportunity and be unfaithful to a great Conference undertaking, but it would cause the expense and hard work of your commissioner to be wasted. In getting these materials to you, no less than twenty-five dollars has been spent in

express and postage alone, not to mention stationery, packing materials, and other incidentals. And, what is much more than this, I have worked all day and part of the night, day after day, at as hard work as I have ever done, assorting, wrapping, tying, addressing and mailing, and writing to the whole Louisiana Conference; I nearly "lost my senses!" Honest, I did. Now that is done, and I am in the field. Won't you do your part, and do it now? Experience has taught me that to put on the Golden Cross enrollment is an easy thing; and people respond to it.

Of course, you must decide just what week is the "psychological time," but don't delay beyond the holidays, unless absolutely unavoidable. And don't do this great thing in a perfunctory way. Let no begging or apologizing spirit enter into it. Do it joyously, and with zest; and the cheerfulness of the responses will surprise you. Help our hospital.

Oakdale, La.

THEIR PRAYERS ANSWERED.

I remember when preaching on one occasion to an immense audience in the Agricultural Hall in London, a father and mother were in great distress about their absent son, who had given up God's ways and had wandered from his father's home to the wild bush of Australia. These poor parents asked the united prayers of that vast congregation for their son, and I suppose fully 20,000 rose to the mercy seat. It was ascertained afterwards that at the very hour those prayers ascended from the audience in London, the young man was riding through the bush to a town a day's ride from his camp. Something caused him to think of his home and his parents, and as he sat in the saddle, the Spirit of God descended upon him, and he was convicted of sin. Dismounting, he knelt down by his horse's side, and prayed to God for forgiveness, and in a little while he was assured of conversion. When he reached the town, he wrote the good news to his delighted mother, and asked her if they would receive him at home. The answer flashed along the cable beneath the ocean:

"Come home at once."

So afraid were they that he might arrive in the night when they were not awake to receive him, that they fastened a big bell to the door, so that all the family would be awakened as he entered.—D. L. Moody.

FOLK WHO ARE A COMFORT TO US.

By Dr. George H. Morrison, of Glasgow.

"Theso . . . have been a comfort unto me."—Col. 4. 11.

The word comfort in our text is a very interesting word. This is the only place where it occurs in the books of the New Testament. It is quite another word the Lord uses when he speaks of the Holy Ghost the Comforter. When he says, "I will not leave you comfortless," that, too, is an entirely different word. The term which is used here, and here alone in the whole range of the New Testament, is our English word *paregoric*. Now, *paregoric*, in Greek just as in English, is one of the accepted terms of medicine. *Paregoric* is a doctor's word. And one likes to think that the apostle Paul, in his employment of such a word as this, betrays, it may be quite unconsciously, the influence of the beloved physician Luke. I suppose that every real friendship has an influence upon the words we use. When we admire anybody very much, we often find their words upon our lips. And Paul, who, like so many other people, had an intense admiration for his doctor, would naturally use the words of Luke.

And certainly he could not have used a more appropriate or delightful word. Are you aware what *paregoric* means? I consulted my English dictionary to see how *paregoric* was defined, and I found that *paregoric* was a medicine that mitigates or alleviates pain. And what could be more delightful than the thought that there are

men and women who are just like that? They mitigate or alleviate our pain. Pain is one of the conditions of our being. Pain is something nobody escapes. All life is rich in pain, as the throat of the mavis, in the spring, is rich in song—the pain of striving, the pain of being baffled, the pain of loneliness and incompleteness, the pain of being misunderstood. There are people who augment that pain, sometimes without meaning it. How often is the pain of life increased by those unfortunate people who mean well. But who has not numbered in his list of friends somebody whose Christlike ministry has been to alleviate the pain of life? Such were the apostle's *paregoric*. Such are the *paregoric* of us all, often humble people, not in the least distinguished, and not at all conspicuous for intellect; yet somehow, in the wear and tear of life, amid its crosses and its sorrows, mitigating and alleviating pain.

Often those who alleviate life's pain, who are *paregoric* in the apostle's sense, are the members of our family circle; the dear ones who dwell with us at home. There was a time in Principal Rainy's life when he was the best-hated man in Scotland. Scarce a week passed in which the newspapers had not some venomous attack upon him. And all the time neither in face nor temper did Rainy show one trace of irritation, but carried himself with a beautiful serenity. One day Dr. Whyte met him and said: "Rainy, I cannot understand you. How do you manage to keep serene like this, exposed to all these venomous attacks?" and Rainy answered without an instant's pause, "Whyte, I'm very happy at home." The wounds were deep, but there were hands at home that were always pouring balm into the wounds; gently, kindly ministries at home that mitigated and alleviated pain. And how many there are in every rank of life who find their courage to endure in secret, sweet comforting like that. In the perfect trust of little children, in their innocence and blessed ignorance, in the love of some one who is dear, who understands yet is always bright and hopeful, how many men have plucked up heart again, found the bitter pain of life alleviated, been strengthened for their battle with the world?

Again, think of the comfort that we get from any friend who really understands us. Such appreciative and understanding souls—are these not the apostle's *paregoric*? Our blessed Lord knew that. Never was man misunderstood as he. Misunderstood when he spoke or would not speak—misunderstood in every deed he wrought—misunderstood upon the Cross. Think of the exquisite pain of it, for that so sensitive and sinless heart, fresh from the understanding of high heaven—that constant misunderstanding of mankind. And then there came an hour when Simon Peter, inspired by the Holy Ghost, cried, "Thou art the Christ, the Son of the Living God." It thrilled our blessed Master to the depths. Life was different. He was understood. How instantly did it alleviate and mitigate all the bitter pain he had to bear. And whenever in this difficult life of ours God sends us somebody who understands, is it not always *paregoric* to the soul? To have somebody whom we can trust—who we are sure will never misinterpret—who never judges us except in love—who appreciates and understands—what earthly comfort in all the range of comfort can one moment be compared with that?

There is one thing more I want to say, and that,

too, was in the apostle's mind. Remember you can be a comfort to another though you never know anything about it. Just as the finest influence we exercise is often that of which we are unconscious, so the greatest comfort that we bring is often the comfort we know nothing of—not our preaching, nor our words of cheer, but the way in which we bear ourselves in life when the burden is heavy and the sky is black. "No man liveth to himself." Let men or women behave gallantly, and so behave because they trust in God, when life is difficult, when things go wrong, when health is failing, when the grave is opened, and though they may never hear a whisper of it, there are others who are thanking God for them. Every sorrow borne in simple faith is helping other men to bear their sorrows. Every burden victoriously carried is helping men and women to be braver. Every cross, anxiety, foreboding, shining with the serenity of trust, comes like light to those who sit in darkness. People say sometimes, "I would give anything to comfort so and so." Dear friend, if you walk in light and love you are a comfort when you never know it. And other people, writing their epistle (though it will never be equal to Colossians), will put your name in, to your intense surprise, and say, "You were a comfort unto me."—The British Weekly.

THE ADVOCATE AS A CHRISTMAS GIFT.

Send us \$2.00 and the name you wish the Advocate sent to as a Christmas gift.

"Your pastor is very busy at this time of the year. So don't wait for him to see you about your subscription to the Advocate, but hand it to him or send it in."

IMPORTANT NOTICE—CHANGE OF ADDRESS.

It is important that all requests for change of address be made as promptly as possible. No changes can be made without request of the subscriber.

BUSINESS MANAGER.

The Memphis Meeting

Registration closes December 15. If you want a place in the Convention your application for a credential must be in the office of the Executive Secretary by this date. Under no circumstances will home entertainment, either free or Harvard plan, be provided for any who register after December 15.

Every one who expects to attend the Convention must secure a ticket of admission. To secure a ticket of admission, one must pay the registration fee of \$5.00. No one will be admitted to the Convention without the ticket of admission. If you expect to visit the Convention, secure your credential before December 15.

SEND YOUR APPLICATION FOR CREDENTIAL TOGETHER WITH REGISTRATION FEE OF \$5.00 BEFORE DECEMBER 15 TO

Ralph E. Nollner, Executive Secretary,
810 Broadway, Nashville, Tenn.

Only fifteen hundred places in the Convention are now available. Credentials will be issued in the order in which applications are received until these places are taken. We advise early application if you want a place in the Convention.



JOHN WESLEY'S FIRST SERMON.

By Rev. Frank B. Hill.

On Wednesday, Oct. 16, 1735, John Wesley, at the age of twenty-three, preached his first sermon in the parish church of South Leigh, a village three miles from Witney and ten miles from Oxford. Every one knows that Witney is famous for blankets. Ten years before Wesley visited Witney, the blanket weavers of Witney were incorporated and built their Blanket Hall, using as their motto, "Weave truth with trust."

South Leigh is mentioned in the Domesday book as South Lye. In the reign of Stephen, A. D. 1117, the chapel of South Lye was granted by Richard de Camville to Reading Abbey, and at the end of the sixteenth century it was made over, with seven other livings, to the bishopric of Oxford.

The church of St. James, in which Wesley preached his first sermon, is at the north end of the village, a small building built of stone, mostly perpendicular. The western tower has an embattled parapet and contains four bells. The walls of the chancel are Norman, and on the south side is a priest's doorway of that period. The first thing one notices is the ancient inscription on the clock, "Ye know not what hour the Lord doth come."

To get into the pulpit, one has to climb the narrow stone steps where there is room for only one person. The pulpit is of dark oak, and on the lower part is a very small brass plate, just legible in the daylight, bearing the following inscription:

"In this pulpit the Rev. John Wesley, M.A., sometime fellow of Lincoln College, Oxford, preached his first sermon, A. D. 1725.

"Wednesday, Oct. 16.—I preached at South Lye. Here it was that I preached my first sermon six and forty years ago. One man in my present audience heard it. Most of the rest have gone to their long home." Extract from Wesley's Journal, 1771.

"I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it." Wesley's Magazine, Dec. 11, 1789.

"Born June 17, 1703. Died March 2, 1791."

The church dates back to the twelfth century. In 1872, some singular fifteenth century mural paintings—five in number—were discovered in the chancel and other parts of the church.

It is not surprising that the Wesleyan Methodists of England observed this day. It was hoped that the bi-centenary sermon—one of the items of the day's program—would have been preached from the actual pulpit, and many—including not a few of the Anglican Church—were much disappointed that this could not be arranged. The vicar is 78 years old, and has been there ten years, but he would not give the desired permission. He is a good man, preaches well, has a good voice, but in regard to the Wesleyans, he is unchangeable. It was stated that his bishop, before he died, gave the necessary permission; but as it is the vicar's own living, he can please himself. It seems to be an act of peevishness. The services, therefore, were held in the beautiful little Wesleyan Chapel in Witney. Dr. T. Ferrens Hulme, an ex-president, preached the sermon. Rev. M. Riggall, Mr. T. R. Ferrens, Mr. C. R. Early, with other Methodist laymen, took part.

The text of Wesley's first sermon was, "Seek ye first the Kingdom of God and His righteousness." Seventy years after, "in age and feebleness extreme," he preached in the house at Leatherhead (which is still there) from the companion text, "Seek ye the Lord while he may be found." These were his first and last sermons.

I do not think his first sermon was ever printed. But at this anniversary night meeting, Mr. T. R. Ferrens, the wealthy Methodist layman, sprung a big surprise on the audience. "I hold in my hand," he said, "the manuscript of Wesley's first sermon; it has been lent to me by Mr. Russell Colman, of Norwich. It is most beautifully writ-

ten, and the methodical pains with which it was prepared characterized Wesley all his life." It is about the size of a school exercise book.

Many extracts from Wesley's Journal, compiled by Mr. C. W. Early, concerning Wesley's visits to Witney and the neighborhood were read at the meeting. The one relating to the great storm that visited Witney in 1783 was very interesting. The great-grandmother of Mr. Early was one of thirty-four persons who were converted and received into the church following the thunder-storm.

For fifty years after preaching his first sermon, this little but amazing man traveled on horseback—studying, reading, writing all the time, and preaching over 40,000 sermons, and that under all imaginable conditions. For the most part shut out from the pulpits of the church he loved, he preached wherever he could, mostly in the open air. He claimed all the world as his parish. "By which," he said, "I mean that in whatever part I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the glad tidings of salvation."

The early decades of the eighteenth century were distinctly dull and prosy. George II called all his ministers rogues, scoundrels, rascals, impertinent fools, talkers of fiddle faddle and worse. Fancy President Coolidge saying that of his Cabinet! The population of England at that time was only six millions; lawlessness was thriving and boastful. Dick Turpin and Jack Sheppard, highway robbers, died on the gallows the year that Wesley was consciously converted. Non-conformity was going to sleep. True there were great divines preaching at that time. Baxter, Bates, Williams, Howe, Matthew Henry were all contemporaries of Wesley. Then there was Dr. Watts, and few realize how many of Watts' hymns are in our hymn book. Goldsmith's "Vicar of Wakefield" gave a true picture of the average parson in these days. Thank God there were such exceptions as Bishop Butler, of Bristol, and William Law.

Pure evangelism was needed, and George Whitefield and John Wesley responded to the call. They knew that men were not to be saved by theological polemics, nor are they to-day. A distinguished Yale professor has said: "The main trouble with the church to-day is not in the pew; it is in the pulpit." Preaching is more than oratory. It must embody the living experience which Wesley had. Without that something John Wesley found in Aldersgate Street, the voice of the preacher is a voice in the wilderness.

In Wesley's days he rode 8,000 miles on horseback; it took sixteen days to go from London to Edinburgh, and in 1760 the coach left only once a month. Last year I rode from London to Edinburgh in a Pullman car and in eight hours.

Lecompte, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

According to press reports, Bishop Hay said some very plain and wholesome things to members of the North Arkansas Conference concerning materialism and its horde of other miseries. Now, as a class, Methodist preachers love the truth and want to do right. They also are devoted to our church and have no desire to hurt its institutions or pervert its doctrines. In fact, when it comes to this they are just about as clannish as the Scotch, and as bull-headed as the English. But the trouble with some is they don't see truth in its right relation to other truth. They just do not seem to see which way they are heading, and it is a blessing to these runaways, and a blessing not all disguised, that some wise counsellor can and does head them off now and then.

A fellow can stand a whole lot of science applied to his mental make-up, if he has religion enough. But to some a few stray truths they may stumble upon, occasionally, in reading magazines and newspapers, make their brains and their preaching dizzy and foggy. And the flock gets beaten-out straw and chaff for feed, instead

of good sound corn and meat. Some of the first preaching I ever heard, as a boy, now over a half century ago, was concerning Huxley, Tyndall, and Darwin, and the preacher seemed convinced that these scientists would lead the church, and the world with it, to eternal perdition then and now.

Meanwhile Zion has prospered no little, and millions have kept the faith. Hear me, brother, in this blessed ministry of declaring a living, risen Christ he is bigger and broader and fuller than any system of science or teaching that men may invent, discover, or evolve. For he is the sum and substance of all truth impersonated, empowered, a living, moving, pulsing force for righteousness. *Ecce homo!* He stands—open the door.

* * *

"He jist walked alleround St. Paul." This was the old negro's quaint comment on a sermon that he admired. However Uncle Bob's statement may strike you, I wish to say that a really great sermon is an epoch in one's life—one that is so surcharged with living, palpitating power, and so replete with divine truth that it bears its own conviction on the current of speech, as a great river carries its flotsam, and so well adapted to the need of one's conscious soul that it is nourished and fed as was the prophet at Cherith's brook by angelic hands.

A really great sermon, one that marks in clear outline the redeeming power of Christ and bears his message of saving grace through the preacher's own personality, is something more than oratory. It strikes responsive chords that have hitherto perhaps lain hidden, in the soul depths of his hearers, and lifts them to heights of joy and even ecstasy hitherto undreamed. Such sermons not infrequently break up the old foundations of a life, scatter to the winds the gaunt skeletons of haunting doubts, and the man stands upright, clothed anew by the breath touch of a divine spirit.

I attended a great football game yesterday. Ten thousand people filled the stands. Bands of music, cheers and raucous by hundreds of enthusiastic youths. It was colorful, great, immense. I have no caustic, harsh criticism to make. Human emotion from a mere human standpoint was shown throughout the game. People attended to be amused and entertained, and left the grounds smiling and in good humor. It was physical strength, skill and prowess matched, and a few unfortunate misses gave the game to the victor. Bishop Galloway said during the Spanish-American war, "It's no use to try to stem the martial spirit." I am not writing to condemn the athletic spirit of this generation. But allow me to make a comparison. This emotion is so different from that which stirs men's souls at the hearing of a really great sermon. I do not wish to make odious or unfair comparisons. I wish to be fair, and I hope I am. Yet these things will do to think about. Some men, concerning popular fads and amusements, are like the western poet was about the weather. Whether the Lord sent rain or sunshine, it was his choice. But I still hold that spiritual things are the real things, for the best this world can give, on any field of human endeavor, is evanescent and transitory, but the things of Christ are eternal.

Shreveport, La.

PEN POINTS.

By Rev. J. M. Steadman.

Many people play at their religion and work with their pleasures.

The Christian and Christ keep house together (John xv:4).

A moral dwarf may do business in a skyscraper. If some people don't give you "the blues," it is because you are immune.

There is a vast difference between a refusal to recognize facts, and optimism.

The roots of the Christian life are to be found in secret prayer.

The backslider has been put into spiritual bankruptcy by the devil.—Southern Christian Advocate.

The Home Circle

MY LIVE DOLLY.

I have a good-sized family—
I'm busy every day.
I'm so happy in my home
I seldom go away.

My Phoebe's started in to school—
I have to keep her dressed
As neat and clean and pretty, too,
As any of the rest.

She's very bright, and she sits down,
After her school is out,
And tells me everything she's done
And what she's learned about.

The baby wears long dresses yet—
She's very sweet and fair.
I hold her in my arms for hours
In my own rocking-chair.

My other children are so good
They're very little care,
Although I have to feed them all
And take them out for air.

But I love my live dolly most—
His face is very black.
He often walks on his hind feet
Across the room and back.

He comes to meet me when I call
And always answers me.
He is the very dearest one
Of all my family.

I want to make each one of them
As happy as can be,
But my live dolly is the best.
My little dog loves me.

—Belle Willey Gue, in the Christian Register.

CONQUERING A BAD HABIT.

"Jessica," said Cousin Diantha in the abrupt way in which she sometimes spoke, "I wonder if you realize how much of the time you are finding fault?"

Her question was answered before Jessica had said a word, for her expression of astonishment made it perfectly clear that she had never thought of such a thing.

"I, Cousin Diantha?"

"Yes, my dear, just you."

"But I don't understaud. Find fault with what?"

It was on Cousin Diantha's lips to reply "nearly everything," but she suppressed that answer as not being sufficiently tactful, and tried another.

"Well, sometimes with people and sometimes with things."

"Of course everybody has to criticize something sometimes," Jessica said, with an offended air. "But if you think I find fault more than other people do, I'm sorry, Cousin Diantha, and that's all I can say."

"Bless the child, don't be so fearfully diguified," laughed Cousin Diantha. "I hope I'm wrong, I'm sure, and now I'm going to suggest a little test which will show whether you are right or whether I am."

Jessica listened unsmilingly.

"To-morrow," continued Cousin Diantha briskly, "whenever you start to find fault with anybody or anything, promise me you'll check yourself and say instead, 'It's a pleasaut day.'"

"Every time?" asked Jessica opening her eyes.

Cousin Diantha smiled, but did not speak. Jessica flushed.

"Why, of course," she said quickly, "you mean if I should happen to start to criticize something, I'm to say instead that it is a pleasant day."

"That's what I mean."

"It seems a little bit foolish, doesn't it?"

"Only you and I will know about it."

"I'm willing, of course, but I can't see what is to be gained by it."

"Perhaps you will have found out by bedtime to-morrow," suggested Cousin Diantha. "If you have, call me up and tell me." And then as she rose to go, she stopped and kissed Jessica so affectionately that her young cousin felt her resentment ebbing away. Indeed, when she went to bed, Jessica was laughing over the queer promise she had made. No one but Cousin Diantha would ever have thought of such a thing.

She herself did not think of it again till she was dressing the next morning and missed the shoehorn. She knew at once that Helen was to blame, for Helen was always mislaying thiugs, while Jessica herself was orderly. "Now, Helen," she exclaimed imperiously.

"Well, what?" demanded Helen in anything but an amiable voice.

Jessica caught herself up just in time, "It's a pleasant day," she said.

Helen looked surprised, turned and glanced through the window. "Yes, it is," she agreed. "Last night it looked as if it might rain, didn't it?"

Jessica did not remember. "Do you know," she inquired meekly, "where the shoehorn is?"

"It's in the top drawer under a pile of handkerchiefs."

Jessica was rather silent as she completed her dressing. She was annoyed that she had been obliged to fall back on the weather so early in the day, for that meant that she would be obliged to guard her speech very carefully till she had started for school. But she forgot the need of caution when she sat down to breakfast, and discovered there was buttered toast on the table instead of waffles. Wednesday was the regular morning for waffles, and Jessica pouted like a fretful baby. "Mother," she began resentfully.

"Well, Jessica?"

Just in time she had remembered. "It's a pleasant day," she said breathlessly.

"Yes, it is," said her mother. "And I'm glad, for we're going to wash some of the blankets to-day. That's why Mary didn't take time to make waffles for breakfast."

It was George who had the next narrow escape. George was just enough younger than Jessica so that she was continually telling him not to laugh so loud, or not to eat so rapidly, or to stop doing one thing or to remember to do something else. As George extended his plate for another fried egg, Jessica felt an irritated conviction that George was greedy. He had already eaten enough for two breakfasts. "George," she exclaimed severely.

"I—I mean it's a pleasant day," said Jessica.

"Well, what?" George knew her critical tone and his manner was defiant.

George set down his plate and stared at her. "You seem to have the weather on the brain," he replied wonderingly, and Jessica answered with a feeble smile. She didn't speak again during breakfast.

The first hour of the day set the pace for the rest; again and again, Jessica found herself obliged to refer to the weather. When she had intended to say that Miss Collins, the mathematics teacher, was the most unreasonableness person she had ever known, when her lips parted to declare that Angeline Cox looked like a fright with bobbed hair, even when she was about to utter the time-honored criticism of the street car service, she remarked instead that it was a pleasant day. And some of her friends exclaimed: "I can't see what there is about to-day that has made such an impression on you. I've seen lots of days I liked better."

A little before 10 that evening Jessica went to the telephone and called Cousin Diantha. "Why, it's Jessica," said an eager voice. "Well, dear, what sort of a day have you had?"

"Cousin Diantha," she replied, "I've said about a million times that it was a pleasant day, but really and truly, it was about the unpleasantest day I ever lived through."

Cousin Diantha began to laugh. And she

laughed till even Jessica smiled sourly at the other end of the line.

"I've proved which one of us was right," continued Jessica, "and I'm going to stop criticizing if I have to muzzle myself to do it. But please don't make me call everybody's attention to my weaknesses by talking about the weather."

Cousin Diantha laughed again. "That promise was only for to-day," she said blithely. "But the time is coming, dearie, when you'll conquer this foolish habit of fault-finding, and pleasant words will spring naturally to your lips, and then—won't that be a pleasant day?"—Christian Observer.

"HONOR THY FATHER AND THY MOTHER."

The Bible plainly tells us to honor our parents. A promise of long life is given to those who do so: "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on earth."

A touching little story is told by a man whose form is now bent, and whose hair is white with years; he is glad to remember that he was helpful and did what he could to make his father happy.

When he was a boy of twelve, he was returning one evening from the hayfield, where he had been at work since daylight, when his father met him with a request that he go to town to do an errand for him. Any one who has lived on a farm, and knows what a day's work, "from sun-up to sun-down," means in haying time, will understand how the boy felt.

"I was tired and hungry," said the old man. "It was two miles to town. I wanted to get my supper, and dress for the singing class. My first impulse was to refuse, and do it harshly, for I was angry that he should ask me after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me, one of God's angels, I think.

"Of course, father, I'll go," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel strong to-day."

"He walked with me to the road that turned off to the town, and as he left me he put his hand on my arm and said again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw that something unusual had happened. All the farm-hands were gathered about the door, instead of being milking or at other chores. As I came near, one of the men turned to me with tears rolling down his face.

"Your father," he said, "is dead. He fell as he reached the house. The last words he spoke were of you."

"I am an old man now, but I have thanked God over and over again in all the years that have passed since that hour for those last words of my father: 'You've always been a good boy to me.'"
—Selected.

THE TIGER HUNT.

When all the grown-ups gather
Around the reading-lamp,
I put some chairs together
And make a hunting-camp.

And then I hunt for tigers
In jungles in the hall,
And where it is the darkest
I very slowly crawl.

But once when I was hunting
I met some fiery eyes;
Though I was after tigers,
They took me by surprise.

I didn't know I shouted
(The grown-ups told me that),
And then I saw my tiger
Was just our old gray cat.

—Ina E. Lindsley, in the Christian Sun.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE LISTS BEGIN TO COME IN.

The churches listed below have already accepted the special plan for circulating the Advocate and have sent in lists as indicated.

LOUISIANA CONFERENCE.

Place	Pastor	Number of Subscriptions
Opelousas	Rev. D. B. Boddie	100
Pine Grove	Rev. J. T. Parsons	24*

NORTH MISSISSIPPI CONFERENCE.

Waterford	Rev. W. L. Robinson	10
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*Not complete.

In addition to the above, several others have indicated their purpose to put the paper into the homes of all their people if possible, but certainly into at least half the homes. These have acted of their own accord, not waiting for the special literature and campaign material to be sent out from the Advocate office. We deeply appreciate their interest and prompt action.

The special campaign material begins to go out from the office this week. We confidently expect the plan to be widely adopted throughout the three Conferences. It is simple and practicable, and its adoption will mean a circulation that will make the Advocate an effective organ of communication with the Methodists of Louisiana and Mississippi.

THE JACKSON DISTRICT MEETING.

It was the privilege of the editor of the Advocate to be present at the morning session on Wednesday of last week of the Jackson District meeting of preachers and laymen, held in the beautiful auditorium of the new Orphanage building at Jackson. There was a fine attendance from the pastoral charges. Rev. J. Loyd Decell, the presiding elder, had made careful preparation for the meeting, and no time was lost in getting down to business. The first thing on the program was the meeting of the district stewards, after which the editor of the Advocate was given an opportunity to speak concerning the special circulation plan, and Dr. J. M. Sullivan, Conference Lay Leader, addressed the meeting concerning the work of the laymen. The interest in the circulation of the Conference organ was marked, and the editor honestly believes that the Jackson District will "go over big" in putting the plan into effect.

A fine dinner was served to all in attendance in the dining room of the new building. Rev. B. F. Lewis and his assistants showed every courtesy possible to the visitors, and a hearty expres-

sion of appreciation was given at the close of the meal.

The editor greatly regretted that he was unable to remain for the missionary mass meeting on Thursday. There is every indication that the Jackson District will do its full part in carrying out the program of the church.

PERSONAL AND OTHER NOTES.

Rev. Jas. G. Galloway, our pastor at Bay St. Louis, Miss., has secured Evangelist Howard Williams for a meeting, Dec. 13-20.

Rev. T. B. Cottrell and family have been graciously received at Magnolia, Miss., a big "pounding" being one of the features of their reception.

Rev. A. J. Bonnacarrere paid the Advocate office an appreciated call on Friday of last week. He is pastor at Denham Springs, La., and has entered hopefully upon the work of the year.

Dr. H. S. Spragins has entered happily upon his work at Galloway Memorial, Jackson, Miss. Dr. Spragins is a Mississippian, and his own are glad to have him home again.

The Mary-Martha Circle of women at Winnsboro, La., is actively assisting in the movement to erect a new church building at that place. Rev. H. W. Rickey is the pastor at Winnsboro.

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THEIR FUTURE WILL BE SECURE
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THEIR PLEDGE.

Have You Paid Yours?

A great meeting is in progress at Winona, Miss., conducted by Rev. L. J. Miller, general evangelist. The Winona Times is giving large space daily to an account of the meeting.

Rev. M. A. Massey, the new pastor at Satartia, Miss., has entered happily upon his work, and the good people of that charge have given him and his family a cordial welcome to the work.

Rev. Ben P. Jaco is happy as he begins another year's pastorate at Shelby, Miss.—and we dare say his good people are happy, too, judging from the expressions of appreciation they have given.

Friends of Lander College, Greenwood, S. C., have announced that Mr. Ben N. Duke has given \$50,000 to that institution provided an equal amount is secured from other sources. The fund thus raised will be applied to endowment.

Brother W. E. Harris, of Flora, Miss., has been a reader of the Advocate for about seventy years—the oldest reader of whom we have any knowledge. We wonder if there is one who has been reading it longer.

The Union Epworth League of New Orleans tendered a reception in honor of the Methodist preachers and their wives on Tuesday evening of this week at the Carrollton Avenue Methodist Church. It was a very delightful occasion.

Rev. Henry T. Young, general evangelist, closed a fine meeting recently at Mangham, La., where he assisted the pastor, Rev. J. C. Price. Fully one hundred people publicly expressed their purpose to let God have right of way in their lives.

Rev. G. A. Baker, pastor at Byhalia, Miss., has begun the publication of the "Byhalia Charge Booster," which is an interesting bulletin of the work of the charge. We thank Brother Baker for sending us a copy.

Rev. J. M. Alford has been given an enthusiastic reception by the good people of the Vivian charge, Louisiana Conference. The official board has voted to buy a more suitable house for a parsonage and use the present parsonage for Sunday school and Epworth League rooms.

Rev. S. D. Howard has been very kindly received by the people of the Kurthwood charge, Louisiana Conference, and he begins the year's work with fine prospects. He has been the recipient of two "poundings"—one from the people of Kurthwood, and the other from Alco.

The Men's Bible Class of the Main Street Methodist Church, Biloxi, Miss., have issued invitations to a "Father and Son" Banquet on Friday evening of this week. One of the features of the gathering will be an address by Hon. B. E. Eaton.

Mrs. Virginia Johnson recently presented an organ to the Southern Methodist University for use in the Woman's Building. Mrs. Johnson for some time has been carrying on a private campaign to raise funds to erect a greatly-needed new dormitory for girl students at S. M. U.

Dr. F. M. Freeman, who was transferred from the Louisiana Conference to the Little Rock Conference, was appointed pastor of the First Methodist Church at Texarkana, Ark. We can assure the Arkansas brethren that they are getting a man worthy of their love and esteem.

Since the adjournment of the North Mississippi Conference, Rev. E. R. Smoot, who was appointed pastor at Greenville, has entered the general evangelistic work and Rev. C. A. Parks, appointed to New Albany, has been appointed pastor at Greenville. Rev. T. H. Dorsey succeeds Brother Parks as pastor at New Albany.

Rev. T. A. Ferguson, of Forest, Miss., writes: "We reached our new work at Forest in fine shape last Tuesday and were met by representatives of the church, who had a nice dinner for us, and a supply in the pantry to start off on. We have a mighty fine people here to serve, and the prospects are fine for a good year."

At a meeting of the student body of the University of Mississippi on Nov. 28, ten men were elected as the outstanding figures on the campus of "Ole Miss." Hubert S. Lipscomb stood at the head of the list of ten. He is a son of Rev. L. M. Lipscomb, pastor of the First Methodist Church, Water Valley, Miss.

The good people of Winona, Miss., gave their pastor, Rev. Carroll Varner, a most cordial welcome at the beginning of his fourth year as their pastor, a delegation meeting him at the train on his return from Conference to assure him of their love. A big "pounding" followed later at the parsonage.

Rev. W. H. Giles, recently assigned to St. Mark's, this city, says that he will gladly render service to any patient in Charity Hospital whose relatives and friends live outside New Orleans.

If you have some one in the hospital write him at 1130 North Rampart Street.

Rayne Memorial Church, this city, has engaged Rev. A. B. Austin for the coming year as director of religious education. Brother Austin comes from Emory University, where he received both the A. B. and B. D. degrees. Under the leadership of Dr. W. L. Duren, Rayne Memorial is enterprising a great forward program.

Dr. Rembert G. Smith, pastor of St. John Methodist Church, Augusta, Ga., has prepared a form of installation of church officers that seems to be complete in every detail. He prepared it for his own church and used it recently in installing his own officers; but we feel sure he would be glad to supply it to others who might desire it at a nominal cost.

Dr. W. H. Coleman, after a successful year as pastor of Trinity Methodist Church, El Paso, Texas, was transferred back, at his own request, to the Central Texas Conference. He was appointed to Mineral Wells, Texas, where he has a great church and fine people to serve. Dr. Coleman is remembered pleasantly by many friends in the Louisiana Conference, of which he was formerly a member.

Students of Southern Methodist University during December will raise among themselves \$1,800 to pay the salary of Earle Moreland, vice president of Porto Alegre College, Brazil. Students have paid his salary annually since he went to Brazil as a missionary in 1921. Porto Alegre College is sometimes known as "Little S. M. U." Moreland was graduated from S. M. U. in 1918.

The Advocate notes with sorrow the death of Mrs. Kretschmar, mother of Mr. W. P. Kretschmar, superintendent of the First Methodist Sunday School, Greenville, Miss. She was a devout Christian woman, active in the work of the church as long as strength permitted, and she was ready for the summons. The funeral service was conducted by Rev. E. R. Smoot, interment being in the Greenville cemetery.

The esteem in which Rev. T. B. Cottrell and family were held at Gibson Memorial, Vicksburg, Miss., is attested by the fact that the ladies gave Mrs. Cottrell a shower before she left, and at the last prayer meeting the good people gave Brother Cottrell a fine suitcase, Mrs. Cottrell a hat case, and their son, Barnette, a cash present of \$5. The official board had asked for Brother Cottrell's return for the sixth year, offering to increase the salary. Suitable resolutions of appreciation were passed by the board.

Rev. W. R. Lott, pastor at Amory, Miss., has adopted the good plan of announcing in advance a series of sermons for the Sunday night services, which has aroused much interest among his people and brought out a fine attendance. Under the general topic, "Roadside Ministries of Jesus," the following topics are given: "A Humble Man Rewarded;" "A Noisy Witness Who Could Not Be Silenced;" "A Resignation Without Notice;" "An Embarrassing Failure Explained;" "A Man in His Shirtsleeves Who Was Never the Same;" "Two Men Ask the Wrong Question." The foregoing constitute a thought-provoking series of subjects.

Among the articles of interest turned over to Rev. H. G. Hawkins, President of Whitworth College, by Mrs. I. W. Cooper recently was the original grant of land from the Government for the plot where Whitworth College is now situated. It was dated Nov. 10, 1840, when Martin Van Buren was President. His signature and that of his son, Martin Van Buren, Jr., are on the document. The grant was made to O'Bannon. It is of sheepskin, and was delivered by Mrs. Cooper framed under glass.

Rev. H. G. Hawkins, Brookhaven, Miss., chair-

man of the Mississippi Conference committee for the church-wide Young People's Convention, to be held in Memphis, Dec. 31 to Jan. 3, received notice from Rev. R. E. Nollner, Executive Secretary, Nashville, Tenn., that up to date the Mississippi Conference was second in the list of the Annual Conferences in number of seats secured, the Holston Conference being first. The ambitious young people who wish the inspiration of this great gathering should communicate with Brother Hawkins at once, to see if they can be assigned seats.

REV. E. R. SMOOT, EVANGELIST.

The announcement that Rev. E. R. Smoot, who has had such great success as pastor of the First Methodist Church, Greenville, Miss., has entered the general evangelistic work, will be of interest, not only to the North Mississippi Conference, but also to the whole church. Brother Smoot has had much experience, both in the pastorate and in evangelistic work, and he is unusually well qualified to render the finest kind of service in the field to which he will now devote all his time. He will have associated with him Mr. P. M. Boyd, of Tarpon Springs, Fla., as soloist, and Mr. Frank Twilly, of Tampa, Fla., as pianist. This capable evangelistic party should be kept busy throughout the year.

THE COMPLETE VOTE ON UNIFICATION.

All the Annual Conferences of the Methodist Episcopal Church, South, have voted on the proposed plan of unification with the Methodist Episcopal Church, and we give below a complete tabulation of the vote. While the plan secured a numerical majority, it fell short of the necessary three-fourths majority. The figures are taken from the best sources available.

Conference.	For.	Against.
Cuba	48	0
Baltimore	138	141
Brazil	47	0
Central Brazil	38	0
Denver	24	2
Illinois	17	28
Western Virginia	66	87
Northwest	48	9
Kentucky	87	88
Missouri	196	14
Southwest Missouri	129	31
South Brazil	32	1
Louisville	132	72
Holston	163	150
St. Louis	124	29
New Mexico	42	38
Tennessee	147	117
North Texas	161	127
Western North Carolina.....	221	145
Virginia	168	202
Arizona	29	8
Korea	78	4
Pacific	93	39
North Alabama	94	293
Upper South Carolina	23	175
West Oklahoma	144	20
West Texas	177	87
East Oklahoma	140	18
North Mississippi	43	166
Louisiana	117	74
Mexico	40	12
Northwest Texas	65	155
North Carolina	145	133
Texas	205	103
Alabama	73	197
Memphis	102	130
Mississippi	43	170
North Georgia	116	235
Little Rock	115	56
Central Texas	162	182
South Georgia	94	217
North Arkansas	162	53
China	70	23
South Carolina	21	167
Florida	149	110
Total	4528	4108

EDUCATION MOVEMENT, NORTH MISSISSIPPI CONFERENCE.

At the recent session of the North Mississippi Conference in Grenada the Board of Education and the Board of Lay Activities recommended, and the conference passed unanimously, the plan to use the two months following the close of the Conference, or until January 15, 1926, as a special period in which to get in the past due subscriptions to Christian Education and also the Grenada College Special.

It is urged that a Sunday in December be used by each church to lay special emphasis upon this cause, that a diligent canvass be made of all subscribers to Christian Education, and that as nearly as possible we make a "clean-up" of these subscriptions, and that pastors and laymen co-operate in this task in order to bring it to success.

We earnestly urge that this effort do not be delayed until next year. There is much surplus money in the country and most of these subscriptions can be secured by a little diligent work.

J. H. HOLDER, Conf. Sect'y-Treas.

New Albany, Miss.

FROM REV. W. W. MOORE.

Dear Brother Carley: Please say to the friends of South Back Bay Mission that while I am not the pastor of the church any longer, Brother Roberts, the presiding elder, wishes me to see after financing the mission to the extent of paying the balance on the day nursery. The name of the church was changed at our last quarterly conference to Epworth. Sister Gale, a very fine woman, is coming to-morrow to take charge of the day nursery. We are fortunate to secure such a devout Christian woman to take charge. We owe a balance of \$275 on it. We need to repair it some and make some additions. If we had \$500 we could spend it wisely and well on it. You know I do not believe in church debts, but we found a building and lot by the side of our church building, and we felt justifiable in making a little venture. We believe in God and we believe in his people, and I just believe Christian people everywhere will desire some part in this day nursery. You may send the money or checks to me, or to Dr. B. Z. Welch, Biloxi, Miss. Thanking you for past favors, and trusting for this present needed help, I am,

Fraternally,

WALDO W. MOORE.

"Your pastor is very busy at this time of the year. So don't wait for him to see you about your subscription to the Advocate, but hand it to him or send it in."

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

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NEW ORLEANS, LA.

FROM FANNIN, MISS.

Dear Brother Carley: If you will give me just a little space in our paper for the first time, I want to say that I am now beginning my year's work for 1926 in a new field, and I think I am among some as fine people as the Conference affords; and, having that kind of folks to labor among and with, I am sure there can be something accomplished for God and the church. I served three years on the Taylorsville charge, and those people became very dear to me, and I have some very warm friends there; but when my name was read out at Conference for Fannin, I realized the time had come for me and my friends to separate. So while I love those I have left, I must put all there is within me here at Fannin in order to do my duty; so I have preached at three of the appointments, and my wife and I have visited numbers of homes. We desire the prayers of all who may read this that God may use us as never before for his glory.

A. J. LEGGETT, P. C.

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Now is the time to get rid of freckles. Othine—double strength—is the treatment with which to do it. Neglected, they will be with you all winter.

Don't waste time experimenting with lemon juice or cucumbers—apply Othine—double strength—night and morning and within a short time your freckles should be gone. If not, every cent you paid will be refunded.

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ENTIRE NEW TESTAMENT IN
"PENNY PORTIONS."

Six additional "Scripture Portions" completing the New Testament, have been published by the American Bible Society in response to the unprecedented demand for these booklets. The entire New Testament, in the King James version, consists of eleven volumes. These booklets correspond to those previously published, being bound in paper, set in boldface type and three by four and a half inches in size.

The popularity of these "Penny Portions" has grown to such an extent that the Society has placed orders for over 7,000,000 copies. From the present outlook it will be necessary to re-order within three or four months.

The Gospel of St. John has proved the most popular. By special arrangement with the printer 900,000 copies of this gospel were ordered last month, following an order of 600,000 placed in June.

John leads again in the number of translations. Although four of the Gospels and the Book of Proverbs are available in Spanish, the Gospel of St. John has been published in seven different languages besides English, namely: French, Spanish, German, Italian, Polish, Portuguese and Swedish.

While 30,000 copies of St. John have already been sent to Brazil, a second shipment of 50,000 booklets is now going forward. This increased desire on the part of the people to read and study the Word has been given fresh impetus by the widespread publicity which the Brazilian press gave to the Scopes trial.—American Bible Society Bulletin.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth, Dist.—First Round.

Corinth, South Side, preaching, Nov. 22; Q. C., Dec. 2, night.

Corinth, First Church, preaching, Nov. 29, 7 p.m.; Q. C., Dec. 14, night.

Booneville, preaching, Nov. 29, morning; Q. C., Dec. 9, night.

Sherman, at Sherman, Dec. 5, 6, morning.

Myrtle, at Myrtle, Dec. 6, 7.

New Albany ct., at Ingomar, Dec. 8.

Corinth ct., at Mount Carmel, Dec. 10.

Rienzi, at Renzi, Dec. 11.

Iuka sta., Dec. 13, 14.

Iuka ct., at Snow Down, Dec. 14.

Belmont, at Golden, Dec. 15.

Booneville ct., at Carolina, Dec. 18.

New Albany sta., Dec. 20, morning;

Q. C., Dec. 21, morning.

Burnsville, at Burnsville, Dec. 22.

Blue Mountain, at Blue Mountain, Dec. 27, 28.

Young People's Convention, at Memphis, Dec. 31 to Jan. 3.

Pott's Camp, at Pott's Camp, Jan. 3, 4.

Hickory Flat, at Hickory Flat, Jan. 3, night; Q. C., Jan. 5.

Tishomingo, at Tishomingo, Jan. 7.

Kossuth, at Kossuth, Jan. 8.

Ripley, Jan. 10, 11, morning.

Dumas, at Jacob's Chapel, Jan. 11.

Chalybeate, at Camp Ground, Jan. 12.

Silver Springs, at Payne's Chapel, Jan. 13.

Baldwyn, at Baldwyn, Jan. 17, 18.

Guntown, at Guntown, Jan. 19.

Mooreville, at Allen's Chapel, Jan. 20.

Mantachie, at Hebron, Jan. 21.

Wheeler, at Wheeler, Jan. 23, 24.

Marietta, at Marietta, Jan. 27.

The district stewards are called to

meet in First Church, Corinth, at 10 o'clock, Tuesday, Dec. 1.

All preachers and official members of the district are urged to attend the missionary and rally conference called by the Bishop to meet in Booneville, Dec. 16 (evening) and 17.

Full attendance on each of the quarterly conferences is important. Let stewards report a full year's finances at first quarterly conference, thus getting a good start on the new Conference year.

Prayerful co-operation and unceasing activity will win all battles.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Oxford, Nov. 15.

Grenada, Nov. 22.

Coffeeville, at Coffeeville, Nov. 29.

Winona, Dec. 6.

Duck Hill, at Duck Hill, Dec. 6, evening; Q. C., Dec. 7.

Holcomb, at Holcomb, Dec. 10.

Holly Springs, Dec. 13, morning.

Lamar, at Lamar, Dec. 13, evening;

Q. C., Dec. 14.

Paris, at Paris, Dec. 16.

Water Valley, Main Street and Taylor, at Main Street, Dec. 20.

Abbeville, at Abbeville, Dec. 20, evening; Q. C., Dec. 21.

Tie Plant, at Tie Plant, Wednesday, Dec. 23.

Durant, Dec. 27, morning.

Lexington, Dec. 27, evening.

Poplar Creek, at Shiloh, Jan. 9, 10.

Vaiden, at Vaiden, Jan. 10, evening;

Q. C., Jan. 11.

Water Valley, First Church, Jan. 13, evening.

Winona ct., at Bethlehem, Jan. 15.

Pickens and Goodman, at Pickens, Jan. 17, morning.

Sallis, at Sallis, Jan. 17, evening. Q. C., Jan. 18.

Kilmichael, at Kilmichael, Jan. 20, 11 a.m.

Ashland, at Ashland, Jan. 23, 24.

Ebenezer, at Ebenezer, Jan. 30, 31.

Waterford, at Waterford, Feb. 6, 7.

Red Banks, at Red Banks, Feb. 7, evening; Q. C., Feb. 8.

All officials are urged to be present at the conferences. Business of the utmost importance will demand their careful attention.

The District Missionary Institute will meet at Water Valley, First Church, Thursday, Dec. 3, at 2:30 p. m. Will adjourn at noon, Friday, Dec. 4. Some representatives of the Board of Missions will be in attendance to discuss with us the great missionary program of the church. Every pastor in the district is expected to be present. The lay leaders and other active laymen and missionary women of the district are urged to attend. If you expect to attend, write Brother L. M. Lipscomb, the local pastor.

The district stewards will meet at 2:30, Friday, Dec. 4, at First Church. Water Valley. One hour ought to be sufficient time for all our business. Most of our pastors and stewards will desire to attend both the meetings announced above. We will be glad to have you. Let us go at our jobs to make this the best year in our history.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Glen Allan and Avon, preaching, Nov. 29; Q. C., Dec. 18.

Arcola and Murphy, at Lock, Dec. 6.

Clarksdale, Dec. 13, a.m.

Lula and Dundee, at Lula, Dec. 13, night.

Leland, Dec. 15, night.

Shaw, Dec. 16.

Hollandale, Dec. 17.

Boyle and Pace, at Boyle, Dec. 20, a.m.

Shelby, Dec. 20, night.

Rosedale, Q. C., Jan. 5; preaching, Feb. 7, night.

Gunnison and Sherard, Q. C., Jan. 6; preaching, Jan. 31, night.

Friar's Point and Lyon, Q. C., Jan. 7; preaching, Jan. 31, a.m.

Merigold, Jan. 10, a.m.

Duncan and Alligator, Jan. 10, night.

Greenville, Q. C., Jan. 12; preaching, Feb. 7, a.m.

Cleveland, Jan. 13.

Lake Cormorant, Jan. 17, a.m.

Tunica, Jan. 17, night.

Evansville and Dabbs, Jan. 24, a.m.

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MARXClothes for Men Now Sold in
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[Separate Entrance on Bourbon Street]

Coahoma and Jonestown, Jan. 24, night.

Missionary Institute at Clarksdale, Dec. 1 and 2. Three sessions, Tuesday afternoon, Tuesday night, and Wednesday morning beginning at 2 p.m. Tuesday, Dec. 1, and closing at noon Wednesday the 2nd.

The District Stewards will meet at Clarksdale, Wednesday, Dec. 2, at 2 p.m. All pastors are requested to remain for the District Stewards' meeting, as we hope to have a short pastors' conference immediately following the meeting of the District Stewards.

All pastors, the District Lay Leader, the District Secretary of the Woman's Missionary Society, District Secretary of the Epworth League, and at least one layman from each pastoral charge are expected to attend the Missionary Institute.

A. T. McILWAIN, P. E.

Greenwood Dist.—First Round.

Itta Bena, preaching, Nov. 29, 11 a.m.; Q. C., Dec. 14, night.

Price Memorial, preaching, Nov. 29, night; Q. C., Jan. 1, night.

Lambert, Dec. 6, a.m.; 3 p.m.

Marks, Dec. 6, night.

Greenwood, Frist Church, Dec. 7, night.

Inverness, Dec. 9, night.

Glendora, Dec. 13, a.m.; 3 p.m.

Schlater, Dec. 13, night.

Sunflower, Dec. 16, 10 a.m.

Drew, Dec. 16, 3 p.m.

Ruleville, Dec. 16, night.

Black Hawk, Dec. 20, a.m.; 2:30 p.m.

North Carrollton, Dec. 20, night; Dec. 21, 10 a.m.

Tchula, Dec. 23, night.

Mattson, Dec. 27, 11 a.m.; 3 p.m.

Tutwiler, Dec. 27, night.

Swiftown, Dec. 30, 3 p.m.

Belzoni, Dec. 30, night.

Moorhead, Jan. 3, 11 a.m.; 3 p.m.

Indianola, Jan. 3, night.

Sumner, Q. C., Jan. 4, night; preaching, Jan. 24, a.m. and p.m.

Acona, Jan. 10, a.m.; 2:30 p.m.

Sidon, Jan. 10, night.

Drew ct., Jan. 17, 18.

District Stewards' meeting, Dec. 11, 10:30 a.m., First Church, Greenwood.

J. E. CUNNINGHAM, P. E.

WEAK EYES Dickey's old reliable Eye Water has been used by thousands for nearly half a century. Strengthens and soothes a weak eye. Children like it. Always comes in red folding box. Price 25c. Does not burn or hurt. Dickey Drug Co., Bristol, Va.

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ZONE MEETING AT MINDEN, LA.

Zone No. 2, of the Minden District, held its first meeting on Thursday, Oct. 23, in Minden, at 2:30 o'clock, at the Methodist church. The meeting was opened by singing, "I Need Thee Every Hour." Brother Childress then led in prayer. The Scripture lesson was James, first chapter, read by Mrs. Dodson. Mrs. Blake gave a few words of welcome to the visitors, then said one of the things these meetings are for is that all might know each other better and thereby do more and better work. Roll call by charges showed thirty-five in attendance. A message was read from Mrs. J. F. Giles, of Springhill, our District Secretary. Among other things, she urged that reports be sent in on time and in full, that her report might be full. Mrs. Joe R. Miller then gave us a very interesting talk concerning the Belle Bennett Memorial. Miss Irene Shields gave a very interesting reading. Mrs. Wilson, of Haughton, then spoke on "How to Get New Members." Look out for new people; when you get them in, keep them in, but do not nag. A word now and then from the pastor was another way. Give out literature and by campaigns; but the best way to get new members is to have a real revival. Mrs. Pickett, from Sibley, reported eighteen members—they are old, but are doing splendid work. Mrs. Peritt made a very interesting talk

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

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Colds, Grippe, Flu, Dengue, Bilious Fever and Malaria.

it kills the germs.

on Gibson Societies, and urged all the presidents in attendance to organize a Gibson Society. It is almost to the Missionary Society what the Home Department is to the Sunday school. An article from the New Orleans Christian Advocate of Oct. 1 was read by the secretary, in which the need of old sheets or any old clean soft rags, at the Lepers' Hospital in Kwangsu, Korea, was set forth, and it was moved and seconded that we as a zone, send a package as soon as possible. "Blest Be the Tie That Binds," was sung, after which Brother Pickett dismissed us with prayer.

MRS. W. H. LUCK, Secretary.

THE THIRD MEETING OF ZONE NO. 1.

The zone meeting of Ruston District held at Haynesville on Nov. 20 was a very enjoyable and enthusiastic one. Mrs. Carolyn Dawson, of Haynesville, our zone leader, was in the chair, and opened the meeting with the song, "Stand Up for Jesus." Rev. Ellis Smith, of Homer, led the invocation, and Mrs. Gearheard, of Haynesville, led the devotional, using II Tim. 1-15, emphasizing various points in Paul's admonition to Timothy, and also applying them to our daily living.

A vocal duet was beautifully rendered by Mmes. Bevil and Stewart, of Haynesville.

Fifty-nine members answered roll call, and there were ten visitors. Each member responded with the name of a missionary, her field of work and home town.

Our Budget "Plan" was an interesting feature, presented by Mrs. Hefley, of Homer, in such a convincing way that more auxiliaries have decided to try it in raising our funds.

The "Belle Bennett Memorial," with some of the characteristics of our now sainted leader, by Mrs. Pittman, of Athens, inspired us to greater giving in promoting the causes which she sponsored. At a call for discussion on this number, Mmes. McKenzie and E. J. Smith, of Homer, responded with helpful suggestions on raising this fund, and Mrs. McKenzie reminded us about reports.

Athens was selected as the next place of meeting, and, after the "Conference Song," the meeting closed with a chain of prayer.

We were then invited to the basement for a very happy social hour, where the Haynesville ladies served a beautiful and appetizing plate luncheon.

Our hearts were gladdened by the cordial welcome, the kindly hospitality and fervent spirit of these ladies, and we are thankful for the privilege of their fellowship.

MRS. J. H. PITTMAN,
Secretary.

Athens, La.

MISSIONARY SOCIETY NEWS.

On Friday afternoon at 2:30 o'clock in the Methodist church at Winnsboro, Zone No. 3, of the Monroe Dis-

trict, held their second meeting. The meeting opened with song 160, Mrs. R. F. Hatch, president, presiding. The roll was called and the following places represented: Buckner 6, Bas-kin 0, Crowville 0, Extension 0, Gilbert 9, Magnolia 0, Little Creek 6, Pine Hill 0, Sicily Island 0, Harrison-burg 0, Mangham 5, Wisner 4, Winns-boro 14. The devotional was led by Mrs. Harrell, she using this Scripture—"It is good for me to draw near to God." She explicitly explained how very necessary it is for us to live close to God and how much we can accomplish if we would put God first in our lives. Prayer by Brother Harrell, Gilbert's pastor. Our next number on the program was a pianolog. "The Lost Sheep," by Elizabeth Moss, accompanied by Catherine Moss. This was followed by a quiz on the minutes of the annual meeting held in Alexandria in April, conducted by the president; this was indeed instructive as well as interesting. Next, a dialogue, by Mrs. Prickett and Mr. Henry Rickey.

A saxophone trio followed this, by Harry St. John, Elsie Taliaferro, and LeSeur Harrison. This was thoroughly enjoyed by all. We then enjoyed a solo, "This Is My Task," by Mr. Frank Rickey. The meeting closed with sentence prayers, and a testimonial of thanks for all from the president to Winnsboro ladies for having charge of this meeting, after which they served iced tea and sandwiches.

MRS. WILLIS BERRY, Sec'y.

A LETTER FROM THE CONFERENCE SUPPLY SUPERINTENDENT.

"Unless we remember the lowly
Whose pleasures are few and small,
We deserve not to be included
In the Christmas Joy at all.
For it was they whom the Christ-
child

Most lovingly sought to aid;
And he'll have the brightest Christ-
mas

Who has some sacrifice made."

5422 Chestnut Street,
New Orleans, La., Nov. 26, 1925.

Dear Women of the Louisiana Conference: First let me thank you most sincerely for your patience with me during the past six months. I have recovered almost entirely from my automobile accident of last spring, and trust I may be able to complete my unfinished work in the Supply Department.

The splendid results of your untiring efforts throughout the summer months have been most gratifying. As you have seen by notices from time to time in the Louisiana News, Miss Hooper and her family are delighted with the beautiful new gas stove that you good women have made it possible for them to enjoy. I have asked Miss Hooper what she wants you to send in your Christmas boxes. Her reply was: "We need a great many toys, but usually get a generous supply without asking for them. We can use all the preserves and jellies and any kind of eats that come our way, and it would be impossible to get too much. I wish they would send us some stockings in the Christmas boxes—sizes 7 on up to 10. We need more large than small ones, and need them for both boys and girls. The Juniors like to send us pencils and tablets,

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

and these we always need. We can use them as Christmas presents, and the children in all places are delighted to get them. Toothbrushes and paste are always needed. We are trying to encourage the children in all our Sunday schools to use them, and many have only one for the whole family—some not that many. Combs and hair brushes would be convenient and useful. If any one has a piano to give away we would like to have it for our Sunday school at Lockport."

And now for a message from Miss Ellison and our great St. Mark's. In a personal conversation with Miss Ellison, she told me of the delicious jellies and preserves she has received from all parts of our great State. And how much she and her workers do enjoy such luxuries, for home-made products are indeed a luxury to our workers who are away from home. Miss Ellison states that she has now a sufficient supply of jellies and preserves and enough piece goods, also, to keep the sewing room supplied for about one year. So let us turn our attention to some of the other needs at St. Mark's.

As the cold waves reach New Orleans there are urgent calls from the poor for bed-clothing, or, rather, bed-covering, of any and all kinds—any blankets and comfortables you can donate will be gratefully received.

Crayons, pencils, tablets, toys, books, or cash for same, are much needed for Christmas gifts.

(Continued on Page 15.)

Mother!

Child's Best Laxative is
"California Fig Syrup"



Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even if cross, feverish, bilious, constipated or full of cold, children love its pleasant taste.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Sunday School Board begins a new year with many hopeful signs. We failed to get as many on the Honor Roll as we had hoped, and we also failed to get as many lined up for the Dual-Extension as we set for our goal. We will try again this year. Hope that we will have a large increase over the work of this year than I had over the work last year.

This month the income for the Dual-Extension Work was over \$700. If we can collect an average of \$600 for the year, we can pay our pro rata part for the work in Extension and maintain the work at home.

The goal for preachers taking Leadership Training credit this year is fifty per cent of the preachers in the Conference. This will mean about one hundred or practically double the Honor Roll of last year. Several of the men have indicated that they were going to enroll immediately and try to do enough of the required work in order that they might be able to be used in Cokesbury schools.

We are very anxious to make surveys of every weak point in the Conference. We desire to go to the places that have no Sunday schools and unoccupied territory where there are no churches. Brother Hull is anxious to serve, and desires to be used.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

During the month of November the following credits were issued: From Amory—3 credits to Mrs. W. R. Lott and diploma, Mrs. Velda Gravlee, Mrs. J. R. Buchanan, Mrs. C. M. Harrison, Mrs. J. O. Prude, Mrs. I. W. Beauchamp, and Miss Lucile Webb; Kosciusko—Mrs. Sam Gilliland, Mrs. W. M. Harwell, Mrs. Onie T. Guess, Mrs. E. C. Ward; Shannon—Miss Cyril Eubanks; Drew—Rev. R. P. Neblett, diploma; Lexington—Miss Alice Gwin, two units in Bible taken at Belhaven College; New Albany—diploma to Mrs. Esther Carlton and Mrs. B. L. Coulter, credits to Miss Katherine Houston, Mrs. W. M. Wells, Miss Peral Baker, Mrs. Lee Caltharp, Miss Pano-la Taylor, Mrs. Louise Harwell, Miss Velma Coker, Mrs. Edgar Blizzard, Mrs. W. H. Bone, Mr. C. W. Hall, Mrs. Janie Houston, Mrs. W. N. Parks, Mrs. J. R. Wilbanks, and Mrs. Ben Taylor. The class at New Albany was taught by Mrs. J. H. Holder. Leadership Training is about the most important piece of work we have to do. The larger the number of trained, conse-

crated leaders we have, the sooner will we establish the kingdom of God.

The district missionary institutes held at Clarksdale, Greenwood, and Water Valley the past week were fairly well attended. Dr. J. W. Perry, of Nashville, made great addresses at each of these gatherings. The churches accepted the amounts apportioned to help hold the lines in the home and foreign fields. Opportunity was given to state the part the Sunday schools are to take in maintaining our missions in Europe. I feel that I would love to do nothing else until the matter of giving missionary instruction to every Sunday school in the Conference was properly presented. Some missionary instruction is being given, but we need to give ten times as much as we are giving if we are to meet the needs of the world. Is there one good reason why we should not give the people the facts as to what the church is called upon to do? O, leaders awake, awake, and give the people the light! Missionary education will make a missionary church. The church at home must be thoroughly missionary before it can make the foreign field thoroughly Christian.

A few of the large Sunday schools of the Conference: Aberdeen has an enrollment of 325; Pontotoc, 254; Booneville, 405; Kosciusko, 411; New Albany, 540; Columbus, Central, 532; Water Valley, 666; Tupelo, 684; Starkville, 722. By the close of the year 1926 may we have at least one school with an enrollment of 1000?

Is it not possible to have one hundred preachers take credit or read one of the approved books for Sunday school workers? Is it asking too much of the superintendents, every one of them, to read one book during the year, one book pertaining to their work?

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The fifth Sunday Wesley Bible Class Rally at Hammond last Sunday was a great success. Mr. B. D. Talley, district secretary of the Baton Rouge District, says this about it: "The Bible Class Rally at Hammond was in every way a decided success. The singing of this body of men, led by K. I. Bean, of Bogalusa, was inspiring. The lecturer-teacher, Prof. R. L. Himes, held the great body enthralled in the grip of the graphic description of the Apostle Paul. The splendid devotional message of Dr. S. A. Steel was in itself worth the time, sacrifice and any trouble or expense to which any one had to go to hear it."

In connection with the Bible Class Rally, there was a District Council held in the afternoon of the fifth Sunday. Among the district officers present were: Rev. H. N. Brown, presiding elder; Mr. B. D. Talley, District Secretary; Mr. O. H. Cline, Superintendent of Teacher Training; Mrs. B. D. Talley, Superintendent of Elementary Work; Mr. Walter Green, Adult Superintendent, Eastern Division; Miss Stella Murphey, Superintendent of Missions; and in addition to these district officers there were thirty-five other leading Sunday school workers.

The District Council took action on several important matters. First, it was decided to have another fifth Sunday rally, May 30, the place to be decided on later by vote of each

school. Invitations from Hammond, Amite, and Ponchatoula have been extended for the next rally. The Executive Committee for the next fifth Sunday rally consists of the presiding elder, district secretary and the adult superintendent of Wesley Bible class work, Mr. Herbert Broyles. It was further decided to invite the women's Bible classes to join the men's Bible classes at the next rally, meeting in different class rooms at the 10 o'clock hour, but coming together for the sermon at 11 o'clock. Second, the Council decided to promote the Program of Work in each school by offering to present a free chart to each school which will send in an order for this chart and will promise to begin to bring its school up to its standard. In the third place, efforts will be made to get each Bible class registered as a Wesley Bible Class.

The Baton Rouge District has the honor of having the present and former president of the State-wide conference residing in its bounds, Mr. O. H. Cline and Mr. B. D. Talley, both of whom were at the fifth Sunday rally, and are now looking forward to the coming State-wide conference in March.

The second District Council meeting since Conference will be held in the Minden District, at Winnfield, Dec. 13, 2 to 4 p. m. Dr. F. C. Wren is working up this Council meeting for his district.

The writer recently visited Natchitoches, and every Sunday school interest is being looked after by their wide-awake pastor, Rev. H. L. Johns.

The writer had the pleasure of a conference with Dr. A. S. Lutz, Superintendent of Teacher Training in our State, recently, and he is planning to attend the General Sunday School Council meeting at Nashville, Jan. 4-8.

C. D. ATKINSON,
Conference Superintendent.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round.

Adams, at Adams, Dec. 12, 13.
Scotland, at Hawkins Chapel, Dec. 13, 14, 3 p.m.
Foxworth, at Foxworth, Dec. 20, a.m.
Tylertown, Dec. 20, p.m.
Brookhaven, Dec. 27, a.m.
Barlow, at Brandywine, Jan. 8.
Bayou Pierre, at Center Point, Jan. 9, 10, 3 p.m.
Hazlehurst, Jan. 10, a.m.
McComb, La Branch Street, Jan. 13.
Monticello, at Monticello, Jan. 17.
Summit and Topisaw, at Summit, Jan. 20.
Gallman, at Bethesda, Jan. 24, a.m., 25.
Crystal Springs, Jan. 24, p.m.
Fernwood, at Fernwood, Jan. 27.
Osyka, at Osyka, Jan. 31, a.m.
Magnolia, Jan. 31, p.m.
Bogue Chitto and Norfield, at Norfield, Feb. 4.
Pleasant Grove, at Pleasant Grove, Feb. 7.
Meadville and Bud at Meadville, Feb. 14.

The district stewards are called to meet at Brookhaven, Tuesday, Dec. 8, 9 a. m.

District Missionary Institute will meet at Brookhaven, at 10 a. m.,

FRUIT-TREE SALESMEN WANTED

Liberal Cash Commission
Paid Promptly
Howard-Hickory Nursery, Hickory, N.C.

Tuesday, Dec. 8. All the preachers and leading laymen of the district are urged to attend.

W. H. LEWIS, P. E.

Hattiesburg District—First Round.

New August, at N. A., Nov. 29, preaching; Q. C., Jan. 13.
Taylorsville and M., at T., Dec. 6, a.m., preaching; Q. C., Jan. 19.
Ellisville, at E., Dec. 6, p.m.; Q. C., Feb. 17.
Avera, at A., Dec. 13, a.m., preaching; Dec. 28.
Leakesville, at L., Dec. 13, p.m., preaching; Q. C., Feb. 1.
Williamsburg, at W., Dec. 20, a.m., preaching; Q. C., Jan. 16.
Collins, at C., Dec. 20, p.m., preaching; Q. C., Jan. 18.
Bonhomie, at B., Dec. 27, a.m., preaching; Q. C., Dec. 27.
Purvis, at P., Dec. 27, p.m., preaching; Q. C., Jan. 14.
Eucutta, at E., Jan. 10 a.m., preaching; Q. C., Jan. 9.
Heidelberg, at Sandersville, Jan. 10, p.m.
Heidelberg, at Vossburg, Nov. 29, p.m., preaching; Q. C., Jan. 11.
Magee and Sanatorium, Jan. 17, a.m., preaching; Q. C., Jan. 17.
Mt. Olive, at M. O., Jan. 17, p.m., preaching; Q. C., Jan. 18.
Prentiss, at P., Jan. 24, a.m., preaching; Q. C., Jan. 24.
Sumrall, at S., Jan. 24, p.m., preaching; Q. C., Jan. 24.
Lucedale, at L., Jan. 31, preaching; Q. C., Jan. 31.
Silver Creek, at S. C., Feb. 7, preaching; Q. C., Feb. 7.
Oloh, at Oak Grove, (Clyde), Feb. 14, a.m., preaching; Q. C., Feb. 14.
Petal, at Petal, Feb. 14, p.m., preaching; Q. C., Feb. 15.
Richon, at Ovette, Feb. 21, preaching; Q. C., Feb. 21.
Hattiesburg, Main St., Nov. 22, p.m., preaching; Q. C., Feb. 22.
Hattiesburg, Court St., Feb. 28, a.m., preaching; Q. C., Feb. 23.
Hattiesburg, Broad St., Feb. 28, p.m., preaching; Q. C., Feb. 24.

The District Stewards will meet at Court Street, Hattiesburg, on the morning of Dec. 1, 1925, at 10 o'clock. Each pastor, district steward and charge lay leader is expected to be in his place at the hour for which the meeting is called. It is to be hoped that there will be a full attendance of this membership, and it is hoped that we will have a great day.

We will also have the meeting with the above in attendance, and others who are interested, looking to the adoption of plans for getting in hand the amount allotted to this district as a Missionary Special. The Missionary Special is a voluntary matter, but we must see to it that it is provided as a special during the month of January.

Lunch will be served to all the visitors at the church.

ROBT. SELBY, P. E.

Jackson Dist.—First Round.

Bentonla, at Bentonla, Dec. 13, 11 a.m. and 2 p.m.

(Continued on page 13)

STAMMERING!

If the stammerer can talk with ease when alone, and most of them can; but stammers in the presence of others; must it not be that in the presence of others he does something that interferes? If then we know what it is that interferes, and the stammerer he taught how to avoid that, it must follow that he is getting rid of the thing that makes him stammer. That's the philosophy of our method of cure. Let us tell you about it.

SCHOOL FOR STAMMERERS, Tyler, Texas.

NORTH CAROLINA GROWN SELECTED COTTON SEED

are ten days earlier than the same varieties grown further South. Free from disease and Boll Weevil. We are headquarters for the latest improved selections of the following varieties: Mixson's Big Boll, Simpkin's Big Boll, Wannamaker-Cleveland, King Early, Covington Toole, Half and Half, Lightning Express, Deitatype Webber, Long Staple and others. BUY NOW and SAVE MONEY. Write for Prices and Catalog.

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A Dainty Christmas Box for a useful Gift—a NEVA-STAIN Faring Knife and a NEVA-STAIN GRAPEFRUIT Knife—combination for you to sell at 75c. Good money-maker because it sells so easily. Sample sent for your inspection.



STAINLESS PRODUCTS SALES CO., INC.,
1261 Sixth Street, Watervliet, N. Y.

Getting Up Nights Makes You Old Before Your Time

Dangerous Prostate Trouble Saps Vigor and Vitality—Often Mistaken for Kidney Ailment.

New Treatment Stops Symptoms Often in 24 Hours.

\$1.00 PACKAGE FREE

According to statistics 65 per cent of all men sooner or later are started on the road to premature age by prostate and bladder trouble.

One of the commonest symptoms of this dangerous, but little understood, ailment is the necessity of getting up nights. Other indications are, burning sensation of organs, dull ache at the base of the spine and in the small of the back, pains in the groin and legs. These symptoms are often attributed to kidney ailments, and it is obvious that the wrong kind of treatment or neglect is almost certain to lead to a dangerous and delicate condition, which may eventually necessitate a surgical operation.

But now, thanks to a new scientific specific, the symptoms, pains and troubles of prostate disorders can frequently be checked within a few hours.

This remarkable new treatment, which seemingly banishes prostate and bladder symptoms in the most stubborn and advanced cases is known as Walker's Prostate Specific. It has now been used by over 150,000 men in all parts of America, and remarkable statements as to quick results, elimination of symptoms, increasing of pep, vigor and vitality and health are daily being received.

In fact, I am so confident that Walker's Prostate Specific will succeed where all other treatments have failed, that I will gladly send any reader of this paper a complete \$1.00 treatment absolutely free, prepaid and under plain wrapper. If it cures you, you can repay the favor by telling your friends and other sufferers. That is all I ask. You are not under the slightest obligation, and this treatment never costs you anything, now or at any other time.

To take advantage of this special introductory offer and stop the ravages of prostate and bladder trouble, simply put your name and address on the coupon below and send me by the first mail—or your name and address on a postal card will do. Write me to-day—every hour you delay simply means running unnecessary dangers.

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THE WALKER INSTITUTE,

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FREE TREATMENT COUPON

I. B. WALKER, Walker Institute, 3483 Gateway Station, Kansas City, Mo.

Send me the \$1.00 treatment of Walker's Prostate Specific under plain wrapper by return mail. It is not to cost me anything now or at any other time.

Name

Address

ECZEMA CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. OANNADAY, 1900 Park Square, WADALIA, MO.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Continued from page 12.)

Flora, Dec. 13, 4 p.m. and 7 p.m.
Fannin, at Fannin, Dec. 19, 20, 11 a.m.
Brandon, at Pelahatchie, Dec. 20, 3 p.m. and 7:30 p.m.
Bolton, at Raymond, Dec. 27, 11 a.m. and 2 p.m.
Millsaps Memorial, Dec. 27, 7:30 p.m.
Edwards, at Edwards, Jan. 3, 7:30 p.m.; Jan. 4, 10 a.m.
Benton, at Midway, Jan. 9, 10, 11 a.m.
Eden, at Eden, Jan. 10, 3 p.m. and 7 p.m.
Harrisville, at Harrisville, Jan. 16, 17, 11 a.m.
Mendenhall, at D'Lo, Jan. 17, 3 p.m. and 7:30 p.m.
Vaughan, at Ellison, Jan. 23, 24, 11 a.m.
Yazoo City, Jan. 24, 3 p.m. and 7:30 p.m.
Satartia, at Phoenix, Jan. 30, 31, 11 a.m.
Madison, at Pocahontas, Jan. 31, 7 p.m.; Feb. 1, 10 a.m.
Camden, at Camden, Feb. 6, 7, 11 a.m.
Sharon, at Sharon, Feb. 7, 3 p.m. and 7 p.m.

District stewards', laymen's and pastors' meeting at Jackson Dec. 3-4. Further notice will be given.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Vimville, at Pleasant Hill, Dec. 12, 13, 11 a.m.
Hawkins Memorial, Dec. 13, 7:30 p.m.
Chunkey, at —, Dec. 19, 20, 11 a.m.
Fifth Street, Dec. 20, 7:30 p.m.
DeKalb, at Pleasant Ridge, Jan. 2, 3, 11 a.m.
Porterville, at Porterville, Jan. 3, 3 p.m., 7:30 p.m.
Scooba, Jan. 10, 11 a.m., 2 p.m.
Lauderdale and Electric Mills, at Electric Mills, Jan. 10, 3:30 p.m., 7:30 p.m.
Matherville, at Poplar Springs, Jan. 16, 17, 11 a.m.
Shubuta, Jan. 17, 3 p.m., 7:30 p.m.
Daleville, at Soule's Chapel, Jan. 20, 11 a.m.
De Soto, at Cooper's Chapel, Jan. 23, 11 a.m.; Jan. 24, 3 p.m.
Quitman, Jan. 24, 11 a.m., 7:30 p.m.
Waynesboro ct., at Hebron, Jan. 30, 11 a.m.
Bucaturunna, at Bucaturunna, Jan. 31, 11 a.m., 2 p.m.
Waynesboro, Jan. 31, 7:30 p.m.
Pachuta, at Pachuta, Feb. 6, 7, 11 a.m.
Enterprise, at Enterprise, Feb. 7, 3 p.m., 7:30 p.m.
Pastors' conference at Central, Nov. 27, at 10 a.m. Special effort missionary meeting, at Central, Dec. 2, at 10 a.m. District stewards' meeting at East End, Dec. 10, at 10 a.m.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Newton, Dec. 3, district stewards and Special missionary program.
Bay Springs, at Bay Springs, Dec. 6, 2:30 p.m.; preaching at Dushaw, 11 a.m.
Union, at Union, Dec. 13, 11 a.m., 2:30 p.m.
Decatur and Hickory, at Decatur, Sunday, Dec. 20, 11 a.m., 2:30 p.m.
Forest and Morton, at Morton, Sunday, Dec. 27, 2:30 p.m., 7 p.m.
Young People's Convention at Memphis, Dec. 31-Jan. 3.
Rose Hill, at Homewood, Saturday, Jan. 8.
Montrose, Sunday, Jan. 9, 11 a.m., 2:30 p.m.
Trenton, at Independence, Friday, Jan. 13.
Shiloh, at Shiloh, Saturday and Sunday, Jan. 14, 15.
Raleigh, Jan. 15, 7 p.m.; Monday, Jan. 16, 10 a.m.
Trinity, at Raleigh, Monday, Jan. 16, 2:30 p.m.
Homewood, at Homewood, Saturday and Sunday, Jan. 23, 24.
Lake, at Lake, Sunday, Jan. 24, 2:30 p.m., 7 p.m.

JOCKEY and Other Stories of Boy Life on a Southern Farm

(By T. OREGON LAWTON)

JUST THE THING FOR CHRISTMAS

A BOOK ALL WILL APPRECIATE

A FEW TYPICAL COMMENTS FROM READERS

"I have never laughed so much in all my life." W. J. THACKSTON, Greenville, S. C.

"It is good to get something that is amusing, pure and clean." DR. A. T. JAMISON, Superintendent Connie Maxwell Orphanage, Greenwood, S. C.

"You should have seen our two girls devour the book." H. L. WATSON, Editor, Index-Journal, Greenwood, S. C.

"Every boy should have a copy within his reach." Prof. CLAUDE I. TRULUCK, Supt. Wagener Public Schools, Wagener, S. C.

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Write for attractive proposition to agents. Address Sales Manager JOCKEY, Box 926, Greenville, S. C.



Newton, Jan. 28, 7 p.m.
Laurel, Kingston, Sunday, Jan. 31, 11 a.m., 2:30 p.m.
Laurel, West End, Sunday, Jan. 31, 7 p.m.
Laurel, First Church, Monday, Feb. 1, 7:30 p.m.
Burnside, at Hope, Saturday, Feb. 6, 11 a.m., 2 p.m.
Neshoba, at Cook's Chapel, Sunday, Feb. 7, 11 a.m., 2 p.m.
Cleveland, at Clarke's Chapel, Sunday, Feb. 7, 7 p.m., and Monday, Feb. 8, 10 a.m.
Philadelphia, Monday, Feb. 8, 7:30 p.m.
Walnut Grove, at Old Walnut Grove, Friday, Feb. 12, 11 a.m., 2 p.m.
North Leake, at Bethel, Sunday, Feb. 14, 11 a.m., 2 p.m.
Carthage, at Carthage, Sunday, Feb. 14, 7:30 p.m.; Monday, Feb. 15, 10 a.m.

Harperville and Lena, at Harperville, Monday, Feb. 15, 2:30 p.m.

May every pastor and official member as leaders this year in the work of the kingdom of our Lord do his very best to lead our people into a closer walk with God.

L. E. ALFORD, P. E.

(Continued on last page.)

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off—Adv.

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ILLUSTRATED SELF-PRONOUNCING

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LARGE BLACK FACE TYPE.

and of Ar'pad? where are the gods of Séph-ar-vá'im, Hé'ná, and I'vah? have they delivered Sá-má'ri-á out of mine hand?

35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, that

31 BEAUTIFUL ILLUSTRATIONS showing scenes and incidents of Bible History, handsomely printed on enamel paper in phototone ink.

A NEW SERIES OF HELPS TO THE STUDY OF THE BIBLE. Selected for their general utility.

4500 QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS which unfold the Scriptures. A feature of great value to old and young.

Specimen of Type

9 And w^h ha-kah king is come out of sent messe ki'ah, sayin

12 MAPS OF THE BIBLE LANDS IN COLORS. Printed on superior white paper, size 5½ x 8½ ins. Suitable to carry or for home reading.

BOUND IN GENUINE FLEXIBLE LEATHER with overlapping covers, red under gold edges, round corners, headband and purple marker. Each Bible packed in a handsome box.

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NAME.....

ADDRESS.....

NOTABLE DEVELOPMENT AT LAFAYETTE, LA.

Dear Brother Carley: I did not get to make a report on my work at Conference, so I make the same through our organ, as I feel the church at large is specially interested in what has been accomplished at Lafayette in recent years. God gave me a very successful and happy ministry there.

When I reached Lafayette four years ago, our church there owned about \$10,000 worth of property; when I left there the other day, we owned fully \$120,000 worth of property. Our new church plant there cost us a little under \$85,000, but the same could hardly be duplicated for \$100,000. We succeeded in getting it built for a very low price. The auditorium is furnished with beautiful oak pews, and the pipe organ has been purchased and paid for by two of the families of the church—Brothers J. J. Davidson and Harold Demanades. They presented the organ to the church as a memorial to their deceased loved ones. There is no better pipe organ than the Mohler, which goes into this splendid modern church.

The church raised locally during the four years over \$77,000, and as a result of the local showing and due to the fact that a State school—Southwest Louisiana Institute—is located at Lafayette, we received from the fund to build churches in college cen-

ters \$25,000. So as a result of our local activities the \$25,000 from the fund mentioned, directly and indirectly, makes our total \$102,000 for the four years. We have a debt of \$25,000 on the total, which is covered by pledges and notes in the sum of \$26,000. We estimate that about \$20,000 of the \$26,000 is collectible.

Four years ago we had one parsonage property valued at \$4,000; today we have two parsonage properties valued at \$8,500, without any debt on either. During the four years, our Conference benevolences increased twofold, and were paid in full each year. The membership of our church there about doubled in the quadrennium.

Four years ago there was but one preaching service per week. We started a Sunday night service which grew in size until it equaled the morning congregation, and the non-existent prayer meeting became one of the best attended in the Conference.

We have left one fine congregation to come to serve another here at Minden. Truly "the lines have fallen to us in pleasant places and we have a goodly heritage."

LEON I. MCCAIN.

FROM TCHULA, MISS.

Dear Dr. Carley: There was given a reception by the church of Tchula, Miss., in honor of the outgoing pastor and wife, and the incoming pastor and wife, on the evening of Nov. 13, which was a splendid occasion. It was given in the basement of the Baptist church. There were music and singing, some talks by Brothers Robertson and Young, and Brother Hulett, the Baptist pastor, and some nice readings. Coffee, cream and cake were served. It was a most enjoyable affair. We have been given a hearty welcome.

It is now proposed to let us into the basement of the new church Sunday week to hold services and Sunday school, with all the services of the church. This building is the greatest I have seen in any small town. When completed, it will be greatly to the credit of the church here.

In order to raise immediately \$4,000 to pay off indebtedness and pay for material on hand, three committees were appointed to collect this money. The chairman of the building committee, W. W. Gwin, gave checks for \$1,000; E. I. Hinds, \$500, and another hundred was given, making \$1,600 to begin with.

The people gave us a very unusual pounding, all of which is greatly appreciated. We found the parsonage neat and comfortable and nicely furnished. We are looking for a year of progress in the interest of the kingdom and work of the Lord.

W. M. YOUNG, Pastor.

RESOLUTIONS OF APPRECIATION.

Whereas, Rev. F. A. Grimes for four years was our beloved pastor; and, whereas, Mrs. F. A. Grimes during the same period was our pastor's devoted wife;

Therefore, be it resolved by the churches of the Barlow charge, Brookhaven District, Mississippi Conference, that we record:

1. Our immeasurable and lasting love for Brother Grimes for the zeal of his tireless Christian ministry among us, and for his generous devotion and unwavering loyalty to the people of this charge, both during and after his pastorate; also, our sincere gratitude for his fruitful, godly life which unto our souls shall be a benediction forever.

2. Our same soul-felt love for Sister Grimes, who, in her capacity, has been equally faithful to us and to her God, and who, as a living example of Christian fortitude, has dearly touched our hearts for good; also, our appreciation of her beautiful love for us which, translated into memories of her consecrated life, shall ever be tender and most sacredly sweet.

3. That a copy of these resolutions be presented to Brother and Sister Grimes, and that a copy be sent to the New Orleans Christian Advocate and to the Hazlehurst Courier.

"Your pastor is very busy at this time of the year. So don't wait for him to see you about your subscription to the Advocate, but hand it to him or send it in."

To look up and not down,
To look forward and not back,
To look out and not in, and
To lend a hand.

—Edward Everett Hale.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Ponchatoula, Q. C., Jan. 4; Nov. 15.
Natalbany, Q. C., Jan. 5; Nov. 15.
Plaquemine, Q. C., Jan. 12; Nov. 22.
Lottie, Q. C., Jan. 13; Nov. 22.
Hammond, Q. C., Jan. 6; Nov. 29.
Springfield, Q. C., Jan. 7; Nov. 29.
Jackson, Q. C., Jan. 15; Dec. 6.
St. Francisville, Q. C., Jan. 14; Dec. 6.
Donaldsonville, Q. C., Jan. 21; Dec. 13.
Gonzales, at Antioch, Q. C., Jan. 20, p.m.; Dec. 13.
Bogalusa, Q. C., Jan. 29; Dec. 20.
Franklinton, Q. C., Jan. 28; Dec. 20.
Zachary and Slaughter, at Slaughter, Q. C., Jan. 19; Dec. 27.
Baker, at Baker, Q. C., Jan. 20, a.m.; Dec. 27.
East Feliciana, at Oak Grove, Jan. 9, 10.
Clinton, Jan. 10, 11.
Amite, Jan. 17.
Kentwood, Jan. 17.
Denham Springs, at Palmetto, Jan. 23, 24.
Eaton Rouge, First Church, Q. C., Feb. 8; Jan. 24.
Washington, at Angie, Jan. 30, 31.
Pearl River, at Pearl River, Jan. 31.
Pine Grove, at Pine Grove, Feb. 7, 8.
Greensburg, at Greensburg, Feb. 8, 9.
Keener Memorial, Q. C., Feb. 9; Feb. 14.
Istrouma, Q. C., Feb. 11; Feb. 14.
H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Indian Bayou, Nov. 29, a.m.
Crowley, Nov. 29, p.m.
Gueydan and Kaplan, at Gueydan, Dec. 6, a.m.
Lake Arthur, Dec. 6, p.m.
Abbeville, Dec. 13, a.m.
New Iberia, Dec. 13, p.m.
Rayne, Dec. 20, a. m.
Lafayette, Dec. 20, p.m.
Sulphur and Vinton, at Sulphur, Dec. 27, a.m.
Many and Pearson, at Many, Jan. 3.
De Ridder, Jan. 10, a.m.
Merryville, Jan. 10, p.m.
Zwolle ct., at Zwolle, Jan. 17.
Leesville, Jan. 24, a.m.
Barham, Jan. 24, p.m.
Lake Charles, ———.

Grove's Tasteless Chill Tonic

Is an Excellent Tonic for Women and Children. 60c

Maxie and Estherwood, at Maxie, Feb. 7, a.m.

All correspondents will please address the presiding elder at Gueydan, La., until Feb. 1.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Spring Hill, Dec. 6, preaching at 11 a.m.
Haughton and Doyline, at Haughton, Dec. 13, preaching at 11 a.m.
Ringgold, at Ringgold, Dec. 20, preaching at 11 a.m.
Hall's Summitt, at Hall's Summitt, Dec. 20, 7 p.m.
Cotton Valley, at Cotton Valley, Dec. 27, 11 a.m.
Coushatta, Jan. 3, 11 a.m.
Campiti, at Campiti, Jan. 3, 7 p.m.
Ferriday, Jan. 10, 11 a.m.
Winnfield, Jan. 17, 11 a.m.
Winnfield ct., at Joyce, Jan. 17, 7 p.m.
Columbia, at Columbia, Jan. 24, 11 a.m.
Rochelle, at Rochelle, Jan. 24, 7 p.m.
Colfax, at Colfax, Jan. 31, 11 a.m.
Plain Dealing, at Plain Dealing, Feb. 7, 11 a.m.
Castor, at Castor, Feb. 14, 11 a.m.
Standard, at Standard, Feb. 21, 11 a.m.
Trout and Good Pine, at Good Pine, Feb. 28, 11 a.m.
Jena and Jonesville, at Jonesville, Feb. 28, 7 p.m.
Minden, March 1, 7 p.m.
Sibley, at Pine Grove, March 2, 2 p.m.
Liberty ct., at Liberty, March 4, 2 p.m.
District stewards will meet at Minden, Jan. 6, at 2 p. m.

K. W. DODSON, P. E.

"Now I Am Well and the Mother of Two Children"

Just Another Story About the Goodness of PE-RU-NA



Mrs. Anna Linder, R. F. D. No. 1, Box 44, Dassel, Meeker County, Minn., writes: "For two years I suffered with that terrible disease, chronic catarrh. Fortunately I saw your advertisement and took Pe-ru-na. Now I am well and the mother of two children. I owe it all to Pe-ru-na. I would not be without that great remedy for twice its cost, for I am well and strong now. I cannot speak in too high terms of its value as a medicine."

For more than half a century Dr. Hartman's Pe-ru-na has been performing just such wonderwork as this.

Pe-ru-na is sold everywhere in both tablet and liquid form. Insist upon having genuine Pe-r-

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Eldg., Nashville, Tenn.

STOMACH AND GAS PAINS
Indigestion, Colic, Pain in Right Side, Gall Troubles. Everything failed, even two operations, before finding help I'll tell you about FREE. Madeline E. Unger, 22 Quincy Street :: Dept. 281 :: Chicago, Illinois

Sure Relief FOR INDIGESTION

BELL-ANS
24 AND 75c PACKAGES EVERYWHERE

INDIGESTION, GAS, UPSET STOMACH

Instantly! "Pape's Diapepsin" Corrects Stomach so Meals Digest

The moment you eat a tablet of "Pape's Diapepsin" your indigestion is gone. No more distress from a sour, acid, upset stomach. No flatulence, heartburn, palpitation, or misery-making gases. Correct your digestion for a few cents. Each package guaranteed by druggist to overcome stomach trouble.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ALICE WILLIAMS THOMPSON was born in Claiborne Parish, June 5, 1855, and died June 20, 1925. Her father and mother died when she was quite young, leaving her and a younger sister to share the orphan's fate. She came to her relatives in Ouachita Parish, and remained there through her girlhood. Later she moved to East Feliciana Parish, where she married Hezzie Tompson. This union was blessed with two children, Jack and Lizzie. She was closely associated with the Methodist itineracy, her maternal grandfather, R. M. Crowson, being an itinerant preacher. B. J. Stegall, her grand-uncle, was a Methodist minister, and B. F. Stegall, Jr., is now preaching in Texas. Her son, Jack, married a daughter of Rev. W. B. Cassaty. Her husband preceded her to the glory land by some months. She joined the Methodist Episcopal Church, South, under the pastorate of Brother Parrish at the same church which the writer joined, and she was a lifelong friend of his, requesting at her death that he bury her. Her sight left her some time ago, but her spiritual sight was always clear.

Her friend,

J. S. RUTLEDGE.

FROM HARRISONBURG, LA.

Dear Dr. Carley: We arrived at Harrisonburg safely on Nov. 14, and were cordially received and entertained in the home of Mr. T. K. Stone, of this

HELPED THROUGH CHANGE OF LIFE

Took Lydia E. Pinkham's Vegetable Compound during This Critical Time—Benefited Greatly

Baltimore, Maryland.—“I took Lydia E. Pinkham's Vegetable Compound to help me through the Change of Life and for a broken-down system. I had been complaining a long time and dragging along had tried other medicines which did not help me much. I read in the newspapers of the Vegetable Compound and after taking a bottle I felt better. I did not stop with one bottle, but took it through the whole critical time and am now practically a well woman. I have two daughters whose health was very bad before they married and I was worried about them. I got the Vegetable Compound for them and it helped them, and after they married it also helped them in bearing their babies. This is a great and good medicine for all complaints of women, and I recommend it to all.”—Mrs. L. GINGRICH, 1375 N. Gilmore St., Baltimore, Maryland.

The Vegetable Compound is a dependable medicine for women of middle age. Let it relieve you of nervousness, that feeling of strain and those annoying hot flashes so common at this time.

place, until our parsonage could be made ready.

This is an old town, Harrisonburg being the third oldest town in the State. But this is a new work, and is composed of Harrisonburg, Vidalia, Clayton and Pine Hill. It has been several years since a preacher lived here. So these people seem to appreciate his presence among them very much, so this culminated in the form of a very great pounding given to the preacher and family Saturday night, when that princely layman, T. K. Stone, came to the house and told the preacher to drive his car around to a certain store, and when he obeyed, nothing doubting, the car was literally filled with good things too numerous to mention. So, I feel encouraged and want to work all the more. Send me a few sample copies of the Advocate for distribution.

With best wishes for our paper and the editor, I beg to remain as ever, your brother,

R. V. FULTON.

A HAPPY PASTOR AT LAKE, MISS.

My Dear Brother Carley: My people on Lake circuit gave us a splendid welcome back. Their kindness makes one feel that he is wanted. Many expressions of love and tokens of love have been continually coming in. Last Tuesday evening a great crowd came, bringing all kinds of good things to eat for Thanksgiving, among them a fine turkey.

My children from Indianola, Centerville, and Flora came Thanksgiving Day. A great day it was with us.

These people are surely among the best I have ever served—they are continually saying good things to us. We are arranging for a great year. Brother Griffin was with us one Sunday and told us about the Orphans' Home. We gave him a substantial purse. Griffin is a fine fellow.

I believe our Conference at Hattiesburg was among the best I ever attended. I came back feeling young. We are under many obligations to my friends, John A. McLeod and wife, who entertained Mrs. White and me so beautifully. Brother C. H. Ellis was also with us. He is so congenial—I love him much.

I am preparing to put the Advocate in all the homes on my circuit. This shall be a great year with us at Lake.

M. L. WHITE, P. C.

NEED IN THE FRENCH FIELD.

Dear Christian Friends: I have been sent back at Bayou Blue charge for my fifth year.

I have a place in my charge that I opened the first year I was here, and I am in great need of about \$200 to build a small chapel to take care of these people, at Eagle Highland. Dr. W. W. Drake, our former presiding elder, was greatly interested in trying to help me to erect the chapel. Now he has been changed, but I can assure you that we have another man who loves this French field as much as himself, Dr. R. H. Harper, who has been chosen presiding elder in the place of Dr. W. W. Drake. If any good Christian friends feel moved to give a few dollars for the erection of the

chapel, send the money to the presiding elder of the New Orleans District, R. H. Harper, and I am sure he will be glad to hear from you.

I had sixty persons to the service yesterday and no place to receive them, except in a bootlegger's house. You know how a preacher feels to preach the gospel in such a place. To show you how eager I am to have it, the owner of the place where I had to preach yesterday was dead drunk in his corn house. The people of that place are so glad that I am back, they gave me a pound party yesterday for the first time in the history of the place. Here is a note from a young girl of 13: “Dear Mr. and Mrs. La Grange: I want to give you a little gift, but it is with love and faith. I thank God very much to have you all be back with us this year again. I hope it is to be a year of success.

“May the Lord bless you, and help us to work to do better than you all ever did before.

“Yours truly,

“LITTLE BEULAH BERGERON.”

So, if any Christian feels moved to help toward that small chapel, send the money at once to Dr. R. H. Harper, New Orleans, La.

Yours for Christ,

G. A. -LaGRANGE.

THE BETTER WAY.

The little sharp vexations,

And the briers that catch and fret—

Why not take all to the Helper

Who has never failed us yet?

Tell him about the heartache,

And tell him the longings, too;

Tell him the baffled purpose

When we scarce know what to do.

Then, leaving all our weakness

With the One divinely strong,

Forget that we bore the burden,

And carry away the song.

—Phillips Brooks.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

The workers at St. Mark's are opening a game-room to be used by the Junior boys and girls, and such games as crokinole, checkers, parchessi, karems, jackstraws, etc., will be very acceptable.

If you are planning to send boxes instead of cash for Christmas, to either St. Mark's or MacDonell Wesley House, please notify Miss Ellison and Miss Hooper at once, so they will know what to purchase for their Christmas entertainments. Try to have your boxes reach their destination at least one week before Christmas.

Children's Colds

Are best treated externally. Check them overnight without “dosing” by rubbing Vicks over throat and chest at bedtime.

VICKS
VAPORUB



Do not forget when buying for our own,

How cold and keen the wintry winds will moan

Around the scant-clad children of the poor.

Let's give a portion of our store where sure

The Christmas gifts are needed more than others

Among the Bethlehem Baby's little brothers.

Remember what he said to me and thee:

Whate'er thou givest to these, thou lend'st to me.”

May that sweet story of old bring peace and joy to you all this Christmas time, is my sincere wish.

Yours faithfully,

MRS. L. D. CHAFFEE,
Conference Supply Superintendent.
Christmas greetings,

NETTA M. CHAFFEE.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity there are a hundred that will stand adversity.—Selected.

Corns

Lift Off—No Pain!



Doesn't hurt one bit! Drop a little “Freezone” on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of “Freezone” for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

Wintersmith's
Chill Tonic
Chills and Fever,
Dengue, Malaria.
A fine general tonic.
Used for Sixty Years

FROM CALHOUN CITY, MISS.

Dear Dr. Carley: We landed in this town two weeks ago to-day. We do not pretend not to be homesick, but do say it is not any fault of these dear people that we are, for they have done everything, it seems, that could be done to make us happy and contented.

We found the parsonage to be the best we have ever had, and nicely furnished. Then to make it truly homelike there was a fine fire kindled, the house warm, and some groceries already provided. Quite a number of our new friends were present to welcome us to our new home. I have preached three times here at Calhoun City and twice at Pittsboro to splendid congregations, who seemed to enjoy the services.

I am sure there is much here to be done (there always is), and feel that we are going to do almost our best anyway. This is a thriving town, and seems to put first things first. We have met a great many people, who seem to be very genial, and we believe our fellowship together is going to be good.

Isn't it wonderful how well even people who do not profess to be Christians treat the preacher? Oh how pure our lives ought to be, and how at all times we should be truly "as wise as serpents and harmless as doves!" We covet so much the prayers of our friends in this new field of labor. May the Lord help us all to be true to our people, for, after all, that is being true to God.

HENRY H. WALLACE.

FROM COTTON VALLEY, LA.

Dear Brother Carley: I wish to say through the Advocate that we have been very kindly received by the people of the charge. The people of Cotton Valley know how to make a fine donation of groceries and preserved fruits, on the arrival of their pastor. We are trying to minister to them in spiritual things. We feel that God has been with us in the few services we have held since coming to the work.

My predecessor, W. F. Henderson, Jr., wrought well, even though he had to contend with some very difficult problems, all of which are not out of the way yet; but by the grace of God we hope to surmount them during the year. We are saying to our folks, "Come and line up for work, and let's put things over as they should be, not to be seen of men, but for the glory of God." More later.

E. L. CARGILL.

THE ADVOCATE AS A CHRISTMAS GIFT.

Send us \$2.00 and the name you wish the Advocate sent to as a Christmas gift.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

If every member of the church only knew just how much the payment of the preacher's salary in full means to the preacher, that member would stir about a bit and do something which seems about to be overlooked.—Methodist Advocate.

The layman who has done little to make the church record this past year a success is hardly the one to interview the bishop or presiding elder about who the next preacher ought to be.—Methodist Advocate.

The system of free public libraries now being established in this country is the most important development of modern times. The library is a center from which radiates an ever-widen-

ing influence for enlightenment, the uplift, the advancement of the community.—William Jennings Bryan.

Let us use our past mistakes and failures as building material for future success.—Selected.

MISSISSIPPI CONFERENCE.

(Continued from page 13.)

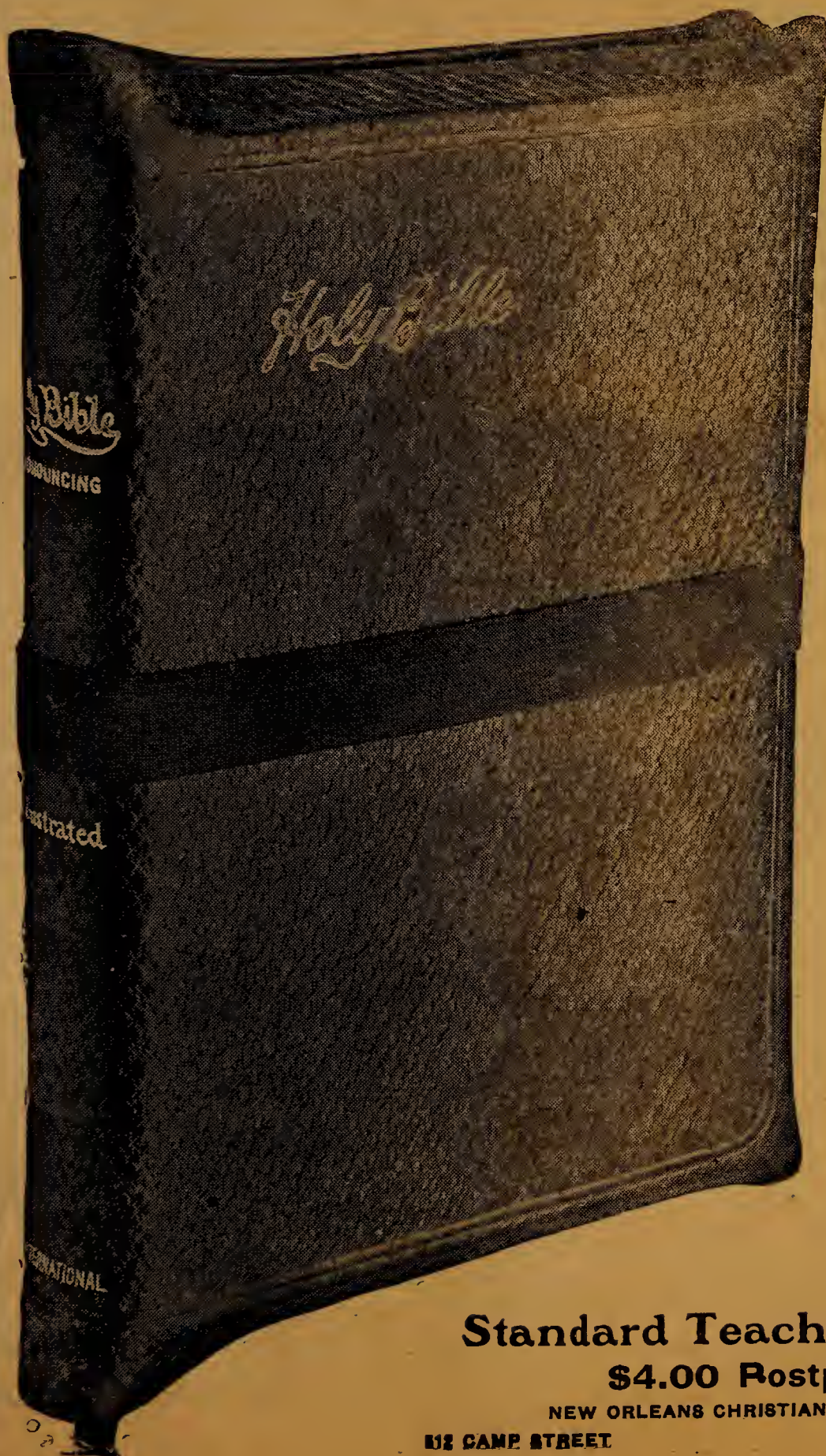
Vicksburg Dist.—First Round.

Oak Ridge, at Bovina, Dec. 13, 11 a.m.
Silver City, at Midnight, Dec. 20, 11 a.m.
Louise and Holly Bluff, at Holly Bluff, Dec. 20, 7:30 p.m.
Port Gibson, Jan. 3, 11 a.m.
Fayette, Jan. 3, 7:30 p.m.

Washington, at Washington, Jan. 10, 11 a.m.
Natchez, Jan. 10, 7:30 p.m.
Anguilla, at Delta City, Jan. 17, 11 a.m. and 7:30 p.m.
Mayersville, at Valley Park, Jan. 24, 11 a.m.
Rolling Fork, at Rolling Fork, Jan. 24, 7:30 p.m.
Rocky Springs, at Rocky Springs, Jan. 31, 11 a.m.
Woodville, Feb. 7.
Gloster and Liberty, at Gloster, Feb. 14, 11 a.m.
Centerville and Stephenson, Feb. 14, 7:30 p.m.
Rosetta and Mount Vernon, at Mount Vernon, Feb. 21, 11 a.m.
Hermanville, at Hermanville, Feb. 28, 11 a.m.
Utica, at Utica, Feb. 28, 7:30 p.m.
Harriston, at Lorman, Mar. 7, 11 a.m.
Roxie, at Hamburg, Mar. 7, 7:30 p.m.
Nebo, at Nebo, Mar. 14, 11 a.m.

J. T. LEGGETT, P. E.

An Ideal Xmas Gift for Teacher and Pupil

Standard
Teacher's BibleFLEXIBLE
LEATHER BINDING

5½ x 8½ Inches

SELF-PRONOUNCING
EDITION WITH

Concordance

Beautifully Bound with
overlapping cover, red un-
der gold edges; 16 colored
maps of BIBLE Lands.

LARGE CLEAR PRINT.

This is a handsome book
and is sold at a very rea-
sonable price.

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CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72.—No. 52.

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3576.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 24, 1925.

CHAS. O. CHALMERS, Manager.

Editorial

THE CHRISTMAS STORY.

Christmas Day is that day of the year upon which the birth of Christ is celebrated throughout the Christian world. It is a marked day of the calendar. No other day approaches it in importance or significance. This is because no other event in the history of the world equals in importance or significance the birth of Christ.

The Fact.

The fact of the birth of Christ is beautifully told by Luke: "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child.

"And so it was that while they were there, the days were accomplished that she should be delivered." And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

The Divine Preparation for the Event.

The same Gospel of Luke makes it clear that the birth of Jesus was not simply a birth as of any other child, but an event of transcendent importance: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused unto a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said: Hail, thou that art highly favoured, the Lord is with thee; blessed are thou among women. * * * And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The Supernatural Nature of the Event Declared.

That Jesus was supernaturally conceived is definitely, clearly, and simply stated by Luke: "Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her: The Holy Ghost shall come upon thee and the

power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.* * * For with God nothing shall be impossible."

The Beautiful Obedience of Mary.

The obedience of Mary to the will of God is recounted by Luke in words as simple as they are beautiful: "And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word."

The Divine Attestation to Joseph.

The Gospel of Matthew states fully and satisfactorily the circumstances through which Joseph

O LITTLE TOWN OF BETHLEHEM.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming,
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!

—Phillips Brooks.

became acquainted with the situation, and his devout acceptance of God's plan: "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. * * *

"Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife."

The Visit of the Wise Men and the First Christmas Gifts.

The visit of the wise men and their offering gifts to the Christ Child is beautifully told by Matthew: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. * * * Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

"When they had heard the king, they departed; and, lo, the star which they saw in the east went before them till it came and stood over where the young child was. * * * And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts—gold, and frankincense, and myrrh."

The Christmas Faith.

The faith of the Christian world to-day is centered in Him who was thus conceived by the Holy Ghost and born of the Virgin Mary. Jesus is no mere man—he is the Son of God, the express image of the Father. Christmas is what it is to-day because of what Christ is. Christmas is not the commemoration of the birth of a great man; it is the memorial of the most stupendous event in human history—the Incarnation. If we do not believe in the Incarnation, Christmas has no meaning for us. We can make it a holiday—as so many do—but there will be no holiness in it. Christmas without holy thoughts and holy feelings and holy aspirations is not really Christmas at all.

Christmas Gifts.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

No matter how poor we may be—or our friends may be; no matter how lonely we feel, and forsaken of all mankind; no matter how cheerless the world around us may appear on this day of days, we are not forgot—we have a Gift, the greatest of all gifts—God's love expressed in Jesus Christ. For that we should be humbly, profoundly grateful. The most costly man-made gifts from the finest shops in all the world are not to be compared with it. O if we could all say on this memorial day, "Christ is mine, for God gave Him to me, and I have received Him into my heart and life!"

On this day we give gifts to our loved ones and friends. Let us not forget the best gift of all—the gift of ourselves to Him who loved us and gave Himself for us!

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A CHRISTMAS PRAYER.

"Draw near to us, thou blessed Savior! Even as thou didst draw near unto the world upon that joyful day which we celebrate, so draw near to each soul to-day. May all thy messages be as angel-voices to us. May we hear the heavens crying unto the earth: and may the earth answer back again. Now, after so many years of light and knowledge, may men join with angels, and may the hearts of men be attuned to praise thee. And that we may praise thee, may we learn to love one another here upon earth, finding out that secret love which we shall give to thee and to thine own heavenly land."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them."—Selected.

CHRISTMAS THOUGHTS.

By J. B. Tullis.

It is Christmas again! Once more the seasons in their unbroken round have brought back the month in which the Christian world has agreed to celebrate the birthday of a humble Jewish boy, born nearly two thousand years ago in an Oriental country no larger than many of our parishes. Thirty years of obscurity, three years of wandering, teaching and ministry, a handful of peasant disciples, a shameful and agonizing death! What life history is this on which to found a new epoch, a world civilization, a race's hope?

What is the secret of Bethlehem? For hundreds of years professed Christians have argued about the meaning of the life and death of Jesus of Nazareth, have quarreled over it, killed each other about it. Mankind has never solved the problem to its universal satisfaction, but it was so vitally important that men could not let it go unsolved. They have done many other wonderful things—harnessed great natural forces, built wondrous machines, written marvelous books. They have grown wise in their own conceits, have repudiated mystery, miracle and revelation, have attempted to dismiss the teachings of the Galilean prophet as a mere expression of a beautiful but impracticable ideal. And yet, to-day, as perhaps never before, a weary, shaken, distressed world turns its eyes wistfully back toward the Manger and the Cross, with the feeling that there alone is balm in Gilead and a physician for humanity's woes.

It is Christmas again! What is the secret? Why cannot the world forget that Jewish boy of bygone ages? What are we seeking as we turn our steps back toward Bethlehem? It must be that Jesus of Nazareth brought a solution—the solution. The story of the Gospels is a simple one—the plain, straightforward tale of men who told what things they had seen and heard. What is the dynamic meaning behind the Sermon on the Mount? How shall we learn to obey the Golden Rule?

Hear the Nazarene's own answer: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." "Whosoever shall not receive the Kingdom of God as a little child shall in nowise enter therein."

Hail! sweet, celestial day and morn,
Wherein the King of kings was born;
I sing to celebrate the birth
Of one whose home is not on earth—
Who bade the sandy desert bloom,
Who called up Lazarus from the tomb,
Who by his wisdom from above,
Subdued the world with filial love.

Oh! what a miracle and morn,
A Man—a God of woman born—
The angels sung, and heaven consigned
"Peace and good will" to all mankind.
'Twas His—that bright and morning star,
Whose sacred light shone from afar,
Which guided wise men from the East—
Who came to dine at wisdom's feast.

Ye messengers of love, draw nigh;
The world is saved—man shall not die;
And ye are honored to proclaim
The glorious tidings of His fame.
Say that a branch from Jesse's Rod
Blooms in reality of God;
Say that a King is on the throne
Of David, and we shall not moan.

Go, bear these tidings steeped in tears
Of mercy, to the neighboring spheres,
And bid them in their course resound,
The King of kings on earth is crowned,
And thou, too, Bethlehem, rejoice,
For out of thee shall come a Voice,
A Prince, a Ruler over all,
Whom out of Egypt I shall call.

A Nazarene He must be styled,
The "Lamb of God," the undefiled,
The Bride and Bridegroom both in one,
Perfection's Child; God's only Son;
And all nations shall adore,
And gather 'round Him to implore
The blessings of eternal days—
For every tongue shall speak His praise.

New Orleans, La.

CHRISTMAS: "PEACE ON EARTH TO MEN OF GOOD WILL."

By Richard H. Edmonds, Editor Manufacturers Record.

From the day when Job sang, "For I know that my Redeemer liveth, and he shall stand at the latter day upon earth," the eastern world was looking forward to the coming of the time when the herald angels sang,

"Glory to God in the highest, on earth peace to men of good will."

"Behold, I bring you tidings of great joy which shall be to all people, for unto you is born this day in the City of David a Saviour who is Christ the Lord."

As the eastern world ever looked forward to the coming of the Redeemer heralded by the angels' song, the modern world has for 1900 years looked back to that, the most stupendous event, so far as mankind can comprehend, in all the mighty activities of Heaven. Out of the hand of Almighty God have rolled the millions and the hundreds of millions of worlds which in their revolutions ever sing the "music of the spheres." But how small seems the creation of a material universe as compared with that incomprehensible act when the Creator of these worlds enwrapped Himself in mortality, and came down to earth to become the Redeemer of mankind!

The poet sang,

"Ten thousand times ten thousand worlds,
In God's sight one soul outweighs them all."

To-day "where'er the sun doth his successive journeys run" in Christian and in heathen lands alike the story of Christmas is told, even though in the fullness of its meaning all may not grasp the reality of that hour to which the old world ever looked forward, and to which the new world has ever looked backward.

All history of ancient days converged in the manger at Bethlehem: all history since then has diverged from that sacred spot.

At this Christmas season men and women everywhere take on a kindlier thought for their fellow-men. Gifts to the poor and the suffering are poured out in unstinted measure. The love for little children grows keener in the thought of the love of him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." Your Christmas Day will be sweeter, your own life the happier, your own children will sing a new song with sweet accord if you and they remember that as "God so loved the world that He gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life," so you, too, will give, and give freely, of love expressed in good deeds and good works to all the poor and suffering with whom you can come in touch.

"Unto whom much has been given of him shall much be required."

"Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Let there then be nowhere in our land to-day a suffering man, woman or child, poor and needy, in the home, or in the hospital, in health or in sickness, to which no word of Christmas cheer and Christmas joy has been brought. Let all the earth echo and re-echo on this Christmas Day with songs of peace; holy songs. Let it not be a Merry Christmas, but a Holy Christmas; not a time of frivolity and jollity, except as they are touched and sanctified by that love which has enriched the world; that love which brought to the earth the Redeemer whom Job knew would some day come, and that love expressed in the thought "I know that my Redeemer liveth, and because He liveth I, too, shall live."

With reverence keener and deeper than we have ever felt before, with a full realization of the fact that the world must choose between Christ and Chaos, with a love for our fellow-man kindled by the love of God for all mankind, let Christmas Day be made sacred to young and old, to rich and poor, to the well and to the sick, by the consecrated devotion that ministers unto all, that increases the love of mankind for little children, that touches the deepest chord of human sympathy for the sick and the suffering; that sings a song of gladness, the song of Job in advance of the Redeemer's coming, and catches the refrain of the heavenly chorus as it sang:

"Glory to God in the Highest,
On earth peace to men of good will!"

—Manufacturers Record.

A CHRISTMAS MEDITATION.

By William Everett Cissna.

Again the joy season of the year comes. Again we read the Christmas story and say, "I love it; I love it." Again our selfish spirit is rebuked and we repent of our misdoings. Again our better self asserts itself, and our highest ideals are awakened, the ugliness of hatred and malice are recalled, the haughtiness of pride and the viciousness of self-will are condemned, and again we renew our covenant to better live the Christ life.

We rejoice, weep, laugh, and mourn as the chariot of memory pauses at our side. Yet we thank God and do not complain, for we know he is just and good, and that we are weak humans who sinfully err in his sight, but now are reminded that he loves us.

Our hearts get bigger, our burdens lighter, our tasks easier, and our hopes brighter as we again look into the face of the new-born Babe in the manger at Bethlehem.—Selected.

NOTES FROM THE JACKSON DISTRICT.

By John D. Ellis.

The Jackson District, under the efficient leadership of its genial presiding elder, the Rev. J. Loyd Decell, began its operations for the new Conference year with that promptitude which characterizes other districts of the Conference under their sagacious leaders. It is peculiar to all Mississippi elders to begin early, and the peculiarity is worthy of emulation by all pastors and laymen, the good sisters included.

The Elder (who is modestly young) called the district stewards and pastors to Jackson, Dec. 3-4, and the meeting place was the most pleasant in the city, viz.: the Methodist Orphanage, where Rev. B. F. Lewis and his helpers look after the physical, mental, and spiritual needs of the children committed to their watchful care.

Our orphans are comfortably housed, well fed, neatly clothed, and adequately schooled. Our part on the outside of the institution is to pay for the new building, give our dollars regularly and systematically to feed and clothe the children, and to keep the institution going.

Were the writer an orphan child without papa and mamma, he would feel fine at the Methodist Orphanage, with the Lewis staff to look after him, and with a fellow like Will Griffin also to come along with good cheer and frolicsome playfulness.

All the pastors attended the meeting, and many of the district stewards. The church cannot get along without its valuable laymen like unto M. S. Enochs, J. S. Williams, Jr., W. C. Milton, Hugh Winans, Thomas Bratton, W. E. Harris, H. Catron, I. T. Bell, T. P. Barr, W. C. Davis, C. L. Ray, G. M. Phillips, S. C. Newman, H. L. Clark, J. M. Sullivan, W. H. Bradley, W. E. Darnell, Mrs. Horton Frizell, and others who were present, and who helped to make the meeting a success. They came with that spirit which notes not only the first letter, but the last syllable of recorded time. With large tasks ahead, the disposition is to begin early, and maintain the spirit of cheerful activity all the way through.

The presiding elder at the opening read a part of I Chron. 26, and emphasized three things: First, It is our duty to set up the Kingdom of God; second, To maintain the Kingdom of God; third, To extend the Kingdom of God.

Pastors and laymen were in sympathy, and pledged co-operation in maintaining and perpetuating the Kingdom.

The salary of the presiding elder was fixed at \$5,000.

The pastors accepted the apportionment of all assessments, with the determination to work and pray for full payments.

Rev. H. T. Carley, D.D., Editor of the New Orleans Christian Advocate, addressed the meeting on the "Church Paper." The plan for placing the Advocate in the homes within the various charges was taken up. It was agreed to put on the Advocate plan in January.

Dr. J. M. Sullivan addressed the meeting on "The New Layman."

Rev. John C. Chambers spoke on "The Sunday School, and the New Year."

Prof. J. E. Stephens spoke on "Extension Work in Christian Education."

Dr. H. F. Brooks spoke on "Visitation and Evangelism."

Hon. Francis Harmon spoke on "Church Work—A Layman's Task."

W. H. Bradley spoke on "Stewardship and Tithing."

Rev. H. M. Ellis spoke on "Evangelism and Missions."

Rev. J. L. Neill spoke on the "Call of the Church for Eastern Work."

The district was organized into three groups for pastors and church officials: Northern group, W. M. Sullivan, chairman; Carl H. Williams, vice-chairman; L. A. Comfort, secretary.

Southern group: John D. Ellis, chairman; V. G. Clifford, vice chairman; A. S. Byrd, secretary.

The central group, composed of all preachers

and officials in Jackson, to be organized during December.

Mrs. B. F. Lewis, former president of Mississippi Conference Woman's Missionary Society, conducted a devotional service, and used Isa. 9:6 as the basis for her remarks. She insisted that there is no room for pessimism in view of this Scripture and what has transpired under the leadership of Christ. The world has grown from an immense and all but unknown world into a community of accessibility. All the problems are our opportunities, and we should grasp them now.

Rev. B. F. Lewis, with "hospitable thoughts intent," gave delightful entertainment, and all had appreciation of his Christian courtesy and kindness.

Three superannuate preachers, Revs. H. W. Featherston, C. H. Ellis, and J. H. Foreman, whose lives have been crowded with usefulness, were present.

M. S. Enochs and S. F. Harkey were good secretaries.

The second day of the meeting a large delegation of elect ladies came from Brandon. Jackson is twelve miles from Brandon; Brandon is the center of the planet inhabited by men, and New Orleans is 195 miles from Brandon.

The writer conversed with some of the boys of the Orphanage who came in from the farm where they had been "diggin' 'taters." They chuckled over the story of the Arkansas traveler who stopped overnight at a home where his horse was fed on 'taters; they had nothing for supper but 'taters, and nothing for breakfast but 'taters—fried 'taters and baked 'taters: the dipper out of which he drank was a 'tater, and the bucket in the well was a scooped-out 'tater; he slept on a bed of 'tater vines. When he asked them, would they like to go to heaven, they said they would like it fine if heaven is full of 'taters.

Brandon, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

My Dear Brethren: Please send all funds you raise on the Emergency Mission Fund direct to Rev. A. M. Broadfoot, Meridian, Miss. If sent to any one else, it will be very hard for us to keep a proper check on payments. Brother Broadfoot will receipt you at once for all amounts sent him and credit it to your pledge. I have supplied him with the amounts pledged by each church so that he will be able to keep the records and tell us at any time just how we stand.

All the District Missionary Institutes have been held and the full amount, \$27,000, we assumed at Conference has been pledged by the pastors and laymen at these district meetings. The Union charge, Newton District, Rev. R. H. Clegg, pastor, has the honor of sending in the full amount first. Credit for the second charge to pay in full goes to Rev. C. C. Clark, on the Benton charge. They pledged \$150 and raised in cash nearly \$180. It is my earnest hope that many others will do likewise. The pastors cannot make statements about the seriousness of the situation in language that is too strong. Unless we raise this money asked for in cash, the Board will have no other course but to close some of our work. Are you willing for this to be done?

Yours sincerely,

J. L. NEILL,

Conference Missionary Secretary.
Yazoo City, Miss.

ECHOES FROM HOSPITALDOM.

By Arthur M. Shaw.

Allow me to call attention to the following statement from Bishop Hay:

"The Louisiana Conference has taken a great forward step in launching the movement to build a Methodist hospital within their territory. This is an undertaking of tremendous importance. It cannot succeed without the support of the preachers; and it cannot fail if they earnestly rally to

it. I trust that every presiding elder and pastor in the Conference may put his best efforts into it.

"The Conference adopted this measure enthusiastically, and unanimously elected Rev. A. M. Shaw as Commissioner. He is putting his full time and strength into it, and I solicit for him and his work the most hearty co-operation and liberal support of all our people in Louisiana. Nothing we can do will more favorably commend our beloved church to the world around us than a great institution devoted to the divine ministry of healing."

—Sam R. Hay.

Brethren are co-operating splendidly. Many are writing me most encouragingly. Money is beginning to come in. The first pledge was made by a Lecompte lady; the first cash contribution, by a Jew of New Orleans. Children in Natchitoches are asking permission to enroll in the Golden Cross. I have spoken to fine crowds at Alexandria, Natchitoches, Bunkie, Lecompte and Lake Charles. Chambers of Commerce are becoming interested in trying to locate the hospital in their towns.

Please note these instructions about the Golden Cross: No Golden Cross money is to be sent to me. Send it to the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga. But please send me a report of the total raised in your charge. Several have written for additional Golden Cross supplies. I can still furnish some. If you need much material, send to the General Board at Atlanta.

I am this week sending out a thousand letters. We can raise the first five thousand immediately; and when that is done, a foundation for our movement will have been laid. If you do not get a letter, send a holiday offering to me at Oakdale, and you will be enrolled in the Pioneer Club—of the first five thousand dollars. These offerings go directly into the Louisiana Conference Hospital Board's treasury.

\$100 each from fifty, makes \$5,000.

\$50 each from 100, makes \$5,000.

\$25 each from 200, makes \$5,000.

\$10 each from 500, makes \$5,000.

\$5 each from 1,000 makes \$5,000.

And the first \$5,000 puts the work on an absolutely safe basis, and makes easier the next \$5,000—and the next, and the next. Let's do it, now.

Address me at Oakdale, La.

SHREVEPORT METHODISM.

The ministers of the seven churches of Shreveport, with the elder, well beloved, and three of those grown aged in the service, met in council this Monday morning. This company of faithful and zealous toilers in the Master's vineyard are planning largely and eagerly for abundant success for the coming year. Plans that are well prepared and systematized for reaching every member, were inaugurated by all the brethren who gave reports at the meeting. The officials of the church, by a large majority, are in harmony with plans proposed, and gave hearty evidence of their approval by joining in a canvass of the membership in the afternoon following the morning service.

The Sunday schools, the Epworth Leagues and the well organized Woman's Missionary Societies are continually "putting on" and "pulling off" some one thing or another. They seem to get busier as the gladness of the Christmas tide draws nearer.

I might write more and give separate and direct reports from each of these churches, but have not sufficient and full data on hand for this. However, I will say that First Church has a vision of enlarging and more fully furnishing its plant, while the Noel Memorial congregation expect to begin work in restoring their building, recently so seriously damaged by fire, by the first of the year.

S. J. DAVIES.

"We have come to the place where we must make religion more educational and education more religious."—H. N. Synder.

THE LIGHTS OF NAZARETH.

By John W. Mace.

Nazareth with electric lights gave me a thrilling surprise. If any one had told me that I would find this hallowed Palestine town lighted by night like the main street of any community back home, I probably would not have been incredulous, for in these days of commercial enterprise one is prepared to look for electric power or any of the material comforts even in the remotest corners of the world. And Nazareth is not remote. It is not nearly so off the beaten track as most of us have come to think of it. The geographic location of the town really forbids isolation. Standing on one of the great caravan routes and war paths of the East along which the Pharaohs, Cyrus, Pompey, Mark Anthony, Titus and other conquerors marched their armies, while it may have been relatively unimportant until a certain Joseph opened a carpenter shop there, Nazareth has never been obscure. To-day it is quite a busy place, and I should have anticipated modern lighting. Nevertheless, the fanciful, idealistic picture which the passing years since Sunday school days had drawn of Nazareth included no electric lights. I was looking for a quiet little village off the beaten path and probable candle glow. It was the unexpectedness of it that momentarily stunned me and left, I confess, an unforgettable impression.

Night had unfolded its mantle and spread it over us as we sped past Cana, the scene of the wedding where Jesus revealed his wholesome humanity. With the coming of night I was doubly anxious to get in, for the supper hour was at hand, and the lonesome Palestine roads are none too safe for night travel, with occasional robberies and dangerous hairpin curves. Hence I was not prepared for the delightful and fascinating surprise when, by a turn in the road, our car emerged from the darkness and down below us were the lights of Nazareth—electric lights!

Somehow it seemed that the mountain road was up above the heavens, and those lights I saw were stars through which one might look down upon roof tops of the once despised town which was chosen to give boyhood association to the "Lily of the Valley" of all the great characters of history.

"The Galilee Hotel."

There was supper at the attractive and comfortable Galilee Hotel, quite a different hospice from the village inn which ministered to travelers in the days when Herod ruled and Joseph worked at his trade. The night was delightfully cool for August and sleep pleasant after the long ride across the Jordan, past the beautiful waters of Galilee to Jesus' boyhood town. On the morning I saw Mary's well, where undoubtedly the mother of Jesus daily carried her pitchers for water, and the other interesting places of sacred association. But what I shall never forget are the lights of Nazareth. The more I think of them the more I am impressed with what Nazareth has meant to the world.

To most travelers the most satisfying thing in Nazareth to-day is not the fountain of Mary, or the hill where the young prophet was roughly treated by the infuriated zealots and town hooligans, or the Church of the Annunciation with its pretty story, or the reputed spot where Joseph taught his boy honest labor, but the group of several hundred orphans in the charge of our American Near East Relief. They are Armenians—homeless, penniless, parentless boys—mere youngsters under twelve years of age. They have no legal claim upon the sympathy and help of a nation several thousand miles away. Yet because of the Light of Nazareth, their plight has imposed upon us a moral obligation which Americans have accepted as imperative. Because it is the Golden Rule to do for these poor, hungry, sick children in distress as we would want done for our own in similar need, and because it is "pure religion to visit the orphans in their affliction,"

we have given these boys food, home, training and a decent chance for the future.

The lights of Nazareth have really shone round the world, and now, 2,000 years later throw back their reflected rays into the very town from whence the original Light came in an unselfish service such as the Carpenter taught.

I respect the vigilant watch which the fathers of the ancient churches have kept over what are believed to be the holy places of the Bible lands—Jacob's well in Samaria, the Grotto of the Nativity in the little town of Bethlehem, and the Holy Sepulcher as Jerusalem. It thrills me beyond measure in the realization that down across the ages, despite the din and tumult of war, away from the world's maddening throng, they have kept the candles burning and watch o'er this hallowed ground. But these shrines are hoary with age, and their very sequesteredness has made them dingy. There is little suggestion of life, while the great Teacher of Nazareth came that men might have life. They have the backward look when what the world needs, and primarily what the Near East needs, is the forward impulse and zeal for the present. We look backward only long enough to derive inspiration to move forward. Shrines and holy places, like the lives of the great, must remind us that we may make our lives sublime, else their largest value is lost.

To-Day's Boys in the Town of Jesus' Boyhood.

The American Near East Relief Orphanage at Nazareth stands on a high hill overlooking the town.

I found the boys there on the hilltop at Nazareth a fine, manly lot of little fellows. They study hard, work hard, play hard and give good promise that what we have invested in them will some day pay rich dividends. I wish all Americans might see them present their play, "Joseph and His Brethren." It is complete even to the camels and Oriental setting. Moreover, the production is not amateurish, but reveals real dramatic talent.

On the wall of the classroom, where I watched the boys at their studies, was the picture of Theodore Roosevelt. The spirit of America—fair play, religious liberty and justice for all—is quite as vital to the building of these young lives as the food we furnish the boys three times a day. Born into an atmosphere of racial prejudice and religious hatred, they need the gospel of one who grew up in Nazareth, but which has attained its fullest fruition not in Palestine nor in the Near East, but in lands across the seas, where it found a virgin soil and opportunity for development untrammelled by age-old custom and tradition. My hope for the Near East countries is youth, and my hope for Near Eastern youth is in the inculcation of the ideals which gave us Lincoln and his kind.

In a Nazareth Carpenter Shop.

The workshop is downtown. The Near East Relief is training its orphan wards to work, teaching their hands to work skillfully and giving to each practical training for self-support. Already many of the children it has rescued are at work making a worth-while contribution to their generation. It has graduated more than it now has in its care, which is substantial evidence that the organization is not making a permanent job for itself. I found them on the street called Straight in Damascus, in the shops of Jerusalem, in Egypt, and scattered across the whole Near East.

So the workshop of the boys at Nazareth, which appropriately is a carpenter shop, is not at their hilltop home, but down in what is now the Moslem quarter of the town. It is hardly a stone's throw from the spot which tradition has marked as the site where the shop of Joseph stood in Nazareth; Jesus worked there, and we love it for that fact.

After the interminable ruins of the old world, the broken columns, crumbled walls and fallen temple pillars of Pompeii, Balbek, Gaza and the Acropolis, here is something living, breathing, moving—a stream of life. Christ seems alive forevermore as I watch these boys at work with their hammers, chisels and saws—boys who would certainly not be alive but for his spirit

working in the hearts of his disciples across the seas. In the new carpenter shop I catch the gleam of Nazareth's lights and know "his Kingdom is an everlasting Kingdom."—Pittsburgh Christian Advocate.

SOUTHERN METHODISM'S ORDER OF CHIVALRY.

By Charles C. Jarrell, Secretary, General Hospital Board.

The General Conference of 1922 authorized the creation of the Golden Cross Enrollment Plan for advancing the hospital cause. It has yielded considerable fruit in Georgia and Alabama and elsewhere, when the pastors have given it a fair trial. In Alabama, it has enabled the new Methodist Hospital at Montgomery proudly to say, "We have been running ten months and have never turned away a charity patient yet." It can do the same everywhere when every man, woman, and child at church and Sunday school on Golden Cross Enrollment Day goes home with a Golden Cross Button on.

The Golden Cross is Christianity in action. It is Methodism's Knighthood of Service. It gathers up the soul of Chivalry with the Chrism of Christ upon it and gets busy among living men and women. It speaks the last word of skill in accents of Christian service.

Listen to that silver-tongued orator, the Golden Cross Dollar. He says: "This sick baby needs medical attention her parents cannot pay for. This sick wife and mother will leave a desolated home and expose motherless children to future peril if I cannot persuade God's favored children to snatch her from a needless funeral. This bread-winner has been struck down on the battle-line. His once strong arm cannot work for hungry children. I call for volunteers to save him to convalescence and to save his children from orphanage, ignorance, and possible criminality.

"Come quickly, diagnostician, expert physician, surgeon and technician; this friend deserves the best because his need is great and he cannot help himself.

"Come, you nurses, trained and competent, 'calm, inscrutable and kind,' stand for the Great Physician, give the babe back to the mother, the mother to the brood, the bread-winner to the family.

"Rise from the ground, hospital halls, with laboratory, operating room, x-ray and radium—I need you for these whom the Master called 'my brethren.' The flesh of Christ is in each one. I summon you all, doctors, nurses, and hospital halls, to give these suffering 'brethren' of Jesus a fighting chance to get well."

Beautifully and bravely spoken, Golden Cross Dollar! Your boast is not an idle one. Methodist hospitals with modern equipment and trained personnel will be open to the sick poor when the Golden Cross Dollar speaks the word. That little Golden Cross Button can do what Aladdin's Lamp could never do. Its deeds are among those "greater works" Jesus foretold his followers should perform.

Did you ever see the roses fade from cheeks that had been fairer to you than the dawn? Did you ever see the starlight pale in eyes in which you had ever read the dearest omens of your life? Did you ever see a step begin to flag that had ever run to meet you at the front gate or front door? Then did you see some noble surgeon come in with Christ-like healing in his hand and say the trouble is here or there? Then did you see that precious form wrapped in white roll through the folding door and you paced a hospital corridor for weeks that were only minutes, until a glad-footed nurse came running out to tell you all was well? Then did you see the roses bloom again and the stars shine again and the step get strong again? If you have seen and felt all this, then you will agree with me that the operating room of a Christian hospital with the blessing of God upon it can be a shrine of divine healing. The Golden Cross Dollar makes this

possible for the man who can pay neither surgeon's bill nor hospital fee.

I sit by the open fire and almost close my eyes. Suddenly the moving pictures of the imagination begin to flash. I see the pageant of Christian History roll swiftly by. There is the scepter, the throne, the crown; the telescope, microscope, spectroscope; the chart, compass and test tube; the soldier, statesman and ruler; the explorer, discoverer, inventor, thinker, orator and author; the martyr, missionary and reformer, each with some insignia of his particular service to mankind. It is a mighty pageant and sets the heart on fire. At the head of the column of royal spirits, I see Jesus, in a servant's coat with a towel tied to his belt, prepared to wash the disciples' feet; more majestic with his implement of menial service than the greatest of earth with sword and scepter, throne or crown; and more mightily moulding the ages than all of them put together.

The church that follows her Lord and washes the feet of To-day will have the heart of To-morrow.

The Golden Cross is Methodism in the uniform of a trained nurse down on her knees washing the feet of the sick poor.

Brother pastor, take your Golden Cross Enrollment promptly and send in names and money to the office of the General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga. Make check payable to the General Secretary or to the General Hospital Board.

ALL IN A DAY.

By Garfield Evans.

Just look at that little boy! He is a "veudedor" (peddler). He is peddling "dulces, cafe, y cigarros" (candy, coffee and cigars). On one side he has strapped a box of candies, cigars and cigarettes; and on the other side a pot of hot coffee with several cups and a bucket of supposedly clean water in which to wash the cups. He has only one free hand, and with this he adjusts a cigarette which he is puffing assiduously.

There he goes, calling his wares lustily and looking as independent as if he owned the world. Ignorance and self-esteem usually are found together.

* * *

While waiting for a car downtown this morning I watched a poor man drive up to a fruit stand and unload a wagon load of fruit, which he had evidently hauled from a warehouse. His wagon appeared not to have had an additional coat of paint since it was first purchased, and it was much the worse for its use. The little mule pulling the affair also appeared to have seen better days. The driver who was the evident owner of the team could not have been over forty years of age. To complete the picture, his little five-year-old son sat beside him in the driver's seat.

As soon as he was paid for the hauling I expected to see him put the money in his pocket; and I began to imagine pictures of delight that it would bring to a hungry and needy family living somewhere in the suburbs of the city. But to my dismay, while his team stood unhitched on the corner, he crossed the street to an ever-present saloon. He ordered a costly drink of liquor and purchased an expensive cigar. Finally he climbed into his wagon and rattled down the street with his mind clouded by alcohol and nicotine, and his soul so little conscious of what he might have been.

* * *

This morning a boy in my class at school asked me concerning former punishments in Biblical days for certain of our most heinous crimes. I told him as much as I knew of both ancient and modern legal conceptions of the crime as well as the social standards involved. Then with clear eyes that held no maliciousness he replied, "But modern people think nothing of that now."

He is only a youth in his teens. He is not vicious. He gives me all proper respect in the

class room. But there is little moral character in his make-up. From a child he has been allowed to do as he pleases. The Church of Rome has taught him that he may do whatever he pleases if he pays enough at the confessional.

* * *

I have just come from a church building which is said to be the most beautiful cathedral, possibly, in the Western Hemisphere. Upon inquiry I have found that two brothers had been left an immense fortune from the estate of their parents. One of the brothers was shrewd and scheming, and coveted the entire estate. He secretly plotted the death of his brother and had his plans executed.

When he came to die, after having lived and prospered in business, the memory of his crime haunted him. He called for a priest and confessed the crime of his youth, which hitherto had remained a mystery.

He asked what he might do to expiate his crime and be saved from torment. The priest replied that his crime would be satisfied if he would leave a large part of his estate to build a church. Not knowing that he should confess to God, from whom pardon is not won by gold, but by a contrite heart, he left the money with which this cathedral was built.

Habana, Cuba.

AMERICA MORE TEMPERATE THAN ENGLAND.

The recent statement of Sir William Arbuthnot Lane, that "America under prohibition is less temperate than England," is directly contradicted by a series of articles on this subject by Ernest W. Mandeville which are appearing in The Outlook.

Mr. Mandeville made a careful survey of prohibition conditions in America last spring. His findings foreshadowed the report of the Federal Council of Churches. Mr. Mandeville then went to England to study Britain's liquor problem. In the resulting articles now being published in The Outlook Mr. Mandeville says:

"No matter how much one is disillusioned about the dryness of our own country, he cannot but be terrifically depressed by the appalling sights of filth and degeneracy of the London public-houses." "After a close study of the bootlegging evils in the United States and then a tour of observation through Great Britain, I feel strongly that I would rather see America under prohibition than America sodden with drink, as is England." "I have become convinced of the superiority of our prohibition (with all its faults) to the political and social domination of the liquor trade in Great Britain and its consequent evils."

Mr. Mandeville finds that in England, where liquor is legally available, that the same tendency among the youth to drink "because it's smart" prevails. Also that in England, as on the Continent, less wine and beer are being consumed and more whisky and hard liquors. So, he reasons, tendencies of a similar nature in this country should not be blamed upon the enactment of the Volstead Law.

"In England," Mr. Mandeville continues, "a firmly entrenched liquor trade, supported by both temporal and spiritual peers, is saddling the populace . . . with a national drink bill of approximately \$1,770,000,000. . . . The convictions for drunkenness of women have doubled since the war. . . . It is estimated that the average family expenditure on drink is \$175 a year."

"Forewarned by the obliteration of the legalized liquor business in America, 'the Trade' in England has become alarmed for its safety, and it has taken steps to match a pro-liquor organization for every prohibition society in operation." But in answer to the question, "What chance is there that prohibition will come to Great Britain?" Mr. Mandeville gives the consensus of opinion as, "There isn't any chance of its coming yet a while." He tells of the jealousy existing

between the temperance societies, and their ineffectiveness against the very powerful liquor interests.

"Hundreds of tourists," he says, "seem to vie with each other in excessive drinking while in countries where liquor can be legally obtained. The natives can't help but muse to themselves: 'Look at those foreigners from a dry country. What a farce!'"

THE PREACHER AND HIS TASK.

John Wesley said to his preachers, "You have nothing else to do but to save souls." John Wesley did not live in these days. The modern preacher, fortunately or otherwise, has many other things to do. An up-to-date district superintendent showed us a chart of the activities of the modern church to which the pastor is related. He has from thirty to eighty other things to do, besides what John Wesley called "saving souls." True these are all, or ought to be, the means of saving souls; but from these he cannot escape.

We think that this absorption in tasks is apt to interfere with his preaching in many ways. He has no time to study deeply and broodingly the great truths out of which sermons come. He has no adequate time to make the best sermons of which he is capable. The modern pastor is preacher, educator, administrator, friend, as well as a public-spirited citizen of the local community. All of these in a way help him to his task of preaching, but in a way interfere with it. We believe that the church needs more strong preachers, as the sermon is now and will always be the center of public worship in evangelical Protestantism.—California Christian Advocate.

THE CHRISTLESS CHRISTMAS TREE.

By Evaline Wright Nelson.

Stately and beautiful the Yule-tree stands
Gift-laden and trimmed by loving hands,
"No child forgotten," they smilingly say,
And fold their arms in a satisfied way.

Electrics by dozens or candles wee
Wink, sparkle and blink right cheerily;
From the topmost twig where a Star should be
A big, burly Santa Claus grins at me.

Instead of the Star's "sweet story of old,"
"Santa Claus brought it," the children are told.
Not one child forgotten? No gift is seen
For Bethlehem's Babe in the living green.

No figs were found on the Bethany way;
The Master was heard in sadness to say:
"Nothing but leaves!" Can He satisfied be
With a Starless, Christless Christmas Tree?

—Pittsburgh Christian Advocate.

CHRISTMAS DAY AND EVERY DAY.

Star high.
Baby low.
'Twixt the two
Wise men go;
Find the baby,
Grasp the star—
Heirs of all things
Near and far!

—George Macdonald.

Seven hundred New York City children attended a "Christmas Health Party" at the Hecksher Foundation for Children last Christmas morning. At the close of the entertainment each child was given a box of candy, a tooth brush and a tube of tooth paste. A rather novel party, don't you think?

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz, Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

FROM OUT THE EAST.

By Ruth Sawyer Miller.

Who art thou, little child, I pray,
All pale with white feet bare,
The night is falling bitter cold
And snowflakes fill the air.

Where dost thou hasten? Here abide,
Nor longer seek thy way—
"Nay, hold me not, I may not stop
Till dawns the perfect day!"

But, child, thou canst not farther go,
All weary droops thy head,
And where thy little feet have passed
The snow with blood is red!

"Dost thou not hear amidst the storm
Voices of children cry?
Weak, suffering ones, in hunger, cold—
Oh, haste to them must I!"

What canst thou do, thyself a child
All meanly clad and pale,
What canst thou give to starving ones?
How ease that anguished wail?

"Delay me not, for I must haste
On errand from above,
I am the Child the Lord hath sent
To heal all pain with love!"

Lo, glorious Child! Thou heaven-born!
I see Thy star-crowned head,
And where thy bleeding feet have passed
Lie roses, fragrant, red!

I follow thee. Strength may grow weak,
The storm beat in my face,
Still o'er the pathway shines Thy light,
The glory of Thy grace.

And though the way be bitter, rough,
And though the storm be wild,
What greater glory shall be mine
Than this—to save some child!

O, Christ Child! Thus to Thee we bring
Our offering this day;
Shine on us still, still let Thy light
In glory point the way.

Upon us let Thy blessing fall,
Send this gift from above,
That we may heed the children's cry
And answer it in love!

—Christian Advocate (N. Y.).

A WORD TO OUR PASTORS REGARDING THE CAMPAIGN OF EVANGELISM IN THE SUNDAY SCHOOL.

By John W. Shackford, Secretary, General Sunday School Board.

The General Sunday School Board has a deep concern that our work in the Sunday school shall unite two things: the very best in educational processes and a vital evangelistic spirit. We must rely upon the power and presence of the Divine Spirit while we seek to make our co-operation with God as complete and effective as possible.

Upon our pastors will in large measure depend the responsibility for keeping the evangelistic emphasis ever to the fore in the work of the Sunday school. Amid all the processes of Sunday school work, the pastor must be the spiritual interpreter and inspirer. The Sunday school will not succeed if it becomes a thing apart from the pastor and the church, or if a line of cleavage begins to form between the church and the pastor and the evangelistic forces on the one hand, and the lay teachers and the Sunday school on the other. The Sunday school ought to be and may be made to become the most complete and perfect channel

through which the spirit of vital religion may flow through the pastor and his co-workers into the hearts and lives of open-minded and responsive boys and girls and youth.

Every pastor who understands the real scope and significance of his task will realize that his foremost responsibility is for the young life of the church, where his opportunity is greatest. How can he reach with a deep, vital religious influence the boys and girls and youth of the community? That is a question he will ask many times.

Nothing that may be done later can possibly make reparation for the neglect of the evangelization of the children and young people of the church, to whom we have such unparalleled access through the personal relations that obtain in the Sunday school. Whatever may have been our practice in the past, henceforth we must not consent that the boys and girls of our Sunday schools, who are standing on the very verge of the kingdom, shall be allowed to drift away because the church does not give the help needed to bring them to a personal knowledge of Jesus Christ as their Savior.

No one in a place of pastoral responsibility can justify any failure to assume a leadership in this work merely because, in some instances, superficial methods of evangelism have been observed in the Sunday school. The same thing may be said of many methods that have been used elsewhere with the young. Hasty, superficial and mechanical methods of dealing with the religious life of children and youth are unjustifiable anywhere and everywhere. On the other hand, it would be as sensible to affirm that the right sort of evangelism in the home is necessarily mechanical and superficial as to affirm that the right sort of evangelism in the Sunday school is such. Next to the home, the Sunday school, through its teachers, sustains the most intimate and personal relations with the young life of the church, and there is every reason why under these conditions an evangelism should be developed in our Sunday schools that is genuine and vital.

It is to this end that the General Sunday School Board and the Conference Sunday School Boards are trying to do everything possible to make our Sunday schools what by every reason they ought to be, vital, thoroughgoing and effective agencies in bringing the pupils into a personal and saving knowledge of Jesus Christ.

Like everything that is worth while, this will cost in time and effort. The pastor will not meet his responsibilities at this point by a one or two weeks' meeting in the midst of which he holds a "decision day service" for the Sunday school. Weeks and months of his time in training his co-workers and stimulating his forces, in preparing the minds of his boys and girls and young people, will be required if the harvest is to be gathered without waste and with the most abiding results.

I call especial attention to a recent book written by Dr. E. B. Chappell on "Evanegism in the Sunday School," published by Lamar & Barton; also to the pamphlet, "A Practical Plan of Sunday School Evangelism," and other pamphlets on this subject prepared by the General Sunday School Board and furnished free of charge upon request. The January, February and March issues of "The Sunday School Magazine" will also carry articles on Sunday School Evangelism.

Plan of the General Sunday School Board.

The plan which has been recommended by the General Sunday School Board and which has been so successfully used in many places, provides for special emphasis upon evangelism in the Sunday school during the first three months of the year. The suggestion is, first, that during January pastors study with their officers and teachers personal evangelism in the school, make a survey of the general situation, and lay plans for a thoroughgoing evangelistic effort in February; second, that a special effort in personal evangelism in the Sunday school be put on during the month of February, leading up to a day of public confession of Christ at the close of this

period; and, third, that the last period be given to the training and preparation of candidates for church membership.

Surely it is not too much to ask that once a year this great organized group of the church which is to-day gathered in our Sunday schools should center its thought and attention upon this all-important matter of personal evangelism.

A JUNIOR COLLEGE.

There is probably no school in Southwest Methodism with the natural advantages which the Seashore Camp Ground School possesses that is in the list of academies or high schools. I dare say that only a very few, if any, of our colleges or any one of our three universities has as valuable, accessible, beautiful or attractive site. The school here has 187 acres of land with a quarter of a mile front on the Gulf, and runs back more than a mile. Methodism will play foolish if she lets this valuable property slip from her hands. We have not been using it to the best advantage. We have property which would bring in the market one million dollars. Methodism, through her friends in Alabama, Mississippi, and Louisiana, paid \$2900 for it. The property is owned jointly by three Annual Conferences—the Alabama, the Mississippi, and the Louisiana Conferences. This property is located, of course, in Mississippi. According to the laws of this State, we could not hold all of this land just for a camp meeting which would be held only once a year. The church is adjusting itself to the use of all this property all the year. To use it for a school, a camp meeting, and a place where superannuate preachers may have a home seems to be the most feasible way of using this property. There is no need of a conflict in any one of these uses. There are seven cottages on the ground now owned by Methodist preachers. We believe that Birmingham-Southern College, Millsaps College, and Centenary College, representing respectively Alabama Methodism, Mississippi Methodism, and Louisiana Methodism will do well to recommend that these three Conferences establish a Junior College with a curriculum containing five or more units of Religious Education.

The time is now upon us when this coast needs a Junior College under church administration. Southern Methodism is fortunate in having such a large plot of land for a site for such a Junior College here by the sea. If each of these colleges, or if each of the three Conferences, would furnish a teacher from these colleges for this Junior College, and let it be a part of their annual program, it would be an easy matter to finance the school here, and we would be already correlated with each of our Conference colleges. Let us have this Junior College, the Divinity School, and at least five units of religious education, and let us have that annual camp meeting, and thus carry out the plan of the original founders of the Seashore Camp Ground.

WALDO W. MOORE.

THE GENERAL CONFERENCE.

Memphis, Tenn., has been selected as the meeting place for the General Conference which opens May 5, 1926. The entire body will be housed in the Peabody Hotel. This hotel cost five and a half million dollars, and is one of the finest hotels in the South. Unusually good rates have been granted. Five of the regular committees will meet in halls in the hotel. The business sessions of the Conference, Publishing House interests, board exhibits, and other committee rooms are in the Municipal Auditorium, where there is ample room for all of the work of the Conference. The Pepper Memorial Sunday School building is also at our service. A letter giving such information as bishops, delegates and others will want will be sent out after railroad rates and some other things have been arranged. Write the secretary for any desired information.

S. H. C. BURGIN, Chairman,
San Antonio, Tex.
R. S. SATTERFIELD, Secretary,
Muskogee, Okla.

The Home Circle

W'EN C'RISMUS COMES.

Ain't got no stockin' big enough for C'rismus—
tried 'em all;
Hung one up by the chimneypiece, an' nuther on
the wall;
But grandma says that ain't the way, fer Santa
Claus prefers
To jest have one big stockin', an' so she'll len
me hers!
Fer I want two drums
W'en C'rismus comes,
An' a bran new slate fer doin' sums,
An' firecrackers an' rockets, too,
An' a horn that's most as tall as you—
That's what I want fer C'rismus!

I'm jest so good the whole day long 'at grandma
says 'at she
Is 'fraid some angel'll come along an' fly away
with me.
I go to bed at 9 o'clock, I'm up w'en daylight
stirs;
An' ain't no boy—so mother says—'at's half as
good as hers!
Fer I want two drums
W'en C'rismus comes,
An' a bran new slate fer doin' sums,
An' I want a sled
That's painted red,
An' a six-blade knife, like his pa gave Ned—
That's what I want fer C'rismus!

—Frank L. Stanton.

MAMMA SCHLABERG'S CHRISTMAS.

Fritzie Schlaberg sat on the step of his father's store with his money bank in his hand. Every once in a while he shook the bank vigorously. How deliciously full it seemed. Fritzie didn't know exactly how much there was in it, but he felt sure there must be fully two dollars. And that meant a lot of money to Fritzie. He was just trying to decide for the hundredth time what to buy with his accumulated wealth, when his brother Hans came stumping through the store to the steps in his wooden shoes.

Hans and Fritzie were two little Dutch boys, and they had come with their parents from a little town in Holland, the land of windmills and dikes.

Hans came and sat beside his brother. He wore a disconsolate cast of countenance.

"What's the matter, Hans?" asked Fritzie, who seemed to feel that his brother was out of sorts.

"Mamma says we can't have a Christmas tree this year," replied Hans, dolefully.

Fritzie started. He was nine and Hans was seven. If they didn't have a tree this year, it would be the first time in their little Dutch lives that they had been disappointed.

"No tree? Why not?", he inquired, anxiously.

"She says times are too hard and we can't afford it," responded Hans.

Fritzie said nothing at this. Despite his tender years, he knew something of what hard times meant.

"She says we ought not to mind it this once," resumed Hans, after a pause. "It's the only year we ever missed. What do you think, Fritzie, mamma says she never had a tree once when she was a little girl; wasn't that funny?"

Fritzie rattled his money bank meditatively. An idea entered his little head. Poor Mamma Schlaberg! What a dreary childhood hers must have been with never a Christmas tree to brighten it. Fritzie's heart was melted with pity for her.

"Hans," he said, presently, "how much money have you in your bank?"

"A dollar," replied Hans, proudly.

"And I have two," said Fritzie. "Hans," he continued, "let us surprise mamma by buying her a Christmas tree. She never had one of her own, and think how pleased she would be for us to give her one."

Hans clapped his hands. The very thing! A tree for mamma! That would be just as good and better than having one for themselves. "We'll not let her know a thing about it," he said, excitedly.

"Not a word," said Fritzie. "We'll get papa to help us get it and set it up in the parlor, and we'll not let her go in till Christmas morning."

"And we'll buy her some presents, too, to put on the tree," said Hans. "I wonder if she would like a toy pistol," he added. His own heart yearned for that abomination, as most boys' hearts do.

"No, of course not," replied Fritzie, scornfully. "We'll buy her a shirtwaist and a silk dress and a gold ring. Those are the things that mothers and girls like," he added, with an air of superior intelligence. And Fritzie had an exalted idea, too, of the purchasing power of a dollar.

"Shan't we get her some candy, too, Fritzie," asked Hans, anxiously. He couldn't help think a little for Hans, too, you see.

"Of course," agreed Fritzie, "Christmas wouldn't be Christmas without candy."

Hans breathed more freely. He was so afraid Fritzie meant to spend all the money on silk dresses and gold rings. He was quite relieved to know that some of it was to go for candy.

"Let's go and talk to papa about it," said Fritzie, now full of his scheme. And the two sturdy little chaps joined their fat hands together and clumped to the back part of the store, where Papa Schlaberg sat by the stove smoking his Dutch pipe. When the boys told him their scheme, he entered into it eagerly. Papa Schlaberg thought the world and all of Mamma Schlaberg, and he was ready for anything that would give her pleasure.

Such excitement as there was during the days that followed, getting ready for the surprise! Mamma Schlaberg was completely mystified at the whisperings and the gigglings of the two boys and Papa Schlaberg. And she couldn't understand why the two boys were so busy covering walnuts with silver sheet, and stringing them together, nor why they were making so many fancy things out of tissue paper and cardboard, but the boys knew they were for ornamenting the prospective tree.

Fritzie was a little disappointed when he began to make inquiries about the gold ring and the silk dress. He discovered that he had over-estimated the amount his money could purchase. But he was consoled when he proudly bought and paid for a purple and green plaid shirtwaist—size forty (for Mamma Schlaberg was shaped in an ample mold). And Hans bought a fine large breastpin that looked like gold, even if it wasn't, and in it shone a piece of glass as bright to the eyes of the boys as any diamond of the first water. Papa Schlaberg bought her a nice, warm scarlet muffler and a pair of blue mittens! And, O yes, they also got her a whole pound of peppermint stick!

Well, you may be sure they had hard enough time smuggling the tree into the house and trimming it up and getting the presents fixed on it, without Mamma Schlaberg discovering anything, but they succeeded. And when Christmas morning came and papa escorted mamma to the parlor, where the boys were hidden beneath the tree, it would have done your heart good to see the amazement and pleasure beaming all over her fat face as the boys jumped out, crying, "Merry Christmas! merry Christmas!"—Exchange.

THE TREE.

On the morning of the day before Christmas one of Aunt Jane's characteristic telegrams arrived: "Washout ahead. Don't expect me until arrival. Am perfectly comfortable."

"That's Aune Jane, all right!" Ralph declared. "She'd be perfectly comfortable rocking on top of an earthquake."

"But, Ralph," Edith cried, "she'll miss trimming the children's tree! Maybe she'll miss all Christmas! I never did know any one who got into so many accidents."

"Don't worry," Ralph replied. "She'll turn up in time for dinner anyhow, even if she does miss the tree. You'll see!"

True to Ralph's prediction, Aune Jane appeared in time for Christmas. In fact, she presented herself at 11 o'clock Christmas Eve while Ralph and Edith were trimming the tree. Ralph, with his hair full of spruce needles, crawled from under the branches, where he was connecting an electric train with a battery.

"Hello, Aune Jane," he cried warmly. "I knew you'd be on time for the fun."

"What fun am I in time for?"

"Why, Christmas, of course! The youngsters will go wild. How can they help it?" Ralph waved his hand joyously toward the village and menagerie under the tree. The tree itself was well enough, but it was evident where Ralph's heart was. "It grows bigger every year, that assortment," he declared proudly.

"Well," Aune Jane remarked, "somebody has fun over it anyway."

"You bet! Wouldn't miss setting up the show for a thousand dollars!" Ralph replied. He turned on the light and illuminated the tiny village and set the train to running.

Reluctantly he turned off the lights at last, and the household settled down.

It was still dark when excited shouts sounded through the house. In wrappers, in slippers and kimonos the family trooped downstairs. There were a few seconds when all except Ralph stood huddled in the hall. Then the door opened, and the lovely sparkling tree with the lighted village beneath its wide branches was shining before them. It was a wonderful moment!

But several hours later Ralph, with a puzzled look in his eyes, hunted up his aunt. "Aren't youngsters queer nowadays!" he exclaimed. "Bob has hardly looked at that train; he's been tinkering with his radio set all day. And I don't believe the girls have glanced at the tree since breakfast."

Aunt Jane looked at him quizzically. "Ever tried turn about, letting the children have the fun of trimming the tree?" she asked.

"Let the children—" But before his aunt's ironical smile the sentence trailed away unfinished.—The Youth's Companion.

WHEN CHRISTMAS COMES.

By J. O. Montgomery.

Have you any grudges you'd like to pay?
Any wrongs laid up from past gone days?
If so, gather them up and lay them away
When Christmas comes.

Bad thoughts are hard to carry, my friend,
And life is short from beginning to end,
So be kind to yourself and leave nothing to
mend,
When Christmas comes.

Do you not know of some, both rich and poor,
As good as you, and probably more,
That often forget the needy poor
When Christmas comes?

Are there not some little ones, fair and sweet,
That know not yet what they have to meet,
That you could make their little hearts beat
When Christmas comes?

Any cloud you can lift from hearts of care,
With a friendly hand and a word of cheer,
And always add sympathy with your prayer
When Christmas comes?

Fear not, my friend; give gladly when due;
Remember the gifts that are promised to you,
And always live faithful, loving, and true,
For Christmas is here again.

—Western Christian Advocate.

Oxford University furnished 11,500 of its graduates to the English armies, and of this number 2,100 were killed in the war.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, D. D., Rev. C. C. Miller, Rev. W. Winans Drake, D. D.
Mississippi Conference—Rev. J. T. Leggett, Rev. W. H. Saunders, Rev. E. K. Means, D. D.
North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Bishop Edwin D. Mouzon has announced that until further notice his address will be Berkley Court, 4403 Gaston Avenue, Dallas, Tex.

The missionary special has been paid in full at Ponchatoula, La., Rev. J. W. Booth, pastor, and at Franklinton, La., Rev. C. C. Miller, pastor. Fine!

The Advocate office appreciated a call from Rev. C. A. Schultz, our pastor at Logtown, Miss., on Monday of this week. He gave a good report of the work in his charge.

Rev. J. L. Neill is delighted with the people and work at Yazoo City, Miss.—and the people are delighted with Brother Neill and his family. The year begins auspiciously.

A friend, writing from Bogalusa, La., pays high tribute to Rev. R. W. Tucker, pastor of the First Methodist Church, saying that he is a preacher of the old-fashioned gospel. There is no better gospel to be preached.

The recent Fathers and Sons' banquet under the auspices of the First Methodist Church, Biloxi, Miss., was largely attended and was an occasion of enjoyment and profit. A fine program was rendered, consisting of music and addresses.

Dr. Briscoe Carter, Louisiana Conference Centenary Secretary and President of the Legal Conference, was in New Orleans this week attending faithfully to the duties of his positions. The Advocate office appreciated a call from him on Tuesday morning.

Rev. H. N. Brown, presiding elder of the Baton Rouge District, Louisiana Conference, paid the Advocate office an appreciated call on Monday of this week. Among other items of interest, he reported that the long-standing debt on the district parsonage at Baton Rouge has been paid.

Rev. C. C. Wier, presiding elder of the Alexandria District, Louisiana Conference, authorizes the Advocate to announce that Rev. S. D. Howard has been appointed pastor of the Kurthwood and Alco charge, and that Rev. R. A. Bozeman has been appointed pastor of the Elizabeth charge.

We received a copy of the Minutes of the North Mississippi Conference on Monday of this week—the first of the journals of the patronizing Confer-

ences to reach our desk. It is fully up to the high standard established and maintained by the Conference Secretary, Dr. J. R. Countiss, in previous issues.

Rev. E. W. Day has entered happily upon his work as pastor at Clay, La. Brother Day has spent three and a half years at Centenary College, where he had training under great teachers for the work of the ministry. He expects to complete his work so as to receive his degree next summer.

On Dec. 19, Dr. and Mrs. W. W. Holmes, Shreveport, La., celebrated the eighteenth anniversary of their wedding. Dr. Holmes is presiding elder of the Shreveport District, and is one of the best loved men in the Louisiana Conference—in Methodism, we think we may justly say. Mrs. Holmes is a full half of the team.

Ernest Zechiederich, declared by experts to be the best football player ever developed in Louisiana high schools, is a product of the Louisiana Methodist Orphanage. Best of all, Rev. R. W. Vaughan, superintendent of the Orphanage, says he is a boy of fine character and disposition and that the institution is proud of him.

Mrs. W. J. Dawson, wife of our pastor at Shubuta, Miss., after spending several weeks in New Orleans visiting her son and daughter-in-law, Mr. and Mrs. H. A. Dawson, during which time she underwent a minor operation and subsequent treatment at Touro Infirmary, returned home recently. We are glad to learn that her health was greatly improved.

Miss Minnie E. Kennedy, one of the best known Sunday school workers of the church, passed to her reward from Nashville, Tenn., on Friday, Dec. 11. After funeral services at McKendree Church, Nashville, the body was sent to Opelika, Ala., for interment. She is survived by a sister and a brother, to whom the sympathy of the whole church will be extended.

Dr. Russell H. Conwell, distinguished Baptist minister and educator, founder and president of Temple University, Philadelphia, died on Dec. 6. He was, perhaps, best known through his lecture, "Acres of Diamonds," which he is said to have delivered more than 6,000 times and through which he earned millions of dollars, all of which he devoted to the education of young people.

Rev. J. S. Purcell, transferred from the Mississippi to the Florida Conference, was appointed pastor at Plant City, Fla., a growing city of 7,500 people. The Methodist church has a membership of 700, and the outlook is most encouraging. We commend Brother Purcell and family to the Florida Methodists as worthy of their friendship and love.

The editor of the Advocate had the honor of officiating on Monday of this week at the wedding of Mr. Hooper Phillips Carter and Miss Edith Bradley. Mr. Carter is a son of Mr. and Mrs. J. H. Carter, active in the work of the Methodist Church in New Orleans, and his bride is a beautiful and cultured young woman. May Heaven's richest blessings rest upon this fine young couple!

We take the following from an exchange: "Bishop Horace M. DuBose, who is completing eight successful years as leader of Southern Methodism in the great Golden West, expects to leave early next year with Prof. Ernest Sellin, a noted archeologists, to make excavations in the ancient city of Shechem, familiar to all Bible readers of the life stories of Abraham and Jacob."

The board of stewards of the Methodist church at Durant, Miss., has prepared a stewards' booklet, containing in printed form the names of the members of the church with their assessments for the year, the amount of monthly payments

being suggested. Other necessary information is given concerning the financial work of the church. We think the getting out of such a booklet is an excellent idea.

The Boston Avenue Methodist Church, Tulsa, Okla., of which Dr. John A. Rice is pastor, is enterprising a \$750,000 building campaign. On a recent Sunday, announcement was made that more than \$325,000 had been secured in less than a week of the campaign, with many additional pledges to be added. There were three \$50,000 subscriptions, one of them being from Mr. and Mrs. R. M. McFarlin, who have been liberal contributors to various church causes.

Rev. Leland Clegg, formerly of the Louisiana Conference, lately a member of the North Arkansas Conference, was transferred to the Little Rock Conference at its recent session and appointed pastor at Dewitt, Ark., a beautiful little town of 3,000 people. The church is modern and equipped for B-type Sunday school work. The membership is 450, and the salary is \$2,400. Brother Clegg's friends in Louisiana will be glad to learn that he is happily situated.

We acknowledge the honor of an invitation from Mrs. Frank Horace Powe to attend the marriage of her daughter, Frances Helen, to Mr. Edward Mitchell Godat, at the St. Charles Avenue Presbyterian Church, New Orleans, on Monday, Dec. 28. Mr. Godat is a son of Mr. and Mrs. A. F. Godat, long prominent members of the Methodist Church in New Orleans, and his bride is a charming young woman. The Advocate extends all good wishes in advance of the happy event.

Rev. A. M. Shaw, Louisiana Conference Hospital Commissioner, writes: "Natchitoches has offered a splendid site, ten acres if desired, free water and electrical service, \$25,000 cash bonus, and other attractive inducements, to get a Methodist hospital located there. Some good town is going to capture this institution to its own lasting advantage. Does not this offer show that confidence in our movement runs high?" We add that this is a good time to enroll as a member of the Golden Cross.

Up to and including Dec. 14, the following registrations for the Methodist Young People's Convention, Memphis, had been reported from the schools of our patronizing territory: Grenada College, 17; Whitworth College, 3; Centenary College, 12; Mansfield College, 4; Millsaps College, 6; University of Mississippi, 2; Tulane University, 1; Newcomb College, 1; Mississippi Agricultural and Mechanical College, 2; Mississippi College for Women, 2; Louisiana State Normal, 3; Mississippi State Teachers' College, 2; Louisiana Polytechnic, 2.

Rev. T. J. Holladay, pastor of the Ringgold charge, Louisiana Conference, is happy over the auspicious beginning of the year's work. A new organ has been bought and installed in the church at Grand Bayou, and plans have been made for the building of a Sunday school annex at Ringgold, to cost about \$3,000. Rev. Leon I. McCain, of Minden, was the principal speaker at the launching of the building campaign for the new building. Brother Holladay is one of the most faithful members of the Louisiana Conference.

The Great Southern Lumber Company, the Bogalusa Paper Company, Inc., and the Bogalusa Turpentine Company, Inc., of Bogalusa, La., are believers in reforestation—during 1925 they transplanted from their nursery five million little Southern pine trees grown from seed. By this process they expect to maintain a supply of timber for all their needs indefinitely. These companies sent out a Christmas greeting printed on paper made in Bogalusa which is very attractive. The editor of the Advocate appreciates being remembered in the distribution of the greeting. Mr. W. H. Sullivan, the "Father of Bogalusa," is an

official member of the First Methodist Church of Bogalusa.

The following, taken from the "Big Brother," Greenville, Miss., issue of Dec. 13, shows a happy state of affairs in the First Methodist Church: "The regular monthly meeting of the official board was held last Tuesday night with a full attendance of members, Brother Parks, our new pastor, also being present. Officials all reported that our membership were responding in a most gratifying way to their part of the church obligations, many of them requesting that their assessments be raised. Brother Parks has been received in a most cordial way. He has taken hold of the work in a most thorough way, and we see nothing to prevent this being a banner year for our church."

Rev. Percy Vaughan, the new pastor at Ellisville, Miss., writes: "We have about gotten our home straightened up, and are getting our forces organized for the year's work. Brother Cain has left the work in fine shape; he is indeed a splendid preacher and fine Christian gentleman, and leaves his people his friends. We anticipate for him at Lucedale a splendid year. The people have received us cordially and have been very kind in looking after our needs and comfort. We have a splendid Missionary Society, good Sunday schools and League, and good church lay leaders in Brother Grover Jordan and W. R. Grayson. The Moselle people have been extra nice to us and ministered to our needs. We shall have a good year if we do our part."

The Florida Annual Conference, at its recent session, voted to suspend publication of the Florida Christian Advocate and, in lieu thereof, to arrange with the Publishing Agents for an eight-page "Florida Supplement" to the Nashville Christian Advocate. Rev. I. C. Jenkins was elected editor of the Supplement, the work to be done in connection with his duties as pastor of the church at Orlando, Fla. The Florida Christian Advocate has had an honorable and useful history of thirty-nine years, and we shall miss its weekly visits to our desk. We shall miss, too, the editorial work of Dr. J. Edgar Wilson, who, for the past twelve years, has been the efficient editor of the Florida Christian Advocate. We shall watch with much interest the new experiment in church journalism. We extend to Dr. Jenkins a cordial welcome to the arduous work but goodly fellowship of the editorial fraternity.

A TELEGRAM FROM YAZOO CITY, MISS.

The following telegram from Rev. J. L. Neill, pastor of our church at Yazoo City, Miss., received on Monday morning of this week, is an inspiring item of news:

"Presented missionary situation to our congregation this morning and asked them to give \$500. They responded with a cash contribution of \$723. This is very fine when one considers the disastrous cyclone which destroyed over 200 homes in our city."

WHAT JACKSON, MISS., THINKS OF THE METHODIST ORPHANAGE.

The following telegram from Rev. B. F. Lewis, superintendent of the Mississippi Methodist Orphans' Home, Jackson, Miss., received on Monday morning of this week, shows what Jackson thinks of that great institution:

"The four Methodist churches of Jackson contribute nearly \$20,000 to our Orphanage building fund, Galloway Memorial to-day giving \$10,500, with more to follow. Thus Jackson Methodism shows anew its appreciation of this Home and its work."

THE SPECIAL CIRCULATION CAMPAIGN.

We have finished mailing out the special campaign material to every pastor in the three Conferences. In a few cases, not having the Journal at hand with the correct post office addresses, the letters may have gone astray. As soon, however, as an error is discovered, it is corrected.

The response thus far to the special proposition is gratifying indeed. In addition to the list previously published, we add the following this week:

Mississippi Conference:

Pachuta charge (Orange church), Rev. R. E. Rutledge, pastor.
Carriere, Rev. H. J. Maddox, pastor.
Waynesboro, Rev. W. A. Hays, pastor.
Avera, Rev. P. H. Howse, pastor.

North Mississippi Conference:

Shannon, Rev. B. F. Bullard, pastor.
Batesville, Rev. A. T. Clanton, pastor.

Other brethren have written that they are planning to take up the proposition, with every prospect of its being adopted. The holiday season will naturally interfere somewhat for a time, but with the beginning of the new year we trust that every church will give serious attention to this important matter.

We believe that this special campaign proposition, with the reduced subscription price and the favorable terms of payment, affords the best opportunity Louisiana and Mississippi Methodism has ever had to put the New Orleans Christian Advocate into the homes of all our people. We are earnestly hoping and praying that the paper, with a largely increased circulation, may be a blessing to all the work of the church during the coming year.

YOUR CHRISTIAN EDUCATION PLEDGE WHY DID YOU MAKE IT?

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2. TO TRAIN CHRISTIAN MINISTERS.
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4. TO BUILD A CHRISTIAN NATION.
5. TO MAKE ALL EDUCATION CHRISTIAN
6. TO STRENGTHEN OUR METHODISM.
7. TO PROMOTE THE KINGDOM OF HEAVEN.

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THE HAPPIEST DAY.

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white sub-

stance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom. That is good advice for every boy and girl.—Our Little Ones.

A Christmas "Card," consisting of 225 sheets, each sheet containing nearly a hundred names, is on its way from the children of the American orphanages in the Russian Caucasus to President Coolidge. It is a message of thanks for the help which the American nation has given them, and also a plea for future aid. During the past two years, 8,000 children have been released from these orphanages and are now adopted into normal homes. It is hoped that all the 21,000 that remain may eventually find homes. Until that time, however, they will need help from us.

When the call for volunteers came in the World War more than 50,000 students of the colleges responded at once. One out of every three boys answered the call. More than 150,000 students were enrolled for military drill in Students Army Training Corps at the colleges.

TO THE SUBSCRIBERS OF THE CHRISTIAN EDUCATION MOVEMENT.

The fifth year of the Education subscriptions is here. All monies subscribed for that cause are now due. Please hand that amount to your collector or send it direct to the office.

Our colleges are in need of the money. Let us clear up the subscription cards so we can close out the work. Cordially,

J. M. MORSE, Secretary-Treasurer.
Jackson, Miss.

ANNOUNCEMENT BY GENERAL EVANGELIST W. E. THOMAS.

General Evangelist W. E. Thomas, formerly of the Louisiana Conference, is making up his slate for the year. He has some open dates which he would be glad to have taken in the South. His address is: Westminster Apartments, Nashville, Tenn.

GUS A. KLEIN

General Evangelist

Arranging Slate for 1926

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

NED HUMPHREYS—AN APPRECIATION.

Edward Archer Humphreys, Jr., was in every way a real boy, a man in the making of exceptional worth. He had the upward look. He made friends. He held his friends. There was a reason. As one of his friends said, "Ned Humphreys was an ideal type of clean American boyhood, a boy whose moral habits any mother might well want her son to follow."

Born at Port Gibson, Miss., March 8, 1907, he fell on sleep in Greenwood, Miss., Nov. 29, 1925. He was the youngest of four children, and an only son. He was a member of the Cradle Roll from birth, baptized when one year old, joined the Methodist church at an early age—and lived clean.

His life, illness, death and burial seem more like a vivid dream. The picture of his classmates and pals as pallbearers, and the teachers, honorary members thereof, grouped in silent wonderment as the pastors of the First Methodist and Baptist Churches led consecration and thanksgiving prayers, lingers like a gracious benediction.

The floral offerings brought the atmosphere of friendship and love, their rich beauty and fragrance betokening the life and character of this young Galahad whose "strength was as the strength of ten, because his heart was pure."

Ned believed in himself and his fellows. He had respect for his own manhood, cared for his own good name, and shared his strength with others less fortunate. It was easy to love him, respect him, and it is easy to give him a place in memory's archives with those worth while.

If God "never calls one of his children into Gethsemane without stationing a comforting angel close by,"

Ned walked in the path of death unafraid, and his loyal loved ones will continue to walk the path of life knowing the companionship of him whose love passeth all understanding.

This splendid, clean-living, generous boy is not dead; he lives, and will continue to live for many a long day in the hearts of men who are cleaner, finer, stronger because they knew him.

JAMES H. FELTS.
EDW. J. CASWELL.

Greenwood, Miss.

DR. WALTER AUGUSTUS HODGES.

On Sept. 20, 1856, at the country home eight miles south from Iuka, Miss., to Dr. Robert S. and Louisa Southall Hodges, Walter Augustus was born. As a boy, he took all the advantages of the common schools of the day, and I have heard it said by his boyhood friends and schoolmates that no more chaste or refined boy ever attended the country schools of the community.

In early life he gave his heart to God and joined the Methodist church, and was for many years a member of the official board. In 1880 he graduated from Vanderbilt University and chose the practice of medicine as a vocation, thus rendering faithful and conscientious service to his fellow-man for many years.

In 1881 he was married to Miss Dora Reynolds, of Corinth, Miss., who lived but a few years. In 1893 he was married to Miss Daisy Thompson, of Charleston, Miss., who became the mother of two children, Harper Hodges, now of Washington, D. C., and Miss Gladys Hodges, of Iuka, Miss.; in the year 1890 the mother and wife was called to her reward. On Dec. 17, 1902, he was married to Miss Katherine Bell, of Iuka, formerly of Red Banks, Miss., who, after a few years of happy companionship, witnessed the declining health of him who, by his unusual skill as a physician, had given relief to the suffering hundreds and had restored to health companions, parents and children, when it seemed that death had claimed them; it was hers to minister loving service unto the last and, with the children, sustain the great loss.

On April 17, 1925, from his home in Iuka, Miss., the chaste, unselfish, Christian gentleman was called from earthly labor to heavenly reward. The last connected sentence I heard him utter—just a few hours before the entrance into the great beyond, was: "May God bless you, Brother Jones, and give me a portion, too"—so characteristic of the friend of men who always thought of others before self.

WALTER W. JONES.

Ackerman, Miss.

MRS. KATE THOMAS PEARCE EDWARDS passed to her reward, Nov. 4, 1925. She was a daughter of B. W. and Ann H. Pearce. She was born in Lowndes County, Ala., April 6, 1851. She was brought to Louisiana by her parents during her infancy. Here she grew up into beautiful young womanhood, and was married to the late Judge B. P. Edwards, April 4, 1872. This union was blessed with four children. She is survived by two of these children: Mrs. M. O. Collius-worth and Mr. Dudley Edwards, of

Arcadia, La. Her husband, for whom she held such reverence, preceded her by more than ten years to the other world. Sister Edwards was a sincere woman, upright, open, frank, kind and cheerful. She had been a sufferer for many years. She bore her afflictions with a wonderful fortitude. She joined the Methodist Church in 1882, and was ever after a staunch member. She was consistent; her faith definite. She was of that type of noble womanhood that characterized the old South. She believed in her church, and believed in her Saviour. She has fought her fight and gone to her reward. We have strong reason to believe she heard that welcome applaud: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

H. W. LEDBETTER, Pastor.
Arcadia, La.

LEROY ALONZO SMITH was born in Mobile, Ala., Sept. 16, 1885. His father, who survives, is A. L. Smith, an engineer on the Mobile and Ohio Railroad. His mother, who died when Lon was 7 years old, was Mattie Tolver Smith. In early manhood Lon married Saidie Wilkinson, who became the mother of four children. These survive him. Some years ago Brother Smith located his family at Lauderdale, Miss., where they still reside. Like his father, he spent his life on the railroad as engineer, etc. He united with the Methodist church during the pastorate of Rev. W. H. Lane, in 1921. Brother Smith suffered long, but died unexpectedly Nov. 21, 1925. Services were conducted by the writer.

ROLFE HUNT, P. C.

BROTHER C. J. HUNLEY was born in Ashley County, Ark., July 14, 1858, and died Nov. 30, 1925. He was married to Miss Ida Jenkins, Dec. 22, 1888. To this union were born ten children, seven boys and three girls, all of whom survive their father except Mattie, who preceded him to heaven many years. Brother Hunley joined the Methodist Episcopal Church, South, in 1889, and was immediately elected steward, trustee, and Sunday school superintendent, which offices he faithfully filled until his health failed, making it impossible for him to serve as steward and Sunday school superintendent, but he was a trustee until his death. Besides his wife and nine children, Brother Hunley leaves three brothers, one sister, other relatives, and a host of friends to mourn their loss. The funeral services were conducted by his pastor, Rev. J. L. Cady, assisted by his wife's pastor, Rev. H. A. Stagg. He was loved and honored by those who knew him. May we all serve the Lord as did he, and meet him in heaven, where we shall never say good-by.

His pastor,
J. L. CADY.

On Nov. 23, 1925, the body of little MARGARET LUCILLE BACOT was laid to rest in the Bacot cemetery, beneath a mound of beautiful flowers. She stayed with us for only four short days, but the heart-strings of love were entwined about her, and it was so very hard for them to be broken asunder. God needed another angel in heaven, and he carried our sweet little baby home. We do not question

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his wisdom, for we know he doeth all things well, and we can only bow in humble submission to his will. "In the bright fields of Eden, she will sing our welcome home," and we will greet our little girl there.

MOTHER.

RESOLUTIONS.

Whereas, the Allwise Providence has seen fit to call from earthly labor to eternal rest our beloved brother, T. A. COOLEY, fellow-member of the board of stewards, Methodist Episcopal Church, Amory, Miss.; therefore the members of said board, bowed in humble submission to the Master's will, offer the following:

Resolved 1: That in the departure of Brother Cooley the community has lost a most useful, peace-loving and law-abiding citizen, whose influence could always be found on the side of right, and whose energies were ever active in the uplift and welfare of those about him.

Resolved 2: That our church has been deprived of a most useful, congenial and diligent laborer, whose zeal to honor and glorify His name was ever an inspiration to those who knew him.

Resolved 3: That we extend our profound sympathy to his wife, children and other relatives in the loss of a kind and devoted husband, an indulgent and loving father, and a faithful friend to all.

Resolved 4: That a copy of these resolutions be sent his family, one to our local paper and one to the New Orleans Christian Advocate.

Signed: I. P. Burdine, W. G. Davis, Committee.

(Continued on Page 15.)

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FINE MEETING AT CENTENARY, McCOMB, MISS.

The general meeting of the Woman's Missionary Society of Centenary Methodist Church, of McComb, Miss., met in the home of Mrs. J. B. Alford, who acted as hostess, and who was assisted by Mrs. J. K. Dunn, on Monday afternoon, Nov. 30, at 3 o'clock. This was the meeting of the fifth Monday, and the program consisted of a combined program for Harvest Day and Belle Bennett Memorial. The program follows:

First, Belle Bennett Program, with Mrs. J. K. Dunn, as chairman:

Song: "The Sisterhood of Service," by the audience.

Devotional, Rev. J. L. Sells.

A paper on "Personal Glimpses of Miss Belle Bennett's Life," by Mrs. T. R. Ratliff.

Paper: "Miss Bennett As a Woman of Prayer," by Mrs. Norman Alford.

Paper: "Building Plans for Scarritt and Other Additional Belle Bennett Memorials," by Mrs. J. K. Dunn, the chairman of the Belle Bennett Memorial of the Woman's Missionary Society. Mrs. Dunn also gave a financial report of this committee.

The program was then turned over to Mrs. Raiford, who had charge of the Harvest Day celebration. Many of the members gave a one-act play on "The Auxiliary That Couldn't Pay Out," with Mrs. Guy Norton acting as

chairman of the program and as leader of the auxiliary. This program was greatly enjoyed, after which the general chairman, Mrs. J. B. Alford, took charge of the meeting.

Mrs. Alford gave a very short talk of welcome to the sixty-five members present, and expressed her gratitude for the co-operation of the members. At this point, the meeting was favored with a reading by Miss Jay Ratliff. Mrs. Sells then gave a short talk of encouragement and of appreciation of the efforts in behalf of the church work to the members.

The meeting then adjourned for a short social meeting, made possible by the hospitality of Mrs. J. B. Alford, the president of the auxiliary. Sandwiches and coffee were served to the guests.

ZONE MEETING AT STONEWALL, LA.

The zone meeting of the Woman's Missionary Society of the Methodist Church was held Tuesday. The day was beautiful, the church was fragrant with roses and chrysanthemums, and everything seemed to conspire to make it pleasant and profitable. The leaders, Mrs. Payne and Mrs. Dowling, of Grand Cane, were in charge. The presiding elder, Rev. W. W. Holmes, and Mrs. Holmes, of Shreveport, attended. Also Mrs. Collins, Mrs. Key, Mrs. Peyton, of Shreveport, who are leaders in their special departments. Mrs. M. C. Middleton gave the address of welcome. Mrs. W. A. Nabors, of Mansfield, gave a beautiful devotional. Rev. and Mrs. A. A. Bernard were also present and gave words of greeting. Mrs. J. T. Richardson, of Grand Cane, told two interesting missionary stories. The ladies served a delicious plate lunch at the noon hour.

In the afternoon the Stonewall Society gave a little playlet on "How to Kill a Missionary Society." Special music, a duet by Misses Ethel Valentine and Estelle Johns, with Mrs. B. J. Lacobee, accompanist, was enjoyed. Mrs. Gibbs, of Keatchie, gave a talk on Christmas spirit in giving, which was most appropriate. Mrs. Gibbs remarked that this was her first speech since she graduated forty years ago, which goes to show, Mrs. Collins says, what a Missionary Society will do. Mrs. Dowell, of Mansfield, told of the work in Seoul. Interesting talks were also made by Dr. Holmes, Mrs. Collins, Mrs. Key, Mrs. Peyton, Mrs. Williams.

Representatives from Grand Cane, Mansfield, Keatchie, Longstreet, were present. Visitors from the Baptist Women's Missionary Society, from the Keithville Society, and from Shreveport, were present, and the high school faculty were guests at the luncheon. The registration amounted to ninety-six.

The next meeting will be held in Keatchie in March. The success of these meetings is largely due to the untiring efforts of Mrs. C. C. Payne and Mrs. H. P. Dowling. The object is to interest those who do not attend

missionary meetings in this great work. The Mansfield society had the largest number of members present, and were applauded when they stood. A motion was made by Mrs. Nabors and carried unanimously that each member try to win two more.

Mrs. L. G. Dodd and Mrs. B. J. Lacobee met the visitors and registered them as they came in. All were gratified by the interest and splendid attendance.

MEETING OF ZONE NO. 4, ALEX- ANDRIA DISTRICT.

On Thursday morning, Dec. 3, at 10 o'clock, the Missionary Society of zone No. 4, of the Alexandria District, Louisiana Conference, of which Elizabeth, Oberlin, Oakdale and Glenmora are units, met in the First Methodist Church at Oakdale for their meeting. Mrs. A. T. McDonough, of Glenmora, chairman of the program committee, presiding. Hymn No. 633, "From All Dark Places," was sung, after which Rev. D. B. Boddie led in prayer. Mrs. W. F. Goodnight, of Glenmora, gave the Scripture lesson, using the thirteenth chapter of I Cor. She emphasized the fact that faith, hope and charity, or love, were the principal Christian graces, love, or charity, the chief, being the end of which the other two are but the means.

About fifty-five answered to the roll call, and each society reported their activities in the various departments.

Rev. and Mrs. D. B. Boddie, of Opelousas, were welcome visitors.

A round table discussion was conducted by Mrs. McDonough, and many helpful suggestions were offered from the various societies as to how to promote interest and enthusiasm in the regular missionary meetings.

Rev. D. B. Boddie spoke of our responsibility to the youth of the church. It is clear that we have a ministry to the youth of our land and community that must be performed, and performed by means of a guiding hand.

A playlet, "Presenting the Missionary Voice," was given by the Glenmora ladies. This playlet demonstrates the necessity of keeping ourselves informed about the work of our church, and especially the missionary department.

Mrs. Peck, of Elizabeth, read an interesting paper, "The Thank Offering Box in Our Family." It was a story of how every member of a family became a tither.

Mrs. Crawford, of Oberlin, stressed the necessity of the proper care and training of children, in her paper on "The Sisterhood of a Mother's Care." "A Modern Parable" was given by Mrs. John Blanchard, of Glenmora. The lesson brought to us in this parable shows us clearly that it is our duty to help all, and relieve distress and suffering, and to show mercy to those in need.

After singing hymn 503, Mrs. Fred McRight, of Glenmora, told a beautiful story of a young deaconess who is doing settlement work in a Southern city.

Mrs. McDonough gave a splendid reading, "The Convention of the Needles." The theme of this story was service—service rendered freely and gladly, regardless of time and place.

After singing, "Take the Name of

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Capsicum, Oil Eucalyptus and other valuable ingredients. Will penetrate thickest sole leather in 3 minutes, goes to affected parts. Quick relief assured. For Rheumatism, Neuralgia, Lumbago said to be without equal. All druggists, 35c, 70c and \$1.00.

Jesus With You," the meeting adjourned for the noon hour with prayer by Mrs. Neill.

The ladies of the Oakdale Society served a delightful chicken dinner, at the close of which Mrs. T. E. Brown, of Oakdale, introduced Mrs. McKeller, of Elizabeth, president of the Baptist Woman's Missionary Union of that place, who gave an interesting address on "Fellowship."


The afternoon session opened at 1 o'clock. Mrs. W. W. Williams, of Elizabeth, led the devotionals, using the latter part of the first chapter of St. John. Mrs. Thayer, of Elizabeth, emphasized the lesson, bringing out the fact that Andrew, after he had found the Master, went out immediately and brought his brother to him, becoming at once a personal worker.

Mrs. Crawford very beautifully emphasized the power of our Lord in healing Peter's wife's mother of a fever (Matt. 8:14-15). Here we get a glimpse of the friendly spirit of Jesus manifesting itself through the loving touch of his healing, strengthening hand.

Three of the ladies of the Oakdale Society rendered an interesting and

(Continued on Page 15.)

RED EYES Dickey's old reliable eye water cools and heals red eyes. Strengthens weak eyes—relieves sore eyes, helps tired eyes. Relieves sore eyes from gnats and dust. In genuine red folding box at stores or by mail 25c. Over 50 years old. DICKEY DRUG CO., Bristol, Va.



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MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
At all druggists
Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 23, 1920
Anglo-American Drug Co.,
Gentlemen:

I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,
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is a prescription for
**Colds, Grippe, Flu, Dengue,
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Doesn't hurt one bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting; then shortly you lift it right off with fingers.

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the foot calluses, without soreness or irritation.

Sunday School

SUNDAY SCHOOL NOTES FROM NORTH MISSISSIPPI CONFERENCE.

R. H. B. Gladney, Sardis, Miss.

We had a hearty response to the call of Europe from the pastors of the Aberdeen and Corinth Districts. Rev. W. L. Stormont testified that since he had been giving missionary instruction in his school at Pontotoc there was a notable increase in the offerings for the local expense of his school. I know two things: one is that God wills that definite missionary instruction be given to all his people; I know another thing, the devil will hinder as long as he can. Under whose guidance shall we be?

It is a pity to call upon a great church "to simply hold the lines." Against all odds we must not only hold the lines, but we must send out new workers and break the lines of the enemy. We cannot even hold the lines if we aim to do no more than this. Our all-powerful Lord calls us to go forward. With him we can and we must. "My people are destroyed for lack of knowledge," and so are the peoples who know not God and the saving grace of his only begotten Son. "Curse ye Meoz, curse ye bitterly, because ye came not to the help of the Lord against the mighty."

Here are a few facts: Five years ago there was not one Methodist in Belgium, Poland, or Czechoslovakia. In our whole church there was not one available man who could preach in French or Polish, and only one who could preach in Czech. We have sent out scarcely a dozen workers to these three nations. And look what God has wrought! To-day we have in these lands 12,000 members, 60 churches, 60 Sunday schools, 8 schools, 3 orphanages, 8 other institutions, 50 native preachers and workers. In the history of Christian missions for twenty centuries there has been no other record of so remarkable success in so short a period. The annual meeting of the Czechoslovak Mission had seventy legal members. It is larger than five Annual Conferences in this country. And only five years old! Bishop Beauchamp says that if the church, through its Sunday schools, will adequately support him, he can report a million members from Czechoslovakia alone. And yet as he came home he made a tour of the missions, closing up work. "What?" you ask. "Close up work, when such glorious success is being achieved?" Yes. It is true. In the present financial condition of the Board of Missions our European work, though the most signally successful of all our foreign fields, faces collapse. But the Sunday schools of our church have rushed forward (some of them) to save this work, and have assumed the entire support of our European missions. They will simply observe the Monthly Missionary Day according to the Discipline, study Europe on that day, take a missionary offering, and send the amount to J. E. Stephens, 306 Alexander Street, Jackson, Miss.

Phone, Main 2832

Rose McCaffrey
SUPERIOR MULTIGRAPHING
322 Balter Bldg.

Why are some of the Sunday schools co-operating in this plan and some are not? There is only one reason. Is it possible that any would let our European missions die by refusing this simple co-operation? Would any defraud the children by using the nickels given to missions for any other purpose? Surely every Sunday school will join us in this mighty purpose. Send me the name of some interested person in your school and let me mail to this person a map of Europe and leaflets giving information to be used in the monthly program.

MISSISSIPPI CONFERENCE NOTES.

The presiding elders of the Mississippi Conference met with the representatives of the Sunday School Board Wednesday, Dec. 16. It was a mighty fine meeting. The work for the year was planned, and I believe our plans will come nearer being executed than ever before in our Conference.

The month of July was set aside for District Institutes:

Vicksburg, July 5 and 6.
Jackson, July 6 and 7.
Brookhaven, July 7 and 8.
Hattiesburg, July 8 to 11.
Seashore, July 12 and 13.
Meridian, July 14 and 15.
Newton, July 15 and 16.

We desire that the brethren take notice of these dates and arrange so they can attend their respective District Institutes. The Sunday School Board will make an effort to assemble a strong team of workers for this series of institutes, and we are very desirous of reaching representatives from each charge in this series of meetings.

We have discovered in looking over our records that twenty-two men in the Conference had their names on both Honor Rolls, Sunday School Day and Leadership Training. Would it not be fine if next year there would be fifty names on both Honor Rolls?

Brother Hull is hard at work, and I trust you will make your plans to use him to the limit of his ability. We desire above everything that the work shall grow and develop. If it does, the workers will have to be used.

If your Sunday school is not supporting the Dual-Extension work, will you not please see that from this time forth they send the fourth Sunday's offering direct to me? Protestantism in Europe depends on the missionary offering from the Sunday school.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

The second district Sunday school council since Annual Conference was held Sunday, Dec. 13, in the Minden District at Winnfield. The district secretary, Dr. F. C. Wren, presided. Four other district officers were present: Rev. P. H. Caraway, superintendent of Teacher Training; Mr. I. A. Hearne, superintendent of Missions; Mrs. J. W. Swift, superintendent of Intermediate-Senior, and Mrs. F. C. Wren, superintendent of Elementary Work. Dr. A. S. Lutz, Conference Superintendent of Teacher Training, was present, with other outstanding workers in the district and local Sunday school. This council made definite

plans for the work of 1926. They decided to have a District Standard Training School at Winufield, May 30-June 4. Rev. P. M. Caraway, the local pastor at Winnfield, and district superintendent of Teacher Training, will try to get every Sunday school to observe Training Day on the fifth Sunday in January, looking forward to the Training School on the fifth Sunday in May. Leaders in Sunday school work in this district hope to set a new standard in Standard Training credits at this school in May, setting one hundred and twenty-five credits as a goal; the largest number so far was one hundred and ten in the Shreveport school. Secretary Wren is very much interested in the coming State-wide Sunday School Conference, and no doubt his district will be well represented.

Rev. H. L. Johns, Conference Superintendent of Adolescent Work, has sent to each of his district superintendents, asking for a complete list of officers and teachers in adolescent work in our Conference. We hope that each superintendent and pastor who reads this item will see that this list is sent to our Conference Superintendent of Adolescent Work, at Natchitoches, should the district superintendent fail to write him. Mr. Johns' dream for his department is to have a Conference-wide Adolescent Council with his district officers and workers, and plan something definite for the year 1926. In his letter he says: "I want to make you a proposal. Instead of my spending the Conference Board's money going to Memphis and the General Council, why not take that same \$100 allotted to me and use it in paying the expenses to the State-wide Conference of every district worker that will go, and hold a Conference-wide Adolescent Council like the Elementary? This has long been my dream, to help the work; but it has never happened. It could happen with \$100 to back it." I have written our faithful superintendent that I believe we can do both, have the council meeting and have him attend the General Council meeting also.

Mr. Wyatt McClendon, superintendent of the West Monroe Sunday school, writes: "We certainly enjoyed your visit with us. We are going to work hard to make our school a 'B' type school. Wishing you a Merry Christmas and Happy New Year."

Mrs. J. B. Magee, of Hammond, one of our district workers, writes: "I expect to spend the holidays in Memphis, and of course, hope to attend the Young People's Convention. I am writing you to know if I am entitled to the honor of attending as a delegate, being only a sub-district officer—Intermediate-Senior Superintendent of the Baton Rouge Sub-District."

The writer has a hearty invitation from the pastor at Lafayette to be with them next Sunday and take part in their Christmas services.

Rev. J. C. Price, at Mangham, one of the outstanding Sunday school pastors, writes: "Please send me what is necessary for the organization of a men's Bible class? I have organized a class in Mangham, and was elected teacher."

Dr. J. W. Shackford, of Nashville, in his article on "Evangelism in the Sunday School," says: "The plan which has been recommended by the Gen-

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eral Sunday School Board and which has been so successfully used in many places, provides for special emphasis upon evangelism in the Sunday school during the first three months of the year. The suggestion is, first, that during January pastors study with their officers and teachers personal evangelism in the school, make a survey of the general situation, and lay plans for a thoroughgoing evangelistic effort in February; second, that a special effort in personal evangelism in the Sunday school be put on during the month of February, leading up to a day of public confession of Christ at the close of this period; and, third, that the last period be given to the training and preparation of candidates for church membership. Surely it is not too much to ask that once a year this great organized group of the church which is to-day gathered in our Sunday schools should center its thought and attention upon this all-important matter of personal evangelism."

C. D. ATKINSON,
Conference Superintendent.

EASY MONEY.

Several months ago a new magazine offered a prize of \$20,000 for a name, and this snug sum was awarded to a man in Youngstown, Ohio. His picture was printed in all the daily papers, and there was much comment on the good fortune that visited him and his family, consisting of a wife and four children. Now this man's name appears in the news columns of the papers again, but this time in a different connection. His wife has just asked the police to issue a warrant for him, on the ground that he is neglecting his four children, and at last accounts the police were looking for him.

His wife's story is an interesting one. The prize money is all gone, she says, with the exception of \$2,500 in the bank, of which \$1,500 must be paid as income tax. "The first thing he did with the prize money was to buy a six-cylinder touring car," she said. That is certainly typical—just the thing that must have been expected. Now the money is gone and so is he, and the wife and children who were thought to be so fortunate a few months ago probably wish the prize money had never entered into their lives.

It is the old story of easy money. "Come easy, go easy" is the old expression, and a true one. Apparently the men who know best how to take care of a dollar, once they have got their hands on it, are those who have earned their first money by the sweat of their face. Everybody knows of numerous examples of individuals who have had fortunes left to them or thrust on them in other ways and who have let them sift through their fingers in a thriftless manner. Easy money seldom seems to do anybody any good, unless it be in the case of some individual who has stronger moral fiber than the great mass of humanity.—Nashville Tennessean.

Epworth League

RESOLUTIONS OF APPRECIATION.

Whereas, the Mississippi Annual Conference at its last session, held in Hattiesburg, Miss., saw fit to transfer Rev. W. B. Jones from the presiding eldership of the Vicksburg District to the pastorate of the Fifth Street (Meridian) Methodist Church; and,

Whereas, Miss Grace Jones has been an ardent, loyal, and untiring worker in the Andrews Memorial Epworth League of the Crawford Street Methodist Church, Vicksburg, endearing herself to all by her kindness and sympathy, giving pleasure again and again with her sweet voice, and ever working for the progress and upward movement of our League;

Therefore, be it resolved:

1. That we, the cabinet and members of the Andrews Memorial Epworth League, do hereby express our sincerest regret because of the removal of Rev. W. B. Jones and his family.

2. That we take this means to express our thanks and appreciation of their willingness at all times to open their home for our cabinet meetings and social entertainments.

3. That we express the wish that at some future time we may have the privilege of associating with them again.

4. That a copy of these resolutions be forwarded to the family of Rev. W. B. Jones, a copy be sent to our local paper, and a copy be sent to the Epworth League Department of the New Orleans Christian Advocate.

ANDREWS MEMORIAL EPWORTH LEAGUE.

FROM PHILADELPHIA, MISS.

Dear Dr. Carley: The people of Neshoba County and our Methodist congregation have given us a warm reception to the pastorate here, where Brother N. C. Guice and myself served twenty-five years ago. Many familiar names and faces are heard and seen on the streets as we pass about the town. It is now a prosperous, thriving town, with an attendance in the town school of over six hundred.

The official board of our church is composed of young men mostly, and they are a forward-looking set. Plans are being formed for the best year in the history of the church here. The presiding elder and pastors of the Newton District are a royal company of fellow-workers and our associations will be delightful and sweet.

The amount of the \$750,000, allotted to our charge is in cash, and by the time this is printed will be in the hands of the treasurer of the Board.

Our campaign for the circulation of

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CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address
DR. CANNADAY, 1900 Park Square,
REDALIA, MO.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

the Advocate is all planned and will be put over at an early date. Our officials and membership have responded to both these calls in a way that assures success. Our financial plans are all made, and every item is put into the budget, and our organization is complete.

Men and women whom I worked with twenty-five years ago and who were loyal to the cause and royal-souled are still in the thick of the fight, advancing in the Way; some of the saints have fallen asleep.

W. H. SAUNDERS.

REPORT OF REV. CHAS. ASSAF.

Dear Brother Pastors: I like to be in your city and charges, and do the work with you for our Lord and church. I like to be with the brother who likes, in love, to do the work.

When I come to you, brother, I like for you to know the Lord and Master will be with us, and his Holy Spirit will do the work.

Will you kindly let me and you pray of this matter. Let us question ourselves. Our Lord says to us, "Go ye and hunt the lost sheep." I thank God, we found 397 sheep for our Lord, the following uniting with our churches:

Syrians	18
Italians	11
Lutherans	4
Episcopalians	4
Roman Catholics	16
Chinese	2
Jews	1
Americans	341

Total joined the church.....397

We also organized two new churches, organized one Sunday school, organized one Woman's Missionary Society, organized eight Junior prayer meetings, children aged 6 to 22. Also several backsliders re-consecrated themselves to the Lord in his work, with new life to the church.

This was done in every community where I held a meeting for the brethren and year just ending. I like for all you brethren to pray for me and my work; also let us know, if you please, and we will come to you and do the same work in your charges.

I trust the Lord may continue his blessing upon you and your work. Merry Christmas to you all.

Your brother in Christ,

CHAS. ASSAF,
Home Missionary.

428 Lynch Street, Jackson, Miss.

EVANGELIST NEAL HAS GOOD YEAR.

We are now engaged in the last meeting for 1925 with the pastor of our church, Waverly, Ill. The indications are for a splendid meeting. We recently closed a good meeting in our Tigert Memorial Church, Cairo, Ill.

The year now closing has been a good year in spite of the fact that I spent six weeks in the hospital at Rochester, where I underwent a very serious operation. It is a great thing to be well again. Next to health of soul is a well body.

I have now spent six years as one of the general evangelists. They have been great years. I have held some-

thing over eighty meetings. Only our good Father, who knows how to keep accurate records, can know the results. I would not presume to judge. My brethren have been good to me. The people have shown me so much appreciation; and some great joys, some heavy losses and some great sorrows have been pressed into these years. Surely, "All things work together for good to those who love him."

I felt that I should return to the pastorate at the close of this year, but my bishop thought differently. So I am ready for another year's work. Can hold church, tent or tabernacle meetings. Union meetings preferred. Can come with or without a singer. Pastors can always reach me, Box 202, Green Forest, Arkansas.

W. HARDY NEAL,
General Evangelist.

A PRAYER.

I do not ask, O Lord, that life may be
A pleasant road;

I do not ask that thou wouldst take
from me
Aught of its load.

I do not ask that flowers should al-
ways spring
Beneath my feet;

I know too well the poison and the
sting
Of things too sweet.

For one thing only, Lord, dear Lord,
I plead:

Lead me aright,
Though strength should falter and
though heart should bleed,
Through peace to light.

I do not ask, O Lord, that thou
shouldst shed
Full radiance here;

Give but a ray of peace, that I may
tread
Without a fear.

I do not ask my cross to understand,
My way to see;

Better in darkness just to feel thy
hand,
And follow thee.

Joy is like restless day; but peace
divine

Like quiet night:

Lead me, O Lord, till perfect day
shall shine,
Through peace to light.

—Adelaide A. Procter.

THE WAY IS OPEN.

Wherever Jesus has gone, the way is open for those who follow him. He is the way, the only way, the open way. He would not be the way if he were inaccessible. His service would not be practicable if he himself were unapproachable. When he went down into the river of death, he parted the waters so that those who follow him may go over dry shod. With his own life, he looked the open jaws of death so that they can never close against those who put their trust in him. Glorious hope: that Jesus is able to save to the uttermost and that none who believe in him shall be ashamed or disappointed. How easy it should be to go where he had led the way and where the way is wide and open

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Company
Hickory, N. C.

and so plain that a wayfaring man, though a fool, need not err therein.—Baptist and Reflector.

MARRIED.

By Rev. T. B. Cottrell, at the Gibson Memorial parsonage, Vicksburg, Miss., June 6, 1925, MR. R. D. CHESHER, of Shreveport, La., to MISS LOUISE HECKLER, of Oak Ridge, Miss.

By Rev. T. B. Cottrell, at the Methodist parsonage, Gibson Memorial charge, Vicksburg, Miss., June 29, 1925, MR. PRESTON LEE JACKSON to MISS BESSIE MAY HALL, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, at the Gibson Memorial parsonage, Vicksburg, Miss., June 30, 1925, MR. DOUGLAS HOT-TENDROF, of Evansville, Ind., to MISS MOLLIE DOUGLAS WRIGHT, of Cedars, Miss.

By Rev. T. B. Cottrell, July 20, 1925, Mrs. Mary Hill's, 2427 Oak Street, Vicksburg, Miss., MR. CLYDE SEAL, of Carbondale, Ill., to MISS AUDRY LEE McCALL, of Vicksburg, Miss.

By Rev. T. B. Cottrell, at the home of the bride's parents, Mr. and Mrs. H. C. Flemming, Oak Street, Vicksburg, Miss., Sept. 12, 1925, MR. W. W. BLACKMAN to MISS MYRTLE VIRGIE FLEMMING, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, at the Gibson Memorial parsonage, Vicksburg, Miss., Sept. 24, 1925, MR. ELLIE STEVENS to MISS EMMA FRIAR, both of Cedars, Miss.

A "HAND-OUT."

The hand-out type of mind is the result of a false idea of life. Weakness waits for Providence, but Providence is reserved for those who are weak because they have spent great strength in a task. Providence does not confirm man's weakness; it completes his strength. Doing things for people is harmful misdoing unless it increases their independence, energy, and initiative. The American idea is that people should do things for themselves, and American life gives opportunity for this. Our forefathers with a single opportunity and courageous initiative accomplished more than this generation with a thousand opportunities but with the pernicious doctrine that the "government" or "society" should do it. Charity is contemptibly easy both to give and receive, but helplessness costs even to receive. Guard strictly against the weakness of the hand-out type of mind.—Dearborn Independent.

COTTON SEED Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet. M. H. SIKES SEED FARMS, Atlanta, Georgia.

DOUBLED IN FOUR YEARS.

On Sunday, Dec. 18, 1921, I conducted my first Sunday service as pastor of Pearl River Avenue, McComb, Sunday, Dec. 20, 1925, will be four years of the same consecutive pastorate. When I came here, we had 149 members. We've taken in in these years 183, and dismissed by death and otherwise 34, making a net increase of exactly 149—"doubled in four years."

The finances have just about quadrupled these four years. A great majority of our additions have been poor people. Not so very much financial strength has been added. One thing is noticeable here: the poor come among us gladly. This church has actually struggled financially. Centenary (McComb) gave us a lift of perhaps \$200 on our first payment of \$500 on

our \$3,200 parsonage. Having received no assistance from either Church Extension Board yet, we've just had to turn our attention more than we'd like to, to paying for the parsonage. We've paid everything in full until last Conference. In 1923 we didn't pay the 8 per cent interest on \$2700 in order to pay our Conference collections in full. In addition to other added finances, the city wants \$476 for pavement of some sidewalks going by the parsonage and church. These added finances coming on so suddenly, have caused some to turn away from our church sorrowfully (something I've never seen before), but Jesus is with us yet, and is mighty close by, blessing us good, comforting, sustaining, strengthening, guiding, and imparting supernatural help, and "the home-like and growing church of McComb" will win out yet. Praise the Lord!

Two special objectives are before us now. First, "A Christmas Gift to Jesus" for our foreign mission work at this crucial hour. We shall put our soul into raising everything we can by sacrificing ourselves and calling on our people to make a really sacrificial Christmas gift to this imperative need. Second, we are making a thorough preparation to put to the hilt an Every-member Canvass according to the booklet, "Full Assessments—What? Why? How?" We are working on the canvass now—selecting canvassers, budgeting the finances, studying the field, etc.—but we will not put on the drive until after the holidays. I intend to put our church before the people in this canvass on its merits—each cause receiving its attention—and then we'll have a workable basis for the year. In the meantime, you that are members of those churches that have passed the infantile stage and are growing into manhood's estate, don't forget to pray for us. We are facing the most critical situation we've faced since the church began keeping house alone, but with your prayers and sympathy, the co-operation of the church, which I believe I'll have, and the God of Jacob on our side, we'll plow our row clear through to the end! Don't forget us!

One more thing: One of our leading preachers met me at Hattiesburg and said: "Do you know I read everything you write?" Now, what do you think about that? If you do happen to read my scribbling, when you finish suppose you actually kneel down and pray a sure enough prayer for me, and then if it isn't too big a job, love me like Methodist preachers once loved each other. Thank you fourteen times!

Just about to shout!

J. A. WELLS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Ponchatoula, Q. C., Jan. 4; Nov. 15. Natchitoches, Q. C., Jan. 5; Nov. 15. Plaquemine, Q. C., Jan. 12; Nov. 22. Lott, Q. C., Jan. 13; Nov. 22. Hammond, Q. C., Jan. 6; Nov. 29. Springfield, Q. C., Jan. 7; Nov. 29. Jackson, Q. C., Jan. 15; Dec. 6. St. Francisville, Q. C., Jan. 14; Dec. 6. Donaldsonville, Q. C., Jan. 21; Dec. 13. Gonzales, at Antioch, Q. C., Jan. 20, p.m.; Dec. 13.

Bogalusa, Q. C., Jan. 29; Dec. 20. Franklinton, Q. C., Jan. 28; Dec. 20. Zachary and Slaughter, at Slaughter, Q. C., Jan. 19; Dec. 27. Baker, at Baker, Q. C., Jan. 20, a.m.; Dec. 27. East Feliciana, at Oak Grove, Jan. 9, 10. Clinton, Jan. 10, 11. Amite, Jan. 17. Kentwood, Jan. 17. Denham Springs, at Palmetto, Jan. 23, 24. Baton Rouge, First Church, Q. C., Feb. 8; Jan. 24. Washington, at Angie, Jan. 30, 31. Pearl River, at Pearl River, Jan. 31. Pine Grove, at Pine Grove, Feb. 7, 8. Greensburg, at Greensburg, Feb. 8, 9. Keener Memorial, Q. C., Feb. 9; Feb. 14. Istrouma, Q. C., Feb. 11; Feb. 14.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Sulphur and Vinton, at Sulphur, Dec. 27, a.m. Many and Pearson, at Many, Jan. 3. De Ridder, Jan. 10, a.m. Merryville, Jan. 10, p.m. Zwolle ct., at Zwolle, Jan. 17. Leesville, Jan. 24, a.m. Barham, Jan. 24, p.m. Lake Charles, ———. Maxie and Estherwood, at Maxie, Feb. 7, a.m.

All correspondents will please address the presiding elder at Gueydan, La., until Feb. 1.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Cotton Valley, at Cotton Valley, Dec. 27, 11 a.m. Coushatta, Jan. 3, 11 a.m. Campt, at Campt, Jan. 3, 7 p.m. Ferriday, Jan. 10, 11 a.m. Winnfield, Jan. 17, 11 a.m. Winnfield ct., at Joyce, Jan. 17, 7 p.m. Columbia, at Columbia, Jan. 24, 11 a.m. Rochelle, at Rochelle, Jan. 24, 7 p.m. Colfax, at Colfax, Jan. 31, 11 a.m. Plain Dealing, at Plain Dealing, Feb. 7, 11 a.m. Castor, at Castor, Feb. 14, 11 a.m. Standard, at Standard, Feb. 21, 11 a.m. Trout and Good Pine, at Good Pine, Feb. 28, 11 a.m. Jena and Jonesville, at Jonesville, Feb. 28, 7 p.m. Minden, March 1, 7 p.m. Sibley, at Pine Grove, March 2, 2 p.m. Liberty ct., at Liberty, March 4, 2 p.m. District stewards will meet at Minden, Jan. 6, at 2 p. m.

K. W. DODSON, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth Dist.—First Round.

Blue Mountain, at Blue Mountain, Dec. 27, 28. Young People's Convention, at Memphis, Dec. 31 to Jan. 3. Pott's Camp, at Pott's Camp, Jan. 3, 4. Hickory Flat, at Hickory Flat, Jan. 3, night; Q. C., Jan. 5. Tishomingo, at Tishomingo, Jan. 7. Kossuth, at Kossuth, Jan. 8. Ripley, Jan. 10; 11, morning. Dumas, at Jacob's Chapel, Jan. 11. Chalybeate, at Camp Ground, Jan. 12. Silver Springs, at Payne's Chapel, Jan. 13. Baldwin, at Baldwin, Jan. 17, 18. Guntown, at Guntown, Jan. 19. Mooreville, at Allen's Chapel, Jan. 20. Mantachie, at Hebron, Jan. 21. Wheeler, at Wheeler, Jan. 23, 24. Marietta, at Marietta, Jan. 27. Prayerful co-operation and unceasing activity will win all battles.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Durant, Dec. 27, morning.

Lexington, Dec. 27, evening. Poplar Creek, at Shiloh, Jan. 9, 10. Vaiden, at Vaiden, Jan. 10, evening; Q. C., Jan. 11. Water Valley, First Church, Jan. 13, evening. Winona ct., at Bethlehem, Jan. 15. Pickens and Goodman, at Pickens, Jan. 17, morning. Sallis, at Sallis, Jan. 17, evening. Q. C., Jan. 18. Kilmichael, at Kilmichael, Jan. 20, 11 a.m. Ashland, at Ashland, Jan. 23, 24. Ebenezer, at Ebenezer, Jan. 30, 31. Waterford, at Waterford, Feb. 6, 7. Red Banks, at Red Banks, Feb. 7, evening; Q. C., Feb. 8. All officials are urged to be present at the conferences. Business of the utmost importance will demand their careful attention.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Rosedale, Q. C., Jan. 5; preaching, Feb. 7, night. Gunnison and Sherard, Q. C., Jan. 6; preaching, Jan. 31, night. Friar's Point and Lyon, Q. C., Jan. 7; preaching, Jan. 31, a.m. Merigold, Jan. 10, a.m. Duncan and Alligator, Jan. 10, night. Greenville, Q. C., Jan. 12; preaching, Feb. 7, a.m. Cleveland, Jan. 13. Lake Cormorant, Jan. 17, a.m. Tunica, Jan. 17, night. Evansville and Dubbs, Jan. 24, a.m. Coahoma and Jonestown, Jan. 24, night.

A. T. McILWAIN, P. E.

Greenwood Dist.—First Round.

Mattson, Dec. 27, 11 a.m.; 3 p.m. Tutwiler, Dec. 27, night. Swiftown, Dec. 30, 3 p.m. Belzoni, Dec. 30, night. Moorhead, Jan. 3, 11 a.m.; 3 p.m. Indianola, Jan. 3, night. Sumner, Q. C., Jan. 4, night; preaching, Jan. 24, a.m. and p.m. Acona, Jan. 10, a.m.; 2:30 p.m. Sidon, Jan. 10, night. Drew ct., Jan. 17, 18. District Stewards' meeting, Dec. 11, 10:30 a.m., First Church, Greenwood.

J. E. CUNNINGHAM, P. E.

To End Severe Cough Quickly, Try This

For real results, this old home-made remedy beats them all. Easily prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs. Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

IF STOMACH IS TROUBLING YOU

Instantly! End Indigestion or Stomach Misery with "Pape's Diapepsin"

As soon as you eat a tablet or two of "Pape's Diapepsin" your indigestion is gone! Heavy pain, heartburn, flatulence, gases, palpitation, or any misery from a sour, acid stomach ends. Correct your stomach and digestion for a few cents. Each package guaranteed by druggist.

BOHNE & WILT, Booksellers and Stationer, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

WOMAN'S BACK STOPPED ACHING

I Suffered Three Years. Relieved by Taking Lydia E. Pinkham's Vegetable Compound

St. Paul, Minn.—"I have a little girl three years old and ever since her birth I have suffered with my back as if it were breaking in two and I have felt as if something were falling out all the time. I also had dizzy spells and was sick at my stomach every month. I had read several letters of women in the newspapers and the druggist recommended



Lydia E. Pinkham's Vegetable Compound to my husband for me. As a result of taking it my back has stopped aching and the awful bearing-down feeling is gone. I feel stronger and do all of my housework and tend to my little girl. I have also taken Lydia E. Pinkham's Liver Pills for constipation. I have recommended these medicines to some of my friends and you may use this letter as a testimonial if you wish. I will be pleased to answer letters of other women if I can help them by telling them what this medicine has done for me."—Mrs. PRICE, 147 W. Summit Avenue, St. Paul, Minnesota.

OBITUARIES.

(Continued From Page 10.)

MRS. JULIA RAIFORD LOVE.

The richest heritage of the church is in the lives of its men and women. The memory of the life and labors of Mrs. J. R. Love will hallow the home in which she lived and make more sacred the church of which she was a member and consecrated worker.

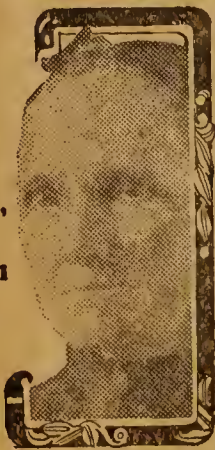
"Well blest is he who has a dear one dead,
A friend he has whose face will never change,
A dear communion that will not grow strange;
The anchor of a perfect love is death.

"For death the pure life saves;
And love all pure is love; and love can reach
From heaven to earth, and nobler lessons teach
Than those by mortals read."

Mrs. Julia Raiford Love was a daughter of William B. and Jane Tarver Raiford, two of the most beloved and esteemed citizens of Amite County in their day. Mrs. Love was born at Liberty, Miss., Feb. 22, 1858.

Was Almost Dead When Husband Bought Her Bottle of PE-RU-NA

Mrs. Mittle
Huffaker,
R. F. D. No. 3,
Columbia,
Tennessee, Still
Enjoys Best
of Health.



August 14, 1902, she wrote:—

"I was afflicted with dyspepsia for several years and finally, unable to sit up, was confined to my bed. I had given up all hope and was almost dead when my husband bought me a bottle of Pe-ru-na. It was a little while before any benefit was felt, but after taking several bottles was cured sound and well. I owe my life to Pe-ru-na and am glad to recommend it to all sufferers."

July 8, 1924, another letter:—

"I have found Pe-ru-na a wonderful medicine, having used it off and on for twenty-nine years. It cured me of a bad stomach trouble and catarrh of the head and I have used it in my home ever since."

One cannot require anything more convincing of the value of Pe-ru-na for diseases due to catarrh or catarrhal conditions.

Send 4 cents postage to the PE-RU-NA COMPANY, Columbus, Ohio, for book on catarrh.

Insist upon Pe-ru-na the Original Remedy for catarrh.

Sold Everywhere
Tablets or Liquid

She attended the fine old school at Liberty and then Whitworth College. She graduated with honors from Whitworth in 1878. In 1880 she was married to William F. Love. Mr. Love held the confidence of the people of this section. This was attested by the fact that he represented them in the Legislature, the State Senate, the Constitutional Convention, and in the United States Congress. He was a member of Congress when he died, Oct. 16, 1898. Mrs. Love made her home with her daughter, Mrs. Mabel Brown, at Gloster, Miss. In this choice Christian home, she gave herself in service. Her influence remains a holy benediction there. She was never known to speak a harsh word nor to utter a "by-word." It was a rule of her life to

"Count that day lost, whose low descending sun,
Finds from thy hand no worthy action done."

Mrs. Love is survived by one daughter, Mrs. J. E. Brown, Gloster, Miss.; two sisters, Mrs. G. H. Barney, Gloster, Miss.; Mrs. C. E. Beard, Shreveport, La.; and one brother, James G. Raiford, Shelby, Miss. Mrs. Love gave her heart to God in childhood and united with the Methodist church. She answered every call of her church, throwing her whole energy and marked ability into every undertaking. Her cultured mind and heart naturally brought her positions of trust and places of leadership. She devoted her talents to the community, to the church, to the home. Early in November she was stricken. Every attention was given by loving hearts and tender hands. She died in the sanitarium at Baton Rouge, Nov. 16, 1925. The following day the funeral service was held from the Gloster Methodist church, and interment was made in the local cemetery. The numerous floral offerings and large gathering of friends spoke eloquently of the love and esteem in which she was held. Earth has less claim on us now. Heaven is far richer and sweeter to us. "Precious in the sight of the Lord is the death of his saints." Our friend lives in the Eternal Home.

Her pastor,
B. M. HUNT.

WHAT ARE WE DOING?

"Cast thy bread upon the waters,
for thou shalt find it after many days."

Interpret it as you like, but we are doing the best we can to cast our bread or seed where it will germinate and take new life.

It would be unwise to sow all kind of seeds, cold as it is; but the seed of the Gospel can be sown at any time and always have enough heat to germinate if we only sow it.

We are trying our best to give Christmas programs in a half dozen places or more, to the French people of Terrebonne and Lafourche Parishes.

The MacDonell school children and teachers are of the very best sort to prepare such programs, because we have story-tellers, singers, musicians, etc.

I think it is very appropriate to have such programs, because so many people in rural communities have

never seen them. About two years ago we gave one in a certain place, and people past fifty years of age had never seen a Christmas tree. They are now members of our church and as active as they can be.

"Cast thy bread upon the waters,
for thou shalt find it after many days."

STUDENT MacDONELL SCHOOL,
Houma, La.

WOMAN'S MISSIONARY SOCIETY.

(Continued From Page 11.)

entertaining playlet, "Cases for the Missionary Society." This was a demonstration of some of the work of the Woman's Missionary Society in our own communities.

The duet, "The Old Rugged Cross," by two Elizabeth ladies, was very much enjoyed.

Rev. A. M. Shaw, former pastor of the Oakdale church, was introduced, and spoke enthusiastically about his work, that of raising funds to build a Methodist hospital in Louisiana. He also spoke of his recent visit to St. Mark's Hall, New Orleans, and of the wonderful work that is being done there.

Rev. L. N. Hoffpauir, the new pastor of the Oakdale church, was introduced, and spoke briefly of the work of the "Memorial Home" in New Orleans. This home has for its superintendent one of our Louisiana ministers, Rev. J. G. Snelling.

"The Missionary Clinic," given by the Glenmora Society, was enjoyed by all.

Miss Archie Maude Williams, of Oakdale, delighted the conference with her reading, "How the Church Was Built."

Mrs. Bennett, of Oakdale, accompanied on the piano by Mrs. Crowder, sang very sweetly, "Somebody Knows."

A vote of thanks was extended to the ladies of the Oakdale Society for their kind and generous hospitality, and to all who had a part in making the meeting a success. The invitation of the Elizabeth ladies to meet with them in March was accepted.

The meeting adjourned with prayer, and the benediction by Rev. A. M. Shaw.

MRS. A. S. J. NEILL,
Secretary.

RESOLUTIONS ADOPTED BY THE
WOMAN'S MISSIONARY SOCIETY, WEST POINT, MISS.

Whereas, the Week of Prayer Program prepared by the Woman's Department, Board of Missions, Methodist Episcopal Church, South, gives much prominence to H. E. Fosdick by quoting from him and thereby endorsing him; and,

Whereas, H. E. Fosdick was requested by the Presbyterian Assembly to give up a pastorate on account of his unorthodox views and teachings; and,

Whereas, he is generally recognized as a leader of modernism in the United States; and,

Whereas, we find books recommended for both Mission and Bible study written by those whose views and teachings are acknowledged to be unsound;

Therefore, be it resolved by the Woman's Missionary Society of the

Piles

CURED in 6 to 14 Days

All Druggists are authorized to refund money if PAZO OINTMENT fails to cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days.

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application. 60c.

Methodist Episcopal Church, South, West Point, Miss., in business session assembled,

1. That we protest against the prominence given H. E. Fosdick in the Week of Prayer Program;

2. That we agree not to use any literature, helps on Bible study nor Mission study books whose authors' views and teachings are unorthodox;

3. That we send a copy of these resolutions to the Nashville Christian Advocate, to the New Orleans Christian Advocate, for publication, and to the Woman's Department, Board of Missions.

Signed: Mrs. Thos. H. Lipscomb, Mrs. B. L. Smith, Jr., Mrs. Sid White, Committee.

Dec. 7, 1925.

MARRIED.

By Rev. T. B. Cottrell, Nov. 26, 1925, at the home of the bride's parents, Mr. and Mrs. W. G. Kinner-son, 917 Main Street, Vicksburg, Miss., MR. OTTO ROSS EGGERS, of Joliet, Ill., to MISS R. T. ELIZABETH KINNERSON.

Mother!

Clean Child's Bowels with
"California Fig Syrup"



Even if cross, feverish, bilious, constipated or full of cold, children love the pleasant taste of "California Fig Syrup." A teaspoonful never fails to clean the liver and bowels.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

JESUS.

"Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest.

"Nor voice can stir, nor heart can
frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Savior of mankind!

"O hope of every contrite heart,
O joy of all the meek,
To those who fail, how kind Thou
art!
How good to those who seek.

"And those who find Thee find a bliss
Nor tongue nor pen can show;
The love of Jesus—what it is,
None but His loved ones know.

"Jesus, our only joy be Thou,
As Thou our crown will be,
Jesus, be Thou our glory now,
And through eternity."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round.

Brookhaven, Dec. 27, a.m.
Barlow, at Brandywine, Jan. 8.
Bayou Pierre, at Center Point, Jan. 9,
10, 3 p.m.
Hazlehurst, Jan. 10, a.m.
McComb, La Branch Street, Jan. 13.
Monticello, at Monticello, Jan. 17.
Summit and Topisaw, at Summit, Jan.
20.
Gallman, at Bethesda, Jan. 24, a.m.,
25.
Crystal Springs, Jan. 24, p.m.
Fernwood, at Fernwood, Jan. 27.
Osyka, at Osyka, Jan. 31, a.m.
Magnolia, Jan. 31, p.m.
Bogue Chitto and Norfield, at Nor-
field, Feb. 4.
Pleasant Grove, at Pleasant Grove,
Feb. 7.
Meadville and Bud at Meadville,
Feb. 14.

W. H. LEWIS, P. E.

Hattiesburg District—First Round.

New August, at N. A., Nov. 29, preach-
ing; Q. C., Jan. 13.
Taylorsville and M., at T., Dec. 6, a.m.,
preaching; Q. C., Jan. 19.
Ellisville, at E., Dec. 6, p.m.; Q. C.,
Feb. 17.
Avera, at A., Dec. 13, a.m., preaching;
Dec. 28.
Leakesville, at L., Dec. 13, p.m.,
preaching; Q. C., Feb. 1.
Williamsburg, at W., Dec. 20, a.m.,
preaching; Q. C., Jan. 16.
Collins, at C., Dec. 20, p.m., preaching;
Q. C., Jan. 18.
Bonhomie, at B., Dec. 27, a.m., preach-
ing; Q. C., Dec. 27.
Purvis, at P., Dec. 27, p.m., preaching;
Q. C., Jan. 14.
Eucutta, at E., Jan. 10 a.m., preaching;
Q. C., Jan. 9.
Heidelberg, at Sandersville, Jan. 10,
p.m.
Heidelberg, at Vossburg, Nov. 29, p.
m., preaching; Q. C., Jan. 11.

Magee and Sanatorium, Jan. 17, a.m.,
preaching; Q. C., Jan. 17.
Mt. Olive, at M. O., Jan. 17, p.m.,
preaching; Q. C., Jan. 18.
Prentiss, at P., Jan. 24, a.m., preach-
ing; Q. C., Jan. 24.
Sumrall, at S., Jan. 24, p.m., preach-
ing; Q. C., Jan. 24.
Lucedale, at L., Jan. 31, preaching;
Q. C., Jan. 31.
Silver Creek, at S. C., Feb. 7, preach-
ing; Q. C., Feb. 7.
Moh at Oak Grove, (Clyde), Feb. 14,
a.m., preaching; Q. C., Feb. 14.
Petal, at Petal, Feb. 14, p.m., preach-
ing; Q. C., Feb. 15.
Nichron, at Ovette, Feb. 21, preach-
ing; Q. C., Feb. 21.
Hattiesburg, Main St., Nov. 22, p.m.,
preaching; Q. C., Feb. 22.
Hattiesburg, Court St., Feb. 28, a.m.,
preaching; Q. C., Feb. 23.
Hattiesburg, Broad St., Feb. 28, p.m.,
preaching; Q. C., Feb. 24.

ROBT. SELBY, P. E.

Jackson Dist.—First Round.

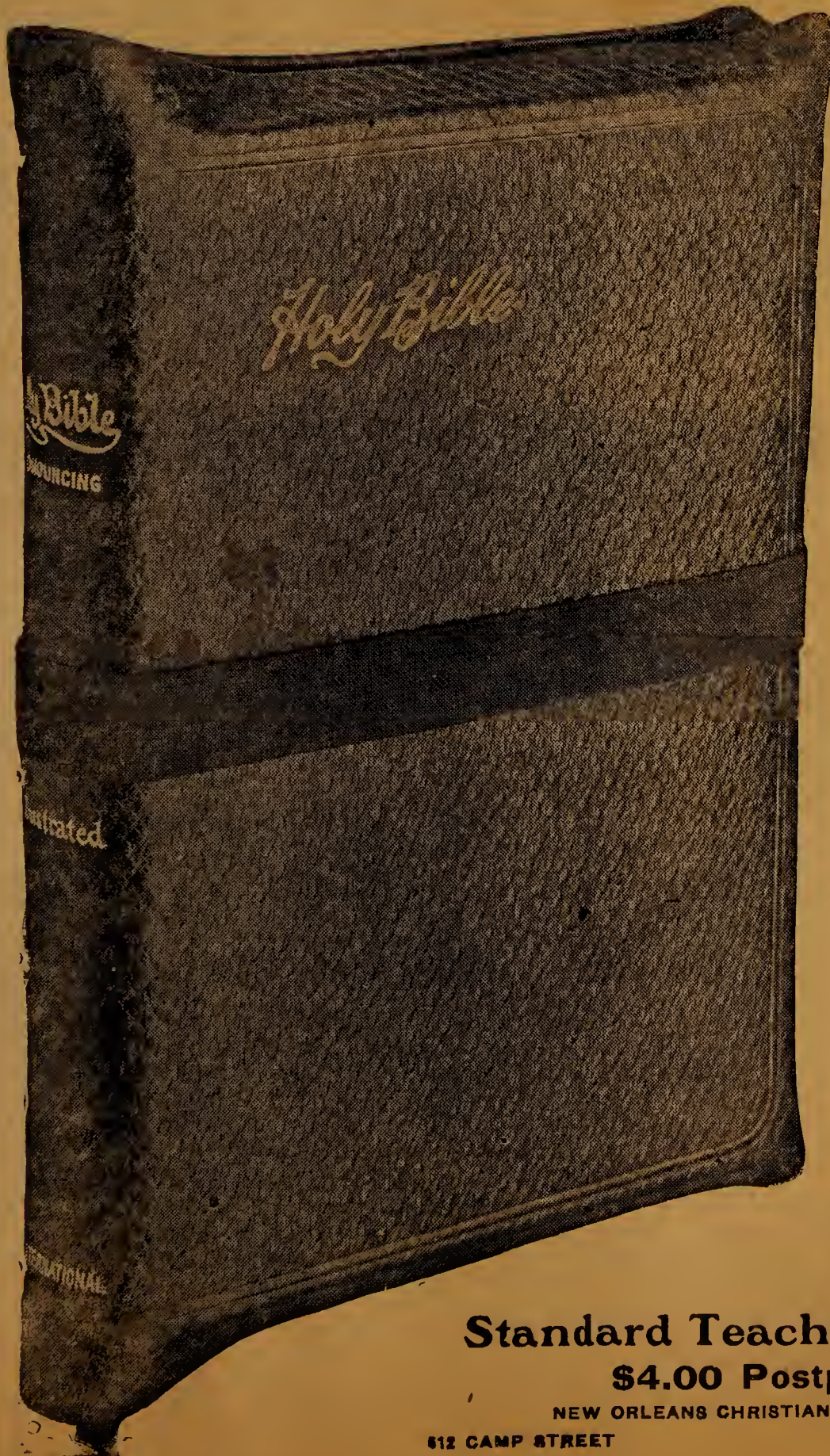
Bolton, at Raymond, Dec. 27, 11 a.m.
and 2 p.m.
Millsaps Memorial, Dec. 27, 7:30 p.m.
Edwards, at Edwards, Jan. 3, 7:30
p.m.; Jan. 4, 10 a.m.
Benton, at Midway, Jan. 9, 10, 11 a.m.
Eden, at Eden, Jan. 10, 3 p.m. and 7
p.m.
Harrisville, at Harrisville, Jan. 16,
17, 11 a.m.
Mendenhall, at D'Lo, Jan. 17, 3 p.m.
and 7:30 p.m.
Vaughan, at Ellison, Jan. 23, 24, 11
a.m.
Yazoo City, Jan. 24, 3 p.m. and 7:30
p.m.
Satartia, at Phoenix, Jan. 30, 31, 11
a.m.
Madison, at Pocahontas, Jan. 31, 7
p.m.; Feb. 1, 10 a.m.
Camden, at Camden, Feb. 6, 7, 11 a.m.
Sharon, at Sharon, Feb. 7, 3 p.m. and
7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

Fifth Street, Dec. 20, 7:30 p.m.
DeKalb, at Pleasant Ridge, Jan. 2, 3,
11 a.m.
Porterville, at Porterville, Jan. 3, 3
p.m., 7:30 p.m.
Scooba, Jan. 10, 11 a.m., 2 p.m.
Lauderdale and Electric Mills, at
Electric Mills, Jan. 10, 3:30 p.m.,
7:30 p.m.
Matherville, at Poplar Springs, Jan.
16, 17, 11 a.m.
Shubuta, Jan. 17, 3 p.m., 7:30 p.m.
Daleville, at Soule's Chapel, Jan. 20,
11 a.m.
De Soto, at Cooper's Chapel, Jan. 23,
11 a.m.; Jan. 24, 3 p.m.
Quitman, Jan. 24, 11 a.m., 7:30 p.m.
Waynesboro ct., at Hebron, Jan. 30,
11 a.m.
Bucatanua, at Bucatanua, Jan. 31, 11
a.m., 2 p.m.
Waynesboro, Jan. 31, 7:30 p.m.
Pachuta, at Pachuta, Feb. 6, 7, 11 a.m.
M. L. BURTON, P. E.

An Ideal Xmas Gift for Teacher and Pupil

Standard
Teacher's BibleFLEXIBLE
LEATHER BINDING

5½ x 8½ Inches

SELF-PRONOUNCING
EDITION WITH

Concordance

Beautifully Bound with
overlapping cover, red un-
der gold edges; 16 colored
maps of BIBLE Lands.

LARGE CLEAR PRINT

This is a handsome book
and is sold at a very rea-
sonable price.

Price, \$4.00

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TO

NEW ORLEANS
CHRISTIAN ADVOCATEStandard Teachers' Bible
\$4.00 Postpaid

NEW ORLEANS CHRISTIAN ADVOCATE

612 CAMP STREET

NEW ORLEANS, LA.

**DON'T
SUFFER**

No need to do so
with any disease
caused by malaria.
There's a remedy for
them all—used with
success for 60 years.

Chills &
Fever
Malaria
Dengue

**Wintersmith's
Chill
Tonic**

NEW ORLEANS CHRISTIAN ADVOCATE

Miss Nellie Clark July 1925
Millsaps Campus

Vol. 72—No. 53

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

Whole No. 3577.

HENRY T. CARLEY, Editor.

NEW ORLEANS, LA., THURSDAY, DECEMBER 31, 1925

CHAS. O. CHALMERS, Manager.

EPISCOPAL ADDRESS.

To the Ministers and Members of the Methodist Episcopal Church, South.

Dear Brethren: In view of the condition of extreme exigency which confronts the Board of Missions and the mission fields under its care, your General Superintendents feel constrained to remind you of the matter and to entreat you to relieve it by prompt efforts and generous contributions.

Some years ago, as you know, the Centenary Movement was projected to meet the unprecedented demands for the speedy evangelization of the world which were so manifest and urgent at the close of the World War. Other great churches in our country undertook similar movements, and the response made to these appeals by the Christian people of America was most gratifying. Our own people responded to the Centenary Movement with pledges which in the aggregate exceeded the most sanguine expectations.

Relying upon the payment of these pledges and moved by the imperative needs in all our mission fields, the Board of Missions devised plans for the expansion of the work and made appropriations accordingly.

But while the larger part of these pledges have been paid in full by the subscribers who made them, many remain unpaid. The sum of the undischarged pledges amounts to nearly, or quite, \$15,000,000, and our Board of Missions, in common with the other great Mission Boards of our country, is burdened with a heavy debt, which would not have arisen if the subscriptions to the Centenary Movement had been paid as pledged.

The Centenary Movement is now nearing its end, and the collections made on pledges yet unpaid must be applied to the liquidation of the debt of the Board.

Meanwhile, the work which has been undertaken in both home and foreign fields has grown by its success until it is now nearly double what it was in the year 1919. This is not a fact to be regretted, but a condition in which we should rejoice. But it brings to the church opportunity and responsibility as well as occasion for rejoicing.

The income of the Board of Missions from assessments is less than half the amount required for the maintenance of the prosperous work in the fields under its care, even after the reduction of appropriations to them during the last two years by the large amount of forty per centum. Further reduction of appropriations would dishearten our heroic missionaries and bring grave damage to their work everywhere. Such reduction, therefore, should not be considered for a moment, and especially in view of the abounding wealth and great prosperity of our people at home.

Nevertheless the Board of Missions did not feel justified at its annual meeting in May, 1925, to make any appropriations until the case was laid before the church and a special measure of relief proposed.

This has been done, and the Board has been called in special session, early in the month of February, 1926, when appropriations will be made in the light of the returns from the plan of relief which has been proposed, and which all the Annual Conferences have approved most warmly.

We, your General Superintendents, address you, therefore, earnestly entreating and exhorting you that this wise measure of relief be carried to complete success. Let the presiding elders and preachers in charge carry it to every church and lay it upon the heart of every member.

We cannot believe that our people will allow the missionary work of our beloved church, which our Lord has so signally blessed, to suffer damage when once they have been made acquainted with the perious situation by which it is confronted. They will not consent to retreat in our mission fields, nor will they be party to any hurtful retrenchment in the appropriations of the Board of Missions if they are informed of the facts in the case.

In connection with this appeal for the maintenance of the missionary work of the church, we call attention to an agency which can be made of great use in the promotion of this great cause.

During the months of January, February, and March, the General Board of Lay Activities will hold sixteen Regional Conferences on Christian Stewardship, Brotherhood, and Missions. Nothing is of greater importance to our church than to bring our laymen throughout the church the vital messages concerning these three topics. It is the first time in the history of the Layman's Movement of our church that an attempt has been made to hold Regional Conferences covering our entire territory in order to discuss a fixed program, and to set up plans to carry them out. There is great unity of purpose and spirit among the men who constitute the official lay leadership of the church. We bespeak in behalf of this fine group of men of our church the hearty co-operation of all of our pastors and presiding elders. There will be held in these Regional Conferences round table discussions of the three great topics to be presented. The first great theme to be presented will be Christian Stewardship—the application of the principles of Christian Stewardship to life, and time, and talent, and property. The second theme discussed will be Brotherhood—the Brotherhood produced through vital faith in Jesus Christ. The third theme for discussion and conference will be Missions—carrying the Gospel to all people and all nations. The decreasing gifts for the foreign mission enterprises of the Protestant churches in America is so appalling in the

face of the world's needs and the church's opportunity, that there is great compulsion upon us to turn the mind of our laymen to larger giving for missions.

The Secretary of the Board of Lay Activities, Brother G. L. Morelock, and his committee have secured two very notable speakers from Great Britain to help him in these conferences. Mr. William Ward, who will be one of the speakers, has for the last three years been president of the World Brotherhood Movement. For more than a quarter of a century he has been an outstanding Christian worker in Great Britain. He is a speaker of great gifts, eloquent and enthusiastic. Sir Richard Winfrey, of England, a notable statesman and Christian leader, will also be among the speakers. We desire to express our cordial appreciation of this program of the Board of Lay Activities, to which we stand ready to give our hearty co-operation.

And now let us repeat and emphasize our entreaty to all our preachers and people that they rise to meet the great opportunity before our beloved church and to discharge the sacred obligation which rests upon it in this crucial hour.

Signed: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, Winiam F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

TELL THE PEOPLE AND LEAVE IT TO THEM.

We hope every pastor in the three Conferences will read the note on page 3 of this issue of the Advocate, "Presenting the Missions Special," written by Rev. W. R. Lott, our pastor at Amory, Miss. That note tells, we believe, exactly how the free will offering for missions, so urgently needed at this time, can be secured in practically every pastoral charge in the church.

Brother Lott says that he realized the urgency of the need, went to the Lord in prayer for success, and then told his people the situation and left it to them. In his own words: "In ten minutes the table was piled high with money. Laymen came and said, 'We will see this thing through.' One man said, 'It is no time for Southern Methodism to be bringing missionaries home, but it is time to be sending more out.' Another man came and said he wanted to build a church in the foreign field somewhere in memory of his sainted mother."

The church needs this money badly, and it needs it now—our missionary work is at a crisis. Brother Lott has shown us how to secure it. Let us all realize the urgency of the need, let us go to God in prayer for his blessings upon our efforts, and then let us tell the people about the situation. When this is done, we do not believe there is a congregation in Southern Methodism that will fail to respond generously.

Mississippi and Louisiana Methodism will not fail the church and the world and the Lord in this time of need.

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OTHERS HAVE LABORED, AND YE ARE ENTERED INTO THEIR LABOR.

By Rev. William Hamilton Nelson, D.D., San Francisco, Calif.

This great truth which Jesus taught his disciples was not intended for them alone. It was a general truth which finds its application in every age and under every condition of life, and was not meant to apply only to those disciples who came to him after he had been speaking to the Samaritan woman, and who were made to see the truth of the statement that "one soweth, and another reapeth" from the fields of growing grain which greeted their eyes on every hand.

While it was intended to fix the minds of the disciples on the great harvest before them, it was also uttered by the Master to teach a universal truth. The fact is, few truths have a wider bearing than this.

This is one of the first truths we learn in life. When the child begins to realize himself, he begins to note that daily he enters into the fruit of other's labors. He is fed, clothed, housed and tenderly cared for by others. Others labor; he merely enters into those labors. Then he goes to school. He is given a book of symbols called the alphabet to begin on. He does not realize that in the far-distant past a prince of Thebes, Cadmus by name, introduced into the Greek language the sixteen letters of the alphabet, and that the word "alphabet" pays tribute to the first two. He does not realize, though, that others labored, and that he is freely entering into those labors. When he grows older, and when his perceptions quicken, he realizes that all of the sources of our knowledge are a harvest of the past.

That mathematics come to us from the antiquity of Egypt and Greece; that chemistry is an evolution from ancient alchemy; that astronomy came from ancient astrology, and that certain fundamental laws of physics have their roots in the hoary ages, he does not at first know. He soon learns that the finest literature the world ever produced is found in the pages of Homer, who lived so long ago that his very personal existence is doubted, from ancient Sophocles, Euripides, Aristophanes, from Vergil, Terence, Horace, Plautus. Certainly history which has altogether to do with the past, and from whence alone we can obtain our knowledge of what has gone before, forces this truth into his consciousness as few things else do.

And the wide world of experience teaches it; this great fact envelopes us like the atmosphere. We step into a modern business office, and we pick up the telephone to speak to a friend in a distant State. Here is an instrument which annihilates time and space. But how did we get it? For years a patient deaf man labored without help or encouragement to bring it to us. A loved one was reported wounded in France. We went to the telegraph—that invention which realizes the prophecy of Shakespeare's "Puck," and put a girdle round the earth in thirty minutes—and

we were consoled. This came to us from the labor of others. A loved one is dying on the Atlantic shores; the doctors say that he has but a week to live. A generation ago we could never have reached him from where we write this on the shores of the Pacific. But now, we step on a delightful train, where we are fed, given a place to sleep at night, ride in ease and safety, and before the week is over we are at the side of our loved one. This is so because men used all the engineering skill they could gather from the past in laying out the road. They built bridges, trustles, bored tunnels, penetrated the wild jungles, and died daily to do it. Others worked like slaves in the rivers, in the scorching desert, in the poisonous swamps, and in the jagged mountains cold to make it easy for us. I never ride on a train without a grateful prayer for the men who made all this possible for me.

We need not argue the question further, for the fact is patent on every hand. No reasoning man will deny it for a moment. This is especially true in the religious life. What a debt of gratitude we owe those who have handed down the faith to us from the past! As we sit in our comfortable churches in these days of prosperity we little realize what it cost those heroic souls of the past to hand down the faith to us. We may recall the statement of the Archbishop of Canterbury as he was taking his carriage of state when leaving his episcopal palace at Lambeth. A friend of simple taste, seeing all this magnificence, said, "My Lord, what would St. Paul say if he were to come back and see you with such magnificence?" "He would say," responded the Archbishop, "that Christianity had greatly improved since his time." Materially it has improved for some; but all of the material improvements and comforts we enjoy came out of the sweat, the work, the sacrifice, the devotion of others. "The blood of the martyrs is the seed of the church." The New Testament shows the bitter, relentless persecution which swept the early church. History recounts the awful persecutions under Nero, Caligula, Diocletian, Julian the Apostate. How again, as of old, men were stoned, they were sawn asunder, they were boiled in oil, they were covered with pitch and set on fire to lighten Nero's race course, they were banished, and separated from home and loved ones; they were put to the edge of the sword, they were buried alive, and they died the death from every conceivable, brutal, pagan torture. We sensitive, weak, timid creatures would shrink from the very least of these minor tortures. They were of such heroic mould that the world was not worthy of them; but they died that we might live, and that we might have the gospel of Christ.

And we have some men of heroic mould to-day. True disciples of St. Paul in suffering are our beloved superannuates. When this country was young, a howling wilderness, populated only by wild animals and savage, hostile Indians, the Methodist circuit riders went forth. St. Paul fought with wild beasts at Ephesus in the shape of wild men; but our old circuit riders fought with wild men and sure-enough wild beasts where now stand Dallas, Fort Worth, Oklahoma City, El Paso, Phoenix, and dozens of other cities we could name. That hero of "Sapio Ranch," the Rev. Andrew Jackson Potter, lived in constant jeopardy of his life, and, like St. Paul, died daily. The Gospel was introduced into towns in West Texas only because the preacher stood behind a pair of six shooters and was willing to die for his faith in Christ. We have heard old circuit riders there say that they slept the most of their lives under the stars, with their saddlebags as a pillow, and their rifles across their bosoms, ready for an attack by wild animals or wild Indians. And the same could be said of our preachers in California. What toil, what suffering they endured you know as well as we do. We would have no Christianity, indeed, we would have no civilization in this country, had it not been largely for the Methodist circuit rider. We have entered into the labors of many who are old and sick superannuates to-day. We owe them a debt of gratitude. Let us pay it.

THEIR TO-MORROWS.

By Rev. A. A. Bernard.

A great deal is being said and thought these days about Christmas. Indeed, how many things are beginning to be done for those the muffled patting of whose tiny feet bring gladness to our hearts! Oh, how we fuss around about cleaning up their litter! But, sh! Don't say a word; we would not have it otherwise for all the world. Then let us be wise. Yuletide brings its messages, and, with them, it passes back to take its place in the hall of happy memories. And, oh, thrice blessed is he who has his gallery strung with these happy memories—a mystic shrine where he may go to spend a while alone!

What does he learn in that gallery all alone? Enough, I should say, to bring that eager, scanning gaze from his eyes; that determined look into them. He learned that the vision of those parents back there, who did unselfish service for him, was not dimmed by so much as a shadow when they stepped aside for an hour a year to play Santa Claus for him. Poor indeed is his service who rings the bell or toots the horn on Christmas Eve to gladden the hearts of trusting children for one short hour and then goes out and forgets all about the To-morrows of that same happy childhood.

What are their To-morrows? Why, their To-morrows are all that they are going to have; all that will be of worth to what they are to become. It will be into these To-morrows that we shall fling the worth of them, the youth of them, the hope of them.

What will these To-morrows be? They will be what you and I are going to make them. If you pass down the long lane of silent centuries and lift the veil of history, you will see the sad story all written down. You can see now—like a god—the end from the beginning. And when you walk away what will your verdict be? That of all others: "They forgot about their To-morrows." It was but for to-day they lived and loved. Their children would have to do as they were doing. The children did: they lived the best life they knew and soon their day, too, was ended. Alas, was ended before their sun went down!

If you want your child to work, give him the tools with which to work; the men among whom to work; give him day in which to work; and give him an end toward which to work.

The virility of labor and its God-appointed status have never disappointed the heart of man, though they have never failed to cast a pall of despair over his enemies. Through labor man has come out sun-crowned, with the light of God upon his brow; clean-souled, with a vision that penetrates into the unseen. Labor and Love go hand in hand, and when we labor for those whom we love we find their paths and ours running nearer, side by side, merging with the paths that lead to the city of God. No flabby muscles nor flaccid souls are found in the kingdom of labor—the kingdom of the welfare of the souls of men.

Oh, yes, there are other logs to cut than the yule logs; other blessings to bring than those we breathe upon our young; other gifts to give than those we tuck away in a stocking and hang hard by the little angels sleeping through their dreams. We must build for them—their To-morrows. It will be the only count they will hold against us—if we fail to have their To-morrows ready for them.

What kind of civilizations are we going to pass on, into their To-morrows? One of the greatest curses that are afflicting us to-day is the curse of ingratitude. We are a crowd—so many of us to-day—who take and are not willing to pay back. How evident it is! Surely, the world is using up to-day the unappreciated benefit of a past generation. It is doing this, seemingly, without so much as the thought of offering a moral or a spiritual inheritance as a legacy for the youths of To-morrow.

It is beginning to look as if we are in the dawn of new world forces. Soon, it may be, civiliza-

tions, as we know them, are going to be swept aside by the mighty forces of human-animal passions. It looks as if the onward sweep of unrest among added millions of human beings is gathering like some ominous tidal wave to engulf this unsuspecting, care-hating generation that has stopped its work on the noble task of humanity's uplift in order to enjoy what blessings have been poured out upon former days as a result of toil and a recognition of faith.

What a meager penny it is that is handed in to banish China's night! Soon, it may be, she will have no need of it; God forbid; for in her might, perchance some hour, she will arise and groom herself and come and serve her need and help fulfill God's bringing again his sabbatical year on our care-free land.

To some it seems to be a grand thing, a wonderfully grand thing, to glide along on the billows of a complaisant optimism and take the beautiful things of life for granted, when they do not know whether their source is a result of modern forces or philosophies, or whether it is grounded in our ancient faith that they have allowed themselves to forget, and instead, have crowned in its room a hybrid of pampered vanity and gross selfishness, the cradled morality of a self-imposed religion. Surely it is thrilling, and dangerous, to study the psychology of the modern phase of our civilization; for we must go where we can see, and be yelled at.

Certainly it is far different from that other generation which has made to-day the greatest opportunity of any age. Were we to follow it over the uncharted seas and through the trackless wilds, we would enter into its quivering excitement as it contemplated the hypothetical potentialities of the what-was-lying-beyond, which we cannot truly appreciate till we come to know what they have hewed out, and at what tremendous cost.

Your boy and girl—and mine—must live with the men and women of to-morrow. A gift of love flung into darkness of heathenism, somewhere, will help make a To-morrow for that boy or girl of yours. Do not think that money or power, or home will save them, for no safety has ever been found with its roots thrust into the ooze of selfishness. What you can count dear, remember, some other one died for. And if you are to have the great good fortune of being remembered, in God's sight at least, then you will leave something in the path of your life that some one will count dear, too; but like the other man—remember—it will not be in the altar you will build, but in what you lay as an offering upon that altar. Will your boy's to-day be spent as an offering to pleasure? Then his To-morrow will be—well, you will answer by what you do for his To-morrow.

The church has had its part—a wonderful part—in building the men of to-day. It has made them what they are; nothing else has ever laid claim to that distinction, and never will, because we are clamoring for anything that will save men. Nothing will ever fill their To-morrows with any element of enduring worth except that which carries within its nature the element of eternal security. Nothing has ever presented this element to the world except Jesus Christ. Many have offered a claim for the affections of men, but have never dared to meet the claims of Christ in the open forums of the world. Through men of his own heart he built for us our To-morrow, and through us he hopes to build for our boys and girls their To-morrow; the To-morrow of the heathen world, by the gifts that we lay at his feet.

Grand Cane, La.

THE CHURCH CABINET.

By Rev. P. L. Cobb.

The highest efficiency is impossible in the local church with the present official board. Something must be found to take its place, and the sooner it is found and begins to function, the sooner will we do a higher type of work.

The Board of Stewards.

Once upon a time, when we had no Sunday school, Epworth League, Woman's Missionary Society, social service or evangelistic committee—in fact, no church departments as we know them now, when the preacher combined in his person and work all these modern agencies of church efficiency except the collecting agency—this very necessary factor, the board of stewards, was given and assumed practically the entire supervision of the church.

It was made up of leading laymen, was easily accessible, functioned quickly and, for its day, effectively. Now, however, the Sunday school has become its largest and in many respects the most important organization of the church. Anywhere from five to one hundred of the most active members of the church are at work in its highly complex organization. It works through a council and under the quarterly conference. Its problems are delicate and vitally important.

Should the Sunday school be subject to the management of a board of stewards, many of whom do not attend, very few, if any, are members of the council, the directing body of the school, and who as a whole are ignorant of its progress and of its needs? It is very apparent that in any body that speaks as the representative of the church, the Sunday school should have a voice. As a rule, the superintendent is not even a member of the board of stewards.

What is true of the Sunday school is also true of the Epworth Leagues (Senior, Intermediate, and Junior), the Woman's Missionary Societies, and other departments. Should their representatives be denied a place on any executive committee that presumes to speak for the church? I do not refer now to the church or quarterly conference, because the vital matters of the church are usually discussed and passed upon before they reach either of these, and they merely register what has already been determined, usually by the pastor and the board.

The board of stewards has functioned for lack of something else, as an executive body. It deserves credit for the effective work it has done, but it has ceased to be representative of the departmental work of the church. Is there a possible executive force in the church that has the power to function easily and quickly as an advisory body, and in addition is thoroughly representative? I think so. Then what is it, and how shall it be found?

The Church Cabinet.

The heads of the various departments furnish at once the answer. These are natural advisers of the pastor and together can constitute the best informed and most efficient cabinet the pastor can possibly find anywhere. The lay leader, with the chairmen of the departments of lay activities—evangelism, social service, and missions—the Sunday school superintendents, the presidents of the Woman's and the Young Woman's Missionary Societies, the president of the Senior and the superintendent of the Junior League, the chairman of the board of stewards, the chairman of the lay speakers, the district stewards, chairmen of the Christian Literature committee, and the secretary of the quarterly conference. Others could be added as new departments are formed for church activities.

This body has been found by experience to comply with the requirements of an efficient cabinet to co-operate with the pastor in the direction of all the affairs of the church that are of general interest. The personnel is well informed on every phase of the work of the church. It has the advantage of informing the head of every other department, so that instead of overlapping and working at cross purposes, there can be a division of the work and hearty co-operation by all the departments in the work of every other department.

If this arrangement were adopted officially, it would advance the progress of the church wonderfully. The board of stewards under this plan becomes the financial department and is repre-

sented by its chairman. This gives the pastor an official advisory board, as the President of the United States has his in the cabinet. What would be thought of a plan to make the secretary of the treasury and his helpers the sole advisers of the President, leaving out the other departmental heads? This is exactly what we are doing in practice.

It would be an easy matter for the General Conference to formulate a short statement embodying everything necessary to give to the pastor this most efficient and much needed help. It would not interfere with the council of the Sunday school, the cabinet of the League, or the executive committee of the Woman's Missionary Society, but would enable them to work more efficiently and harmoniously, and would, in fact, be in line with them, giving the pastor what the head of each department has, an official advisory body. In the meantime there is nothing to hinder the pastor's calling together these heads of departments and taking advantage of their advice and counsel.

An Aid to Correlation.

In addition to giving the pastor an efficient official advisory body, the cabinet would put the work of each department under one body which is really representative of the church and which would correlate the missionary, social service, evangelistic, financial, educational, and all other connectional interests that are now overlapping, and lead up to the proper correlation of the connectional boards.

Give the Cabinet a Trial.

Try this out in your church. Let the cabinet meet monthly and have a free hand in discussing and planning for the work as a whole. Let each representative put the plan through in his department. Find the weak points that have hindered the church from an all-round work. Avoid all jealousies. Put the whole church back of the prayer meeting, the Epworth League, the Sunday school, the Woman's Missionary Society, the Lay Activities, the Board of Stewards, the Christian Literature Committee, the Missionary Committee, the Christian Education Committee, and all special movements, and a new day will dawn for your church.

PRESENTING THE MISSIONS SPECIAL.

Dear Mr. Editor: If this note will encourage any pastor to go with faith before his people simply on the proposition of missions, I will be happy.

Knowing the call of our church was urging the pastor to present as soon as possible the needs of the hour in the missionary crisis, I went to the Lord in prayer that he might give the victory. Sunday morning, the 20th, I preached to the people and told them the need and left it to their decision. In ten minutes the table was piled high with money. Laymen came and said, "We will see this through." One man said: "It is no time for Southern Methodism to be bringing missionaries home, but it is time to be sending more out." Another man came and said he wanted to build a church in the foreign field somewhere in memory of his sainted mother. That project we hope to be able to arrange.

The demonstration made every one happy and there was a real spirit of Christ. I really believe if this situation is presented on its merits, our people will rise to it. We received enough money to keep a missionary in the field for a year—\$700—and this we hope is an opening wedge for future growth in this particular field of church work.

Amory, Miss.

W. R. LOTT.

Visitor: "Do you feel that the effort and sacrifice in sending your son through college was worth it?"

Fond Wife: "Oh yes indeed—if for no other reason, the wonderful education it has given his father."—Exchange.

IF I WERE SANTA CLAUS.

By Dr. Percy R. Knickerbocker, Knoxville, Tenn.

Once upon a time a long while ago, a young husband said to his girl wife, "The kaiser has sent out a proclamation that I must go to Bethlehem in order to be enrolled for taxation."

Mary, his wife, said, "Joseph, I want to go with you."

"Why," he said, "you can't stand that long journey in your condition."

But as she confided to her Cousin Rachael afterwards, "I determined that my child should be born in Bethlehem of Judea, for the angel had whispered to me that this child of mine should be born of the Holy Spirit and was, indeed, Christ the Messiah. And I knew that the Scriptures said that the Saviour should be born in Bethlehem of Judea and that he should be the Lion of the Tribe of Judah. So I was determined that I would go with my husband. For five days we journeyed over the waddies and the mountains until we came one night to Bethlehem, and Joseph went to the door of the hotel and knocking, asked if he might find a room for the night."

That hotel keeper had the chance of making his hotel the most famous hostelry the world has ever known. Yes, more famous than any hotel along the golden streets of God. He had a chance to entertain Mary, the mother of Jesus, on the night of her deliverance, but looking out and seeing a carpenter and his peasant wife he said: "I am sorroy, but I am full up."

I am wondering if the great American sin is not just the sin of the hotel keeper, having all the rooms of our hotel full up so that when the Christ Child knocks for admittance there is no room for him; and I am wondering if at this time we are not so full up with jazz and selfish and extravagant receiving, that we have no room for Jesus.

Joseph said to the hotel keeper, "Isn't there somewhere I can take my wife? She is sick and must have rest." The hotel kecer said, "You can take her around to the stable." And so he made her a bed in the straw, and amid the lowing of the oxen and grunting of the camels and the bleating of the sheep, the Christ Child was born, and that's the beginning of Christmas.

If I were a sort of divine Santa Claus and could have my way in the world, I would banish at this Christmas time, all frowns, tears, curses and moans, and smother them in Hell where they belong.

I would make everybody as happy as the bare-footed boy walking the sand lilies to the old swimming hole. I would make them as happy as an old-fashioned Negro in watermelon time. I would make them as happy as a mocking bird turning somersaults of joy in Southern skies. I would make them as happy as a June bug tumbled into a molasses pot.

If I were Santa Claus to-day, I would give every boy in the world a rod, and a horse and the open road and the beckoning of the wide fields. If I were Santa Claus, I would give every girl the doll of her dreams, whether it be a rag doll or a live baby.

If I were Santa Claus to-day, I would bring back into every home the little child that was—the babies "that we have loved long since and lost awhile," but who are now lingering in the deathless home of memory. They would all come trooping back this Christmas time to kiss us again, to sing their baby songs again, to thrill us with their baby prattle and the patter of baby feet.

If I were Santa Claus, old mothers would come sweeping back from God's land of to-morrow. We would gather around their knees as we used to do in the yesterday and feel their soft hands upon our heads and hear their prayers and listen to their silver laughter mingled with tears.

If I were Santa Claus, I would see that old daddies who bear the burden and the heat of the day and receive so little of gratitude would have poured upon them alabaster boxes of fragrant appreciation, sweeter than the perfumes of Araby.

If I were Santa Claus, I would banish war from

the world, mau would be brother to man the world over. Ten millions of men would never again go down to dismembered and horrible death from the North Sea to the Russian swamps.

If I were Santa Claus, that mixed quartet, hideous in its discord, that is staying out of the League of Nations, composed of Mexico, Russia, Turkey and the United States, would euter into the League and join in the hallelujah chorus, "peace on earth, good will toward men." If I were Santa Claus, I would make a Locarno treaty between Japan and the United States immediately.

If I were Santa Claus, I would banish every drop of liquor out of our country and then out of the world. Hellborn, let it return unto the womb whence it came.

If I were Santa Claus, I would go to every poor cripple in the world and say, like Peter at the beautiful gate of the temple, "Silver and gold have I none, but such as I have I give unto you and in the name of Jesus Christ, arise and walk." And I would have the cripples of the earth dancing down the sunny pathway of life. I would open the eyes of the blind that they might see the blue skies kiss the green earth, and the faces of their loved ones. I would open the ears of the deaf so that they could hear the river playing on silver harps down to the sea, and the thousand melodies of God's marvelous world. I would touch the sick-bed and out would come the poor pallid folks and they would take up their bed and walk, singing and praising God.

If I were Santa Claus, I would visit tubercular wards and the cough that racks the long night through would cease and they would breathe the sweet air of life.

If I were Santa Claus, I would walk into the insane asylum and touch into sanity and peace and restfulness the poor maddened folk.

If I were Santa Claus, I would make all the world Christian, and, following in the steps of the Son of Mary, I would say, God grant unto you the compliments of Christmas, health, wealth, long life and boundless store of endless happiness. May the devils miss you and the angels kiss you with their wings in all your dreams.

"BLESSED ART THOU AMONG WOMEN."

By Mrs. J. S. Purcell.

Mary, that name so emblematic of all that is sweetest and purest in womankind! How we love to study the Marys of the Bible, and especially Mary the mother of our Lord! All know that she must have been peculiarly fitted for the wonderful experience that came her way in being chosen as the mother of the world's Saviour. Perhaps about no one person has so much legend grown up around and so few facts known as in regard to Mary. Of her parentage, we know nothing, and of her ancestry, only that she, like Joseph, was of the tribe of Judah and the lineage of David. From John 19th, we find that she had a sister, wife of Cleophas, also called Mary. And in Luke, first chapter, there is reference to "thy cousin Elizabeth," who was of the tribe of Levi.

Though little is known of her ancestry and nothing of her parentage, we read in Luke 1:30 that when she was startled by the angelic messenger she was told that "she had found favor with God." What a glorious tribute from such a source, and by such celestial means! Oh, may our hearts yearn to find favor with God, instead of being consumed in the search for the tinsel and baubles of life!

In the summer of the year now known as 5 B. C., Mary was living at the obscure village of Nazareth, probably with an elder sister. I rather think that her parents were dead, and that the very solitude and heart-loneliness occasioned thereby had brought her into close communion with Jehovah, the God of her fathers. It takes a certain amount of heartache and sorrow to make one realize the true values in this life.

"For only they who in full completeness
Have drained life's wine to its very lees,

With all its bitterness and all its sweetness
Can joy completely in God's great peace."

I believe that Mary had all the educational advantages of the typical Jewish girls of that day, and as all Jewish instruction was permeated with religious teaching from the Hebrew scriptures, no doubt, early in life, her mind and heart had become saturated with the belief of the Coming of the Messiah. The fact that the Savior was to come to earth was evidently not the startling news, but that she should be chosen as the means of his birth was what solemnized and humbled her.

So she was quietly living there, in the prosperous and busy little town of Nazareth, enjoying the betrothal period to Joseph, which meant so much to her, for from earliest childhood, every Jewish daughter was taught to look forward to wifehood and motherhood as the crowning joys of life. This was a most sacred time to Mary, for, according to the Jewish law, she was regarded as the wife of Joseph, though he had not as yet assumed a husband's rights over her. Just now, when her very affections were uplifted and transported, the angel Gabriel, the highest heavenly messenger that we know of, appeared to her. This appearance and salutation is somewhat similar to that found in Dan. 10:18, 19. To me, the first and second chapters of Luke are so sublime and glorious that I feel that I am on holy ground as I read them. I feel like crying out with Isaiah, "Woe is me! for I am unclean; I am a man of unclean lips."

As the angel made the annunciation in the most tender and poetic language, Mary was troubled in mind; then as the full import of the message dawned on her, she timidly asked how could these things be, and not happen in the natural order; the angel gave more definite explanations; then Mary in a most beautiful spirit of obedience said, "Behold the handmaiden of the Lord: be it unto me according to thy word." Only the pure in heart could have received such news in the spirit that Mary did. While the angel was speaking, she must have weighed the matter and realized something of the cost to be willing to become the Virgin Mother. No doubt her mind visioned the misunderstanding and the consternation of her family; perhaps, hardest of all, the loss of favor in Joseph's eyes. And only a message from heaven saved her from this last trial, and Joseph, by his sympathetic discernment, placed himself in the class with Mary for purity and holiness of life. Then to make Mary more comfortable and to increase her faith, the angel told her of the wonderful blessing that was coming into the life of Elizabeth, her cousin, and so she showed the human need for comfort and understanding by the visit to Elizabeth, who lived in the hill country, probably at Hebron, some distance south of Jerusalem. Elizabeth and Mary must have been kindred spirits, both wonderfully rich in all the sweet and womanly elements of highly spiritual womanhood. Elizabeth distinguished herself by being the first to recognize Mary as "the Mother of my Lord." 'Tis a blessed gift to be able to discern spiritual truth.

Then Mary broke into that sweetly poetic utterance, the Magnificat, in response to the angel's message, a poem of praise, thanksgiving and prophecy, and full of joy, which showed her a woman of culture and as being familiar with Old Testament Scriptures. This is similar to Hannah's song of praise found in I Sam. 2:1-10. Hannah's prayer had been answered, while prophecy was to be fulfilled through Mary. The three months' visit in the home of Elizabeth must have been a time of precious comradeship for both women, they being, as they were, under the Holy Spirit's protection, and both in a wonderful way being used of God in carrying out his plans on this earth.

In fancy, I can see her as she bade Elizabeth a tender farewell, and went back to her home at Nazareth, perhaps to be taunted by an unsympathetic and spiritually dull family. It is not known when Joseph became aware of her exalted mission, but I rather think not until after Mary's

return from the retirement in Elizabeth's home. I believe that it was necessary for her to have this period of quietness and soul-strengthening comradeship with her devout kinswoman. No mortal can sense the depth of her agony of suffering as Joseph, the betrothed, was about to turn away from her. This part of her experience is too sacred for words, and again, a heavenly visitor was despatched to Joseph, who enlightened his spiritual sight, and confirmed his faith, with the result that he took her into his own home, and gave her a husband's love and protection. Then the blessed calm of Gabriel's visit came back to her heart, as she found a haven of peace in the care of an understanding husband. A few months passed in holy comradeship and joyful anticipation, when they realized that it was time to go up to Jerusalem to discharge a civil duty. So while they were there, "rendering unto Caesar" things that were due, the glorious miracle of the Messiah's birth was consummated there in the lowly inn at Bethlehem, and a new era began down here on this sin-stained earth. I am hoping that you see with me the beauty and glory of Mary's obedience as she went along a strange and untrodden way. This submission to God's plan brought her to this glorious event heralded by the heavenly host, and honored by the humble shepherds' visit and the adoration of the Wise Men of the East. But before all this was possible, Mary had endured a long and bitter spiritual travail.

At the presentation in the temple, when Simeon had praised God for the privilege of living to see the world's Saviour, he uttered this prophecy, "Yea, a sword shall pierce through thy own soul also," and doubtless, all through the childhood of the Master, the mother pondered this message, and realized that she, too, must to a large degree, suffer with him in trying to get God's message to a world of people, dull in understanding. That she always believed in him is shown by her conduct at the first miracle in Cana; that she did not always understand the full meaning of his mission, we know, but her love and faith brought her on with him to the shadow of the cross.

The visit to Jerusalem gives us the only glimpse we have into the family circle of the Galilean carpenter from the infancy of Jesus until his entry into his public ministry. That the Christ-child was in the inner court, hearing and asking questions, indicate that his mother had been dutiful and diligent, supplementing his natural ability and gifts with her spiritual teaching. The curtain is drawn over the daily family life, perhaps for our own good, that we might keep our eyes single to the most needful things in the Master's life. We know at times, however, that the joys of her motherhood were swallowed up in pain, for there were other children in this home of respectable poverty, where it took much effort and planning to care for all the needs of the family. Perhaps, too, there was a bit of jealousy about the superior gifts of the first-born, as with Joseph's brethren. Through it all, however, the mother kept faith with the eldest born, and treasured in her heart all of the sweet memories of his birth. The simple villagers might wonder if anything worth while could come out of Nazareth, but no such misgivings ever troubled Mary. She knew in her heart that it was he who was to deliver Israel; but her stumbling was to come with the method of his achievement. I do not think that she was able, always, to follow him in his lowly, unselfish journey back to the right hand of the Father. No doubt but that at times she was eager to see him display his marvelous powers, and quickly and spectacularly become king of Israel. She could not see that the way of the cross was the path to glory, and that hundreds of years were to pass before the angelic prophecy of his ruling over the throne of his father David should be fulfilled. "And of his kingdom there shall be no end," no wonder she was overwhelmed with the idea, and could not take it in, for all other kings and kingdoms before this had fallen.

And is Mary's shortness equal to ours of

this day, when we continually limit the expression of God's power in our own lives by our unbelief? Do we not limit and hinder his message by our over-emphasis on creeds, artificial differences in social standing, and the fomenting of racial hatreds? Blessed Spirit, teach us to understand something of the marvelous love of Christ for all mankind. "And there stood by the cross of Jesus his mother," and John stood hard by to receive her as a precious charge from the Son. She went with him as far as she could through all the heartbreak and mystery of the cross, and after his triumphant resurrection, she was among those who tarried for the Spirit's anointing in the upper room at Jerusalem. "Hail, thou art highly favored, the Lord is with thee; blessed art thou among women."

SIXTEEN GREAT REGIONAL CONFERENCES ON CHRISTIAN STEWARDSHIP AND BROTHERHOOD.

By Fred T. Barnett, Associate Secretary, Wesley Brotherhood.

It will be of interest to our preachers and laymen, generally, to know that during the months of January, February, and March, the General Board of Lay Activities of the Methodist Episcopal Church, South, will hold sixteen Regional Conferences on Christian Stewardship, Wesley Brotherhood, and Missions. It is believed by many that these will be the greatest conferences ever held in the history of our church upon the themes named.

Plans for these conferences have been maturing for the past two years, and culminated at the last meeting of the General Board of Lay Activities, at Lake Junaluska, North Carolina.

Mr. G. L. Morelock, General Secretary of the General Board of Lay Activities and the Wesley Brotherhood, will be the director of these Regional Conferences.

The General Board of Lay Activities is promoting a church-wide program of stewardship, and this will be one of the major themes presented at these Regional Conferences. Rev. J. E. Crawford, who is Stewardship Secretary of the General Board of Lay Activities, will present this theme, and will conduct a round table discussion upon the same.

The Board of Lay Activities is also promoting a new men's organization for the laymen of our church called the Wesley Brotherhood, and Mr. Fred T. Barnett, Associate Secretary of the Wesley Brotherhood, will speak on Brotherhood and also conduct a round table discussion upon this organization.

It is highly important that the subject of missions should be presented to the men of our church in a comprehensive, statesman-like manner at this time, and Bishop W. B. Beauchamp, who is in charge of our work in Europe, will accompany the party and present the present missionary situation confronting our church and the world.

Two distinguished laymen from abroad will address these Regional Conferences. Mr. William Ward, who is the Honorary Life President of the World Brotherhood Federation of London, England, will speak on the World Brotherhood Movement. He has had a great variety of experiences as a teacher, editor, college man, town councilman, local preacher, and business engineer. He is a strenuous fighter for social righteousness along Bible lines, and has stood fiercely for the social implications of the Gospel. Mr. Ward has spoken to tens of thousands of men throughout Europe, is the author of several books, including "Brotherhood and Democracy," and is one of the outstanding laymen of the world.

Another distinguished member of the party will be Sir Richard Winfrey, who is a member of the British Parliament. He is Managing Director of a chain of great newspapers scattered throughout England, has served, altogether, nineteen years as a member of the British House of Commons, and accepted under the Lloyd George Ministry

the position of Parliamentary Secretary of the Board of Agriculture, being a member of the Government for the last two years of the war. While he was mayor of Peterborough, the King of England conferred upon Mr. Winfrey the honor of knighthood for his distinguished services.

It is earnestly hoped that our preachers and laymen will look over the list of conferences given below, together with the dates of the same, and make arrangements for attending the conferences most conveniently situated with reference to their places of residence.

Let us resolve that we will support these great conferences by our own personal attendance and by securing the attendance of others, and let us work and pray that these sixteen Regional Conferences may be occasions of awakened enthusiasm and vision, as well as seasons of great spiritual power, in the lives of the men of our church.

The times and places of the Regional Conferences are as follows:

January 18, 19	Richmond, Va.
January 20, 21	Raleigh, N. C.
January 25, 26	Columbia, S. C.
January 27, 28	Jacksonville, Fla.
February 1, 2	Atlanta, Ga.
February 3, 4	Birmingham, Ala.
February 8, 9	Jackson, Miss.
February 10, 11	Shreveport, La.
February 15, 16	San Antonio, Tex.
February 17, 18	Dallas, Tex.
February 22, 23	Oklahoma City, Okla.
February 24, 25	Little Rock, Ark.
March 1, 2	St. Louis, Mo.
March 3, 4	Louisville, Ky.
March 8, 9	Nashville, Tenn.
March 10, 11	Knoxville, Tenn.

HATTIESBURG DISTRICT MEETING.

A very enthusiastic and business-like meeting was held at Court Street Church, Hattiesburg, on Tuesday, December 1. All of the pastors were present, all of the district stewards but two, a number of charge lay leaders, and several visitors. Rev. Robert Selby, presiding elder, was in the chair, and W. A. Holloway, Secretary.

The assessments for Conference and General work were thoroughly discussed, certain problems arising through the absorption of certain charges and the loss of certain churches, the increase occasioned by the Hattiesburg District taking one-third of the hospital assessment, were adjusted, and the pastors and district stewards went home with a determination to bring all assessments in full. Attention was called to the fact that the district led all others last year in the number of charges paying all claims in full. The work of the district stewards was facilitated by the work of a committee composed of H. Gillis, R. A. Venable, and G. W. Holloway.

Rev. J. L. Neill spoke on our European work and plans were made for the raising of the mission special as a Christmas offering. Reports are not in from all charges, but several have reported more subscribed and paid than the charge quota.

The new men in the district, Brothers Smith, Herring, Wesley, Vaughan, Porter, Stokes, and Lawrence, the two latter supplies, are taking hold with vigor and enthusiasm and are preaching to appreciative congregations. The presiding elder has a firm grasp on the district and is making plans to have the district to surpass the record of last year, conceded to have been the best in the history of the Hattiesburg District.

Rev. H. A. Gatlin and the good ladies of Court Street Church entertained the meeting with the hospitality so well known by all who were present at the Annual Conference.

REPORTER.

PAY YOUR PLEDGE

to the Christian Education Movement of the Louisiana Conference to the authorized local Church Collector, or send direct to Albert S. Lutz Conference Secretary of Education, 1049 Sheridan Avenue, Shreveport, La.

DR. CADMAN ON THE TWENTY-FIVE BEST PREACHERS—AN INTERVIEW.

By Edward H. Cotton.

"Yes, Dr. Cadman is registered here. You will find him in number 26." Following the clerk's directions, I knocked at 26.

"Come in," came a muffled voice from inside. The door refused to give.

"Wait a bit."

I heard a bed creak. Presently a hand inside unlocked the door, and I was looking at—a Roman Catholic priest? Garb and feature conveyed that impression. In fact, as Dr. Cadman later explained, descriptions of him have filled in all the grades from that of preceptor of a Jesuit college to infidel.

"Take a chair and make yourself at home." He bounced back on the bed, adjusted the pillows, and turned a pair of twinkling eyes, keen and kind, on me.

"Now, my lad, what can I do for you?"

"Haven't you a special message you want to get into print?" I asked, after the manner of interviewers—I should have known better.

"My dear boy, I have been giving out so much that I have nothing left, not an atom. Why don't you fire ten or twelve questions at me the way newspaper men do?"

"I'd much rather you would select your own theme," I replied. "But to give you a start: What should preachers be preaching these days?"

"One truth only—the Christian religion, no matter how you interpret it. Roman Catholicism understands a great deal. Do you know that? It knows human nature; people go to its church. Why? Because it is the great sacramental religion. Churches that have eliminated the sacraments in favor of preaching are losing their congregations. Our ministers make the mistake of not opening their mouths and speaking as the Spirit gives them utterance. I mean by that, there should be spontaneity of speech, not effort for which no preparation has been made. I despise glibness. Fluency is a hindrance, not a help, to public speakers, because persons who have the gift substitute fluency for preparation."

"You are a fluent speaker," I interrupted.

"Am I? Look here, old chap, write this down. I never appear before an audience without long and careful preparation. I adopted this practice in the early days of my ministry, and now have the habit. I couldn't do otherwise if I would, but I wouldn't. I write a great deal. Nearly all my sermons and addresses are written in full beforehand."

"And then learned?"

"Learned! No. I leave that to those whose minds have not been sufficiently trained."

"What is the good of writing, then?"

"To get the subject clearly in mind; to separate the dross from the pure gold. I've got to speak to-night, but I don't know what I'm going to speak about."

"Do you mean, Dr. Cadman, that you are going to depend on inspiration? That is not what you have been saying."

"No, sir, don't you believe it. I mean, those who are managing the affair have yet to indicate the subject they wish discussed. I am prepared to speak on a number. Let me tell you another thing." He had become interested, was out of bed, and in a chair in front of me. "Lecturing is one thing, preaching is quite another. Lecturers deal with life in broad and informing terms; preaching—well, the Methodists have a good word describing it—'unction,' meaning a mysterious quality, the power of the Spirit. I care not who the preacher is, from the high orthodox to the most liberalized, he must be baptized in the Spirit of the Unseen."

He was warming to his theme. When I had entered the room he was tired; any one could have seen that. "I am overworked," he had said. "The doctor is placing limitations on me." But once started on the subjects of religion and preaching, to which he has dedicated himself

body and soul, he lost the tired look, and became the intense, enthusiastic, and alert personality the multitudes know who have sat in his audiences or listened to him over the radio of a Sunday afternoon.

"People should go to church to worship God," he declared, "but they don't. You and I, being of the same profession, can talk this matter over like brothers. People don't go to church, because they don't find the bread of life there. What is the source of all the cults for which your New England is famous? The churches have starved the people. Talk of gathering audiences. It is one thing to get an audience in old conservative New England; it is an entirely different matter to get one in New York. Why, down there, if the people saw heaven in the sky they would say it was a waterspout. That is the place where I have to preach. I've been doing it three times on Sunday for the last seventeen years. No, I'm not doing it this year, only twice—doctor's orders. Don't envy me."

We were getting acquainted, and I felt I might venture a personal question.

"How do you explain your hold on the people?"

He looked at me a moment, a question in his eyes.

"I don't know. How do you explain it? I make careful preparation. Once started, I say what is in my mind to say. But this radio puzzles me. I don't like it. You have to stand in front of the microphone; you can't move; you can't say things you would like to say; they wouldn't go with the radio people."

"I think the personal element has to be reckoned with in your case," I said. "And of course you have a remarkable memory."

"No, I haven't. I can't remember words and phrases. I do seem able to keep facts in mind."

"But your language is well selected."

"That, my boy, is due to long training and continuous mental discipline."

"How do you answer the questions that follow your addresses?"

"Precisely the same as I am answering yours. I do have a background of accumulated facts. But why single me, or any other one preacher, for distinction? A short time ago a religious journal which I take and appreciate published a list of the twenty-five greatest preachers. Do you want my opinion of that list? It was a vulgarized one; it was an advertising dodge. I could name over a similar list of ministers just as eloquent, just as useful—staunch, sterling fellows from all the denominations. But several of them have never been heard of."

"You and I have listened to as good preaching on Main Street as on Fifth Avenue."

"Better," he exclaimed. "Fifth Avenue! Talk with Dr. Jowett if you want to know what Fifth Avenue preaching is like."

"I have never sought publicity. All that has come to me has come without seeking. Editors and publishers suspect publicity-seekers. When asked to write, be brief; but don't compress so that the average mind cannot follow. Most of the books and articles I read could have proclaimed their message in half the length."

Readers will observe that Dr. Cadman says what he has to say in private conversation as well as in public, yet always back of the direct words was the charitable spirit.

In some way, I don't remember how, the conversation drifted to spiritualism. He knew the subject was in the air, and acknowledged that it had contributions to make to religious interpretation. At the suggestion that some declared it the most progressive of all the religions when it came to an interpretation of the life after death, he ceased to talk and assumed a listening attitude.

"Ministers are afraid of it," I suggested.

"Well, I wouldn't be. I usually say what is in my mind to say."

"Why don't you preach a sermon on it?"

"I am not conversant enough with the facts. I have attended but one seance; that was in London some years ago. My grandmother, who had died when I was seven years old, came, so the medium said. She told me accurately all that

had happened to me, and said she would continue to control me."

"Sound spiritualistic doctrine," I replied.

"You have suggested a sermon for me; let me suggest one for you," said Dr. Cadman with quick change of mood. "Take your text from the first verse of the first chapter of Ezekiel: 'As I was among the captives by the river of Chebar, . . . the heavens were opened, and I saw visions of God.' There's a subject for you, with the sort of mystical background you appear to crave. Do you want to know what I'm going to preach about next Sunday? 'Is Prohibition a Failure?'"

"Do you think it is?" I inquired.

"Not at all, but the time has come to say certain things. Well, I must get ready for that lecture." He stepped into an adjoining room, and I went over to the bed where he had been lying. Piled up on either edge were books, tracts, pamphlets, and magazines, some with strange titles. A person's mind, in liberal measure, is what his reading makes it. If ever a man's mental processes should be versatile, Dr. Cadman's should, judging from the variety of that literature. Among the books were: "Color," a volume of poems by Countee Cullen; "Rahmedia," stories of the South Sea Islands, by C. Harold Smith. Among the magazines were: The Spectator, which he said—he had now joined me—was the greatest of English weeklies; Inter-America; the Christian Quarterly; Scribner's; a journal on religious education; McClure's; and "A Chronicle of the Community of the Resurrection." This last he put in my hand with the injunction to read it with care, for it described the mystic state of mind of Oriental peoples. "Eastern peoples have a depth of spiritual fervor," he exclaimed. "Would that the Eternal Realities meant to us of the West what they mean to the East! Well, there is so much to read, and time presses. I don't read as much as I used to, my eyes get tired."

Dr. Cadman is not at all the grim and solemn ecclesiastic some of his pictures represent him. He is confiding and friendly. His mind is forever alert to accumulate facts. He will listen to a person, whoever he is, provided he has anything to say; and his faith in the veracity of that person is captivating in its artlessness.

I had hardly stepped inside the door before I was taken into his embrace, so to speak. But most certainly, the same thing would have happened with any other accredited stranger. For I had never met him before and may never meet him again. Moreover, I was after material for publication. Interviewed persons have a right to be reserved in statement and attitude. We must mark him as one who loves his fellow-men.

"What are we going to do in the world to come?" was a last question.

"Carry on as we are carrying on here; and we shall, too, under better conditions."—Zioux's Herald.

The minister on this Sunday morning forgot to read the order of service in the church calendar. An anthem had been inserted in place of the hymns. At that point, the minister rose, announced the number of the hymn to be sung, and began to read it.

At the same time, the leader of the choir, intent upon his part of the program, signaled the choir, located back of the minister, to rise. He wondered why they stood up so reluctantly, and why the faithful organist did not perform. Then, realizing that there was confusion and a mistake, he signaled the choir to be seated.

The minister, unconscious of anything wrong in the choir, was much annoyed by smiles and broad grins in the pews. He felt his tie, it was straight; he smoothed his hair, and kept on reading the hymn, which increased the humor of the whole situation:

"In vain we sing our tuneful lays,
In vain we strive to rise.
Hosannas languish on our tongues,
And our devotion dies."

—The Congregationalist.

The Home Circle

THE TOWN OF DON'T-YOU-WORRY.

There's a town called Don't-You-Worry
On the banks of River Smile;
Where the Cheer-up and Be-happy
Blossom sweetly all the while.
Where the Never-Grumble flower
Blooms beside the fragrant Try,
And the Ne'er-Give-Up and Patience
Point their faces to the sky.

In the valley of Contentment,
In the province of I-Will,
You will find this lovely city
At the foot of No-Fret hill;
There are thoroughfares delightful
In this very charming town;
And on every hand are shade trees
Named the Very-Seldom-Frown.

Rustic benches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-Earner-Prayer.
Everybody there is happy,
And is singing all the while—
In the town of Don't-You-Worry,
On the banks of River Smile.

—Selected.

A CHRISTMAS STORY

(Or True Legend of the Love Angel from a Diary of Day Dreams).

Once upon a time there lived a Soul in a prison-castle by the sea of Life. In his barred cell he was bound, his hands and feet, by iron chains.

Early in the morning, through his window, there came on golden wings the angel of Sunshine, whose magic touch untied his hands, while a voice whispered, "Free thyself." Soon his body was free, but still he was not free. Yet, he praised the sunshine, thinking that surely this was an angel of Love. But when he walked to the window he found that the angel was gone.

Long looking out of his window, he imagined he saw angels of love in the hearts of flowers, the rainbow, and all the wondrous beauties of earth and sky. Soon came the twilight and then the night. Like a bird in a cage, he tried to flee, but there was no escape. In the darkness and the gloom of despair he saw only his sinful self. There was no beauty, there was no light. With fear and trembling he fell upon his knees and cried for help. Suddenly he saw in the Eastern sky a bright and glorious star of dazzling Light. "This," he reasoned, "is at last the Angel of Love," and fell on his face to worship. As he lay there a man stood by him, the Mau of Galilee, who, with loving hand, lifted him up, opened the prison bars and set him free. This, he knew, was the Angel of Love, for in reply he said: "Saviour, ever walk with me."

Pachuta, Miss.

A TRUE TALE OF FEATHERS.

"Doctor Jack said I could sit up a whole hour to-day—in a chair," Bobby gleefully reminded his mother.

She laughed back from the next room.

"Thought I'd forgotten it, didn't you, son? Well—shut your eyes—tight."

He heard mother and Aggie, the maid, whispering. Then he felt himself lifted and carried—oh—miles, Bobby thought. But when at last mother said, "Open!" he looked about and there he was—right in mother's sunny room in the great big, "comfy" chair. It seemed a regular bed, now, with pillows and quilts. And it was drawn up close to the big bow-window, so Bobby could look straight into the branches of the poplar tree.

"All set?" asked mother, tucking the warm rug about his slipped feet.

"Oh—this is fun! Heaps better than my room. Mine seems all—all—measle'ish."

Mother laughed. "We'll shoo the measles out—and you, too, in a few days! In the meantime, you'd better get all the fun you can. Oh, I forgot—there's a 'sprise, too. But you have to find it for yourself."

Bobby's face fell.

"How can I hunt when I have to stay all tied in this chair?"

"It's in plain sight. And you're warm—almost hot."

"Just like 'hunt the thimble,'" giggled Bobby, peering about the carpet, the ceiling, the sewing-table.

"Is it square?" he asked.

"No."

"Round?"

"No."

"Then it must be outside."

He gazed out, and into the branches with their bright, new leaves.

"I've guessed it!" he cried. "That's it—isn't it, mother?—a new bird's nest? And there are baby birds in it. I can see one, two, three heads. Aren't they silly-looking—without any feathers? Where's the mother-bird?"

"Probably getting their luncheon or stretching her legs somewhere, maybe. I should think she'd want to."

Bobby watched and chattered, while mother "tidied up" and moved about from closet to dresser. Suddenly she turned.

"Why, where's our nice sunshine?" she exclaimed, puzzled.

"That's funny," he said. "It's all clouded up. Guess we're going to have a thunder-shower."

"But it hasn't thundered. Though, perhaps, here in Colorado they can even have thunder-showers without thunder! Anyway, it is dark."

"And see, mother, the bird has come back to take care of the babies. I believe she really talks to them. There, she told them to put their heads down, and now she's sitting on them just as though they were eggs."

Just as he spoke a tremendous gust of wind shook the slender poplar tree, and its branches waved back and forth before Bobby's eyes.

"Jimin-ee!" he said.

Mother was dashing about closing windows. And none too soon! For, like showers of bullets, came the crash of hail-stones against the panes. Overhead they beat on the roof with such a deafening noise that Bobby could scarcely hear his mother's voice.

"Is it hail?" he shouted to her, and although she stood close beside him, she had to bend her head to catch the words.

"I should say it is," she screamed back. "Look—the stones are as big as walnuts—"

"Oh—gee—" pouted Bobby, "I wish I was well—I want to get some—"

"I believe they'd kill you, Bobby—truly. See how hard they are falling, and how big they are!"

Aggie came running in, her eyes so big with terror that the whites gleamed in the dark room.

"It's de end ob de worl'—yas'm—I'm a mis'ble sinner!"

Bobby laughed.

"Nonsense, Aggie," said mother. "Come here and watch us. Oh, Bobby, that poor bird!"

For there sat the mother-bird, the icy bullets raining down upon her back—the only living thing, it seemed, without a shelter.

"If we opened the window, would she come in?" asked Bobby, anxiously.

Mother shook her head.

"I suppose not—and we couldn't open it. The wind is driving the hail straight this way. But it can't last long—it's too dreadful. Oh! How terrible!"

For like some giant hand, the cruel hail was stripping the new leaves from the trees till the branches stood out bare and cold, where, ten minutes before, they had been so gaily clothed in the shining, dancing leaves.

Bobby wished he were a girl; he was so afraid he might cry.

"When there aren't any leaves left, it'll hurt her—the bird, I mean—more than ever."

Mother nodded. There were tears in her eyes. She didn't try to hide them.

"Why doesn't she fly away?" wondered Aggie, forgetting her fear.

"She is protecting her babies," answered mother.

Below, the lawn was white, and all the flowers at its edge lay crushed under the weight of hail. And always the deafening clatter above their heads.

But the mother-bird never moved!

Then, quite as suddenly as it had begun, it was over. No more shrieking wind, no more machine-gun firing of hail. Even the sun peeped out again. If it had not been for the bare trees, the poor crushed flowers, and an overturned chair on the white lawn—Bobby would have believed it all a dream.

"I bet she's frozen, mother—she hasn't moved yet!"

As he spoke, the bird slowly—very slowly—moved her little head.

"It's all right now, little mother," said Bobby's mother softly. "It's all over, and your children are safe."

Slowly—very slowly—the bird rose from the nest and hopped awkwardly out of the leafless branch.

"She looks so queer," began Bobby. Then—"Oh, mother!" he cried, "she hasn't any tail!"

Every tail feather had been torn from the brave little bird by the stinging hail.

But four tiny, unharmed heads stretched up over the edge of the nest, and four greedy mouths opened wide.

"Jim-in-ee!" said Bobby. "I don't see how she could!" He wriggled about under the quilt as though his own feathers were being tweaked. He felt as he did in the dentist's chair when the whirly machine started. "That must have hurt her awful!"

Mother watched the sun come stealing back over the quilt.

"She loved her babies," she said, smiling a teary smile down at Bobby.—The Presbyterian.

THE PEACE OFFERING.

Mabel heard an old man tell about some one giving another person a peace offering after they had a quarrel. Mabel knew very well what a quarrel is. She and Edna had had one.

Mabel's grandma always knows that children want a lunch in the afternoon. Grandma calls it a "piece."

This day Mabel ran to the house. "Grandma, may I have a piece?" she said.

Grandma laughed and gave her a big slice of bread and butter with brown sugar on it. It looked so good that Mabel wanted to eat it herself, but did not. She ran to the back fence.

"Edna! Edna!" she called. "Here is a piece offering I brought you."

Edna came outdoors with both hands behind her. She took the bread and said, "Thank you!"

Then she held out a big yellow apple for Mabel to eat.

They were sitting side by side when Edna's brother Tom came by. "Ho, I thought you girls wouldn't play together any more!" he teased.

"We did say that, but I got sorry," Mabel told him. "I brought Edna a piece offering and she gave me this nice apple."

Tom laughed. "You gave her a p-i-e-c-e for a p-e-a-c-e offering," he said.

"I guess this is both kinds," said Mabel.—Mary S. Stover, in Pearls for Little Ones.

"They sat around telling smutty stories all evening."

"It must have been a chimneysweep convention."—Exchange.

Tenor (prevailed upon to sing a song): "Will you accompany me?"

Giggly She: "Delighted, I'm sure, if you will find a chapter."—Exchange.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page, leave a margin of at least one inch on the left-hand side of the page, do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Brother P. M. Franklin, of Oxford, Miss., has been a subscriber to the Advocate for twenty-three years.

The Minden Tribune, Minden, La., gave much space to the Christmas sermon preached by Rev. Leon I. McCain, reproducing it practically in full.

Rev. L. E. Crooks is enterprising a new church at Indian Bayou, La.

A note from Mrs. Jas. D. Gautier, of Kreole, Miss., states that the Sunday school at that place raised \$18 at a "White Christmas" entertainment.

The "Christmas Greetings" of Rev. J. H. Felts, pastor of the First Methodist Church, Greenwood, Miss., as printed in the church bulletin for Dec. 20, was beautiful in thought and in expression.

From an authoritative source we learn that Rev. W. S. Henry has made a good beginning at Rayne, La., and the outlook for the future is encouraging.

A good report has come to the Advocate office of the work at New Iberia, La., to which place Rev. R. L. Armstrong was appointed at the recent session of the Conference.

A personal note from Rev. W. L. Doss, Jr., presiding elder of the Lake Charles District, Louisiana Conference, states that the work of the district goes well.

The Editor of the Advocate expresses his sincere appreciation of the many Christmas greetings and good wishes received by him during the holidays.

The Epworth League at Drew, Miss., is a one hundred per cent League, having met all the financial obligation to the time of the meeting of the Assembly next June.

The Sunday school of the Capitol Street Methodist Church, Jackson, Miss., held a "White Christmas" entertainment on Thursday evening, Dec. 24. The children of the Methodist Orphanage were special guests of the occasion.

At the first quarterly conference at Drew, Miss., where Rev. R. P. Neblett is pastor, Mr. J. D. Walton was recommended to the district conference for license to preach.

Rev. and Mrs. W. H. Saunders, Philadelphia, Miss., had the joy of having all their children with them for Christmas. They were happy, too, in the many expressions of appreciation given them by their friends and parishioners.

The American-Press, Lake Charles, La., always ready to give ample space to church affairs, had as its leading editorial on Dec. 24, "The Children's Week," in which it emphasized the claims of the children upon the love of the "grown-ups."

Rev. Louis Hoffpauir has started well in the work at Lafayette, La. Large congregations are attending the services and the beautiful new church is proving its worth in many ways. A fine organ has recently been installed.

A fund of \$2500 has been given through Dr. John A. Rice to Southern Methodist University as the nucleus of a fund of \$10,000, the income of which is to be used to provide books and manuscripts dealing with the Old Testament.

Mr. and Mrs. Chas. O. Chalmers, accompanied by their grandson, Jack Chalmers Herman, spent the Christmas holidays in Matanzas, Cuba, visiting their daughter, Clara, principal of the Irene Toland College, an institution of the Woman's Council.

"Fellowship Day" was observed at the Parker Memorial Methodist Church, this city, on a recent Sunday, with an attendance of about 300. New members have been received into this church by the pastor, Rev. L. W. Cain, on nearly every Sunday since Conference.

The following charges in the Hattiesburg District, Mississippi Conference, have already paid their quotas or more on the mission special: Avera; Magee; Mount Olive; Richton; Main Street, Hattiesburg; Sumrall. The other charges will pay within the next few weeks.

A copy of the Annual of the Louisiana Conference for 1926 was laid on our desk on Wednesday, Dec. 23. Dr. R. H. Harper, the Secretary of the Conference, has done his difficult work in a way that is altogether to be commended—the Annual seems to us to be just about perfect in its form and arrangement.

Rev. and Mrs. J. A. Alford, of Rayville, La., spent the holidays in New Orleans, visiting relatives and friends. Brother and Sister Alford are greatly beloved in this city, where they have served the church so faithfully. They have entered upon their work at Rayville happily and with a fine outlook for the year.

The Broad Street Methodist Church, Lake Charles, La., observed Christmas with a "White Christmas" program in which the pageant, "The Bethlehem Inn," was given. At the close of the program, many baskets of good things were presented, to be distributed among the needy of the city.

Brother R. W. Millsaps, of Transylvania, La., in renewing his subscription to the Advocate, says: "The Advocate has been in our family a long time, read and enjoyed. My father, W. W. Millsaps, was one of the original subscribers, and I remember, when a boy, how I enjoyed reading the Advocate." Blessings upon him and his!

We learn with sorrow of the death, at Coffeeville, Miss., on Dec. 21, of Mr. John E. Bailey, prominent citizen and a lifelong member of the Methodist church. The funeral services were held on Dec. 22, conducted by Rev. E. Nash Broyles, a former pastor, assisted by Rev. H. M. Young. The Advocate extends sincere sympathy to the sorrowing loved ones and friends.

The Advocate office appreciated a call by Robert Cross, a ministerial student at Centenary College, on Wednesday of last week. Brother Cross,

whose home is in New Orleans, was at home for the holidays. Before returning to college, he expects to attend the Methodist Young People's Convention at Memphis. Upon completion of his course at Centenary next June, he expects to enter Southern Methodist University.

The Christmas number of "Methodist Matters," the interesting paper issued by Rev. Del Longgear, pastor of Central Methodist Church, Columbus, Miss., was twice the usual size, being embellished with colors and appropriate Christmas pictures. Brother Longgear says that "Methodist Matters" and the Commercial Dispatch are Columbus's two leading newspapers. He is not far wrong, at that.

We deeply regret to learn that Rev. H. L. Johns, our vigorous and efficient young pastor at Natchitoches, La., is in the hospital at Alexandria, La., under instructions from his physicians to "slow up" a little in his indefatigable labors. Brother Johns is one of the most efficient young men of the Conference and of the church, and his brethren and friends will pray that he may soon be fully recovered from his illness.

Rev. J. L. Greenway, Jr., a beloved member of the Louisiana Conference, who has been out of the active work for awhile on account of ill health, and who has been with his father, Rev. J. L. Greenway, of the Mississippi Conference, left last month for El Paso, Texas, where it is hoped a change of climate will hasten his recovery. He is accompanied by his wife and daughter. His address at El Paso is 3509 Heuco Street. His brethren and friends will not forget to remember him in their prayers.

Rev. Henry T. Young, general evangelist, is now making up his slate for the coming year, and he would be glad to correspond with any one interested in planning a revival. His address is DeRidder, La. Brother Young has been eminently successful in his evangelistic work, the records showing that his meetings are especially fruitful in conversions. He is chairman of the Committee on Evangelism of the Louisiana Conference and is in every way qualified to do the work to which he has consecrated his life.

Rev. W. M. Williams, of Magee, Miss., writes: "The Magee church joyously made their birthday offering to Christ last Sunday of \$160 in cash, the total amount of our quota for the missionary special. We have been given a most hearty welcome for another year's service among this people, and they have given us many expressions of appreciation, including a Christmas turkey. They have contributed to the church since Conference more than \$500. We have about 150 resident members."

Rev. W. M. Williams, pastor of the Magee and Sanatorium charge, Mississippi Conference, upon whose heart rests heavily the welfare of the work at the Sanatorium, writes concerning it: "I spent Christmas morning at the Sanatorium. Most of the patients and all the nurses were possessed with the Christmas spirit. Most of the patients are happy over the prospect of restoration to health. It is an inspiring sight to look into the faces of my congregation of from seventy-five to one hundred convalescents, beaming with the joy of returning health and the hope of an early reunion with loved ones at home. This is a great institution, and it is doing a great work for humanity and our State. It should have a more liberal support."

Rev. John W. Ramsey, Laurel, Miss., writes: "A unique service was held at the West Laurel Methodist Church on Wednesday evening, Dec. 23. The meeting was held to celebrate having recently paid the last \$100 of the indebtedness which has been hanging over the church for several years. The congregation gathered first at the church, where addresses were delivered by

Rev. B. L. Sutherland and Rev. J. L. Greenway, after which the people assembled on the back lawn, a bonfire was built, and the mortgages and notes burned. Then all came together in the parsonage for a social hour." As the people assembled they brought many substantial tokens of appreciation of their pastor and his family. The fifth year of the pastorate of Brother Ramsey thus begins auspiciously.

The tragic death of Mr. A. M. Weaver, Coriuth, Miss., which resulted from his automobile's being struck by a train, was a shock to the whole community. Brother Weaver was a careful driver, and newspaper accounts indicate that he was not at all to blame for the accident. He was a brother of R. M. and A. K. Weaver, well known throughout Methodism, and was himself an active member and supporter of the church, greatly beloved and deservedly popular. The funeral services were conducted by his pastor, Rev. E. Nash Broyles, assisted by Rev. O. W. Bradley, called from Memphis for the sad occasion. The Advocate joins their many friends in expressing sincere sympathy to the sorrowing family and loved ones.

Rev. and Mrs. J. Cude Rousseaux, of this city, Brother Rousseaux being pastor of the Algiers Methodist Church, spent the holidays in the hospital. Mrs. Rousseaux, after an illness of six months, was forced to undergo a serious mastoid operation; Brother Rousseaux has been ill for three months with complications arising from an attack of influenza. We are glad to be able to report that both of them are gradually recovering their health. During his illness, Brother Rousseaux's pulpit has been filled by R. H. Harper, W. G. Evans, H. T. Carley, John Rasmussen, and J. W. Lockhart. Brother and Sister Rousseaux greatly appreciate the many Christmas cards and greetings received from their friends during the holiday season, and regret that their illness prevented their sending their greetings to their friends, as is their custom.

IN SPITE OF THE HOLIDAYS.

We know perfectly well that it is hard to put on any kind of special program during the holidays; but some of the brethren have thought it a good time to call attention to the Special Circulation Proposition of the Advocate, and we add the following to the list this week of those who have accepted the proposition to put the paper into at least half the homes represented in the membership of the church indicated:

North Mississippi Conference.

Carrollton (Valley Hill Church), Rev. S. E. Ashmore, pastor.

Myrtle (by Mrs. E. L. Smith), Rev. J. L. Nabors, pastor.

Mississippi Conference.

Adams (Ebenezer church, by Mrs. R. B. Jordan), Rev. L. J. Snelgrove, pastor.

Picayune, Rev. H. A. Wood, pastor.

Porterville, Rev. D. P. Yeager, pastor.

Louisiana Conference.

Winnfield circuit (Joyce church), Rev. G. H. Corry, pastor.

Merryville, Rev. L. R. Sparks, pastor.

As we enter upon the new year, with all its responsibilities, opportunities and possibilities, we feel that many others will do that which, we believe, will help every department of church work more than we can fully realize—put the church paper into the homes of all their people. The Advocate as an assistant pastor will make fifty-two visits a year—and it will cost just about ten cents a month. What better investment can be made?

MISSISSIPPI CONFERENCE PRESIDING ELDERS' MEETING.

The presiding elders of the Mississippi Confer-

ence being called to meet with the Sunday School Board at Jackson, Dec. 16, held a brief session at the offices of the Board.

It was regretted that Rev. M. L. Burton, chairman, was absent on account of a recent attack of influenza. Rev. Robert Selby was elected vice-chairman, and presided over the meeting.

It was agreed that the presiding elders endorse plans looking towards a future Mississippi-wide Sunday School Conference; co-operate with the Rev. J. C. Chambers, secretary, in securing our quota of delegates for the International Sunday school gathering at Birmingham; endeavor to hold Sunday school institutes at a different time from our district conferences—preferably in July.

The following schedule of district conferences was fixed:

Brookhaven District, April 6-7, at Magnolia.

Hattiesburg District, April 8-9, at Ellisville.

Seashore District, April 13-14, at Wiggins.

Newton District, April 20-21, at Union.

Jackson District, April 22-23, at Grace Church, Jackson.

Vicksburg District, April 27-28, at Holly Bluff.

Meridian District, June 3-4, at Shubuta.

All the presiding elders reported their work to be starting off with promise of a good year.

J. LOYD DECELL, Secretary.

THE LEPER WHO CAME BACK.

This story is not about the one leper who was a Samaritan, who turned back to give Jesus Christ thanks for his healing, but it is about a Good Samaritan who happens to be a Filipino.

Among the early converts of the missionaries who first went to Novotas, a large fishermen's village near Manila, was a young man of great zeal and earnestness named Victoriano Mauricio. He became a constant student of the Bible and was appointed first an exhorter and then a local preacher. He was present at all quarterly conferences to give in his report, showing the progress of his studies and the number of sermons he had preached and prayer meetings conducted.

But alas, Victoriano fell ill and the doctor pronounced him "a leper."

Now the government of the Philippines has provided a colony for lepers on the Island of Culion, about two days' journey by boat south of Manila. Thither went Brother Mauricio, with many other lepers. They are still being gathered up at the rate of about one thousand a year from the various islands of the group. On the Island of Culion the government has spent a great deal of money, and has built one of the finest sanitary villages to be found anywhere in the Orient. It is provided with clean streets, good living quarters, splendid artesian water, and electric lights, but no one, not even a leper, cares to go to Culion, for it means to him isolation, separation from friends, and probable death.

Victoriano took his Bible and his hymn book with him. These two books the Filipino preacher always carries. He soon began singing in his home and on the streets, and in a short time gathered a company of faithful believers together. The American Mission to Lepers built him a church, in which he has been preaching for a number of years. A couple of years ago a missionary and his wife came over from Cebu to live on the island eight months during the year, and with this encouragement the work has greatly prospered, until the church has had to be enlarged to more than double its former size. The leper members of this church themselves led a movement to build dormitories and a small hospital where the Protestant lepers could have proper attention. The government appropriations have not kept pace with the growing needs at Culion, although one-sixtieth of the appropriate money of the Philippine Government goes to the care and treatment of lepers. In a recent pronouncement by Governor General Wood, after a visit to Culion, the newspapers made him say that he expected to call upon the people of the United States for one million dollars in order that Culion might be properly equipped.

Now lo! a miracle takes place! Pastor Mauricio has been as faithful attending the clinic for treatment as he has been in looking after his church work. One day after examination the doctor said: "Victoriano, you are cured. In a short time we can send you home." To almost any other leper at Culion this would have meant release from prison and the charnel house of death. For a time Victoriano was very happy; but as the time came for him to leave he thought of the beloved members of his flock, and he went away with sorrowed anticipation. He was happy to get back to Novotas, and his friends and relatives were glad to see him. After a few months, however, Mauricio found that he had left his heart in the little church in Culion, and made application to return. This was granted, and today you will find this Good Shepherd, a healed leper, going in and out among the afflicted people of Culion, ministering to them in the Master's name.

There are 5,500 lepers in Culion provided with home and hospital by the government, but it remains for the church of Jesus Christ, through his appointed ministers, to bring unto them love, comfort, hope and salvation. The churches of the United States are functioning in this way through the American Mission to Lepers, whose offices are at 156 Fifth Avenue, New York City. A note of inquiry will bring printed information concerning the program and methods of work.

STEWARDSHIP SERMONS.

1. "Each generation makes some transforming discovery in God's Book; what is 'Stewardship' but God's word for this generation?"
2. "Jesus teaches that a man's attitude to the kingdom of God is revealed by his attitude to his property."
3. "Stewardship puts the Golden Rule in business in place of the Rule of Gold."
4. "When a man gets rich God gets a partner or the man loses his soul."
5. "Not how much of my money must I give to God, but how much need I use for myself."
6. "Give, not from the top of your purse, but from the bottom of your heart."
7. "The kingdom of God can never be established by raising money; but it can never be extended without raising money."
8. "To have is to owe, not to own."—United Stewardship Council.

"It takes practice to use one's eyes, even when God has opened them. And there are some believers who never get beyond confounding a doctrinal statement of a truth with a living exemplification of that truth."—H. Clay Trumbull.

ANNOUNCEMENT BY GENERAL EVANGELIST W. E. THOMAS.

General Evangelist W. E. Thomas, formerly of the Louisiana Conference, is making up his slate for the year. He has some open dates which he would be glad to have taken in the South. His address is: Westminster Apartments, Nashville, Tenn.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The spirit of MRS. E. B. PATTERSON, on Oct. 22, 1925, departed this life to be with God, who gave it. Mrs. Patterson was the only child of Mr. and Mrs. A. J. McEvoy. She was born in Clinton, Ill., in 1892, and in the year 1905 they moved to Silver Creek, Miss. Here and nearby, at Monticello, she spent the larger part of her noble and cheerful life. On the following Sunday her body was tenderly laid to rest by her pastor, Rev. J. H. Moore, and her body sleeps near that of her father and mother in the city of the dead at Silver Creek. Mrs. Patterson received her education at Whitworth College. Miss Irma McEvoy was married to Mr. E. B. Patterson, July 13, 1910, by Rev. J. E. Williams, and to this happy union came four bright, promising boys. In 1915, she joined the Methodist church at Monticello, Miss., and no pastor ever had a more loyal worker than she; an untiring interest was hers in her church, the pastor's home and family. With her she carried a pleasant smile that made her presence appreciated everywhere. With a smile she was heard to say (when death was creeping upon her at Touro Infirmary, New Orleans, where everything was being done by efficient and loving hands), "I am not afraid to die." Such a Christian smile and life as was hers make all who knew her say, "O death, where is thy sting, O grave, where is thy victory." To her dear and devoted husband and children I would say, "Let this same guiding light be yours until it leads you home to be with the dear wife and mother."

A former pastor and friend,
R. A. ALLUMS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Ponchatoula, Q. C., Jan. 4; Nov. 15.
Natalbany, Q. C., Jan. 5; Nov. 15.
Plaquemine, Q. C., Jan. 12; Nov. 22.
Lottie, Q. C., Jan. 13; Nov. 22.
Hammond, Q. C., Jan. 6; Nov. 29.
Springfield, Q. C., Jan. 7; Nov. 29.
Jackson, Q. C., Jan. 15; Dec. 6.
St. Francisville, Q. C., Jan. 14; Dec. 6.

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Donaldsonville, Q. C., Jan. 21; Dec. 13.
Gonzales, at Antioch, Q. C., Jan. 20, p.m.; Dec. 13.

Bogalusa, Q. C., Jan. 29; Dec. 20.
Franklinton, Q. C., Jan. 28; Dec. 20.
Zachary and Slaughter, at Slaughter, Q. C., Jan. 19; Dec. 27.

Baker, at Baker, Q. C., Jan. 20, a.m.; Dec. 27.

East Feliciana, at Oak Grove, Jan. 9, 10.

Clinton, Jan. 10, 11.

Amite, Jan. 17.

Kentwood, Jan. 17.

Denham Springs, at Palmetto, Jan. 23, 24.

Baton Rouge, First Church, Q. C., Feb. 8; Jan. 24.

Washington, at Angie, Jan. 30, 31.

Pearl River, at Pearl River, Jan. 31.

Pine Grove, at Pine Grove, Feb. 7, 8.

Greensburg, at Greensburg, Feb. 8, 9.

Keener Memorial, Q. C., Feb. 9; Feb. 14.

Istrouma, Q. C., Feb. 11; Feb. 14.

H. N. BROWN, P. E.

Lake Charles Dist.—First Round.

Many and Pearson, at Many, Jan. 3.

De Ridder, Jan. 10, a.m.

Merryville, Jan. 10, p.m.

Zwolle ct., at Zwolle, Jan. 17.

Leesville, Jan. 24, a.m.

Barham, Jan. 24, p.m.

Lake Charles, ———.

Maxie and Estherwood, at Maxie, Feb. 7, a.m.

All correspondents will please address the presiding elder at Gueydan, La., until Feb. 1.

W. L. DOSS, JR., P. E.

Minden Dist.—First Round.

Coushatta, Jan. 3, 11 a.m.

Campti, at Campti, Jan. 3, 7 p.m.

Ferriday, Jan. 10, 11 a.m.

Winnfield, Jan. 17, 11 a.m.

Winnfield ct., at Joyce, Jan. 17, 7 p.m.

Columbia, at Columbia, Jan. 24, 11 a.m.

Rochelle, at Rochelle, Jan. 24, 7 p.m.

Colfax, at Colfax, Jan. 31, 11 a.m.

Plain Dealing, at Plain Dealing, Feb. 7, 11 a.m.

Castor, at Castor, Feb. 14, 11 a.m.

Standard, at Standard, Feb. 21, 11 a.m.

Trout and Good Pine, at Good Pine, Feb. 28, 11 a.m.

Jena and Jonesville, at Jonesville, Feb. 28, 7 p.m.

Minden, March 1, 7 p.m.

Sibley, at Pine Grove, March 2, 2 p.m.

Liberty ct., at Liberty, March 4, 2 p.m.

District stewards will meet at Minden, Jan. 6, at 2 p.m.

K. W. DODSON, P. E.

NORTH MISS. CONFERENCE.

Aberdeen Dist.—First Round.

Fulton, at Friendship, Jan. 6.

Tremont, at Mount Pleasant, Jan. 7.

Smithville, at New Bethel, Jan. 9, 10.

Aberdeen, Jan. 10, p.m.

Vardaman, at Vardaman, Jan. 12.

Buena Vista, at Buena Vista, Jan. 13.

Woodland, at Woodland, Jan. 16, 17, a.m.

Prairie and Strong, at Strong, Jan. 17, 18, p.m.

Verona, at Verona, Jan. 23, 24, a.m.

Nettleton, at Nettleton, Jan. 24, 25, p.m.

Greenwood Springs, at New Hope, Jan. 30, 31.

I come to you for another year with a greater love and a deeper concern for the ongoing of our Lord's work in the Aberdeen District. May we not have a genuine interest in each other's success throughout the district? Let us have real team work this year. You made a good record last year. Let us begin now to make the record of the incoming year much better. There will be a great missionary institute at Tupelo Dec. 15-16. No pastor can afford to be absent from this meeting. A pastors' meeting will be held in connection with this institute. Get every layman to this meeting that can possibly be induced to come.

L. P. WASSON, P. E.

Columbus Dist.—First Round.

Central, Columbus, preaching, Dec. 27, night; Q. C., Dec. 10, night.

Ethel, at Ethel, Jan. 9, 10.

McCool, at McCool, preaching, Jan. 10, night; Q. C., Jan. 11, 10 a.m.

Sturgis, at Sturgis, Jan. 13, 11 a.m.

Chester, at Salem, Jan. 16, 17.

Ackerman and Weir, at Weir, Jan. 17, night.

Cedar Bluff, at Cedar Bluff, Jan. 20, 11 a.m.

High Point, at Owen's Chapel, Jan. 23.

A full attendance of the official members at each quarterly conference is very much desired.

All the preachers and leading laymen of the Columbus District are urged to attend the Missionary Conference for the District at Starkville, Dec. 8 and 9. We meet about 2 p. m. on the 8th and run to noon of the 9th. We want each pastor to come and bring several of his laymen.

The district stewards are called to meet in West Point, at the Methodist church, Nov. 24, at 2 p. m.

Let us all work and pray for a great year in the Columbus District.

JOSEPH B. RANDOLPH, P. E.

Sardist Dist.—First Round.

Batesville, preaching, Nov. 29, 11 a.m.; Q. C., Dec. 3, 7:30 p.m.

Como, preaching, Nov. 29, 7:30 p.m.; Q. C., Dec. 4, 4 p.m.

Sardis, preaching, Nov. 22, 7:30 p.m.; Q. C., Dec. 4, 7:30 p.m.

Sardis ct., at Terza, Dec. 6.

Senatobia, preaching, Dec. 27, 11 a.m.; Q. C., Dec. 10, 7:30 p.m.

Olive Branch, at Olive Branch, preaching, Dec. 20, 7:30 p.m.; Q. C., Dec. 18, 10 a.m.

Cockrum, at Palestine, Dec. 19, 11 a.m.

Byhalia, at Byhalia, preaching, Dec. 20, 11 a.m.

Courtland, at Courtland, Jan. 3, 11 a.m.

Coldwater, at Coldwater, preaching, Nov. 22, 11 a.m.; Q. C., Jan. 4, 10 a.m.

Hernando, preaching, Dec. 13, 11 a.m.; Q. C., Jan. 4, 7:30 p.m.

Arkabutla, at Hunter's Chapel, Jan. 7, 11 a.m.

Longtown, at Longtown, Jan. 8, 11 a.m.

Pleasant Hill, at Pleasant Hill, Jan. 10, 11 a.m.

Horn Lake, at Horn Lake, preaching, Jan. 10, 7:30 p.m.; Q. C., Jan. 11, 11 a.m.

Crenshaw, at Crenshaw, Jan. 10, 11 a.m.

Mount Pleasant, at Mount Pleasant, Jan. 17, 11 a.m.

Oakland, at Oakland, Jan. 21, 11 a.m.

Charleston, Jan. 21, 7:30 p.m.

Tyro, at Free Springs, Jan. 23, 24.

Shuford, at Eureka, Jan. 31, 11 a.m.

All the stewards are urged to be present at the first quarterly conference. In many instances, the salary of the pastors will be fixed, and other matters of importance will receive attention.

The district stewards will meet at the Methodist church in Sardis, Monday, Nov. 30, at 10 a. m. Let each district steward be present.

The Sardis District missionary meeting will be held in Hernando Dec. 7 and 8. A large attendance of the pastors and laymen is expected.

T. M. BRADLEY, P. E.

Corinth Dist.—First Round.

Young People's Convention, at Memphis, Dec. 31 to Jan. 3.

Pott's Camp, at Pott's Camp, Jan. 3, 4.

Hickory Flat, at Hickory Flat, Jan. 3, night; Q. C., Jan. 5.

Tishomingo, at Tishomingo, Jan. 7.

Kossuth, at Kossuth, Jan. 8.

Ripley, Jan. 10, 11, morning.

Dumas, at Jacob's Chapel, Jan. 11.

Chalybeate, at Camp Ground, Jan. 12.

Payne's Chapel, at Payne's Chapel, Jan. 13.

Baldwyn, at Baldwyn, Jan. 17, 18.

Guntown, at Guntown, Jan. 19.

Mooreville, at Allen's Chapel, Jan. 20.

Mantachite, at Hebron, Jan. 21.

Wheeler, at Wheeler, Jan. 23, 24.

HART SCHAFFNER & MARX

Clothes for Men Now Sold in
HOLMES MEN'S STORE
[Separate Entrance on Bourbon Street]

Marietta, at Marietta, Jan. 27.
Prayerful co-operation and unceasing activity will win all battles.

E. H. CUNNINGHAM, P. E.

Grenada Dist.—First Round.

Poplar Creek, at Shiloh, Jan. 9, 10.

Vaiden, at Vaiden, Jan. 10, evening; Q. C., Jan. 11.

Water Valley, First Church, Jan. 13, evening.

Winona ct., at Bethlehem, Jan. 15.

Pickens and Goodman, at Pickens, Jan. 17, morning.

Sallis, at Sallis, Jan. 17, evening. Q. C., Jan. 18.

Kilmichael, at Kilmichael, Jan. 20, 11 a.m.

Ashland, at Ashland, Jan. 23, 24.

Ebenezer, at Ebenezer, Jan. 30, 31.

Waterford, at Waterford, Feb. 6, 7.

Red Banks, at Red Banks, Feb. 7, evening; Q. C., Feb. 8.

All officials are urged to be present at the conferences. Business of the utmost importance will demand their careful attention.

E. S. LEWIS, P. E.

Greenville Dist.—First Round.

Rosedale, Q. C., Jan. 5; preaching, Feb. 7, night.

Gunnison and Sherard, Q. C., Jan. 6; preaching, Jan. 31, night.

Friar's Point and Lyon, Q. C., Jan. 7; preaching, Jan. 31, a.m.

Merigold, Jan. 10, a.m.

Duncan and Alligator, Jan. 10, night.

Greenville, Q. C., Jan. 12; preaching, Feb. 7, a.m.

Cleveland, Jan. 13.

Lake Cormorant, Jan. 17, a.m.

Tunica, Jan. 17, night.

Evansville and Dabbs, Jan. 24, a.m.

Coahoma and Jonestown, Jan. 24, night.

A. T. McILWAIN, P. E.

Greenwood Dist.—First Round.

Swiftown, Dec. 30, 3 p.m.

Belzoni, Dec. 30, night.

Moorhead, Jan. 3, 11 a.m.; 3 p.m.

Indianola, Jan. 3, night.

Sumner, Q. C., Jan. 4, night; preaching, Jan. 24, a.m. and p.m.

Acona, Jan. 10, a.m.; 2:30 p.m.

Sidon, Jan. 10, night.

Drew ct., Jan. 17, 18.

District Stewards' meeting, Dec. 11, 10:30 a.m., First Church, Greenwood.

J. E. CUNNINGHAM, P. E.

STUDY AT HOME

Shorthand Bookkeeping Typewriting

One hour after supper will prepare you for business success. We teach Gregg shorthand successfully by mail. Our graduates earn big pay after finishing the courses. Let us teach you. Write us. DRAUGHON'S BUSINESS COLLEGE, Jackson, Tenn.

DR. H. B. BARTLETT

National Dental Parlors

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NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped
Dental Parlors South.

Woman's Missionary Society

All communications for this Department should be sent to
Mrs. V. G. Hyams, 607 Third Street, Natchitoches, La.

THE MAGI.

By Grace Noll Crowell.

THEN.

O scholars and sages and seers of old,
You followed a star at the East's
far rim,
You followed, you found Him, you
knelt at last
In a low dark stable to worship Him.

The Light of the World, the Shining
Way,

The Fountain of Life, and the Daily
Bread.

You sought Him with burning eyes,
you laid

Your myrrh and gold at a manger
bed.

And little children have kept the
faith;

Their lifted eyes have followed a
star.

Their eager footsteps have found the
way

That leads where the mother and
baby are.

NOW.

O scholars and sages and men called
"wise,"

What have you done to Him? What
will you do?

Did you lose the way? Did you fail to
see

The high white star that was lead-
ing you?

Would you darken the face of a little
child,

The light in his eyes as a lamp
blown out?

O scholars and sages and men called
"wise,"

If you could—would you darken the
world with doubt?

—Selected.

TO THE WOMAN'S MISSIONARY SOCIETY OF THE MISSIS- SIPPI CONFERENCE.

My Dear Sisters: We are nearing
the close of 1925, and with renewed
effort, prayer and faith, we feel confi-
dent that the pages that hold the
records of the faithful work done by
the women of the auxiliaries through-
out the Conference will show that our
work has increased not only finan-
cially, but numerically, intelligently
and spiritually.

The women are making a study of
the work as to its needs, their privi-
leges, and their duties. More prompt

AGENTS Men and Women, wanted to sell
MADAME ELIZABETH'S FACE
CREAM and other Toilet Articles. Satisfac-
tion guaranteed. Write for Free Samples and
particulars. Address LINK'S LABORATORIES,
2646 ELM STREET, DALLAS, TEXAS.

SORE EYES Dickey's old reliable Eye
Water cools and relieves
a sore eye. Once used always wanted. Doesn't
hurt when applied. Call for the genuine in red
folding box. Price 25c. Does not burn or hurt.
DICKEY DRUG COMPANY, Bristol, Virginia.

666

is a prescription for

**Colds, Grippe, Flu, Dengue,
Bilious Fever and Malaria.**
it kills the germs.

and accurate reports are being sent,
and yet there is a crying need for
more perfect reporting in order that
our Conference may get credit for
work done. To this end would I urge
executive meetings before the end of
each quarter, giving full and prompt
reports. The third quarter's report
shows an increase of \$9,000 in ad-
vance of that quarter of 1924. The
increase for the three quarters is \$37-
264.68. Our own Conference has re-
mitted \$13,18.56 the past three quar-
ters, as against \$12,285.13 last year,
giving an increase of \$903.43.

We are trusting, working, and pray-
ing that we may more than pay our
pledge of \$22,100, so that we may re-
joice and be glad we have had part
in service to those who need Christ,
for in serving others we serve him
who is the source of our strength.

Our membership campaign, which
is not only to get the woman's name,
but bring to her the great privilege
of service, has not been what we had
hoped for, especially with the young
people; yet we are leading in the con-
test this quarter. Let us not rest on
our oars, but press onward and up-
ward, for there are yet many to en-
list.

We urge every auxiliary to organize
a Gibson Auxiliary, that the shut-ins
may have a part in our work. How
much we need their prayers!

Let each Superintendent of Study
send a card to Mrs. B. W. Lipscomb,
Nashville, Tenn., also to our Confer-
ence Superintendent, Mrs. B. F. Lewis,
Jackson, giving name of book studied.
And will each auxiliary that has paid
Bennett Memorial in full write Mrs.
Ina Davis Fulton, treasurer, Nash-
ville, Tenn., giving date of payment
of same, that it may be recorded in
the Book of Remembrance to be used
at Conference and district meetings?
Please report this to your district se-
cretary also. Magnolia and Pela-
hatchie have already reported theirs
paid, and we are hoping to hear from
others soon, for we cannot afford not
to have a part in this beautiful "Love
Gift."

Our Mississippi girls at Scarritt are
Miss Myrtle Bryant, Collins; Miss
Ruth Sells, McComb; Miss Bertha
Hogg, Jackson; Miss Lillie Schack,
Silver City. Miss Bryant will be con-
secrated at Council meeting at
Raleigh, March, 1926, and recom-
mended for service in Africa. Mrs.
Steele says of her, "Miss Bryant is a
fine young woman, and I am sure will
meet your highest expectations of her
when she is in service."

May we remember these girls at
the Throne of Grace, with others who
are on the field.

How little for us to do when they
have given their all in his service!
May his strong arm uphold them, his
gentle hand lead them, and his loving
voice cheer them as he whispers,
"Well done;" and may that grace
that is sufficient be the rich inheri-
tance of all who labor in his name.

With deepest interest in the work,
MRS. T. B. COTTRELL,
Corresponding Secretary,
Mississippi Conference.

LET'S CATCH HER ZEAL!

My Dear Mrs. Hyams: I am sure I
have neglected the pleasure of report-
ing our success of the past month to
you. We have just had a wonderful
district meeting (Rev. N. E. Joyner,
presiding elder) of preachers, lay-
men, and lady delegates. We had this
meeting on Thursday, Dec. 3, and had
with us about 75 guests—the best we
have ever had. Our pastor, Rev. J. A.
Alford, and wife have been with us
only a short time, but they are won-
derful, and we predict a bright future.

Our Missionary Society is now in
two Circles, with leaders, and each
Circle canvassing for new members.
We are just praying for a bright
church year in 1926. Do hope we can
build a new brick church, or start on
one. We have wonderful material to
work on, and with God's help much
can be done.

I have served the Society for more
than eight years, and the pleasure is
all mine. Our body of women are
loyal to a cause.

With best wishes for a New Year,

Sincerely,

MRS. C. A. BLATCHFORD.

PROGRAM FOR ZONE MEETING HELD AT IDA, NOV. 24, 1925.

Praise service: Song, "Savior, Like
a Shepherd Lead Us;" prayer, Broth-
er Akin; Scripture lesson, twenty-
third Psalm, Mrs. C. W. Johns; song,
"O Zion, Haste."

Recognition service:

Belcher—"What is the Council and
where will it meet in 1926?"

Gilliam—"How many divisions are
there in the Woman's department and
who are the secretaries?"

Ida—"What constitutes the regional
conference, and who are the officers?"

Mooringsport—"Who are the stu-
dent secretaries?"

Oil City—"Who is Mrs. B. W. Lips-
comb, and what office does she hold?"

Vivian—"Name the Council of-
ficers."

Belcher—"Slum work in the home-
land and where carried on." Mrs.
Bynum.

Gilliam—"Methodist dormitories—
what are they, where located, and
tell something about them." Mrs. J.
J. Lay.

Mooringsport—"Cotton mill work."
Mrs. Salter.

Oil City—"Give summary of home
missionaries, deaconesses, and candi-
dates for foreign fields accepted at
last Council meeting. Mrs. Pitts.

Vivian—"Name our institutional
churches, where located, and give in-
formation concerning them." Mrs. C.
P. McLendon.

Ida—Call of the "Voice." These
representatives of the word "Mission-
ary" marched off. Singing, "Sister-
hood of service."

Benediction.

A splendid dinner was served by
the Ida auxiliary, and was thoroughly
enjoyed by all.

After dinner a short business ses-
sion was held.

Mmes. J. M. Collins, B. F. Key, J.
W. Peyton and J. C. Allen, of Shreve-
port, were present and were asked to
talk.

Mrs. Key explained that the coin
cards that she was sending out would
be used in collecting our quota for the
Belle Bennett fund, and urging us to

Miller's Antiseptic Oil, Known as

Snake Oil

Stops Chest Colds and Flu Quick.

Contains Coal Oil, Turpentine, Camphor, Cap-
sicum, Oil Eucalyptus and other valuable ingre-
dients. Will penetrate thickest sole leather in
3 minutes, goes to affected parts. Quick relief
assured. For Rheumatism, Neuralgia, Lumbago
said to be without equal. All druggists, 35c,
70c and \$1.00.

do our best. Ten dollars from the col-
lection was given Mrs. Key to be ap-
plied on this fund.

The social feature of this meeting
was very attractive. Each auxiliary
should put on a stunt of originality.
"The Human Organ," "Entertaining
the Pastor at Tea," "Dumb Church
Service," and the "French Toy Shop,"
created quite a lot of amusement,
though they were not all original, as
was intended.

It seems the meetings get better,
the attendance larger and more inter-
est manifested all the time.

Our subject may seem simple, but
it is surprising how little we do know
sometimes, and our women seem to
enjoy yearning.

When we have the roll call or
recognition service all members of
an auxiliary are asked to stand while
one gives some information of the
work. The secretary counts them,
and in that way we know how many
attend from each place, and it should
create a spirit of rivalry as to who
has the largest representation.

EPWORTH LEAGUE.

TO THE LEAGUERS.

Dear Leaguers: A "break-down"
has rendered me practically helpless,
and I will not be able to be with you
for many months. I have enjoyed the
work and am sorry not to be able to
continue.

With sincere appreciation of your
co-operation and with best wishes for
a Happy and Prosperous New Year, I
am,

Very sincerely,

LOUISE PRESTON.

Sanatorium, Miss., Dec. 21, 1925.

Keep Stomach and Bowels Right

By giving baby the harmless, purely
vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results
in making baby's stomach digest
food and bowels move as
they should at teething
time. Guaranteed free
from narcotics, opi-
ates, alcohol and all
harmful ingredi-
ents. Safe and
satisfactory.

At All
Druggists

Here is another man who never
makes a mistake—the man who never
does anything; but this is one of the
greatest mistakes.—Selected.

SORES

BOILS, CUTS and
BURNS have been
healed since 1820
with

Gray's Ointment

Sold by all druggists. Write for sample
to W. F. Gray & Co., 707 Gray Bldg.,
Nashville, Tenn.

GALL AND LIVER TROUBLE

Indigestion, Gas, Colic, Pain in Right Side. I tried
everything, even two operations, before finding help
in Dr. J. C. Gray's GALL AND LIVER TROUBLE
22 Quincy Street :: Dept. 231 :: Chicago, Illinois

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The district officers of the Sunday school need your hearty support and encouragement. They will function if you will help them. They are easily discouraged because they feel that every one ought to feel the vast importance of the task as they feel it. We need the services of these officers and we have several who are very active. If the work is to go over in our Conference as it ought, we must encourage these workers in a more definite way.

Two have asked for non-standard schools using our college boys and girls. Good. It is still a long time till summer, but we must get ready, and these young people will need some special instruction if they are to serve the church as they would like to. Please let us hear from you if interested.

Our Dual Extension supporters are growing—not very fast, but still growing. Many who have not given a collection in several months are sending in the offering. This speaks well.

One of the greatest opportunities for service we have now is the Wesley Bible classes. Our Conference still has some 12 classes we cannot get reports from. It would be a wonderful thing if we could get these reports by January. If we do not, several of the classes will have to be dropped on account of failure to report.

Rev. J. L. Carter is now the Conference Superintendent of Adult Wesley Bible Class work. We are looking for a year of activity in the Bible Class Movement.

Organize, Enroll and Report—the three words mean a light load to the Conference and the district workers.

We have not received the reports from all the churches we know have held Children's Week yet. Will you not report so that the Conference can report and get recognition for its work?

Requests are coming in for surveys. We are anxious to be of assistance everywhere possible and will be glad to co-operate and help in this important matter. The more who send in, the better we will like it. Of course we will not be able to go personally to every place, but we will try to have some one to represent us there.

You should begin now for the fifth Sunday institutes. Let us hear from you if you wish us to help you.

Pray for the work and pray for the workers.

Yours in Him,
JOHN C. CHAMBERS.

SOME LOUISIANA CONFERENCE SUNDAY SCHOOL ITEMS.

On Friday, Dec. 11, we visited Lake Charles, attending the district missionary rally. This meeting was the fifth of its nature I have attended since Annual Conference. The attendance and spirit were fine. We had the pleasure of presenting the Sunday school interest at the luncheon hour, at which time the workers voted in

favor of having the State-wide Sunday School Conference in the Lake Charles District.

On Dec. 20, we visited Lafayette and took part in their Christmas program, bringing the Christmas message at the 11 o'clock hour. The attendance was fine. We found a great improvement in the Sunday school since they have moved into their new church. They have ordered a Program of Work "B," which they will work under. The superintendent is Mr. J. W. Faulk, who is Parish Superintendent of Public Education, and is giving his whole life to public and religious education. The new pastor, Rev. Louis Hoffpauir, is taking hold of the great work done by his predecessor, Rev. L. I. McCain. We prophesy great things for this Sunday school. We met many of the leaders in Methodism in Lafayette, and all seemed to be hopeful and enthusiastic about church work in our Conference. We visited the Woman's Bible class, taught by that much beloved saint, Mrs. Kennedy, who for so many years was leader of the Woman's Missionary work in our Conference. We enjoyed the hospitality of the parsonage during our short stay in Lafayette.

Among the many Christmas greetings reaching our office is a statistical summary of the work done in the Alabama Conference by the Conference Superintendent, Clarence M. Dannelly. They have a larger number of schools in their Conference than we have in Louisiana. We note their attendance at their State-wide Conference was 632 registered delegates, representing 99 Sunday schools. Our report in Teacher Training this year will compare favorably with their record.

On Wednesday, Dec. 16, we visited Rochelle in company with Rev. J. G. Snelling, Secretary of the Board of Missions, in the interest of missions. The presiding elder, Rev. K. W. Dodson, was present, with other leaders. Bad weather no doubt prevented other leaders from being present. Mr. S. M. Able, the leading layman of Rochelle, acted as host of this group meeting. We enjoyed the day of fellowship and work.

In the death of Miss Minnie Kennedy, the children of Methodism lose their best friend and leader. Miss Marie Parham, Miss Kennedy's assistant, writes: "The service at McKendree Church at 7:30 p. m. was characterized by a note of victory. Dr. Shackford made a beautiful talk about Miss Kennedy and told of the wonderful work that she had done and of how she inspired workers throughout the church to dedicate their lives to the work for children. The flowers were lovely. Those from the General Elementary Council formed a beautiful cover for the casket. They were white carnations and chrysanthemums—just the white and green, the elementary colors. They left at 9:45 for Opelika, Ala., where she was buried the next day at noon."

The Methodist Messenger, organ of First Church, Shreveport, gives the Dec. 18 issue to the work of the "Four Square Bible Class." This issue carries the photographs of the president of the class, Mr. H. H. Bain, and the three vice presidents. We congratulate this great Bible class on its

record for 1925, and hope for greater things this coming year.

C. D. ATKINSON,
Conference Superintendent.

A BIBLE FOR PUBLIC SCHOOLS

By Elmer T. Clark.

Most Protestant Christian people are agreed that the reading of the Bible in the public schools would be productive of great good. That there are difficulties in the way are recognized by all, but that such difficulties are not necessarily insuperable is evidenced by the fact that the Scriptures actually are read in a great many tax-supported institutions. The main difficulty seems to be in selecting passages for reading that present Bible truths and yet avoid disputed points and sectarian interpretations.

A new book has just appeared which will be of great advantage at this point. It is entitled "Old Testament Readings for Schools," and it is edited by Professor Albert Mason Harris, professor of public speaking in Vanderbilt University. The volume is published by the Johnson Publishing Company, of Richmond, Va.

This book contains 106 selections from the Old Testament, covering most of the books. The emphasis is on the historical sections, however, and most of the chapters are Biblical stories. At the beginning of each chapter there is a brief statement explaining the general nature of the story and defining any unusual words that appear.

The exact words of the Bible are used in these stories, the translation being that of the Authorized or King James Version. The text of the Bible is not edited, although a different system of paragraphing is adopted and verse numberings are omitted. In this volume the student may read the Bible stories in the exact language of the King James Version, but with an arrangement similar to that to which he is accustomed in his public school textbooks.

A distinguished feature of this arrangement is that each incident is given in its entirety. In the reading of a chapter from the Bible itself one may sometimes break off before the incident is completed. Professor Harris avoids this difficulty by arranging his chapters in complete incidents without particular regard to chapters. The book avoids all disputed themes and presents those passages of Scripture to which Protestants, Catholics, and Jews alike are loyal. No interpretations are given and there is no deviation from the Authorized text. It is difficult to see wherein an objection could be urged against a daily reading of this volume in our public schools. In those States where Bible reading in the public schools is required or permitted by law, preachers and teachers should bring this volume to the attention of the proper authorities. Its introduction into the schools would do much to instill into the minds of the children a knowledge of Biblical stories and a reverence for the Book itself.

A MINUTE.

I have only just a minute.
Only six seconds in it.

FRUIT-TREE SALESMEN WANTED

Liberal Cash Commission
Paid Promptly
Howard-Hickory Nursery, Hickory, N.C.

Forced upon me—can't refuse it;
Didn't seek it, didn't choose it,
But it's up to me use it.
I must suffer if I lose it,
Give account if I abuse it.
Just a tiny little minute—
But Eternity is in it.—Selected.

SOVIET GOVERNMENT ALLOWS PRINTING THE BIBLE IN RUSSIA.

It has been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad.

There are no plates at hand from which to print these Scriptures, and the changes in spelling required by the action of the government would make old plates valueless, if available. The American Bible Society, as a Christmas present to the Russian people, has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions. The books will be circulated without purpose of profit for the good of all religious groups in Russia, and under their supervision and direction.—A. B. S. Bulletin.

BEWARE OF "NICE RELIGIOUS PATTERN!"

A few pointed remarks on preaching by W. Russell Maltby, of the British Wesleyan Church:

Be very careful to avoid formless preaching, which hypnotizes the congregation into oblivion. There was a time when the preacher was a very great person, who put great tidings into long, rolling polysyllables. Dr. Watkinson was—indeed, he told me so himself—a pioneer in the more conversational, freer, and easier style, but it was never formless. One fault in many sermons is that we go straight on and are afraid to stop and give people a chance to take a breath and say, "That's that." No congregation can listen steadily for more than five minutes unless there is some break or pause. Try and capture the music of the English language. Discover the note of beauty in your own voice. See that every word has its head and tail, and the body will take care of itself. Never let an abstract noun out without a concrete noun in attendance to watch it. Beware of nice religious patter. Get good stuff in your mind, and it will come out in its own time and do its own work. Where six words will do, never use sixteen. Because people seem poor and ignorant, don't give them milk and water. They want your very best.—Selected.

Phone, Main 2832

Rose McCaffrey

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RICHTON, MISS., "OVER THE TOP" ON MISSION SPECIAL.

Dear Brother Carley: I take pleasure in reporting that Richton charge has "gone over the top" in the special effort or free-will offering for missions. The subscriptions amount to \$299.50, our allotment being \$260, and a check for \$199.50 has already been sent in.

I am serving a very appreciative and generous-hearted people, and the outlook for the new Conference year is quite encouraging. The pastor and his family have been remembered with two turkeys for Christmas. We would like to have the editor of the Advocate come up and enjoy one of them with us on New Year's Day.

Wishing you a merry Christmas and a happy New Year, I am,

Yours fraternally,

M. M. BLACK.

BELETED REPORTS.

It is next to impossible to get accurate reports from 175 pastors, particularly when some of these pastors are absent from Conference. In the published Minutes of the North Mississippi Conference, no report is given for Poplar Creek and Ebenezer in the matter of additions to the church. In justice to the two pastors involved, I want to report for them, though this cannot get into the Minutes. At Poplar Creek, there were 51 additions to the church, most of them coming in on profession of faith. Another fact omitted as to this charge: the salary for both pastor and presiding elder was paid in full.

There were 38 additions to the church at Ebenezer, nearly all on profession, and \$88 was paid on salary of presiding elder.

Ten of the charges in the Grenada District paid the benevolences in full and several others were nearly out. Red Banks made a good payment on the benevolences, though it does not show in the Minutes. When the full report of all the charges in the district is summed up, it shows a small increase over the preceding year in payments on the presiding elder's salary, on the pastors' salaries, and on the benevolences. If the pastors succeeded in doing this, they deserve to have the facts known.

E. S. LEWIS.

Grenada, Miss.

SHOULD MINISTERS BE EDUCATED?

In a signed editorial in the Outlook of Dec. 23 Ernest Hamlin Abbott, editor of that paper, asks the question,

ECZEMA CAN BE CURED

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address: DR. CANNADAY 1900 Park Square, SEATTLE, WA.

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"Should Ministers Be Educated?"

He points out that religion is not knowledge, not a theory, not a belief—but a form of power. "Millions of ignorant people have been profoundly religious," he writes. "These millions have somewhere found a source of power which they have utilized in their lives, and that power has been their religion."

He then goes on to say that the churches that have been able to impart this power are the only ones which have grown. "It is not what a man thinks about religion that is the test, but what his religion does with his life. What the church needs in its ministry is men who can seize and translate this power. If they are grossly ignorant, they will find that ignorance is a bar to the access of the minds of the educated. If they are scholastic, they will find their scholasticism a bar to the mind of the simple and the plain. But even the ignorant and the scholastic can serve if they have the power."

Mr. Abbott then advocates theological training for those teaching the history or psychology of religion or those studying religion as a botanist would study a flower. But if a man "is to be a minister, he should be able to show men and women how to get the power that will sustain them when discouraged, make them masters of their own spirits, keep them calm in the midst of tempest, and give them courage, fidelity, energy, and reasonableness when they have a work to do or cause to maintain."

He concludes by inviting opinions as to the greatest need of the ministry and how the church can best secure men who can seize and translate the power of religion.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE

Brookhaven Dist.—First Round.

Barlow, at Brandywine, Jan. 8.
Bayou Pierre, at Center Point, Jan. 9, 10, 3 p.m.
Hazlehurst, Jan. 10, a.m.
McComb, La Branch Street, Jan. 13.
Monticello, at Monticello, Jan. 17.
Summit and Topisaw, at Summit, Jan. 20.

Gallman, at Bethesda, Jan. 24, a.m.

Crystal Springs, Jan. 24, p.m.

Fernwood, at Fernwood, Jan. 27.

Osyka, at Osyka, Jan. 31, a.m.

Magnolia, Jan. 31, p.m.

Bogue Chitto and Norfield, at Norfield, Feb. 4.

Pleasant Grove, at Pleasant Grove, Feb. 7.

and Bud at Meadville, Feb. 14.

W. H. LEWIS, P. E.

Hattiesburg District—First Round.

New August, at N. A., Nov. 29, preaching; Q. C., Jan. 13.

Taylorville and M., at T., Dec. 6, a.m., preaching; Q. C., Jan. 19.

Ellisville, at E., Dec. 6, p.m.; Q. C., Feb. 17.

Avera, at A., Dec. 13, a.m., preaching; Dec. 28.

Leakesville, at L., Dec. 13, p.m., preaching; Q. C., Feb. 1.

Williamsburg, at W., Dec. 20, a.m., preaching; Q. C., Jan. 16.

Collins, at C., Dec. 20, p.m., preaching; Q. C., Jan. 18.

Bonhomie, at B., Dec. 27, a.m., preaching; Q. C., Dec. 27.

Purvis, at P., Dec. 27, p.m., preaching; Q. C., Jan. 14.

Eucutta, at E., Jan. 10 a.m., preaching; Q. C., Jan. 9.

Heidelberg, at Sandersville, Jan. 10, p.m.

Heidelberg, at Vossburg, Nov. 29, p.m., preaching; Q. C., Jan. 11.

Magee and Sanatorium, Jan. 17, a.m., preaching; Q. C., Jan. 17.

Mt. Olive, at M. O., Jan. 17, p.m., preaching; Q. C., Jan. 18.

Prentiss, at P., Jan. 24, a.m., preaching; Q. C., Jan. 24.

Sumrall, at S., Jan. 24, p.m., preaching; Q. C., Jan. 24.

Lucedale, at L., Jan. 31, preaching; Q. C., Jan. 31.

Silver Creek, at S. C., Feb. 7, preaching; Q. C., Feb. 7.

at Oak Grove, (Clyde), Feb. 14, a.m., preaching; Q. C., Feb. 14.

Petal, at Petal, Feb. 14, p.m., preaching; Q. C., Feb. 15.

at Ovette, Feb. 21, preaching; Q. C., Feb. 21.

Hattiesburg, Main St., Nov. 22, p.m., preaching; Q. C., Feb. 22.

Hattiesburg, Court St., Feb. 28, a.m., preaching; Q. C., Feb. 23.

Hattiesburg, Broad St., Feb. 28, p.m., preaching; Q. C., Feb. 24.

ROBT. SELBY, P. E.

Jackson Dist.—First Round.

Edwards, at Edwards, Jan. 3, 7:30 p.m.; Jan. 4, 10 a.m.

Benton, at Midway, Jan. 9, 10, 11 a.m.

Eden, at Eden, Jan. 10, 3 p.m. and 7 p.m.

Harrisville, at Harrisville, Jan. 16, 17, 11 a.m.

Mendenhall, at D'Lo, Jan. 17, 3 p.m. and 7:30 p.m.

Vaughan, at Ellison, Jan. 23, 24, 11 a.m.

Yazoo City, Jan. 24, 3 p.m. and 7:30 p.m.

Satartia, at Phoenix, Jan. 30, 31, 11 a.m.

Madison, at Pocahontas, Jan. 31, 7 p.m.; Feb. 1, 10 a.m.

Camden, at Camden, Feb. 6, 7, 11 a.m.

Sharon, at Sharon, Feb. 7, 3 p.m. and 7 p.m.

J. LOYD DECELL, P. E.

Meridian Dist.—First Round.

DeKalb, at Pleasant Ridge, Jan. 2, 3, 11 a.m.

Porterville, at Porterville, Jan. 3, 3 p.m., 7:30 p.m.

Scooba, Jan. 10, 11 a.m., 2 p.m.

Lauderdale and Electric Mills, at Electric Mills, Jan. 10, 3:30 p.m., 7:30 p.m.

Matherville, at Poplar Springs, Jan. 16, 17, 11 a.m.

Shubuta, Jan. 17, 3 p.m., 7:30 p.m.

Daleville, at Soule's Chapel, Jan. 20, 11 a.m.

De Soto, at Cooper's Chapel, Jan. 23, 11 a.m.; Jan. 24, 3 p.m.

Quitman, Jan. 24, 11 a.m., 7:30 p.m.

Waynesboro ct., at Hebron, Jan. 30, 11 a.m.

Bucatanunna, at Bucatanunna, Jan. 31, 11 a.m., 2 p.m.

Waynesboro, Jan. 31, 7:30 p.m.

Pachuta, at Pachuta, Feb. 6, 7, 11 a.m.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Rose Hill, at Homewood, Saturday, Jan. 8.

Montrose, Sunday, Jan. 9, 11 a.m., 2:30 p.m.

Trenton, at Independence, Friday, Jan. 13.

Shiloh, at Shiloh, Saturday and Sunday, Jan. 14, 15.

Raleigh, Jan. 15, 7 p.m.; Monday, Jan. 16, 10 a.m.

Trinity, at Raleigh, Monday, Jan. 16, 2:30 p.m.

Homewood, at Homewood, Saturday and Sunday, Jan. 23, 24.

Lake, at Lake, Sunday, Jan. 24, 2:30 p.m., 7 p.m.

Newton, Jan. 28, 7 p.m.

Laurel, Kingston, Sunday, Jan. 31, 11 a.m., 2:30 p.m.

Laurel, West End, Sunday, Jan. 31, 7 p.m.

Laurel, First Church, Monday, Feb. 1, 7:30 p.m.

Burnside, at Hope, Saturday, Feb. 6, 11 a.m., 2 p.m.

Neshoba, at Cook's Chapel, Sunday, Feb. 7, 11 a.m., 2 p.m.

Cleveland, at Clarke's Chapel, Sunday, Feb. 7, 7 p.m., and Monday,

Feb. 8, 10 a.m.

Philadelphia, Monday, Feb. 8, 7:30 p.m.

Walnut Grove, at Old Walnut Grove, Friday, Feb. 12, 11 a.m., 2 p.m.

North Leake, at Bethel, Sunday, Feb. 14, 11 a.m., 2 p.m.

Carthage, at Carthage, Sunday, Feb. 14, 7:30 p.m.; Monday, Feb. 15, 10 a.m.

Harperville and Lena, at Harperville, Monday, Feb. 15, 2:30 p.m.

May every pastor and official member as leaders this year in the work of the kingdom of our Lord do his very best to lead our people into a closer walk with God.

L. E. ALFORD, P. E.

Seashore Dist.—First Round.

Brooklyn and Bond, at Brooklyn, Q. C., Saturday, Jan. 9, 11 a.m.; preaching, Sunday, Jan. 10, 11 a.m.

Saucier, at Saucier, Sunday night, Jan. 10.

Vancleave, at Mount Pleasant, Q. C., Saturday, Jan. 16, 11 a.m.; preaching, Sunday, Jan. 17, 11 a.m.

Ocean Springs and Hansboro, at Ocean Springs, preaching, Sunday, Jan. 16, 7:30 p.m.; Q. C., Monday, Jan. 18, 11 a.m.

Americus, at Pleasant Hill, Q. C., Saturday, Jan. 30, 11 a.m.; preaching, Sunday, Jan. 31, 11 a.m.

Escatawpa, at C. S., preaching, Sunday, Jan. 31, 7 p.m.; Q. C., Monday, Feb. 1, 11 a.m.

Carriere, at Carriere, Q. C., Saturday, Feb. 6, 11 a.m.; preaching, Sunday, Feb. 7, 11 a.m.

Picayune, Q. C., Saturday night, Feb. 6; preaching, Sunday night, Feb. 7.

Logtown, Q. C., Saturday night, Feb. 13; preaching, Sunday, Feb. 14, 11 a.m.

Bay St. Louis, preaching, Sunday, Feb. 14, 7:30 p.m.; Q. C., Monday night, Feb. 15.

Pascagoula, Q. C., Friday night, Feb. 19; preaching, Sunday night, Feb. 21.

Moss Point, Q. C., Saturday night, Feb. 20; preaching, Sunday, Feb. 21, 11 a.m.

Wiggins, Q. C., Saturday night, Feb. 27; preaching, Sunday, Feb. 28, 11 a.m.

Stillmore, at Stillmore, preaching and Q. C., Sunday night, Feb. 28.

Gulfport, Q. C., Monday night, Mar. 1.

Biloxi, Q. C., Tuesday night, Mar. 2.

Long Beach, Q. C., Wednesday night, Mar. 3.

Mississippi City, Q. C., Thursday night, Mar. 4.

Wesley Memorial, Q. C., Friday night, Mar. 5.

L. L. ROBERTS, P. E.

Vicksburg Dist.—First Round.

Port Gibson, Jan. 3, 11 a.m.

Fayette, Jan. 3, 7:30 p.m.

Washington, at Washington, Jan. 10, 11 a.m.

Natchez, Jan. 10, 7:30 p.m.

Anguilla, at Delta City, Jan. 17, 11 a.m. and 7:30 p.m.

Mayersville, at Valley Park, Jan. 24, 11 a.m.

Rolling Fork, at Rolling Fork, Jan. 24, 7:30 p.m.

Rocky Springs, at Rocky Springs, Jan. 31, 11 a.m.

Woodville, Feb. 7.

Gloster and Liberty, at Gloster, Feb. 14, 11 a.m.

Centerville and Stephenson, Feb. 14, 7:30 p.m.

Rosetta and Mount Vernon, at Mount Vernon, Feb. 21, 11 a.m.

Hermanville, at Hermanville, Feb. 28, 11 a.m.

Utica, at Utica, Feb. 28, 7:30 p.m.

Harriston, at Lorman, Mar. 7, 11 a.m.

Roxie, at Hamburg, Mar. 7, 7:30 p.m.

Nebo, at Nebo, Mar. 14, 11 a.m.

J. T. LEGGETT, P. E.

COTTON SEED Sikes' Early Big Boll Pedigreed Cotton Seed Has a record of making 64 bales on 32 acres. 1250 pounds makes 500-pound bale. Staple strong inch and better. Write for Booklet. M. H. SIKES SEED FARMS, Atlanta, Georgia.

A GOOD GATHERING.

On Wednesday morning, in the church at Tupelo, the presiding elder of the Aberdeen District, Rev. L. P. Wasson, called all of the preachers of the Aberdeen District together for a heart-to-heart talk and genuine fellowship. The 16th of December will mark a distinct point in the life of some men, no doubt. When twenty-five pastors sat together and prayed together, all with a longing desire to be better servants of God, the Holy Ghost came and they saw the truth. It was a time of confession and renewed vows for a richer ministry. We found that we had been to negligent of each other in the weeks and months when we worked side by side in the territory. Many men had been longing for a fuller fellowship which they sorely needed. God came in his Spirit and revealed to us how selfish many of us had been when we had gone our way and not sent a word of cheer or made a visit of friendship to our pastor neighbor. We confessed our faults one to another, and prayed that God would heal us of many faulty temperaments. When we looked into each other's hearts we found that we loved each other, and we went from that room more determined than ever before to be real preachers and pastors. We were determined to uphold the high standard of the ministry and to bring men to see "the fellowship of his saints." If every district in Southern Methodism could have such a meeting, untold benefits would come, especially in this hour of sore need.

W. R. LOTT,
Pastor at Amory, Miss.

THE BELLE H. BENNETT LIBRARY LEGACY.

A name that will ever loom large in the history of Methodist Missions is the name of Miss Belle H. Bennett. Fired with "visions of far-away fields of need," she possessed a faith and a courage that transmuted these visions into tangible realities. In lives such as hers the world is made to see the mighty things God can accomplish through a life wholly given to him.

Miss Bennett felt that the missionary himself was the key to the whole problem of missions. She was convinced that the surest way to more effective missionary endeavor was to send out better missionaries. In her thinking, thorough training of a reasonably specialized type was as essential for the Christian leader as for lawyers and doctors and teachers. Scarritt College stands to-day as the result of her determination that there should be in Southern Methodism an institution devoted to the preparation of lay workers for various forms of Christian service.

While she lived, Miss Bennett devoted herself without reserve to the advancement of the cause of Christian missions. At her death it was her desire that what she possessed of this world's goods should continue to aid the cause she loved as she loved life itself. In her will she left \$10,000 to the Board of Missions, Woman's

Work, to be equally divided between the Foreign and Home Departments of the Woman's Missionary Council.

Knowing Miss Bennett's life-long interest in training candidates for missionary service at home and abroad, and knowing the importance of an adequate library at Scarritt College, the Council voted "That this legacy of \$10,000 of Miss Belle H. Bennett . . . be used for a Library of Missions in Scarritt College for Christian Workers. This library shall bear the name of Miss Belle H. Bennett." According to the terms of the appropriation of this fund, two thousand dollars will be available immediately for the purchase of needed books for the library. The remaining eight thousand dollars will be placed at interest, the returns therefrom to be expended each year for books.—Scarritt College Bulletin.

DINE WISELY, NOT TOO WELL.

Succulent turkey with chestnut dressing and candied sweet potatoes, tempting golden-brown pies exuding the rich odor of pumpkin, filet mignon smothered in juicy fried onions, swirls of Danish pastry, glistening and nut-sprinkled, and all the sugared and creamed and puffed delectables that form the acme of French culinary art—these things are outside the pale for the athlete both before and for a good while after he has been in action, according to Grantland Rice, well-known sports writer.

The lunch by Bobby Jones, famous golfer, before an afternoon match, consists of crackers and milk. And—horrible example—a veteran who dined on lobster and ice cream before playing, dropped dead on the course because he "had never appreciated the proper team play of nerves and diet."

In an article, "Eating to Win," in a recent issue of Collier's Weekly, Mr. Rice advises as little food as possible when under nervous strain. "Ten thousand people are killed by improper eating habits," he says, "against two that starve to death or underdiet."

He tells how the late Christy Mathewson, when pitching for the New York Giants, abstained from lunch on the days he was to be in the field; how a football coach tried out the system of having his team delay dining until 9 or 10 o'clock after a hard game, and discovered that it did away with the indigestion and stomach ills which had followed a 7 o'clock meal; how experiments on animals have proved the bad effects of food when nerves are at high tension.

"The difference between eating a meal in peace and eating a meal with the nervous system keyed up is the difference between good and poor health," according to Mr. Rice. "Any nerve strain should be followed by the lightest sort of eating. If football players, fighters, young golfers and others in fine physical condition can be drastically affected by food during hours of contest, it is easy to see how others, not so well-trained, may suffer. And this can apply to the nerve strain of business as well as to the nerve strain of sport."—The Fortnightly.

THE KING OF LOVE IS HERE.

There's a radiant star in the sky to-night,
Whose glowing wonder-gleam
Finds response in my heart, and
warms it quite,
As I gaze on its light and dream,

Of a far-away place in a far-away
land,
Where a dear little Babe was born,
Whom gentle Mary, with tender hand,
Held close to her heart that morn.

A holy riot of mother-love
Illumined her fair young face,
And a wealth of tenderness born
above,
As she tucked the Babe in his place.

No troublesome thought o'ershadowed
her brow,
Because of his lowly birth;
But only a joy inexpressible now,
That the Savior had come to earth.

I'd like to have knelt, with those men
of old,
Where the Child of Promise lay,
As they offered their gifts of myrrh
and gold

To the King who was born that day;
But the thought that so warms my
heart to-night,
With a gladness I cannot express,
Is, that I, too, have found the Prince
of Light,
And have known his tenderness.

That whether in cities' busy marts,
Or the warmth of the country's
cheer,
The King we have sought with glow-
ing hearts,
The King of Love is here.
—Carrie Abbott Guio, in Religious
Telescope.

ONCE AND AGAIN.

A single action or experience is not necessarily negligible. Dynasties have been made or unmade by an isolated deed, constitutions altered by just one document, such as the Magna

Carta. Often a single experience of a process, or effort in a cause, is enough. Fragrant memories, too, are stored in many minds of classic halls or sacred shrines in Europe or Asia which have been visited but for a day.

On the other hand, there are many precious values in life that cannot be secured just by one visit, vision, or reflection. Certain truths must be considered or experienced twice or thrice before they are mastered; certain spiritual results can be achieved only by a succession of well-directed and patient efforts. A case in point is when Paul wrote to the Thessalonian Christians, "Wherefore we would have come unto you, even I Paul, once and again." This phrase was partly, perhaps, an expression of Paul's ardent, continuing love for the believers in Thessalonica, whom he ever carried on his heart. It also may convey the suggestion that, in order to impression, more than one communication, address, or appeal will in many fields of thought and realms of human desire be required.

The Old Testament phrase, "precept upon precept; line upon line," conveys an important pedagogic suggestion in this respect. The old method of reviews and drills is still in order in our schoolrooms, and the teachings of modern educational psychology have not altogether displaced it, while insisting also that the subtle contacts of mind with mind shall utilize the now generally recognized laws of learning.

To tell or to do a thing once and again is to gain the advantage not just of isolated suggestion but also of the principle of summation of stimuli. Let us try this method out anew in our study, invention, writing, child training at home, teaching at school, preaching, and pastoral calling.—Zion's Herald.

RECTAL DISEASES
FISTULA
CAN BE CURED
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A TRIBUTE OF LOVE TO MY SISTER, FRIEND, MRS. MARY E. THAMES.

Her going away was to her family and friends a loss irreparable. She was loved by all who knew her. Of genial, attractive personality, her very presence radiated happiness. A visit from "Mollie" or "Aunt Mollie," as she was lovingly called, was anticipated with keenest pleasure. Sunshine was her normal atmosphere, and all who came within the radius of its influence felt it.

In early girlhood she laid her heart and life upon the altar of service, and the gift was never withdrawn.

Every phase of Christian activity, Sunday school, general church duties, missionary work in its varied forms, were to her a delight and a privilege. For many years she held some office in the North Mississippi Conference Society, being for some years its president, and afterwards one of its honorary presidents.

As mother, daughter, sister, friend, she was fitly portrayed by Proverbs—"Many have done virtuously, but thou excellest them all." As wife, her beautiful life shone most brilliantly. For more than half a century she walked hand in hand with her husband, Rev. S. M. Thames, ever forgetful of self in endeavoring to advance his work for the Lord.

Though often handicapped by serious and protracted illness, her faith never wavered, and the beauty of her life shone more brilliantly. Not one word was ever spoken that might deter him. Always with smiling face and voice made brave by communion with her God she would say, "Remember your duty is to go. My prayers are with you and God will care for me and our little ones."

Her latter years were spent with her children and grandchildren, who cheerfully and gladly ministered to her comfort and happiness, always feeling repaid by the appreciation she showed.

The last battle for life was over, the last hour was come; "The silver cord was loosed, the golden bowl was broken;" the glorified spirit of our beloved quitted its tenement of clay to join the host of beckoning ones in heaven's supernal glory; yes, to be

greeted by her Saviour whom she had worshiped so faithfully.

Ere she passed the pearly portals, her life twilight had brightened into perfect day.

A beautiful service was rendered in Jackson by Rev. H. S. Spragins, her pastor in the long ago. Her remains were taken to Vicksburg for interment. Many sorrowing friends and relatives joined the funeral cortege.

'Neath the flower-laden mound, she was laid to rest beside her husband. With tears and heartaches, we left her there till God shall call her in the resurrection of the good.

We have her life, more eloquent than spoken words. At last the angel whispered, "Come," and she obeyed. I quote some lines by a friend, based on Zech. 14:7, the sentiment so fitting:

"Some night, or morn, or noon,
Life's journey will be done;
Nor do I fear if soon
My endless life's begun.

Then O! the bliss of that first sight
When path and pillow flame with light."

S. E.

THE DEADLY SINS.

The old question which puzzled medieval theologians, starting them on endless discussions, was: "How many angels can stand on the point of a needle?" Although this question no longer is pondered, another theological topic seems to have survived the centuries—the problem of deadly sins.

In the classic tradition there were seven deadly sins—pride, envy, anger, covetousness, gluttony, lust, and sloth. Recently an English divine, on the ground that the old sins were purely individualistic, drew up a list of social sins, as follows: Policies without principles, wealth without work, pleasure without conscience, knowledge without character, commerce and industry without morality, science without humanity, and worship without sacrifice.

And now, from the University of Texas comes another set of sins, compiled from the lists of several hundred men and women college students. According to a recent issue of Vox Studentium, international student publication, of sixteen practices which the Texas students were asked to arrange in order of their deadliness, sex irregularity came first; then, in order, stealing, cheating, lying, drinking, gambling, vulgar talking, Sabbath-breaking, swearing, cheating, selfishness, idleness, snobbishness, extravagance, smoking, and daucing. There was a striking similarity in the rankings given by men and women, the first seven misdemeanors being identical, with only minor variations in the rest.

The same test was given students of other colleges, with practically the same results, except that, in Northern universities, Sabbath-breaking was placed in the fourteenth or fifteenth place, while at the University of Texas it was eighth.—The Fortnightly.

That load becomes light which is cheerfully borne.—Selected.

Wintersmith's Chill Tonic

Chills and Fever,
Dengue, Malaria.
A fine general tonic.

Used for Sixty Years

"A SPORTING CONSCIENCE"

Roger Peckinpaugh, shortstop of the Washington Senators and former Cleveland Y. M. C. A. member, was recently selected as the most valuable ball player in the American League. Al Simmons, of Philadelphia, was second choice, and Joe Sewell, of Cleveland, third.

Peckinpaugh is one of a number of Y. M. C. A. men who have become famous in national and international athletics. His membership card, signed fifteen years ago, just before he entered the major league, is one of the treasured possessions of the Broadway branch of the Cleveland Association.

Perhaps it was Peckinpaugh's "sporting conscience" to which Bernard C. Clausen referred in an article in Association Men, that brought him the distinction he has just received. Mr. Clausen tells of a time when this conscience and grit did its bit for a big league game. In an effort to field a difficult ball, the famous shortstop leaped and fell in a twisted heap on the turf. Badly hurt, he had every excuse in the world not to finish the play.

"But," continues Mr. Clausen, "he straightens up like a bundle of springs, he hurls the ball with wild abandon toward the baseman whom the runner is approaching, he sees the baseman receive it and tag the man out, he sees the umpire's arm sweep across the cloud of dust as the stentorian official voice clamors, 'You're out!' He catches the echoes of the grandstand's thunderous cheers. Then he collapses in agony and helplessness, to be carried off the

Grove's Tasteless Chill Tonic

A Body Builder for Pale, Delicate Children. 60c

field before the play can be continued. "It is Peckinpaugh's sporting conscience that will not let him yield until he has completed the play."—The Fortnightly.

BETHLEHEM.

I shall not tarry over scrolls
That chart the planets of the night;
Nor follow paths of endless goals,
The ordered orbs of Heaven's light;
Nor shall I halt with sense and mind
At palace, porch or merchant's mart;
My caravan shall press to find
A Saviour for my hungry heart.
—Harry Webb Farrington.



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Rub Roche's Embrocation thoroughly into the little sufferer's chest. Penetrating deeply it helps loosen the phlegm and brings relief. Roche's has earned the endorsement of thousands of mothers—used successfully since 1802. All Druggists or

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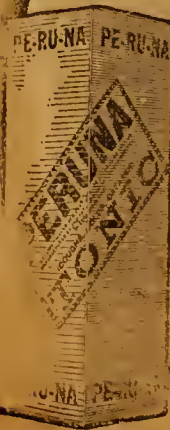
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Every-
where

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Liquor



BEST IN YEARS!

When in college in Meridian, Miss., I assisted the Salvation Army through one Christmas in feeding the poor of the city. That was the best Christmas I had ever had up till that time.

This Christmas just passed, I was asked by the King's Daughters of McComb to assist them in feeding the poor of our city. What money I collected for the undertaking was the easiest to collect I think I've ever collected for any purpose. The people in general seemed to have perfect confidence in this organization that it would do the best and wisest thing in having the poor of McComb remembered during Yuletide.

It was a busy and interested crowd of women that got these baskets ready. Following are the ladies I assisted in packing the baskets: Mrs. W. T. Denman, Mrs. R. M. McEwen, Mrs. Zeb Dickey, Mrs. Henry Heidenreich, Mrs. Geo. Andrews, Mrs. E. H. Martin, and Mrs. R. M. Barney. It meant a great deal for these women to leave their own household duties on Christmas Eve and do this work, but they did it in the spirit of our Master. I assisted the Boy Scouts in delivering the baskets. This was a great, joyful, and interesting task. It was an experience that proved, regardless of Hambone in the Commercial Appeal Christmas Day, that it is more blessed to give than it is to receive. The work of these women, with Brother W. T. Denman to direct the drive for funds, is to be commended by all.

The whole town, and the King's Daughters especially, missed Brother Steel greatly in this Christmast undertaking in the name of Jesus; yet the work was carried to a successful conclusion, and justice was as near done, I am sure, as could have been done under the circumstances. It is impossible to do such work exactly right and do justice by all, but these women who had charge of finding all the worthy poor of our city did the best they could, and no one was intentionally overlooked. The whole city should give them a rising vote of thanks for their unselfish work to make this Christmas a happy one to those who are less fortunate than the average person.

Before beginning actively in this work, I had decided to give only to those who could not give me in return. I asked the church to follow in giving to our European Mission field and to the million Testaments to China, especially. They have responded to this call pretty well considering the financial load, locally, they are under. So with the special offering to these two objects by our church and being actively engaged in the King's Daughters' work, I can truthfully say that it's the best Christmas I've had since helping the Salvation Army do kindred work. I feel that I can better serve him whose birthday we have just celebrated better, and appreciate his birth, sufferings, death, and resurrection more than ever before in life. I am ready for the work of the new year!

Looking steadily on,

J. A. WELLS.

(The above account of the beautiful work of the Yuletide was written by Brother Wells for the papers at McComb, Miss.—Editor.)

"TURN OVER A NEW LEAF."

It is an old proverb, but like many old things, it never gets stale. All along we are turning over a new leaf. We read a page—learn a little or much that is on it—we spoil it sometimes. Then we turn over a new leaf.

There are always new things on the new leaf—new things to see and new things to master. That is why we are here. We must go on through the book and not spend the time on one leaf. Our faces turn toward the future. It is full of mystery and fascination. Some dread it, while many face it with hope and faith.

Before the next copy of the Advocate reaches you, you will turn over a new leaf in the calendar. You will have a new one. The old one will be

thrown aside because you are done with it. You hang up a new one marked nineteen hundred and twenty-six. A new leaf of the new book is before you.

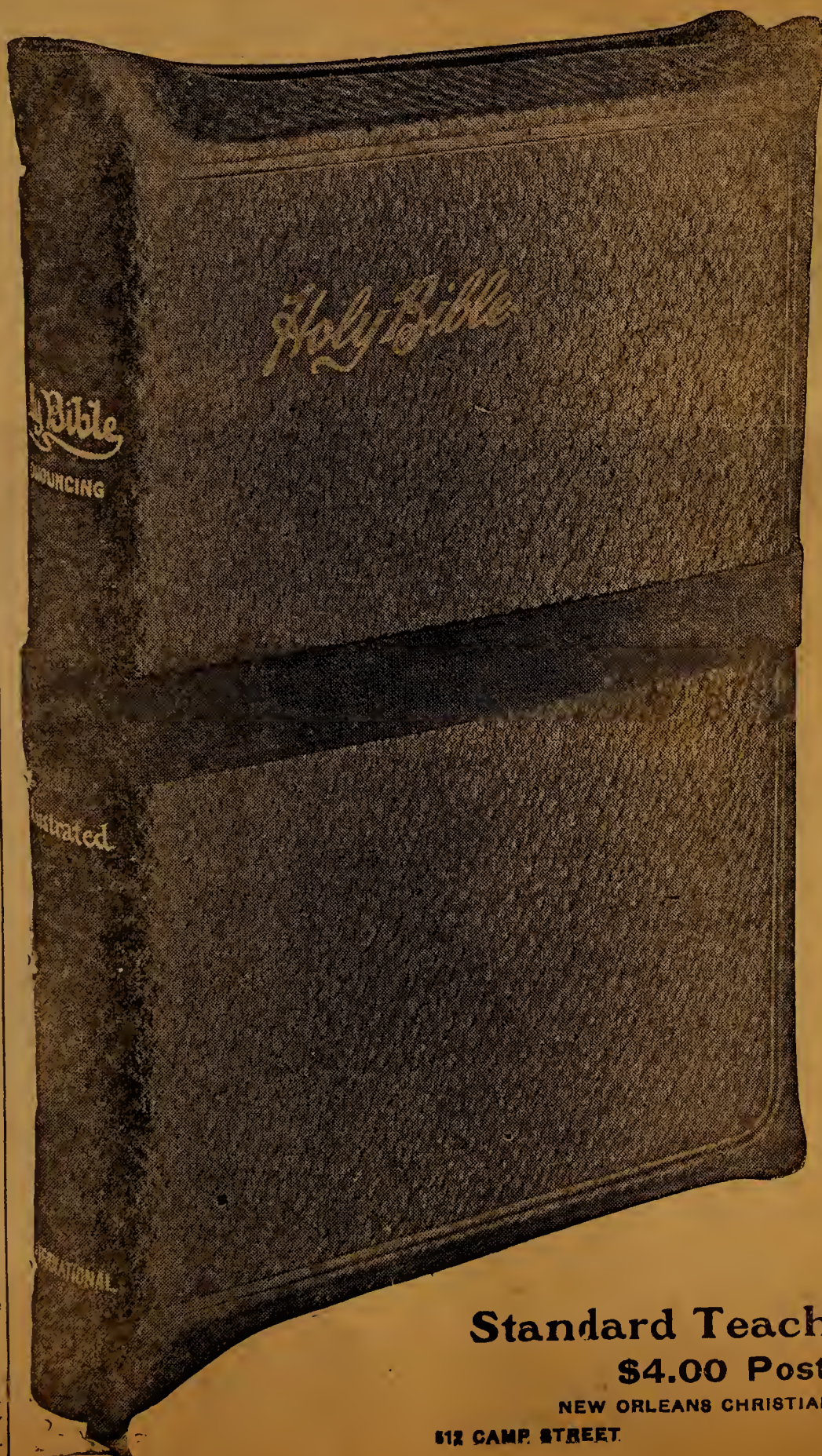
What will we do with the new leaves in this new book? Some of the leaves of the old book were torn. Some of them were soiled. We will try to read this one—these beautiful leaves with their pictures and stories with clean hands and keen minds.

We do not know what we will find on the new pages of this new book as we turn them one by one. Adventure, pathos, humor, sadness, conflict, disappointment, triumph, may mark the unfolding of the pages of this book we hold in our hands. But we will follow the Author. We know

He wrote the book and we can trust Him and go with Him.

And we are not only reading the pages of this new book. We are writing them. How will we make the pages and the chapters? We must make them better than the last ones. Do not be satisfied with the old book. Try to profit by the blurs that are on its pages and make the pages of this one the best of all.

As you turn the new pages in your church life remember this. Make the records you make this year better than the ones you made last year. Remember God is looking down and He will read the pages of this book. May He not be ashamed of us nor we ashamed of ourselves as we turn over a new leaf day by day.—Richmond Christian Advocate.



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